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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ Ϛ′ Ζ′ Η′

THE *CYROPAEDEIA*

OF XENOPHON

BOOKS VI VII VIII

WITH NOTES

BY THE

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ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ϛ

ΞΕΝΟΦΩΝΤΟΣ

ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ΕΚΤΟΝ

I Ταύτην μὲν δὴ τὴν ἡμέραν οὕτω διαγαγόντες καὶ δειπνήσαντες ἀνεπαύοντο. τῇ δ' ὑστεραίᾳ πρῲ ἦκον ἐπὶ τὰς Κυαξάρου θύρας πάντες οἱ σύμμαχοι. ἕως οὖν ὁ Κυαξάρης ἐκοσμεῖτο, ἀκούων ὅτι πολὺς ὄχλος ἐπὶ ταῖς θύραις εἴη, ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσῆγον οἱ μὲν Καδουσίους δεομένους αὐτοῦ μένειν, οἱ δὲ Ὑρκανίους, ὁ δέ τις Σάκας, ὁ δέ τις καὶ Γωβρύαν· Ὑστάσπας δὲ Γαδάταν τὸν εὐνοῦχον προσῆγε, δεόμενον τοῦ Κύρου μένειν. ἔνθα δὴ ὁ Κῦρος γιγνώσκων ὅτι Γαδάτας πάλαι ἀπωλώλει τῷ φόβῳ μὴ λυθείη ἡ στρατιά, ἐπιγελάσας εἶπεν, Ὦ Γαδάτα, δῆλος εἶ, ἔφη, ὑπὸ Ὑστάσπου τοῦδε πεπεισμένος ταῦτα γιγνώσκειν ἃ λέγεις. καὶ ὁ Γαδάτας ἀνατείνας τὰς χεῖρας πρὸς τὸν οὐρανὸν ἀπώμοσεν ἦ μὴν μὴ ὑπὸ τοῦ Ὑστάσπου πεισθεὶς ταῦτα γιγνώσκειν· ἀλλ' οἶδα, ἔφη, ὅτι ἦν ὑμεῖς ἀπέλθητε, ἔρρει τἀμὰ παντελῶς· διὰ ταῦτ', ἔφη, καὶ τούτῳ ἐγὼ αὐτὸς διελεγόμην, ἐρωτῶν εἰ εἰδείη τί ἐν νῷ

1 The allies entreat Cyrus not to disband the army but to remain and prosecute the war with them. 2 3

ἔχεις [ὑπὲρ τῆς διαλύσεως τοῦ στρατεύματος] ποιεῖν.

4 Καὶ ὁ Κῦρος εἶπεν, Ἀδίκως ἄρα ἐγὼ Ὑστάσπαν τόνδε καταιτιῶμαι. Ἀδίκως μέντοι νὴ Δί', ἔφη ὁ Ὑστάσπας, ὦ Κῦρε· ἐγὼ γὰρ ἔλεγον τῷ Γαδάτᾳ τῷδε τοσοῦτον μόνον ὡς οὐχ οἷόν τέ σοι εἴη στρα-
5 τεύεσθαι, λέγων ὅτι ὁ πατήρ σε μεταπέμπεται. Καὶ ὁ Κῦρος, Τί λέγεις; ἔφη· καὶ σὺ τοῦτο ἐτόλμησας ἐξενεγκεῖν, εἴτ' ἐγὼ ἐβουλόμην εἴτε μή; Ναὶ μὰ Δί', ἔφη· ὁρῶ γάρ σε ὑπερεπιθυμοῦντα ἐν Πέρσαις περίβλεπτον περιελθεῖν καὶ τῷ πατρὶ ἐπιδείξασθαι ᾗ ἕκαστα διεπράξω. Ὁ δὲ Κῦρος ἔφη, Σὺ δ' οὐκ ἐπιθυμεῖς οἴκαδε ἀπελθεῖν; Οὐ μὰ Δί', ἔφη ὁ Ὑστάσπας, οὐδ' ἄπειμί γε, ἀλλὰ μένων στρατηγήσω, ἕως ἂν ποιήσω Γαδάταν τουτονὶ τοῦ Ἀσσυρίου δεσπότην.

6 Οἱ μὲν δὴ τοιαῦτα ἔπαιζον σπουδῇ πρὸς ἀλλήλους. ἐν δὲ τούτῳ Κυαξάρης σεμνῶς κεκοσμημένος ἐξῆλθε καὶ ἐπὶ θρόνου Μηδικοῦ ἐκαθέζετο. ὡς δὲ πάντες συνῆλθον οὓς ἔδει καὶ σιωπὴ ἐγένετο, ὁ Κυαξάρης ἔλεξεν ὧδε· Ἄνδρες σύμμαχοι, ἴσως, ἐπειδὴ παρὼν τυγχάνω καὶ πρεσβύτερός εἰμι Κύρου, εἰκὸς ἄρχειν με λόγου. νῦν οὖν δοκεῖ μοι εἶναι καιρὸς περὶ τούτου πρῶτον διαλέγεσθαι πότερον στρατεύεσθαι [καιρὸς] ἔτι δοκεῖ [εἶναι] ἢ διαλύειν ἤδη τὴν στρατιάν· λεγέτω οὖν τις, ἔφη, περὶ αὐτοῦ τούτου ᾗ
7 γιγνώσκει.'

A council of Medo-Persian chiefs, held under the presidency of Cyaxarês.

Ἐκ τούτου πρῶτος μὲν εἶπεν ὁ Ὑρκάνιος· Ἄνδρες σύμμαχοι, οὐκ οἶδα μὲν ἔγωγε εἴ τι δεῖ λόγων, ὅπου αὐτὰ τὰ ἔργα δείκνυσι τὸ κράτιστον. πάντες γὰρ ἐπιστάμεθα ὅτι ὁμοῦ μὲν ὄντες πλείω

Speeches in favour of prosecuting the war with vigour. Speech of the Hyrcanian Chief.

κακὰ τοὺς πολεμίους ποιοῦμεν ἢ πάσχομεν· ὅτε δὲ χωρὶς ἦμεν ἀλλήλων, ἐκεῖνοι ἡμῖν ἐχρῶντο ὡς ἐκείνοις ἦν ἥδιστον, ἡμῖν γε μὴν ὡς χαλεπώτατον.' Ἐπὶ 8 τούτῳ ὁ Καδούσιος εἶπεν ''Ημεῖς δὲ τί ἂν λέγοιμεν, ἔφη, περὶ τοῦ οἴκαδε ἀπελθόντες ἕκαστοι χωρὶς εἶναι, ὁπότε γε οὐδὲ στρατευομένοις, ὡς ἔοικε, χωρίζεσθαι συμφέρει; ἡμεῖς γοῦν οὐ πολὺν χρόνον δίχα τοῦ ὑμετέρου πλήθους στρατευσάμενοι δίκην ἔδομεν ὡς καὶ ὑμεῖς ἐπίστασθε.' Speech of the Cadusian Chief.

Ἐπὶ τούτῳ Ἀρτάβαζος, ὅ ποτε φήσας εἶναι 9 Κύρου συγγενής, ἔλεξε τοιάδε ''Εγὼ δ', ἔφη, ὦ Κυαξάρη, τοσοῦτον διαφέρομαι τοῖς πρόσθεν λέγουσιν· οὗτοι μὲν γὰρ φασιν ὅτι δεῖ μένοντας στρατεύεσθαι, ἐγὼ δὲ λέγω ὅτι, ὅτε μὲν οἴκοι ἦν, ἐστρατευόμην· καὶ γὰρ ἐβοήθουν πολλάκις 10 τῶν ἡμετέρων ἀγομένων καὶ περὶ τῶν ἡμετέρων φρουρίων ὡς ἐπιβουλευσομένων πολλάκις πράγματα εἶχον φοβούμενός τε καὶ φρουρῶν, καὶ ταῦτ' ἔπραττον τὰ οἰκεῖα δαπανῶν· νῦν δ' ἔχω μὲν τὰ ἐκείνων φρούρια, οὐ φοβοῦμαι δὲ ἐκείνους, εὐωχοῦμαι δὲ τὰ ἐκείνων καὶ πίνω τὰ τῶν πολεμίων. ὡς οὖν τὰ μὲν οἴκοι στρατείαν οὖσαν, τάδε δὲ ἑορτήν, ἐμοὶ μὲν οὐ δοκεῖ, ἔφη, διαλύειν τήνδε τὴν πανήγυριν.' Speech of Artabazus.

Ἐπὶ τούτῳ ὁ Γωβρύας εἶπεν ''Εγὼ δ', ὦ 11 ἄνδρες σύμμαχοι, μέχρι μὲν τοῦδε ἐπαινῶ τὴν Κύρου δεξιάν· οὐδὲν γὰρ ψεύδεται ὧν ὑπέσχετο· εἰ δ' ἄπεισιν ἐκ τῆς χώρας, δῆλον ὅτι ὁ μὲν Ἀσσύριος ἀναπνεύσεται, οὐ τίνων ποινὰς ὧν τε ὑμᾶς ἐπεχείρησεν ἀδικεῖν καὶ ὧν ἐμὲ ἐποίησεν· ἐγὼ δὲ ἐν τῷ μέρει ἐκείνῳ πάλιν δώσω δίκην ὅτι ὑμῖν φίλος ἐγενόμην.' Speech of Gobryas.

12 Ἐπὶ τούτοις πᾶσι Κῦρος εἶπεν Ὦ ἄνδρες, οὐδ' ἐμὲ λανθάνει ὅτι, ἐὰν μὲν διαλύωμεν τὸ στράτευμα, τὰ μὲν ἡμέτερα ἀσθενέστερα γίγνοιτ' ἄν, τὰ δὲ τῶν πολεμίων πάλιν αὐξήσεται. ὅσοι τε γὰρ αὐτῶν ὅπλα ἀφῄρηνται, ταχὺ ἄλλα ποιήσονται· ὅσοι τε ἵππους ἀπεστέρηνται, ταχὺ πάλιν ἄλλους ἵππους κτήσονται· ἀντὶ δὲ τῶν ἀποθανόντων ἕτεροι ἐφηβήσουσι καὶ ἐπιγενήσονται· ὥστε οὐδὲν θαυμαστὸν εἰ πάνυ ἐν τάχει πάλιν ἡμῖν πράγματα παρέχειν δυνήσονται.

Speech of Cyrus himself. He urges the importance of reducing the defensive posts of the enemy and securing as many as possible for themselves, where they may lay up stores of provisions for the coming winter.

13 τί δῆτα ἐγὼ Κυαξάρην ἐκέλευσα λόγον ἐμβαλεῖν περὶ καταλύσεως τῆς στρατιᾶς; εὖ ἴστε ὅτι φοβούμενος τὸ μέλλον. ὁρῶ γὰρ ἡμῖν ἀντιπάλους προσιόντας, οἷς ἡμεῖς, εἰ ὧδε στρατευσόμεθα, οὐ δυνη-
14 σόμεθα μάχεσθαι. προσέρχεται μὲν γὰρ δήπου χειμών, στέγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δί' οὐχ ἵπποις οὐδὲ θεράπουσιν οὐδὲ τῷ δήμῳ τῶν στρατιωτῶν, ὧν ἄνευ ἡμεῖς οὐκ ἂν δυναίμεθα στρατεύεσθαι· τὰ δ' ἐπιτήδεια ὅπου μὲν ἡμεῖς ἐληλύθαμεν ὑφ' ἡμῶν ἀνήλωται· ὅποι δὲ μὴ ἀφίγμεθα, διὰ τὸ ἡμᾶς φοβεῖσθαι ἀνακεκομισμένοι εἰσὶν εἰς ἐρύματα, ὥστε αὐτοὶ μὲν ἔχειν, ἡμᾶς δὲ ταῦτα μὴ
15 δύνασθαι λαμβάνειν. τίς οὖν οὕτως ἀγαθὸς ἢ τίς οὕτως ἰσχυρὸς ὃς λιμῷ καὶ ῥίγει δύναιτ' ἂν μαχόμενος στρατεύεσθαι; εἰ μὲν οὖν οὕτω στρατευσόμεθα, ἐγὼ μέν φημι χρῆναι ἑκόντας ἡμᾶς καταλῦσαι τὴν στρατιὰν μᾶλλον ἢ ἄκοντας ὑπ' ἀμηχανίας ἐξελαθῆναι. εἰ δὲ βουλόμεθα ἔτι στρατεύεσθαι, τόδ' ἐγώ φημι χρῆναι ποιεῖν, ὡς τάχιστα πειρᾶσθαι τῶν μὲν ἐκείνων ὀχυρῶν ὡς πλεῖστα παραιρεῖν, ἡμῖν

δ' αὐτοῖς ὡς πλεῖστα ὀχυρὰ ποιεῖσθαι· ἐὰν γὰρ ταῦτα γένηται, τὰ μὲν ἐπιτήδεια πλείω ἕξουσιν ὁπότεροι ἂν πλείω δύνωνται λαβόντες ἀποτίθεσθαι, πολιορκήσονται δὲ ὁπότεροι ἂν ἧττους ὦσι. νῦν 16 δ' οὐδὲν διαφέρομεν τῶν ἐν τῷ πελάγει πλεόντων· καὶ γὰρ ἐκεῖνοι πλέουσι μὲν ἀεί, τὸ δὲ πεπλευσμένον οὐδὲν οἰκειότερον τοῦ ἀπλεύστου καταλείπουσιν. ἐὰν δὲ φρούρια ἡμῖν γένηται, ταῦτα δὴ τοῖς μὲν πολεμίοις ἀλλοτριώσει τὴν χώραν, ἡμῖν δ' ὑπ' εὐδίαν μᾶλλον πάντ' ἔσται. ὃ δ' ἴσως ἄν τινες ὑμῶν 17 φοβηθεῖεν, εἰ δεήσει πόρρω τῆς ἑαυτῶν φρουρεῖν, μηδὲν τοῦτο ὀκνήσητε. ἡμεῖς μὲν γὰρ ἐπείπερ καὶ ὡς οἴκοθεν ἀποδημοῦμεν, φρουρήσειν ὑμῖν ἀναδεχόμεθα τὰ ἐγγύτατα χωρία τῶν πολεμίων, ὑμεῖς δὲ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε. ἐὰν γὰρ ἡμεῖς τὰ πλησίον αὐτῶν 18 φρουροῦντες δυνώμεθα σῴζεσθαι, ἐν πολλῇ ὑμεῖς εἰρήνῃ ἔσεσθε οἱ τὰ πρόσω αὐτῶν ἔχοντες· οὐ γάρ, οἶμαι, δυνήσονται τῶν ἐγγὺς ἑαυτῶν ὄντων ἀμελοῦντες τοῖς πρόσω [ὑμῖν] ἐπιβουλεύειν.'

'Ὡς δὲ ταῦτ' ἐρρήθη, οἵ τε ἄλλοι πάντες ἀνιστάμενοι συμπροθυμήσεσθαι ταῦτ' ἔφασαν καὶ Κυαξάρης. Γαδάτας δὲ καὶ Γωβρύας καὶ τεῖχος ἑκάτερος αὐτῶν, ἢν ἐπιτρέψωσιν οἱ σύμμαχοι, τειχιεῖσθαι ἔφασαν, ὥστε καὶ ταῦτα φίλια τοῖς συμμάχοις ὑπάρχειν. ὁ οὖν 20 Κῦρος, ἐπεὶ πάντας ἑώρα προθύμους ὄντας πράττειν ὅσα ἔλεξε, τέλος εἶπεν 'Εἰ τοίνυν περαίνειν βουλόμεθα ὅσα φαμὲν χρῆναι ποιεῖν, ὡς τάχιστ' ἂν δέοι γενέσθαι μηχανὰς μὲν εἰς τὸ καθαιρεῖν τὰ τῶν πολεμίων τείχη, τέκτονας δὲ εἰς τὸ ἡμῖν ὀχυρὰ πυρ-

19 All profess their readiness to help in attaining this object.

21 At the advice of Cyrus, it is resolved to construct siege-engines.

γοῦσθαι.' ἐκ τούτου ὑπέσχετο ὁ μὲν Κυαξάρης μηχανὴν αὐτὸς ποιησάμενος παρέξειν, ἄλλην δὲ Γαδάτας καὶ Γωβρύας, ἄλλην δὲ Τιγράνης· αὐτὸς δὲ Κῦρος ἔφη δύο

22 πειράσεσθαι ποιήσασθαι. ἐπεὶ δὲ ταῦτ' ἔδοξεν, ἐπορίζοντο μὲν μηχανοποιούς, παρεσκευάζοντο δ' ἕκαστοι εἰς τὰς μηχανὰς ὧν ἔδει· ἄνδρας δ' ἐπέστησαν, οὓς ἐδόκουν ἐπιτηδειότατοι εἶναι ἀμφὶ ταῦτ' ἔχειν.

23 Κῦρος δ' ἐπεὶ ἔγνω ὅτι διατριβὴ ἔσται ἀμφὶ ταῦτα, ἐκάθισε τὸ στράτευμα ἔνθα ᾤετο ὑγιεινότατον εἶναι καὶ εὐπροσοδώτατον ὅσα ἔδει προσκομίζεσθαι· ὅσα τε ἐρυμνότητος προσεδεῖτο, ἐποιήσατο, ὡς ἐν ἀσφαλεῖ οἱ ἀεὶ μένοντες εἶεν, εἴ ποτε καὶ

24 πρόσω τῇ ἰσχύι ἀποστρατοπεδεύοιτο. πρὸς δὲ τούτοις ἐρωτῶν οὓς ᾤετο μάλιστα εἰδέναι τὴν χώραν, ὁπόθεν ἂν ὡς πλεῖστα ὠφελοῖτο τὸ στράτευμα, ἐξῆγεν ἀεὶ εἰς προνομάς, ἅμα μὲν ὅπως ὅτι πλεῖστα λαμβάνοι τῇ στρατιᾷ ταπιτήδεια, ἅμα δ' ὅπως μᾶλλον ὑγιαίνοιεν καὶ ἰσχύοιεν διαπονούμενοι ταῖς πορείαις, ἅμα δ' ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις

25 ὑπομιμνήσκοιντο. ὁ μὲν δὴ Κῦρος ἐν τούτοις ἦν.

Ἐκ δὲ Βαβυλῶνος οἱ αὐτόμολοι καὶ οἱ ἁλισκόμενοι ταῦτ' ἔλεγον, ὅτι ὁ Ἀσσύριος οἴχοιτο ἐπὶ Λυδίας, πολλὰ τάλαντα χρυσίου καὶ ἀργυρίου ἄγων καὶ ἄλλα

26 κτήματα καὶ κόσμον παντοδαπόν. ὁ μὲν οὖν ὄχλος τῶν στρατιωτῶν ἔλεγεν ὡς ὑπεκτίθοιτο ἤδη τὰ χρήματα φοβούμενος· ὁ δὲ Κῦρος γιγνώσκων ὅτι οἱ-

The King of Assyria is reported to be on his way to Lydia with a large amount of treasure. Cyrus, divining his object, takes the precaution of augmenting his cavalry and providing the army

χοιτὸ συστήσων εἴ τι δύναιτο ἀντίπαλον ἑαυτῷ, ἀντιπαρεσκευάζετο ἐρρωμένως, ὡς μάχης ἔτι δεῆσον· ὥστ' ἐξεπίμπλη μὲν τὸ τῶν Περσῶν ἱππικόν, τοὺς μὲν ἐκ τῶν αἰχμαλώτων, τοὺς δέ τινας καὶ παρὰ τῶν φίλων λαμβάνων ἵππους· ταῦτα γὰρ παρὰ πάντων ἐδέχετο καὶ ἀπεωθεῖτο οὐδέν, οὔτε εἴ τις ὅπλον διδοίη καλὸν οὔτ' εἴ τις ἵππον· κατεσκευάζετο δὲ καὶ ἅρματα ἔκ τε τῶν αἰχμαλώτων ἁρμάτων καὶ ἄλλοθεν ὁπόθεν ἐδύνατο. καὶ τὴν μὲν Τρωικὴν διφρείαν πρόσθεν οὖσαν καὶ τὴν Κυρηναίων ἔτι καὶ νῦν ἁρματηλασίαν κατέλυσε· τὸν γὰρ πρόσθεν χρόνον καὶ οἱ ἐν τῇ Μηδίᾳ καὶ Συρίᾳ καὶ Ἀραβίᾳ καὶ πάντες οἱ ἐν τῇ Ἀσίᾳ τοῖς ἅρμασιν οὕτως ἐχρῶντο ὥσπερ νῦν οἱ Κυρηναῖοι. ἔδοξε δ' αὐτῷ, ὃ κράτιστον εἰκὸς ἦν εἶναι τῆς δυνάμεως, ὄντων τῶν βελτίστων ἐπὶ τοῖς ἅρμασι, τοῦτο ἐν ἀκροβολιστῶν μέρει εἶναι καὶ εἰς τὸ κρατεῖν οὐδὲν μέγα [βάρος] συμβάλλεσθαι. ἅρματα γὰρ τριακόσια τοὺς μὲν μαχομένους παρέχεται τριακοσίους, ἵπποις δ' οὗτοι χρῶνται διακοσίοις καὶ χιλίοις· ἡνίοχοι δ' αὐτοῖς εἰσὶ μέν, ὡς εἰκὸς οἷς μάλιστα πιστεύουσιν, οἱ βέλτιστοι· ἄλλοι δ' εἰσὶ τριακόσιοι οὗτοι, οἳ οὐδ' ὁτιοῦν τοὺς πολεμίους βλάπτουσι. ταύτην μὲν οὖν τὴν διφρείαν κατέλυσεν· ἀντὶ δὲ τούτου πολεμιστήρια κατεσκευάσατο ἅρματα τροχοῖς τε ἰσχυροῖς, ὡς μὴ ῥᾳδίως συντρίβηται, ἄξοσί τε μακροῖς· ἧττον γὰρ ἀνατρέπεται πάντα τὰ πλατέα· τὸν δὲ δίφρον τοῖς ἡνιόχοις ἐποίησεν ὥσπερ πύργον ἰσχυρῶν ξύλων· ὕψος δὲ τούτων ἐστὶ μέχρι τῶν ἀγκώνων, ὡς δύνωνται ἡνιοχεῖσθαι οἱ ἵπποι ὑπὲρ τῶν δίφρων· τοὺς δ' ἡνιόχους ἐθωράκισε πάντα

with scythe-armed chariots for the ensuing campaign.

30 πλὴν τῶν ὀφθαλμῶν. προσέθηκε δὲ καὶ δρέπανα σιδηρᾶ ὡς διπήχη πρὸς τοὺς ἄξονας ἔνθεν καὶ ἔνθεν τῶν τροχῶν καὶ ἄλλα κάτω ὑπὸ τῷ ἄξονι εἰς τὴν γῆν βλέποντα, ὡς ἐμβαλούντων εἰς τοὺς ἐναντίους τοῖς ἅρμασιν. ὡς δὲ τότε Κῦρος ταῦτα κατεσκεύασεν, οὕτως ἔτι καὶ νῦν τοῖς ἅρμασι χρῶνται οἱ ἐν τῇ βασιλέως χώρᾳ. ἦσαν δὲ αὐτῷ καὶ κάμηλοι πολλαὶ παρά τε τῶν φίλων συνειλεγμέναι καὶ <αἱ> αἰχ-
31 μάλωτοι πᾶσαι συνηθροισμέναι. καὶ ταῦτα μὲν οὕτω συνεπεραίνετο.

Araspas becomes enamoured of Pantheia, and attempts to corrupt her virtue. She appeals to Cyrus for protection, who, reproving Araspas for his conduct, sends him as a spy into the hostile camp.

Βουλόμενος δὲ κατάσκοπόν τινα πέμψαι ἐπὶ Λυδίας καὶ μαθεῖν ὅ,τι πράττοι ὁ Ἀσσύριος, ἔδοξεν αὐτῷ ἐπιτήδειος εἶναι Ἀράσπας ἐλθεῖν ἐπὶ τοῦτο, ὁ φυλάττων τὴν καλὴν γυναῖκα. συνεβεβήκει γὰρ τῷ Ἀράσπᾳ τοιάδε. ληφθεὶς ἔρωτι τῆς γυναικὸς ἠναγκάσθη προσενεγκεῖν λό-
32 γους αὐτῇ περὶ συνουσίας. ἡ δὲ ἀπ-
ἔφησε μὲν καὶ ἦν πιστὴ τῷ ἀνδρὶ καίπερ ἀπόντι· ἐφίλει γὰρ αὐτὸν ἰσχυρῶς· οὐ μέντοι κατηγόρησε τοῦ Ἀράσπου πρὸς τὸν Κῦρον, οἰκνοῦσα συμβαλεῖν
33 φίλους ἄνδρας. ἐπεὶ δὲ ὁ Ἀράσπας, δοκῶν ὑπηρετήσειν τῷ τυχεῖν ἃ ἐβούλετο, ἠπείλησε τῇ γυναικὶ ὅτι, εἰ μὴ βούλοιτο ἑκοῦσα, ἄκουσα ποιήσοι ταῦτα, ἐκ τούτου ἡ γυνή, ὡς ἔδεισε τὴν βίαν, οὐκέτι κρύπτει, ἀλλὰ πέμπει τὸν εὐνοῦχον πρὸς τὸν Κῦρον καὶ
34 κελεύει λέξαι πάντα. ὁ δ' ὡς ἤκουσεν, ἀναγελάσας ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι, πέμπει Ἀρτάβαζον σὺν τῷ εὐνούχῳ καὶ κελεύει αὐτῷ εἰπεῖν βιάζεσθαι μὲν μὴ τοιαύτην γυναῖκα, πείθειν δὲ εἰ
35 δύναιτο, οὐκ ἔφη κωλύειν. ἐλθὼν δ' ὁ Ἀρτάβαζος

πρὸς τὸν Ἀράσπαν ἐλοιδόρησεν αὐτόν, παρακαταθήκην ὀνομάζων τὴν γυναῖκα, ἀσέβειάν τε αὐτοῦ λέγων ἀδικίαν τε <τὴν> ἀκράτειαν, ὥστε τὸν Ἀράσπαν πολλὰ μὲν δακρύειν ὑπὸ λύπης, καταδύεσθαι δ' ὑπὸ τῆς αἰσχύνης, ἀπολωλέναι δὲ τῷ φόβῳ μή τι καὶ πάθοι ὑπὸ Κύρου.

Ὁ οὖν Κῦρος καταμαθὼν ταῦτα ἐκάλεσεν αὐτὸν καὶ μόνος μόνῳ ἔλεξεν ''Ορῶ σε, ἔφη, ὦ Ἀράσπα, φοβούμενόν τε ἐμὲ καὶ ἐν αἰσχύνῃ δεινῶς ἔχοντα. παῦσαι οὖν τούτων· ἐγὼ γὰρ θεούς τε ἀκούω ἔρωτος ἡττῆσθαι, ἀνθρώπους τε οἶδα, καὶ μάλα δοκοῦντας φρονίμους εἶναι, οἷα πεπόνθασιν ὑπ' ἔρωτος· καὶ αὐτὸς δ' ἐμαυτοῦ κατέγνων μὴ ἂν καρτερῆσαι ὥστε συνὼν καλοῖς ἀμελεῖν αὐτῶν. καὶ σοὶ δὲ τούτου τοῦ πράγματος ἐγὼ αἴτιός εἰμι· ἐγὼ γάρ σε συγκαθεῖρξα τούτῳ τῷ ἀμάχῳ πράγματι.' Καὶ ὁ Ἀράσπας ὑπολαβὼν εἶπεν ''Αλλὰ σὺ μέν, ὦ Κῦρε, καὶ ταῦτα ὅμοιος εἶ οἷόσπερ καὶ τἆλλα, πρᾷός τε καὶ συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων· ἐμὲ δ', ἔφη, καὶ οἱ ἄλλοι ἄνθρωποι καταδύουσι τῷ ἄχει. ὡς γὰρ ὁ θροῦς διῆλθε τῆς ἐμῆς συμφορᾶς, οἱ μὲν ἐχθροὶ ἐφήδονταί μοι, οἱ δὲ φίλοι προσιόντες συμβουλεύουσιν ἐκποδὼν ἔχειν ἐμαυτόν, μή τι καὶ πάθω ὑπὸ σοῦ, ὡς ἠδικηκότος ἐμοῦ μεγάλα.' Καὶ ὁ Κῦρος εἶπεν, Εὖ τοίνυν ἴσθι, ὦ Ἀράσπα, ὅτι ταύτῃ τῇ δόξῃ οἷός τ' εἶ ἐμοί τε ἰσχυρῶς χαρίσασθαι καὶ τοὺς συμμάχους μεγάλα ὠφελῆσαι. Εἰ γὰρ γένοιτο, ἔφη ὁ Ἀράσπας, ὅ,τι ἐγώ σοι ἐν καιρῷ ἂν γενοίμην [αὖ χρήσιμος]. Εἰ τοίνυν, ἔφη, προσποιησάμενος ἐμὲ φεύγειν ἐθέλοις εἰς τοὺς πολεμίους ἐλθεῖν, οἶμαι ἄν σε πιστευθῆναι ὑπὸ τῶν πολεμίων. Ἔγωγε ναὶ μὰ

Δί', ἔφη ὁ Ἀράσπας, καὶ ὑπὸ τῶν φίλων οἶδα ὅτι ὡς
40 σὲ πεφευγὼς λόγον ἂν παρέχοιμι. Ἐλθοις ἂν
τοίνυν, ἔφη, ἡμῖν πάντα εἰδὼς τὰ τῶν πολεμίων· 270
οἶμαι δὲ καὶ λόγων καὶ βουλευμάτων κοινωνὸν ἄν σε
ποιοῖντο διὰ τὸ πιστεύειν, ὥστε μηδὲ ἕν σε λελη-
θέναι ὧν βουλόμεθα εἰδέναι. Ὡς πορευσομένου,
ἔφη, ἤδη νυνί· καὶ γὰρ τοῦτο ἴσως ἓν τῶν πιστῶν
ἔσται τὸ δοκεῖν με ὑπὸ σοῦ μελλήσαντά τι παθεῖν 275
41 ἐκπεφευγέναι. Ἢ καὶ δυνήσει ἀπολιπεῖν, ἔφη,
τὴν καλὴν Πάνθειαν; Δύο γάρ' ἔφη 'ὦ Κῦρε,
σαφῶς ἔχω ψυχάς· νῦν τοῦτο πεφιλοσόφηκα μετὰ
τοῦ ἀδίκου σοφιστοῦ τοῦ Ἔρωτος. οὐ γὰρ δὴ μία
γε οὖσα ἅμα ἀγαθή τέ ἐστι καὶ κακή, οὐδ' ἅμα 280
καλῶν τε καὶ αἰσχρῶν ἔργων ἐρᾷ καὶ ταὐτὰ ἅμα
βούλεταί τε καὶ οὐ βούλεται πράττειν, ἀλλὰ δῆλοι
ὅτι δύο ἐστὸν ψυχά, καὶ ὅταν μὲν ἡ ἀγαθὴ κρατῇ,
τὰ καλὰ πράττεται, ὅταν δὲ ἡ πονηρά, τὰ αἰσχρὰ
ἐπιχειρεῖται. νῦν δὲ ὡς σὲ σύμμαχον ἔλαβε, κρατεῖ 285
42 ἡ ἀγαθὴ καὶ πάνυ πολύ.' Εἰ τοίνυν καὶ σοὶ
δοκεῖ πορεύεσθαι' ἔφη ὁ Κῦρος 'ὧδε χρὴ ποιεῖν, ἵνα
κἀκείνοις πιστότερος ᾖς· ἐξάγγελλέ τε αὐτοῖς τὰ
παρ' ἡμῶν, οὕτω τε ἐξάγγελλε ὡς ἂν αὐτοῖς τὰ παρὰ
σοῦ λεγόμενα ἐμποδὼν μάλιστ' ἂν εἴη ὧν βούλονται 290
πράττειν. εἴη δ' ἂν ἐμποδών, εἰ ἡμᾶς φαίης παρα-
σκευάζεσθαι ἐμβαλεῖν ποι τῆς ἐκείνων χώρας· ταῦτα
γὰρ ἀκούοντες ἧττον ἂν παντὶ σθένει ἀθροίζοιντο,
43 ἕκαστός τις φοβούμενος καὶ περὶ τῶν οἴκοι. καὶ
μένε, ἔφη, παρ' ἐκείνοις ὅτι πλεῖστον χρόνον· ἃ γὰρ 295
ἂν ποιῶσιν ὅταν ἐγγύτατα ἡμῶν ὦσι, ταῦτα μάλιστα
καιρὸς ἡμῖν εἰδέναι ἔσται. συμβούλευε δ' αὐτοῖς
καὶ ἐκτάττεσθαι ὅπῃ ἂν δοκῇ κράτιστον εἶναι ὅταν

γὰρ σὺ ἀπέλθῃς εἰδέναι δοκῶν τὴν τάξιν αὐτῶν,
ἀναγκαῖον οὕτω τετάχθαι αὐτοῖς· μετατάττεσθαι
γὰρ ὀκνήσουσι, καὶ ἤν πῃ ἄλλῃ μετατάττωνται ἐξ
ὑπογύου, ταράξονται.'

'Αράσπας μὲν δὴ οὕτως ἐξελθὼν καὶ συλλαβὼν 44
τοὺς πιστοτάτους θεράποντας καὶ εἰπὼν πρός τινας
ἃ ᾤετο συμφέρειν τῷ πράγματι ᾤχετο.

'Η δὲ Πάνθεια ὡς ἤσθετο οἰχόμενον τὸν 'Αράσ- 45
παν, πέμψασα πρὸς τὸν Κῦρον εἶπε 'Μὴ λυποῦ, ὦ Κῦρε, ὅτι 'Αράσπας οἴχεται εἰς τοὺς πολεμίους· ἦν γὰρ ἐμὲ ἐάσῃς πέμψαι πρὸς τὸν ἐμὸν ἄνδρα, ἐγώ σοι ἀναδέχομαι ἥξειν πολὺ 'Αράσπου πιστότερον φίλον· καὶ δύναμιν δὲ οἶδ' ὅτι ὁπόσην ἂν δύνηται ἔχων παρέσται σοι. καὶ γὰρ ὁ μὲν πατὴρ τοῦ νῦν βασιλεύοντος φίλος ἦν αὐτῷ· ὁ δὲ νῦν βασιλεύων καὶ ἐπεχείρησέ ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων· ὑβριστὴν οὖν νομίζων αὐτὸν εὖ οἶδ' ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγείη.' 'Ακούσας ταῦτα ὁ Κῦρος 46
ἐκέλευε πέμπειν πρὸς τὸν ἄνδρα· ἡ δ' ἔπεμψεν.
ὡς δ' ἔγνω ὁ 'Αβραδάτας τὰ παρὰ τῆς γυναικὸς
σύμβολα, καὶ τἆλλα δὲ ἤσθετο ὡς εἶχεν, ἄσμενος
πορεύεται πρὸς τὸν Κῦρον ἵππους ἔχων ἀμφὶ τοὺς
χιλίους. ὡς δ' ἦν πρὸς τοῖς τῶν Περσῶν σκοποῖς,
πέμπει πρὸς τὸν Κῦρον εἰπὼν ὃς ἦν. ὁ δὲ Κῦρος
εὐθὺς ἄγειν κελεύει αὐτὸν πρὸς τὴν γυναῖκα. ὡς 47
δ' εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ 'Αβραδάτας, ἠσπά-
ζοντο ἀλλήλους ὡς εἰκὸς ἐκ δυσελπίστων. ἐκ τούτου
δὴ λέγει ἡ Πάνθεια τοῦ Κύρου τὴν ὁσιότητα καὶ
τὴν σωφροσύνην καὶ τὴν πρὸς αὐτὴν κατοίκτισιν.
ὁ δὲ 'Αβραδάτας ἀκούσας εἶπε, Τί ἂν οὖν ἐγὼ ποιῶν,

Cyrus, on being assured by Pantheia that her husband Abradatas

ὦ Πάνθεια, χάριν Κύρῳ ὑπέρ τε σοῦ καὶ ἐμαυτοῦ 330
ἀποδοίην ; Τί δὲ ἄλλο, ἔφη ἡ Πάνθεια, ἢ πειρώ-
μενος ὅμοιος εἶναι περὶ ἐκεῖνον οἷόσπερ ἐκεῖνος
περὶ σέ ;

48 Ἐκ τούτου δὴ ἔρχεται πρὸς τὸν Κῦρον ὁ Ἀβρα-
(like Gobryas and Gadatas) had grounds of offence against his sovereign, invites him to his camp.
δάτας· καί, ὡς εἶδεν αὐτόν, λαβόμενος 335
τῆς δεξιᾶς εἶπεν ‘Ἀνθ’ ὧν σὺ εὖ πε-
ποίηκας ἡμᾶς, ὦ Κῦρε, οὐκ ἔχω τί μεῖ-
ζον εἴπω ἢ ὅτι φίλον σοι ἐμαυτὸν δίδωμι
καὶ θεράποντα καὶ σύμμαχον· καὶ ὅσα ἂν ὁρῶ σε
σπουδάζοντα, συνεργὸς πειράσομαι γίγνεσθαι ὡς ἂν 340
49 δύνωμαι κράτιστος.’ Καὶ ὁ Κῦρος εἶπεν ‘Ἐγὼ δὲ
The invitation is accepted; and Abradatas henceforward attaches himself to the fortunes of Cyrus and enjoys his confidence.
δέχομαι· καὶ νῦν μέν σε ἀφίημι, ἔφη,
σὺν τῇ γυναικὶ δειπνεῖν· αὖθις δὲ καὶ
παρ’ ἐμοὶ δεήσει σε σκηνοῦν σὺν τοῖς
σοῖς τε καὶ ἐμοῖς φίλοις.’ 345
50 Ἐκ τούτου ὁρῶν ὁ Ἀβραδάτας σπου-
Abradatas becomes an active coadjutor in furnishing chariots of the new form.
δάζοντα τὸν Κῦρον περὶ τὰ δρεπανηφόρα ἅρματα
καὶ περὶ τοὺς τεθωρακισμένους ἵππους
τε καὶ ἱππέας, ἐπειρᾶτο συντελεῖν αὐτῷ
εἰς τὰ ἑκατὸν ἅρματα ἐκ τοῦ ἱππικοῦ 350
τοῦ ἑαυτοῦ ὅμοια ἐκείνῳ· αὐτὸς δὲ ὡς ἡγησόμενος
51 αὐτῶν ἐπὶ τοῦ ἅρματος παρεσκευάζετο. συνεζεύ-
ξατο δὲ τὸ ἑαυτοῦ ἅρμα τετράρρυμόν τε καὶ ἵππων
ὀκτώ· [ἡ δὲ Πάνθεια ἡ γυνὴ αὐτοῦ ἐκ τῶν ἑαυτῆς
χρημάτων χρυσοῦν τε αὐτῷ θώρακα ἐποιήσατο καὶ 355
χρυσοῦν κράνος, ὡσαύτως δὲ καὶ περιβραχιόνια.]
τοὺς δὲ ἵππους τοῦ ἅρματος χαλκοῖς πᾶσι προβλή-
μασι κατεσκευάσατο.

52 Ἀβραδάτας μὲν ταῦτα ἔπραττε· Κῦρος δὲ ἰδὼν
τὸ τετράρρυμον αὐτοῦ ἅρμα κατενόησεν ὅτι οἷόν τε 360

εἴη καὶ ὀκτάρρυμον ποιήσασθαι, ὥστε ὀκτὼ ζεύγεσι βοῶν ἄγειν τῶν μηχανῶν τὸ κατωτάτω οἴκημα· ἦν δὲ τοῦτο τριώρυγον μάλιστα ἀπὸ τῆς γῆς σὺν τοῖς τροχοῖς. τοιοῦτοι δὲ πύργοι σὺν τάξει ἀκολουθοῦντες ἐδόκουν αὐτῷ μεγάλη μὲν ἐπικουρία γενέσθαι τῇ ἑαυτῶν φάλαγγι, μεγάλη δὲ βλάβη τῇ τῶν πολεμίων τάξει. ἐποίησε δὲ ἐπὶ τῶν οἰκημάτων καὶ περιδρόμους καὶ ἐπάλξεις· ἀνεβίβαζε δ' ἐπὶ τὸν πύργον ἕκαστον ἄνδρας εἴκοσιν. ἐπεὶ δὲ πάντα συνειστήκει αὐτῷ τὰ περὶ τοὺς πύργους, ἐλάμβανε τοῦ ἀγωγίου πεῖραν· καὶ πολὺ ῥᾷον ἦγε τὰ ὀκτὼ ζεύγη τὸν πύργον καὶ τοὺς ἐπ' αὐτῷ ἄνδρας ἢ τὸ σκευοφορικὸν βάρος ἕκαστον τὸ ζεῦγος. σκευῶν μὲν γὰρ βάρος ἀμφὶ τὰ πέντε καὶ εἴκοσι τάλαντα ἦν ζεύγει· τοῦ δὲ πύργου, ὥσπερ τραγικῆς σκηνῆς τῶν ξύλων πάχος ἐχόντων, καὶ εἴκοσιν ἀνδρῶν καὶ ὅπλων, τούτων ἐγένετο ἔλαττον ἢ πεντεκαίδεκα τάλαντα ἑκάστῳ ζεύγει τὸ ἀγώγιον. ὡς δ' ἔγνω εὔπορον οὖσαν τὴν ἀγωγήν, παρεσκευάζετο ὡς ἄξων τοὺς πύργους σὺν τῷ στρατεύματι, νομίζων τὴν ἐν πολέμῳ πλεονεξίαν ἅμα σωτηρίαν τε καὶ δικαιοσύνην εἶναι καὶ εὐδαιμονίαν.

Cyrus has turrets on wheels built for use in the field, anticipating great benefit from them. 53 54 55

II Ἦλθον δ' ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες καὶ ἀπήγγελλον αὐτῷ ὅτι ὁ Ἰνδὸς ἐπιστέλλει τοιάδε· Ἐγώ, ὦ Κῦρε, ἥδομαι ὅτι μοι ἐπήγγειλας ὧν ἐδέου, καὶ βούλομαί σοι ξένος εἶναι καὶ πέμπω σοι χρήματα· κἂν ἄλλων δέῃ, μεταπέμπου. ἐπέσταλται δὲ τοῖς παρ' ἐμοῦ ποιεῖν ὅ,τι ἂν σὺ

Return of the ambassadors from India with the desired contribution to the cost of the war, the sovereign of that country being convinced of the justice of the Persian cause. Three of them are sent to the 1

2 Assyrian Monarch on false pretences, to ascertain his plans.

κελεύῃς.' Ἀκούσας δὲ ὁ Κῦρος εἶπε 'Κελεύω τοίνυν ὑμᾶς τοὺς μὲν ἄλλους μένοντας ἔνθα κατεσκηνώκατε φυλάττειν τὰ χρήματα καὶ ζῆν ὅπως ὑμῖν ἥδιστον· τρεῖς δέ μοι ἐλθόντες ὑμῶν εἰς τοὺς πολεμίους ὡς παρὰ τοῦ Ἰνδοῦ περὶ συμμαχίας, καὶ τἀκεῖ μαθόντες ὅ,τι ἂν λέγωσί τε καὶ ποιῶσιν, ὡς τάχιστα ἀπαγγείλατε ἐμοί τε καὶ τῷ Ἰνδῷ· κἂν ταῦτά μοι καλῶς ὑπηρετήσητε, ἔτι μᾶλλον ὑμῖν χάριν εἴσομαι τούτου ἢ ὅτι χρήματα πάρεστε ἄγοντες. καὶ γὰρ οἱ μὲν δούλοις ἐοικότες κατάσκοποι οὐδὲν ἄλλο δύνανται εἰδότες ἀπαγγέλλειν ἢ ὅσα πάντες ἴσασιν· οἱ δὲ οἷοίπερ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα
3 καταμανθάνουσιν.' οἱ μὲν δὴ Ἰνδοί, ἡδέως ἀκούσαντες καὶ ξενισθέντες τότε παρὰ Κύρῳ, συσκευασάμενοι τῇ ὑστεραίᾳ ἐπορεύοντο, ὑποσχόμενοι ἢ μὴν μαθόντες ὅσα ἂν δύνωνται πλεῖστα ἐκ τῶν πολεμίων ἥξειν ὡς δυνατὸν τάχιστα.

4 Preparations of Cyrus for war on a grand scale were now nearly completed. His plans for stirring up a spirit of emulation in the Persian army.

Ὁ δὲ Κῦρος τά τε ἄλλα εἰς τὸν πόλεμον παρεσκευάζετο μεγαλοπρεπῶς, ὡς δὴ ἀνὴρ οὐδὲν μικρὸν ἐπινοῶν πράττειν, ἐπεμέλετο δὲ οὐ μόνον ὧν ἔδοξε τοῖς συμμάχοις, ἀλλὰ καὶ ἔριν ἐνέβαλλε πρὸς ἀλλήλους τοῖς φίλοις ὅπως αὐτοὶ ἕκαστοι φανοῦνται καὶ εὐοπλότατοι καὶ ἱππικώτατοι
5 καὶ ἀκοντιστικώτατοι καὶ τοξικώτατοι καὶ φιλοπονώτατοι. ταῦτα δὲ ἐξειργάζετο ἐπὶ τὰς θήρας ἐξάγων καὶ τιμῶν τοὺς κρατίστους ἕκαστα· καὶ τοὺς ἄρχοντας δὲ οὓς ἑώρα ἐπιμελομένους τούτου ὅπως οἱ αὐτῶν κράτιστοι ἔσονται στρατιῶται, καὶ τούτους ἐπαινῶν τε παρώξυνε καὶ χαριζόμενος αὐτοῖς

ὅ,τι δύναιτο. εἰ δέ ποτε θυσίαν ποιοῖτο καὶ ἑορτὴν 6
ἄγοι, καὶ ἐν ταύτῃ ὅσα πολέμου ἕνεκα μελετῶσιν
ἄνθρωποι, πάντων τούτων ἀγῶνας ἐποίει καὶ ἆθλα
τοῖς νικῶσι μεγαλοπρεπῶς ἐδίδου, καὶ ἦν πολλὴ
εὐθυμία ἐν τῷ στρατεύματι.

Τῷ δὲ Κύρῳ σχεδόν τι ἤδη ἀποτετελεσμένα ἦν 7
ὅσα ἐβούλετο ἔχων στρατεύεσθαι πλὴν τῶν μη-
χανῶν. καὶ γὰρ οἱ Πέρσαι ἱππεῖς ἔκπλεῳ ἤδη ἦσαν
εἰς τοὺς μυρίους, καὶ τὰ ἅρματα τὰ δρεπανηφόρα, ἅ
τε αὐτὸς κατεσκεύαζεν, ἔκπλεω ἤδη ἦν εἰς τὰ ἑκατόν,
ἅ τε Ἀβραδάτας ὁ Σούσιος ἐπεχείρησε κατασκευά-
ζειν ὅμοια τοῖς Κύρου, καὶ ταῦτα ἔκπλεω ἦν εἰς
ἄλλα ἑκατόν. καὶ τὰ Μηδικὰ δὲ ἅρματα ἐπεπείκει 8
Κῦρος Κυαξάρην εἰς τὸν αὐτὸν τρόπον τοῦτον μετα-
σκευάσαι ἐκ τῆς Τρωικῆς καὶ Λιβυκῆς διφρείας· καὶ
ἔκπλεω καὶ ταῦτα ἦν εἰς ἄλλα ἑκατόν. καὶ ἐπὶ τὰς
καμήλους δὲ τεταγμένοι ἦσαν ἄνδρες δύο ἐφ' ἑκάστην
τοξόται. καὶ ὁ μὲν πλεῖστος στρατὸς οὕτως εἶχε
τὴν γνώμην, ὡς ἤδη παντελῶς κεκρατηκὼς καὶ οὐδὲν
ὄντα τὰ τῶν πολεμίων.

Ἐπεὶ δὲ οὕτω διακειμένων ἦλθον οἱ Ἰνδοὶ ἐκ 9
τῶν πολεμίων οὓς ἐπεπόμφει Κῦρος ἐπὶ
κατασκοπήν, καὶ ἔλεγον ὅτι Κροῖσος μὲν
ἡγεμὼν καὶ στρατηγὸς πάντων ᾑρημένος
εἴη τῶν πολεμίων, δεδογμένον δ' εἴη
πᾶσι τοῖς συμμάχοις βασιλεῦσι πάσῃ
τῇ δυνάμει ἕκαστον παρεῖναι, χρήματα
δὲ εἰσφέρειν πάμπολλα, ταῦτα δὲ τελεῖν
καὶ μισθουμένους οὓς δύναιντο καὶ δω-
ρουμένους οἷς δέοι, ἤδη δὲ καὶ μεμισθω-
μένους εἶναι πολλοὺς μὲν Θρᾳκῶν μα-

The report brought by the Indian emissaries, is confirmed by spies and deserters, that the Assyrian Monarch had collected and placed under the command of Croesus, king of Lydia, a force, greatly superior to any hitherto brought into the field, comprising the armies of Lydia, 10 Egypt, Phoenicia, Arabia and

other friendly or tributary states.

χαιροφόρους, Αἰγυπτίους δὲ προσπλεῖν, καὶ ἀριθμὸν ἔλεγον εἰς δώδεκα μυριάδας σὺν ἀσπίσι ποδήρεσι καὶ δόρασι μεγάλοις, οἷάπερ καὶ νῦν ἔχουσι, καὶ κοπίσι· προσέτι δὲ καὶ Κυπρίων στράτευμα· παρεῖναι δ' ἤδη Κίλικας πάντας καὶ 75
Φρύγας ἀμφοτέρους καὶ Λυκάονας καὶ Παφλαγόνας καὶ Καππαδόκας καὶ Ἀραβίους καὶ Φοίνικας καὶ σὺν τῷ Βαβυλῶνος ἄρχοντι τοὺς Ἀσσυρίους, καὶ Ἴωνας δὲ καὶ Αἰολέας καὶ σχεδὸν πάντας τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ ἐποικοῦντας σὺν Κροίσῳ 80
ἠναγκάσθαι, ἕπεσθαι, πεπομφέναι δὲ Κροῖσον καὶ
11 εἰς Λακεδαίμονα περὶ συμμαχίας· συλλέγεσθαι δὲ τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν, προϊέναι δὲ μέλλειν αὐτοὺς εἰς Θύμβραρα, ἔνθα καὶ νῦν ὁ σύλλογος τῶν ὑπὸ βασιλέα βαρβάρων τῶν 85
κάτω, καὶ ἀγορὰν πᾶσι παρηγγέλθαι ἐνταῦθα κομίζειν· σχεδὸν δὲ τούτοις ταὐτὰ ἔλεγον καὶ οἱ αἰχμάλωτοι· ἐπεμέλετο γὰρ καὶ τούτου ὁ Κῦρος ὅπως ἁλίσκοιντο παρ' ὧν ἔμελλε πεύσεσθαί τι· ἔπεμπε δὲ καὶ δούλοις ἐοικότας κατασκόπους ὡς 90
12 αὐτομόλους·—ὡς οὖν ταῦτα ἤκουσεν ὁ στρατὸς τοῦ Κύρου, ἐν φροντίδι τε ἐγένετο, ὥσπερ εἰκός, ἡσυχαίτεροί τε ἦ ὡς εἰώθεσαν διεφοίτων, φαιδροί τε οὐ πάνυ ἐφαίνοντο, ἐκυκλοῦντό τε καὶ μεστὰ ἦν πάντα ἀλλήλους ἐρωτώντων περὶ τούτων καὶ διαλε- 95
γομένων.

13 Ὡς δὲ ἤσθετο ὁ Κῦρος φόβον διαθέοντα ἐν τῇ

The disquieting rumours spread a panic in the army, whereupon Cyrus assembles the officers of the

στρατιᾷ, συγκαλεῖ τούς τε ἄρχοντας τῶν στρατευμάτων καὶ πάντας ὁπόσων ἀθυμούντων ἐδόκει βλάβη τις γίγνεσθαι καὶ 100
προθυμουμένων ὠφέλεια. προεῖπε δὲ

τοῖς ὑπηρέταις, καὶ ἄλλος εἴ τις βούλοιτο τῶν ὁπλοφόρων προσίστασθαι ἀκουσόμενος τῶν λόγων, μὴ κωλύειν. ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε· allied armies and by a judicious speech restores confidence.

"Ἀνδρες σύμμαχοι, ἐγὼ τοίνυν ὑμᾶς συνεκάλεσα 14
ἰδών τινας ὑμῶν, ἐπεὶ αἱ ἀγγελίαι ἦλθον ἐκ τῶν πολεμίων, πάνυ ἐοικότας πεφοβημένοις ἀνθρώποις. δοκεῖ γάρ μοι θαυμαστὸν εἶναι, εἴ τις ὑμῶν ὅτι μὲν οἱ πολέμιοι συλλέγονται δέδοικεν, ὅτι δὲ ἡμεῖς πολὺ πλείους συνειλέγμεθα νῦν ἢ ὅτε ἐνικῶμεν ἐκείνους, πολὺ δὲ ἄμεινον σὺν θεοῖς παρεσκευάσμεθα νῦν ἢ πρόσθεν,—ταῦτα δὲ ὁρῶντες οὐ θαρρεῖτε. ὦ πρὸς 15
θεῶν, ἔφη, τί δῆτα ἂν ἐποιήσατε οἱ νῦν δεδοικότες, εἰ ἤγγελλόν τινες τὰ παρ' ἡμῖν νῦν ὄντα ταῦτα ἀντίπαλα ἡμῖν προσιόντα, καὶ πρῶτον μὲν ἠκούετε, ἔφη, ὅτι οἱ πρότερον νικήσαντες ἡμᾶς οὗτοι πάλιν ἔρχονται ἔχοντες ἐν ταῖς ψυχαῖς ἣν τότε νίκην ἐκτήσαντο· ἔπειτα δὲ οἱ τότε ἐκκόψαντες τῶν τοξοτῶν καὶ ἀκοντιστῶν τὰς ἀκροβολίσεις νῦν οὗτοι ἔρχονται καὶ ἄλλοι ὅμοιοι τούτοις πολλαπλάσιοι· ἔπειτα δὲ ὥσπερ οὗτοι ὁπλισάμενοι τοὺς πεζοὺς 16
τότ' ἐνίκων, νῦν οὕτω καὶ οἱ ἱππεῖς αὐτῶν παρεσκευασμένοι πρὸς τοὺς ἱππέας προσέρχονται, καὶ τὰ μὲν τόξα καὶ ἀκόντια ἀποδεδοκιμάκασι, παλτὸν δὲ ἓν ἰσχυρὸν ἕκαστος λαβὼν προσελαύνειν διανενόηται ὡς ἐκ χειρὸς τὴν μάχην ποιησόμενος· ἔτι 17
δὲ ἅρματα ἔρχεται, ἃ οὐχ οὕτως ἑστήξει ὥσπερ πρόσθεν ἀπεστραμμένα ὥσπερ εἰς φυγήν, ἀλλ' οἵ τε ἵπποι εἰσὶ κατατεθωρακισμένοι οἱ ἐν τοῖς ἅρμασιν, οἵ τε ἡνίοχοι ἐν πύργοις ἑστᾶσι ξυλίνοις τὰ ὑπερέχοντα ἅπαντα συνεστεγασμένοι θώραξι καὶ κράνεσι,

δρέπανά τε σιδηρᾶ περὶ τοῖς ἄξοσι προσήρμοσται,
ὡς ἐλῶντες καὶ οὗτοι εὐθὺς εἰς τὰς τάξεις τῶν
18 ἐναντίων· πρὸς δ' ἔτι κάμηλοι εἰσὶν αὐτοῖς, ἐφ' ὧν 135
προσελῶσιν, ὧν μίαν ἑκάστην ἑκατὸν ἵπποι οὐκ ἂν
ἀνάσχοιντο ἰδόντες· ἔτι δὲ πύργους προσίασιν
ἔχοντες, ἀφ' ὧν τοῖς μὲν ἑαυτῶν ἀρήξουσιν, ἡμᾶς δὲ
βάλλοντες κωλύσουσι τοῖς ἐν τῷ ἱσοπέδῳ μάχεσθαι·
19 εἰ δὴ ταῦτα ἀπήγγελλέ τις ὑμῖν ἐν τοῖς πολεμίοις 140
ὄντα, οἱ νῦν φοβούμενοι τί ἂν ἐποιήσατε; ὁπότε
ἀπαγγελλομένων ὑμῖν ὅτι Κροῖσος μὲν ᾔρηται τῶν
πολεμίων στρατηγός, ὃς τοσούτῳ Σύρων κακίων
ἐγένετο, ὅσῳ Σύροι μὲν μάχῃ ἡττηθέντες ἔφυγον,
Κροῖσος δὲ ἰδὼν Σύρους ἡττημένους ἀντὶ τοῦ ἀρήγειν 145
20 τοῖς συμμάχοις φεύγων ᾤχετο· ἔπειτα δὲ διαγγέλ-
λεται δήπου ὅτι αὐτοὶ μὲν οἱ πολέμιοι οὐχ ἱκανοὶ
ἡγοῦνται ὑμῖν εἶναι μάχεσθαι, ἄλλους δὲ μισθοῦνται,
ὡς ἄμεινον μαχουμένους ὑπὲρ σφῶν ἢ αὐτοί. εἰ
μέντοι τισὶ ταῦτα μὲν τοιαῦτα ὄντα δεινὰ δοκεῖ 150
εἶναι, τὰ δὲ ἡμέτερα φαῦλα, τούτους ἐγώ φημι
χρῆναι, ὦ ἄνδρες, ἀφεῖναι εἰς τοὺς ἐναντίους· πολὺ
γὰρ ἐκεῖ ὄντες πλείω ἂν ἡμᾶς ἢ παρόντες ὠφελοῖεν.'

21 The Persian peer Chrysantas disavows any feeling of alarm.

Ἐπεὶ δὲ ταῦτα εἶπεν ὁ Κῦρος, ἀνέ- 155
στη Χρυσάντας ὁ Πέρσης καὶ ἔλεξεν
ὧδε·

'Ὦ Κῦρε, μὴ θαύμαζε εἴ τινες ἐσκυθρώπασαν
ἀκούσαντες τῶν ἀγγελλομένων· οὐ γὰρ φοβηθέντες
οὕτω διετέθησαν, ἀλλ' ἀχθεσθέντες· ὥσπερ γε, ἔφη,
εἴ τινων βουλομένων τε καὶ οἰομένων ἤδη ἀριστήσειν 160
ἐξαγγελθείη τι ἔργον, ὃ ἀνάγκη εἴη πρὸ τοῦ ἀρίστου
ἐξεργάσασθαι, οὐδεὶς ἂν οἶμαι ἡσθείη ἀκούσας· οὕτω
τοίνυν καὶ ἡμεῖς ἤδη οἰόμενοι πλουτήσειν, ἐπεὶ

ἠκούσαμεν ὅτι ἐστὶ περίλοιπον ἔργον, ὃ δεῖ ἐξερ-
165 γάσασθαι, συνεσκυθρωπάσαμεν, οὐ φοβούμενοι, ἀλλὰ
πεποιῆσθαι ἂν ἤδη καὶ τοῦτο βουλόμενοι. ἀλλὰ 22
γὰρ ἐπειδὴ οὐ περὶ Συρίας μόνον ἀγωνιούμεθα, ὅπου
σῖτος πολὺς καὶ πρόβατά ἐστι καὶ φοίνικες οἱ
καρποφόροι, ἀλλὰ καὶ περὶ Λυδίας, ἔνθα πολὺς μὲν
170 οἶνος, πολλὰ δὲ σῦκα, πολὺ δὲ ἔλαιον, θάλαττα δὲ
προσκλύζει, καθ' ἣν πλείω ἔρχεται ἢ ὅσα τις ἑώρακεν
ἀγαθά,—ταῦτα, ἔφη, ἐννοούμενοι οὐκέτι ἀχθόμεθα,
ἀλλὰ θαρροῦμεν ὡς μάλιστα, ἵνα θᾶττον καὶ τούτων
τῶν Λυδίων ἀγαθῶν ἀπολαύωμεν.'

175 Ὁ μὲν οὕτως εἶπεν· οἱ δὲ σύμμαχοι πάντες
ἥσθησάν τε τῷ λόγῳ καὶ ἐπῄνεσαν.

'Καὶ μὲν δή' ἔφη ὁ Κῦρος 'ὦ ἄνδρες, δοκεῖ μοι 23
ἰέναι ἐπ' αὐτοὺς ὡς τάχιστα, ἵνα πρῶτον
μὲν αὐτοὺς φθάσωμεν ἀφικόμενοι, ἢν
180 δυνώμεθα, ὅπου ταπιτήδεια αὐτοῖς συλ-
λέγεται· ἔπειτα δὲ ὅσῳ ἂν θᾶττον ἴω-
μεν, τοσούτῳ μείω μὲν τὰ παρόντα εὑρήσομεν αὐτοῖς,
πλείω δὲ τὰ ἀπόντα. ἐγὼ μὲν δὴ οὕτω λέγω· εἰ δέ 24
τις ἄλλῃ πῃ γιγνώσκει ἢ ἀσφαλέστερον εἶναι ἢ ῥᾷον
185 ἡμῖν, διδασκέτω.' ἐπεὶ δὲ συνηγόρευον μὲν πολλοί,
ὡς χρεὼν εἴη ὅτι τάχιστα πορεύεσθαι ἐπὶ τοὺς
πολεμίους, ἀντέλεγε δὲ οὐδείς, ἐκ τούτου δὴ ὁ Κῦρος
ἦρχετο λόγου τοιοῦδε·

Cyrus then advises an immediate march on the enemy — a proposal to which no opposition is raised,—

'Ἄνδρες σύμμαχοι, αἱ μὲν ψυχαὶ καὶ τὰ σώματα 25
190 καὶ τὰ ὅπλα, οἷς δεήσει χρῆσθαι, ἐκ πολ-
λοῦ ἡμῖν σὺν θεῷ παρεσκεύασται· νῦν
δὲ ταπιτήδεια δεῖ εἰς τὴν ὁδὸν συσκευά-
ζεσθαι αὐτοῖς τε ἡμῖν καὶ ὁπόσοις τε-
τράποσι χρώμεθα μὴ μεῖον ἢ εἰκοσιν

and gives instructions concerning the preparations for the daily wants of the army in their long march through a desolate country.

ἡμερῶν. ἐγὼ γὰρ λογιζόμενος εὑρίσκω πλέον ἢ πεντεκαίδεκα ἡμερῶν ἐσομένην ὁδόν, ἐν ᾗ οὐδὲν εὑρήσομεν τῶν ἐπιτηδείων· ἀνεσκεύασται γὰρ τὰ μὲν ὑφ' ἡμῶν, τὰ δὲ ὑπὸ τῶν πολεμίων ὅσα ἐδύ-
26 ναντο. συσκευάζεσθαι οὖν χρὴ σῖτον μὲν ἱκανόν· ἄνευ γὰρ τούτου οὔτε μάχεσθαι οὔτε ζῆν δυναίμεθ' ἄν· οἶνον δὲ τοσοῦτον ἕκαστον ἔχειν χρὴ ὅσος ἱκανὸς ἔσται ἐθίσαι ἡμᾶς αὐτοὺς ὑδροποτεῖν· πολλὴ γὰρ ἔσται τῆς ὁδοῦ ἄοινος, εἰς ἣν οὐδ' ἂν πάνυ πολὺν
27 οἶνον συσκευασώμεθα, διαρκέσει. ὡς οὖν μὴ ἐξαπίνης ἄοινοι γενόμενοι νοσήμασι περιπίπτωμεν, ὧδε χρὴ ποιεῖν· ἐπὶ μὲν τῷ σίτῳ νῦν εὐθὺς ἀρχώμεθα πίνειν ὕδωρ· τοῦτο γὰρ ἤδη ποιοῦντες οὐ πολὺ
28 μεταβαλοῦμεν. καὶ γὰρ ὅστις ἀλφιτοσιτεῖ, ὕδατι μεμαγμένην ἀεὶ τὴν μᾶζαν ἐσθίει, καὶ ὅστις ἀρτοσιτεῖ, ὕδατι δεδευμένον τὸν ἄρτον, καὶ τὰ ἐφθὰ δὲ πάντα μεθ' ὕδατος τοῦ πλείστου ἐσκεύασται. μετὰ δὲ τὸν σῖτον ἂν οἶνον ἐπιπίνωμεν, οὐδὲν μεῖον ἔχουσα
29 ἡ ψυχὴ ἀναπαύσεται. ἔπειτα δὲ καὶ τοῦ μετὰ δεῖπνον ἀφαιρεῖν χρή, ἕως ἂν λάθωμεν ὑδροπόται γενόμενοι. ἡ γὰρ κατὰ μικρὸν παράλλαξις πᾶσαν ποιεῖ φύσιν ὑποφέρειν τὰς μεταβολάς· διδάσκει δὲ καὶ ὁ θεός, ἀπάγων ἡμᾶς κατὰ μικρὸν ἔκ τε τοῦ χειμῶνος εἰς τὸ ἀνέχεσθαι ἰσχυρὰ θάλπη ἔκ τε τοῦ θάλπους εἰς τὸν ἰσχυρὸν χειμῶνα· ὃν χρὴ μιμουμένους εἰς ὃ δεῖ ἐλθεῖν προειθισμένους ἡμᾶς ἀφικ-
30 νεῖσθαι. καὶ τὸ τῶν στρωμάτων δὲ βάρος εἰς τἀπιτήδεια καταδαπανᾶτε· τὰ μὲν γὰρ ἐπιτήδεια περιττεύοντα οὐκ ἄχρηστα ἔσται· στρωμάτων δὲ ἐνδεηθέντες μὴ δείσητε ὡς οὐχ ἡδέως καθευδήσετε· εἰ δὲ μή, ἐμὲ αἰτιᾶσθε. ἐσθὴς μέντοι ὅτῳ ἐστὶν ἀ-

φθονωτέρα παροῦσα, πολλὰ καὶ ὑγιαίνοντι καὶ κάμνοντι ἐπικουρεῖ. ὄψα δὲ χρὴ συνεσκευάσθαι ὅσα 31
ἐστὶν ὀξέα καὶ δριμέα καὶ ἁλμυρά· ταῦτα γὰρ ἐπὶ σῖτόν τε ἄγει καὶ ἐπὶ πλεῖστον ἀρκεῖ. ὅταν δ' ἐκ-
230 βαίνωμεν εἰς ἀκέραια, ὅπου ἤδη εἰκὸς ἡμᾶς σῖτον λαμβάνειν, χειρομύλας χρὴ αὐτόθεν παρασκευάσασθαι, αἷς σιτοποιησόμεθα· τοῦτο γὰρ κουφότατον τῶν σιτοποιικῶν ὀργάνων. συνεσκευάσθαι δὲ χρὴ 32
καὶ ὧν ἀσθενοῦντες δέονται ἄνθρωποι· τούτων γὰρ
235 ὁ μὲν ὄγκος μικρότατος, ἢν δὲ τύχη τοιαύτη γένηται, μάλιστα δεήσει. ἔχειν δὲ χρὴ καὶ ἱμάντας· τὰ γὰρ πλεῖστα καὶ ἀνθρώποις καὶ ἵπποις ἱμᾶσιν ἧρτηται· ὧν κατατριβομένων καὶ ῥηγνυμένων ἀνάγκη ἀργεῖν, ἢν μή τις ἔχῃ περίζυγα. ὅστις δὲ πεπαίδευται καὶ
240 παλτὸν ξύσασθαι, ἀγαθὸν καὶ ξυήλης μὴ ἐπιλαθέσθαι. ἀγαθὸν δὲ καὶ ῥίνην φέρεσθαι· ὁ γὰρ 33
λόγχην ἀκονῶν ἐκεῖνος καὶ τὴν ψυχήν τι παρακονᾷ. ἔπεστι γάρ τις αἰσχύνη λόγχην ἀκονῶντα κακὸν εἶναι. ἔχειν δὲ χρὴ καὶ ξύλα περίπλεω καὶ ἅρμασι
245 καὶ ἁμάξαις· ἐν γὰρ πολλαῖς πράξεσι πολλὰ ἀνάγκη καὶ τὰ ἀπαγορεύοντα εἶναι. ἔχειν δὲ δεῖ καὶ τὰ 34
ἀναγκαιότατα ὄργανα ἐπὶ ταῦτα πάντα· οὐ γὰρ πανταχοῦ χειροτέχναι παραγίγνονται· τὸ δ' ἐφ' ἡμέραν ἀρκέσον ὀλίγοι τινὲς οἳ οὐχ ἱκανοὶ ποιῆσαι.
250 ἔχειν δὲ χρὴ καὶ ἄμην καὶ σμινύην καθ' ἅμαξαν ἑκάστην, καὶ κατὰ τὸν νωτοφόρον δὲ ἀξίνην καὶ δρέπανον· ταῦτα γὰρ καὶ ἰδίᾳ ἑκάστῳ χρήσιμα καὶ ὑπὲρ τοῦ κοινοῦ πολλάκις ὠφέλιμα γίγνεται. τὰ 35
μὲν οὖν εἰς τροφὴν δέοντα οἱ ἡγεμόνες τῶν ὁπλοφό-
255 ρων ἐξετάζετε τοὺς ὑφ' ὑμῖν αὐτοῖς· οὐ γὰρ δεῖ παριέναι ὅτου ἄν τις τούτων ἐνδέηται· ἡμεῖς γὰρ

τούτων ἐνδεεῖς ἐσόμεθα. ἃ δὲ κατὰ τὰ ὑποζύγια
κελεύω ἔχειν, ὑμεῖς οἱ τῶν σκευοφόρων ἄρχοντες
ἐξετάζετε, καὶ τὸν μὴ ἔχοντα κατασκευάζεσθαι ἀναγ-
36 κάζετε. ὑμεῖς δ' αὖ οἱ τῶν ὁδοποιῶν ἄρχοντες ἔχετε 260
μὲν ἀπογεγραμμένους παρ' ἐμοῦ τοὺς ἀποδεδοκι-
μασμένους καὶ τοὺς ἐκ τῶν ἀκοντιστῶν καὶ τοὺς ἐκ
τῶν τοξοτῶν καὶ τοὺς ἐκ τῶν σφενδονητῶν· τούτων
δὲ χρὴ τοὺς μὲν ἀπὸ τῶν ἀκοντιστῶν πέλεκυν ἔχον-
τας ξυλοκόπον ἀναγκάζειν στρατεύεσθαι, τοὺς δ' ἀπὸ 265
τῶν τοξοτῶν σμινύην, τοὺς δ' ἀπὸ τῶν σφενδονητῶν
ἄμην· τούτους δὲ ἔχοντας ταῦτα πρὸ τῶν ἁμαξῶν
κατ' ἴλας πορεύεσθαι, ὅπως, ἤν τι δέῃ ὁδοποιίας,
εὐθὺς ἐνεργοὶ ἦτε, καὶ ἐγώ, ἤν τι δέωμαι, ὅπως εἰδῶ
37 ὅθεν δεῖ λαβόντα τούτοις χρῆσθαι. ἄξω δὲ καὶ τοὺς 270
ἐν τῇ στρατιωτικῇ ἡλικίᾳ σὺν τοῖς ὀργάνοις χαλκέας
τε καὶ τέκτονας καὶ σκυτοτόμους, ὅπως, ἄν τι δέῃ
καὶ τοιούτων τεχνῶν ἐν τῇ στρατιᾷ, μηδὲν ἐλλεί-
πηται. οὗτοι δὲ ὁπλοφόρου μὲν τάξεως ἀπολε-
λύσονται, ἃ δὲ ἐπίστανται, τῷ βουλομένῳ μισθοῦ 275
38 ὑπηρετοῦντες ἐν τῷ τεταγμένῳ ἔσονται. ἢν δέ τις
καὶ ἔμπορος βούληται ἕπεσθαι πωλεῖν τι βουλό-
μενος, τῶν μὲν προειρημένων ἡμερῶν τἀπιτήδεια
ἔχειν ἤν τι πωλῶν ἁλίσκηται, πάντων στερήσεται·
ἐπειδὰν δ' αὗται παρέλθωσιν αἱ ἡμέραι, πωλήσει 280
ὅπως ἂν βούληται. ὅστις δ' ἂν τῶν ἐμπόρων πλεί-
στην ἀγορὰν παρέχων φαίνηται, οὗτος καὶ παρὰ
τῶν συμμάχων καὶ παρ' ἐμοῦ δώρων καὶ τιμῆς
39 τεύξεται. εἰ δέ τις χρημάτων προσδεῖσθαι νομίζει
εἰς ἐμπολήν, γνωστῆρας ἐμοὶ προσαγαγὼν καὶ ἐγ- 285
γυητὰς ἢ μὴν πορεύεσθαι σὺν τῇ στρατιᾷ, λαμ-
βανέτω ὧν ἡμεῖς ἔχομεν. ἐγὼ μὲν δὴ ταῦτα προα-

γορεύω· εἰ δέ τίς τι καὶ ἄλλο δέον ἐνορᾷ, πρὸς ἐμὲ σημαινέτω. καὶ ὑμεῖς μὲν ἀπιόντες συσκευάζεσθε, 40
290 ἐγὼ δὲ θύσομαι ἐπὶ τῇ ὁρμῇ· ὅταν δὲ τὰ τῶν θεῶν καλῶς ἔχῃ, σημανοῦμεν. παρεῖναι δὲ χρὴ ἅπαντας τὰ προειρημένα ἔχοντας εἰς τὴν τεταγμένην χώραν πρὸς τοὺς ἡγεμόνας ἑαυτῶν. ὑμεῖς δὲ οἱ ἡγεμόνες 41 τὴν ἑαυτοῦ ἕκαστος τάξιν εὐτρεπισάμενος πρὸς ἐμὲ
295 πάντες συμβάλλετε, ἵνα τὰς ἑαυτῶν ἕκαστοι χώρας καταμάθητε.'

III Ἀκούσαντες δὲ ταῦτα οἱ μὲν συνεσκευάζοντο, 1 ὁ δὲ Κῦρος ἐθύετο. ἐπεὶ δὲ καλὰ τὰ ἱερὰ ἦν, ὡρμᾶτο σὺν τῷ στρατεύματι· καὶ τῇ μὲν πρώτῃ ἡμέρᾳ ἐξεστρατο-
5 πεδεύσατο ὡς δυνατὸν ἐγγύτατα, ὅπως, εἴ τίς τι ἐπιλελησμένος εἴη, μετέλθοι, καί, εἴ τίς τι ἐνδεόμενος γνοίη, τοῦτο ἐπιπαρασκευάσαιτο. Κυαξάρης μὲν οὖν τῶν Μήδων ἔχων τὸ τρίτον μέρος 2 κατέμενεν, ὡς μηδὲ τὰ οἴκοι ἔρημα εἴη. ὁ δὲ Κῦρος
10 ἐπορεύετο ὡς ἐδύνατο τάχιστα, τοὺς ἱππέας μὲν πρώτους ἔχων, καὶ πρὸ τούτων διερευνητὰς καὶ σκοποὺς ἀεὶ ἀναβιβάζων ἐπὶ τὰ πρόσθεν εὐσκοπώτατα· μετὰ δὲ τούτους ἦγε τὰ σκευοφόρα, ὅπου μὲν πεδινὸν εἴη, πολλοὺς ὁρμαθοὺς
15 ποιούμενος τῶν ἁμαξῶν καὶ τῶν σκευοφόρων· ὄπισθεν δὲ ἡ φάλαγξ ἐφεπομένη, εἴ τι τῶν σκευοφόρων ὑπολείποιτο, οἱ προστυγχάνοντες τῶν ἀρχόντων ἐπεμέλοντο ὡς μὴ κωλύοιντο πορεύεσθαι. ὅπου δὲ 3 στενοτέρα εἴη ἡ ὁδός, διὰ μέσου ποιούμενοι τὰ
20 σκευοφόρα ἔνθεν καὶ ἔνθεν ἐπορεύοντο οἱ ὁπλοφόροι· καὶ εἴ τι ἐμποδίζοι, οἱ κατὰ ταῦτα γιγνόμενοι τῶν στρατιωτῶν ἐπεμέλοντο. ἐπορεύοντο δὲ ὡς τὰ πολλὰ

After offering sacrifice, Cyrus commences his march, leaving his uncle Cyaxarês behind with a third of the Median contingent.

Order of march described.

αἱ τάξεις παρ' ἑαυταῖς ἔχουσαι τὰ σκευοφόρα· ἐπε-
τέτακτο γὰρ πᾶσι τοῖς σκευοφόροις κατὰ τὴν ἑαυτῶν
ἑκάστους τάξιν ἰέναι, εἰ μή τι ἀναγκαῖον ἀποκωλύοι. 25
4 καὶ σημεῖον δὲ ἔχων ὁ τοῦ ταξιάρχου σκευοφόρος
ἡγεῖτο γνωστὸν τοῖς τῆς ἑαυτοῦ τάξεως· ὥστ' ἀθρόοι
ἐπορεύοντο, ἐπεμέλοντό τε ἰσχυρῶς ἕκαστος τῶν
ἑαυτοῦ ὡς μὴ ὑπολείποιντο. καὶ οὕτω ποιούντων
οὔτε ζητεῖν ἔδει ἀλλήλους ἅμα τε παρόντα ἅπαντα 30
καὶ σαώτερα ἦν καὶ θᾶττον τὰ δέοντα εἶχον οἱ
στρατιῶται.

5 Ὡς δὲ οἱ προϊόντες σκοποὶ ἔδοξαν ἐν τῷ πεδίῳ
The scouts sent in advance observed certain indications of the proximity of the enemy, whereupon a halt is called;
ὁρᾶν ἀνθρώπους λαμβάνοντας καὶ χιλὸν
καὶ ξύλα, καὶ ὑποζύγια δὲ ἑώρων ἕτερα 35
τοιαῦτα ἄγοντα, τὰ δὲ καὶ νεμόμενα, καὶ
τὰ πρόσω αὖ ἀφορῶντες ἐδόκουν καται-
μανθάνειν μετεωριζόμενον ἢ κάπνὸν ἢ
κονιορτόν, ἐκ τούτων πάντων σχεδὸν ἐγίγνωσκον ὅτι
6 εἴη που πλησίον τὸ στράτευμα τῶν πολεμίων. εὐθὺς 40
οὖν πέμπει τινὰ ὁ σκόπαρχος ἀγγελοῦντα ταῦτα τῷ
Κύρῳ. ὁ δὲ ἀκούσας ταῦτα ἐκείνους μὲν ἐκέλευσε
μένοντας ἐπὶ ταύταις ταῖς σκοπαῖς ὅ,τι ἂν ἀεὶ καιν-
ὸν ὁρῶσιν ἐξαγγέλλειν· τάξιν δ' ἔπεμψεν ἱππέων
εἰς τὸ πρόσθεν καὶ ἐκέλευσε πειραθῆναι συλλαβεῖν 45
τινας τῶν ἀνὰ τὸ πεδίον ἀνθρώπων, ὅπως σαφέσ-
τερον μάθοιεν τὸ ὄν. οἱ μὲν δὴ ταχθέντες τοῦτο
7 ἔπραττον. αὐτὸς δὲ τὸ ἄλλο στράτευμα αὐτοῦ κατ-
εχώριζεν, ὅπως παρασκευάσαιντο ὅσα ᾧετο χρῆναι
πρὶν πάνυ ὁμοῦ εἶναι. καὶ πρῶτον μὲν ἀριστᾶν 50
παρηγγύησεν, ἔπειτα δὲ μένοντας ἐν ταῖς τάξεσι τὸ
8 παραγγελλόμενον προνοεῖν· ἐπεὶ δὲ ἠρίστησαν, συνε-
κάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων ἡγεμόνας,

καὶ τῶν μηχανῶν δὲ καὶ τῶν σκευοφόρων τοὺς
ἄρχοντας καὶ τῶν ἁρμαμαξῶν· καὶ οὗτοι μὲν συν-
ῆσαν. οἱ δὲ καταδραμόντες εἰς τὸ πεδίον συλλα- 9
βόντες ἀνθρώπους ἤγαγον· οἱ δὲ ληφ-
θέντες ἀνερωτώμενοι ὑπὸ τοῦ Κύρου
ἔλεγον ὅτι ἀπὸ τοῦ στρατοπέδου εἶεν,
προεληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ξύλα,
παρελθόντες τὰς προφυλακάς· διὰ γὰρ
τὸ πλῆθος τοῦ στρατοῦ σπάνια πάντ'
εἶναι. καὶ ὁ Κῦρος ταῦτα ἀκούσας, 10
Πόσον δέ, ἔφη, ἄπεστιν ἐνθένδε τὸ στρά-
τευμα; οἱ δ' ἔλεγον, Ὡς δύο παρασάγγας. ἐπὶ
τούτοις ἤρετο ὁ Κύρος, Ἡμῶν δ', ἔφη, λόγος τις ἦν
παρ' αὐτοῖς; Ναὶ μὰ Δί', ἔφασαν, καὶ πολύς γε
ὡς ἐγγὺς ἤδη εἴητε προσιόντες. Τί οὖν; ἔφη ὁ
Κῦρος, ἦ καὶ ἔχαιρον ἀκούοντες ἰόντας; τοῦτο δὲ
ἐπήρετο τῶν παρόντων ἕνεκα. Οὐ μὰ Δί', εἶπον
ἐκεῖνοι, οὐ μὲν δὴ ἔχαιρον, ἀλλὰ καὶ μάλα ἠνιῶντο.
Νῦν δ', ἔφη ὁ Κῦρος, τί ποιοῦσιν; Ἐκτάττονται, 11
ἔφασαν· καὶ ἐχθὲς δὲ καὶ τρίτην ἡμέραν ταὐτὸ
τοῦτ' ἔπραττον. Ὁ δὲ τάττων, ἔφη ὁ Κῦρος, τίς
ἐστιν; οἱ δὲ ἔφασαν, Αὐτός τε Κροῖσος καὶ σὺν
αὐτῷ Ἕλλην τις ἀνήρ, καὶ ἄλλος δέ τις Μῆδος·
οὗτος μέντοι ἐλέγετο φυγὰς εἶναι παρ' ὑμῶν. καὶ
ὁ Κῦρος εἶπεν, Ἀλλ', ὦ Ζεῦ μέγιστε, λαβεῖν μοι
γένοιτο αὐτὸν ὡς ἐγὼ βούλομαι.
Ἐκ τούτου τοὺς μὲν αἰχμαλώτους ἀπάγειν ἐκέ- 12
λευσεν, εἰς δὲ τοὺς παρόντας ὡς λέξων
τι ἀνήγετο. ἐν τούτῳ δὲ παρῆν ἄλλος
αὖ ἀπὸ τοῦ σκοπάρχου λέγων, ὅτι ἱπ-
πέων τάξις μεγάλη ἐν τῷ πεδίῳ προ-

9 the several commanders are called together, to hear the answers of the enemy's foragers, who had been intercepted, to the questions put to them by Cyrus. Valuable information extracted from them as to 10 the condition of the enemy.

11 Further intelligence concerning the enemy and precautions taken thereupon by Cyrus.

12

φαίνοιτο· καὶ ἡμεῖς μέν, ἔφη, εἰκάζομεν ἐλαύνειν 85
αὐτοὺς βουλομένους ἰδεῖν τόδε τὸ στράτευμα. καὶ
γὰρ πρὸ τῆς τάξεως ταύτης ἄλλοι ὡς τριάκοντα
ἱππεῖς συχνὸν προελαύνουσι, καὶ μέντοι, ἔφη, κατ'
αὐτοὺς ἡμᾶς, ἴσως βουλόμενοι λαβεῖν, ἢν δύνωνται,
τὴν σκοπήν· ἡμεῖς δ' ἐσμὲν μία δεκὰς οἱ ἐπὶ ταύτης 90
13 τῆς σκοπῆς. καὶ ὁ Κῦρος ἐκέλευσε τῶν περὶ αὐτὸν
ἀεὶ ὄντων ἱππέων ἐλάσαντας ὑπὸ τὴν σκοπὴν
ἀδήλους τοῖς πολεμίοις ἀτρεμίαν ἔχειν. Ὅταν δ',
ἔφη, ἡ δεκὰς ἡ ἡμετέρα λείπῃ τὴν σκοπήν, ἐξανα-
στάντες ἐπίθεσθε τοῖς ἀναβαίνουσιν ἐπὶ τὴν σκοπήν. 95
ὡς δὲ ὑμᾶς μὴ λυπῶσιν οἱ ἀπὸ τῆς μεγάλης τάξεως,
ἀντέξελθε σύ, ἔφη, ὦ Ὑστάσπα, τὴν χιλιοστὺν τῶν
ἱππέων λαβὼν καὶ ἐπιφάνηθι ἐναντίος τῇ τῶν πολε-
μίων τάξει. διώξῃς δὲ μηδαμῇ εἰς ἀφανές, ἀλλ' ὅπως
αἱ σκοπαί σοι διαμενοῦσιν ἐπιμεληθεὶς πάριθι. ἢν 100
δ' ἄρα ἀνατείναντές τινες τὰς δεξιὰς προσελαύνωσιν
ὑμῖν, δέχεσθε φιλίως τοὺς ἄνδρας.

14 Ὁ μὲν δὴ Ὑστάσπας ἀπιὼν ὡπλίζετο· οἱ δ' ὑπη-
ρέται ἤλαυνον εὐθὺς ὡς ἐκέλευσεν. ἀπ-
Return of Araspas, the real cause of whose departure is explained by Cyrus.
αντᾷ δ' αὐτοῖς καὶ δὴ ἐντὸς τῶν 105
σκοπῶν σὺν τοῖς θεράπουσιν ὁ πεμφθεὶς
πάλαι κατάσκοπος, ὁ φύλαξ τῆς Σουσίδος γυναικός.
15 ὁ μὲν οὖν Κῦρος ὡς ἤκουσεν, ἀναπηδήσας ἐκ τῆς
ἕδρας ὑπήντα τε αὐτῷ καὶ ἐδεξιοῦτο· οἱ δὲ ἄλλοι,
ὥσπερ εἰκὸς μηδὲν εἰδότας, ἐκπεπληγμένοι ἦσαν τῷ 110
πράγματι, ἕως Κῦρος εἶπεν Ἄνδρες φίλοι, ἥκει
ἡμῖν ἀνὴρ ἄριστος. νῦν γὰρ ἤδη πάντας ἀνθρώπους
δεῖ εἰδέναι τὰ τούτου ἔργα. οὗτος οὔτε αἰσχροῦ
ἡττηθεὶς οὐδενὸς ᾤχετο οὔτ' ἐμὲ φοβηθείς, ἀλλ' ὑπ'
ἐμοῦ πεμφθεὶς ὅπως ἡμῖν μαθὼν τὰ τῶν πολεμίων 115

σαφῶς τὰ ὄντα ἐξαγγείλειεν. ἃ μὲν οὖν ἐγώ σοι 16
ὑπεσχόμην, ὦ Ἀράσπα, μέμνημαί τε καὶ ἀποδώσω
σὺν τούτοις πᾶσι. δίκαιον δὲ καὶ ὑμᾶς ἅπαντας,
ὦ ἄνδρες, τοῦτον τιμᾶν ὡς ἀγαθὸν ἄνδρα· ἐπὶ γὰρ
τῷ ἡμετέρῳ ἀγαθῷ καὶ ἐκινδύνευσε καὶ αἰτίαν ὑπέ-
σχεν, ᾗ ἐβαρύνετο.' Ἐκ τούτου δὴ πάντες ἠσπά- 17
ζοντο τὸν Ἀράσπαν καὶ ἐδεξιοῦντο. εἰπόντος δὲ
Κύρου ὅτι τούτων μὲν τοίνυν εἴη ἅλις, Ἃ δὲ καιρὸς
ἡμῖν εἰδέναι, ταῦτ', ἔφη, διηγοῦ, ὦ Ἀράσπα· καὶ
μηδὲν ἐλάττου τοῦ ἀληθοῦς μηδὲ μείου τὰ τῶν
πολεμίων. κρεῖττον γὰρ μείζω οἰηθέντας μείονα
ἰδεῖν ἢ μείω ἀκούσαντας ἰσχυρότερα εὑρίσκειν.
Καὶ μήν, ἔφη ὁ Ἀράσπας, ὡς ἂν ἀσφαλέστατά γε 18
εἰδείην, ὁπόσον τὸ στράτευμά ἐστιν,
ἐποίουν· συνεξέταττον γὰρ παρὼν αὐ- Araspas states the result of his observation of the enemy's strength and disposition.
τός. Σὺ μὲν ἄρα, ἔφη ὁ Κῦρος, οὐ τὸ
πλῆθος μόνον οἶσθα, ἀλλὰ καὶ τὴν τάξιν
αὐτῶν. Ἐγὼ μὲν ναὶ μὰ Δί', ἔφη ὁ Ἀράσπας,
καὶ ὡς διανοοῦνται τὴν μάχην ποιεῖσθαι. Ἀλλ'
ὅμως, ἔφη ὁ Κῦρος, τὸ πλῆθος ἡμῖν πρῶτον εἰπὲ
ἐν κεφαλαίῳ. Ἐκεῖνοι τοίνυν, ἔφη, πάντες τε- 19
ταγμένοι ἐπὶ τριάκοντα τὸ βάθος καὶ πεζοὶ καὶ
ἱππεῖς πλὴν τῶν Αἰγυπτίων ἐπέχουσιν ἀμφὶ τὰ
τετταράκοντα στάδια· πάνυ γάρ μοι, ἔφη, ἐμέλησεν
ὥστε εἰδέναι ὁπόσον κατεῖχον χωρίον. Οἱ δ' 20
Αἰγύπτιοι, ἔφη ὁ Κῦρος, πῶς εἰσι τεταγμένοι; ὅτι
εἶπας 'πλὴν τῶν Αἰγυπτίων.' Τούτους δὲ οἱ
μυριάρχοι ἔταττον εἰς ἑκατὸν πανταχῇ τὴν μυριο-
στὺν ἑκάστην· τοῦτον γὰρ σφίσι καὶ οἴκοι νόμον
ἔφασαν εἶναι τῶν τάξεων. καὶ ὁ Κροῖσος μέντοι
μάλα ἄκων συνεχώρησεν αὐτοῖς οὕτω τάττεσθαι·

ἐβούλετο γὰρ ὅτι πλεῖστον ὑπερφαλαγγῆσαι τοῦ σοῦ στρατεύματος. Πρὸς τί δή, ἔφη ὁ Κῦρος, τοῦτο ἐπιθυμῶν; Ὡς ναὶ μὰ Δί', ἔφη, τῷ περιττῷ κυκλωσόμενος. Καὶ ὁ Κῦρος εἶπεν Ἀλλ' οὔτοι ἂν εἰδεῖεν εἰ οἱ κυκλούμενοι κυκλωθεῖεν. ἀλλ' ἃ μὲν παρὰ σοῦ καιρὸς μαθεῖν, ἀκηκόαμεν· ὑμᾶς δὲ χρή, ὦ ἄνδρες, οὕτω ποιεῖν· νῦν μὲν ἐπειδὰν ἐνθένδε ἀπέλθητε, ἐπισκέψασθε καὶ τὰ τῶν ἵππων καὶ τὰ ὑμῶν αὐτῶν ὅπλα· πολλάκις γὰρ μικροῦ ἐνδείᾳ καὶ ἀνὴρ καὶ ἵππος καὶ ἅρμα ἀχρεῖον γίγνεται· αὔριον δὲ πρῴ, ἕως ἂν ἐγὼ θύωμαι, πρῶτον μὲν χρὴ ἀριστῆσαι καὶ ἄνδρας καὶ ἵππους, ὅπως, ὅ,τι ἂν πράττειν ἀεὶ καιρὸς ᾖ, μὴ τούτου ἡμῖν ἐνδεῇ· ἔπειτα δὲ σύ, ἔφη, ὦ Ἀρσάμα, [τὸ ἀριστερὸν καὶ σύ, ὦ Χρυσάντα,] τὸ δεξιὸν κέρας ἔχε ὥσπερ καὶ ἔχετε, καὶ οἱ ἄλλοι μυριάρχοι ἧπερ νῦν ἔχετε· ὁμοῦ δὲ τοῦ ἀγῶνος ὄντος οὐδενὶ ἅρματι καιρὸς ἵππους μεταζευγνύναι. παραγγείλατε δὲ τοῖς ταξιάρχοις καὶ λοχαγοῖς ἐπὶ φάλαγγος καθίστασθαι εἰς δύο ἔχοντας ἕκαστον τὸν λόχον.' ὁ δὲ λόχος ἦν ἕκαστος εἴκοσι τέτταρες.

Whereupon Cyrus directs immediate preparations to be made for battle and gives detailed instructions as to the disposition of the troops.

22 Καί τις εἶπε τῶν μυριάρχων, Καὶ δοκοῦμέν σοι, ἔφη, ὦ Κῦρε, ἱκανῶς ἔξειν εἰς τοσούτους τεταγμένοι πρὸς οὕτω βαθεῖαν φάλαγγα; Καὶ ὁ Κῦρος εἶπεν, Αἱ δὲ βαθύτεραι φάλαγγες ἢ ὡς ἐξικνεῖσθαι τοῖς ὅπλοις τῶν ἐναντίων τί σοι, ἔφη, δοκοῦσιν ἢ τοὺς πολεμίους βλάπτειν ἢ τοὺς συμμάχους ὠφε-

23 λεῖν; ἐγὼ μὲν γάρ, ἔφη, τοὺς εἰς ἑκατὸν τούτους ὁπλίτας εἰς μυρίους ἂν μᾶλλον βουλοίμην τετάχθαι· οὕτω γὰρ ἂν ἐλαχίστοις μαχοίμεθα. ἐξ ὅσων μέντοι ἐγὼ τὴν φάλαγγα βαθυνῶ οἶμαι ὅλην ἐνεργὸν καὶ

σύμμαχον ποιήσειν αὐτὴν ἑαυτῇ. ἀκοντιστὰς μὲν 24
ἐπὶ τοῖς θωρακοφόροις τάξω, ἐπὶ δὲ τοῖς ἀκοντισταῖς
τοὺς τοξότας. τούτους γὰρ πρωτοστάτας μὲν τίς
ἂν τάττοι, οἳ καὶ αὐτοὶ ὁμολογοῦσι μηδεμίαν μάχην
ἂν ὑπομεῖναι ἐκ χειρός; προβεβλημένοι δὲ τοὺς
θωρακοφόρους μενοῦσί τε, καὶ οἱ μὲν ἀκοντίζοντες, οἱ
δὲ τοξεύοντες, ὑπὲρ τῶν πρόσθεν πάντων λυμα-
νοῦνται τοὺς πολεμίους. ὅ,τι δ' ἂν κακουργῇ τις
τοὺς ἐναντίους, δῆλον ὅτι παντὶ τούτῳ τοὺς συμ-
μάχους κουφίζει. τελευταίους μέντοι στήσω τοὺς 25
ἐπὶ πᾶσι καλουμένους. ὥσπερ γὰρ οἰκίας οὔτε ἄνευ
λιθολογήματος ὀχυροῦ οὔτε ἄνευ τῶν στέγην ποιούν-
των οὐδὲν ὄφελος, οὕτως οὐδὲ φάλαγγος οὔτ' ἄνευ
τῶν πρώτων οὔτ' ἄνευ τῶν τελευταίων, εἰ μὴ ἀγαθοὶ
ἔσονται, ὄφελος οὐδέν. ἀλλ' ὑμεῖς τ', ἔφη, ὡς παραγ- 26
γέλλω τάττεσθε, καὶ ὑμεῖς οἱ τῶν πελταστῶν ἄρ-
χοντες ἐπὶ τούτοις ὡσαύτως τοὺς λόχους καθίστατε,
καὶ ὑμεῖς οἱ τῶν τοξοτῶν ἐπὶ τοῖς πελτασταῖς ὡσαύ-
τως. σὺ δέ, ὃς τῶν ἐπὶ πᾶσιν ἄρχεις, τελευταίους 27
ἔχων τοὺς ἄνδρας παράγγελλε τοῖς σαυτοῦ ἐφορᾶν
τε ἑκάστῳ τοὺς καθ' αὑτὸν καὶ τοῖς μὲν τὸ δέον
ποιοῦσιν ἐπικελεύειν, τοῖς δὲ μαλακυνομένοις ἀπει-
λεῖν ἰσχυρῶς· ἢν δέ τις στρέφηται προδιδόναι θέλων,
θανάτῳ ζημιοῦν. ἔργον γάρ ἐστι τοῖς μὲν πρωτο-
στάταις θαρρύνειν τοὺς ἑπομένους καὶ λόγῳ καὶ
ἔργῳ· ὑμᾶς δὲ δεῖ τοὺς ἐπὶ πᾶσι τεταγμένους πλείω
φόβον παρέχειν τοῖς κακοῖς τοῦ ἀπὸ τῶν πολεμίων.
καὶ ὑμεῖς μὲν ταῦτα ποιεῖτε. σὺ δέ, ὦ Εὐφράτα, ὃς 28
ἄρχεις τῶν ἐπὶ ταῖς μηχαναῖς, οὕτω ποίει ὅπως τὰ
ζεύγη τὰ τοὺς πύργους ἄγοντα ἕψεται ὡς ἐγγύτατα
τῆς φάλαγγος. σὺ δ', ὦ Δαοῦχε, ὃς ἄρχεις τῶν 29

σκευοφόρων, ἐπὶ τοῖς πύργοις ἄγε πάντα τὸν τοιοῦτον
στρατόν· οἱ δὲ ὑπηρέται σου ἰσχυρῶς κολαζόντων 210
30 τοὺς προϊόντας τοῦ καιροῦ ἢ λειπομένους. σὺ δέ,
ὦ Καρδοῦχε, ὃς ἄρχεις τῶν ἁρμαμαξῶν, αἳ ἄγουσι
τὰς γυναῖκας, κατάστησον αὐτὰς τελευταίας ἐπὶ τοῖς
σκευοφόροις. ἐπόμενα γὰρ ταῦτα πάντα καὶ πλήθους
δόξαν παρέξει, καὶ ἐνεδρεύειν ἡμῖν ἐξουσία ἔσται, 215
καὶ τοὺς πολεμίους, ἢν κυκλοῦσθαι πειρῶνται, μείζω
τὴν περιβολὴν ἀναγκάσει ποιεῖσθαι· ὅσῳ δ' ἂν
μεῖζον χωρίον περιβάλλωνται, τοσούτῳ ἀνάγκη
31 αὐτοὺς ἀσθενεστέρους γίγνεσθαι. καὶ ὑμεῖς μὲν
οὕτω ποιεῖτε· σὺ δέ, ὦ Ἀρτάοζε καὶ Ἀρταγέρσα, 220
τὴν χιλιοστὺν ἑκάτερος τῶν σὺν ὑμῖν πεζῶν ἐπὶ
32 τούτοις ἔχετε. καὶ σύ, ὦ Φαρνοῦχε καὶ Ἀσιαδάτα,
τὴν τῶν ἱππέων χιλιοστύν, ἧς ἑκάτερος ἄρχει ὑμῶν,
μὴ συγκατατάττετε εἰς τὴν φάλαγγα, ἀλλ' ὄπισθεν
τῶν ἁρμαμαξῶν ἐξοπλίσθητε καθ' ὑμᾶς αὐτούς· 225
ἔπειτα πρὸς ἐμὲ ἥκετε σὺν τοῖς ἄλλοις· ἡγεμόσιν.
οὕτω δὲ δεῖ ὑμᾶς παρεσκευάσθαι ὡς πρώτους δεῆσον
33 ἀγωνίζεσθαι. καὶ σὺ δέ, ὁ ἄρχων τῶν ἐπὶ ταῖς
καμήλοις ἀνδρῶν, ὄπισθεν τῶν ἁρμαμαξῶν ἐκτάτ-
του· ποίει δ' ὅ,τι ἄν σοι παραγγέλλῃ Ἀρταγέρσης. 230
34 ὑμεῖς δ' οἱ τῶν ἁρμάτων ἡγεμόνες διακληρωσάμενοι,
ὁ μὲν λαχὼν ὑμῶν πρὸ τῆς φάλαγγος τὰ μεθ' ἑαυτοῦ
ἑκατὸν ἔχων ἅρματα καταστησάτω· αἱ δ' ἕτεραι
ἑκατοστύες τῶν ἁρμάτων, ἡ μὲν κατὰ τὸ δεξιὸν
πλευρὸν τῆς στρατιᾶς στοιχοῦσα ἐπέσθω τῇ φά- 235
35 λαγγι ἐπὶ κέρως, ἡ δὲ κατὰ τὸ εὐώνυμον.' Κῦρος
μὲν οὕτω διέταττεν.

Ἀβραδάτας δὲ ὁ Σούσων βασιλεὺς εἶπεν, Ἐγώ
σοι, Κῦρε, ἐθελούσιος ὑφίσταμαι τὴν κατὰ πρόσωπον

τῆς ἀντίας φάλαγγος τάξιν ἔχειν, εἰ μή τί σοι ἄλλο δοκεῖ. καὶ ὁ Κῦρος ἀγασθεὶς αὐτὸν καὶ δεξιωσάμενος ἐπήρετο τοὺς ἐπὶ τοῖς ἄλλοις ἅρμασι Πέρσας, Ἦ καὶ ὑμεῖς, ἔφη, ταῦτα συγχωρεῖτε; ἐπεὶ δ' ἐκεῖνοι ἀπεκρίναντο ὅτι οὐ καλὸν εἴη ταῦτα ὑφίεσθαι, διεκλήρωσεν αὐτούς, καὶ ἔλαχεν ὁ Ἀβραδάτας ἥπερ ὑφίστατο, καὶ ἐγένετο κατὰ τοὺς Αἰγυπτίους. τότε μὲν δὴ ἀπιόντες καὶ ἐπιμεληθέντες ὧν προεῖπον ἐδειπνοποιοῦντο καὶ φυλακὰς καταστησάμενοι ἐκοιμήθησαν. 36 Abradatas obtains by lot the station in front, which he had already volunteered to take. 37

IV Τῇ δ' ὑστεραίᾳ πρῲ Κῦρος μὲν ἐθύετο, ὁ δ' ἄλλος στρατὸς ἀριστήσας καὶ σπονδὰς ποιησάμενος ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι, πολλοῖς δὲ καὶ καλοῖς θώραξι καὶ κράνεσιν· ὥπλιζον δὲ καὶ ἵππους προμετωπιδίοις καὶ προστερνιδίοις, καὶ τοὺς μὲν μονίππους παραμηριδίοις, τοὺς δ' ὑπὸ τοῖς ἅρμασιν ὄντας παραπλευριδίοις· ὥστε ἤστραπτε μὲν χαλκῷ, ἤνθει δὲ φοινικίσι πᾶσα ἡ στρατιά. 1 The appearance of the troops under arms. Abradatas splendidly equipped by Pantheia his wife.

Καὶ τῷ Ἀβραδάτᾳ δὲ τὸ τετράρρυμον ἅρμα καὶ ἵππων ὀκτὼ παγκάλως ἐκεκόσμητο. ἐπεὶ δ' ἔμελλε τὸν λινοῦν θώρακα, ὃς ἐπιχώριος ἦν αὐτοῖς, ἐνδύεσθαι, προσφέρει αὐτῷ ἡ Πάνθεια <χρυσοῦν> καὶ χρυσοῦν κράνος καὶ περιβραχιόνια καὶ ψέλια πλατέα περὶ τοὺς καρποὺς τῶν χειρῶν καὶ χιτῶνα πορφυροῦν ποδήρη στολιδωτὸν τὰ κάτω καὶ λόφον ὑακινθινοβαφῆ. ταῦτα δ' ἐποιήσατο λάθρᾳ τοῦ ἀνδρὸς ἐκμετρησαμένη τὰ ἐκείνου ὅπλα. ὁ δὲ ἰδὼν ἐθαύμασέ τε καὶ ἐπήρετο τὴν Πάνθειαν, Οὐ δήπου, ὦ γύναι, συγκόψασα τὸν σαυτῆς κόσμον τὰ ὅπλα 2 3

μοι ἐποιήσω; Μὰ Δί', ἔφη ἡ Πάνθεια, οὔκουν τόν γε πλείστου ἄξιον· σὺ γὰρ ἔμοιγε, ἣν καὶ τοῖς ἄλλοις φανῇς οἷόσπερ ἐμοὶ δοκεῖς εἶναι, μέγιστος κόσμος ἔσει. ταῦτα δὲ λέγουσα ἅμα ἐνέδυε τὰ ὅπλα, καὶ λανθάνειν μὲν ἐπειρᾶτο, ἐλείβετο δὲ αὐτῇ τὰ δάκρυα κατὰ τῶν παρειῶν.

4 Ἐπεὶ δὲ καὶ πρόσθεν ὢν ἀξιοθέατος ὁ Ἀβραδάτας ὡπλίσθη τοῖς ὅπλοις τούτοις, ἐφάνη μὲν κάλλιστος καὶ ἐλευθεριώτατος, ἅτε καὶ τῆς φύσεως ὑπαρχούσης· λαβὼν δὲ παρὰ τοῦ ὑφηνιόχου τὰς ἡνίας παρεσκευάζετο ὡς ἀναβησόμενος ἤδη ἐπὶ τὸ 5 ἅρμα. ἐν δὲ τούτῳ ἡ Πάνθεια, ἀποχωρῆσαι κε-

The conversation and tender parting of husband and wife.

λεύσασα τοὺς παρόντας πάντας, ἔλεξεν Ἀλλ' ὅτι μέν, ὦ Ἀβραδάτα, εἴ τις καὶ ἄλλη πώποτε γυνὴ τὸν ἑαυτῆς ἄνδρα μεῖζον τῆς ἑαυτῆς ψυχῆς ἐτίμησεν, οἶμαί σε γιγνώσκειν ὅτι καὶ ἐγὼ μία τούτων εἰμί. τί οὖν ἐμὲ δεῖ καθ' ἓν ἕκαστον λέγειν; τὰ γὰρ ἔργα οἶμαί σοι πιθανώτερα παρεσχῆσθαι τῶν νῦν λεχθέντων λόγων. 6 ὅμως δὲ οὕτως ἔχουσα πρὸς σέ, ὥσπερ σὺ οἶσθα, ἐπομνύω σοι τὴν ἐμὴν καὶ σὴν φιλίαν ἣ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ ἀνδρὸς ἀγαθοῦ γενομένου κοινῇ γῆν ἐπιέσασθαι μᾶλλον ἢ ζῆν μετ' αἰσχυνομένου αἰσχυνομένη· οὕτως ἐγὼ καὶ σὲ τῶν καλ- 7 λίστων καὶ ἐμαυτὴν ἠξίωκα. καὶ Κύρῳ δὲ μεγάλην τινὰ δοκῶ ἡμᾶς χάριν ὀφείλειν, ὅτι με αἰχμάλωτον γενομένην καὶ ἐξαιρεθεῖσαν ἑαυτῷ οὔτε με ὡς δούλην ἠξίωσε κεκτῆσθαι οὔτε ὡς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι, διεφύλαξε δὲ σοὶ ὥσπερ ἀδελφοῦ γυναῖκα 8 λαβών. πρὸς δὲ καὶ ὅτε Ἀράσπας ἀπέστη αὐτοῦ ὁ ἐμὲ φυλάττων, ὑπεσχόμην αὐτῷ, εἴ με ἐάσειε πρὸς

σὲ πέμψαι, ἥξειν αὐτῷ σὲ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα.'

'Ἡ μὲν ταῦτα εἶπεν· ὁ δὲ Ἀβραδάτας ἀγασθεὶς 9
τοῖς λόγοις καὶ θιγὼν αὐτῆς τῆς κεφαλῆς ἀναβλέψας
εἰς τὸν οὐρανὸν ἐπηύξατο, Ἀλλ', ὦ Ζεῦ μέγιστε, δός
μοι φανῆναι ἀξίῳ μὲν Πανθείας ἀνδρί, ἀξίῳ δὲ
Κύρου φίλῳ τοῦ ἡμᾶς τιμήσαντος. ταῦτ' εἰπὼν
κατὰ τὰς θύρας τοῦ ἁρματείου δίφρου ἀνέβαινεν
ἐπὶ τὸ ἅρμα. ἐπεὶ δὲ ἀναβάντος αὐτοῦ κατέκλεισε 10
τὸν δίφρον ὁ ὑφηνίοχος, οὐκ ἔχουσα ἡ Πάνθεια, πῶς
ἂν ἔτι ἄλλως ἀσπάσαιτο αὐτόν, κατεφίλησε τὸν
δίφρον· καὶ τῷ μὲν προῄει ἤδη τὸ ἅρμα, ἡ δὲ
λαθοῦσα αὐτὸν συνεφείπετο, ἕως ἐπιστραφεὶς καὶ
ἰδὼν αὐτὴν ὁ Ἀβραδάτας εἶπε, Θάρρει, Πάνθεια, καὶ
χαῖρε καὶ ἄπιθι ἤδη. ἐκ τούτου δὴ οἱ εὐνοῦχοι καὶ 11
αἱ θεράπαιναι λαβοῦσαι ἀπῆγον αὐτὴν εἰς τὴν ἁρμά-
μαξαν καὶ κατακλίναντες κατεκάλυψαν τῇ σκηνῇ.
οἱ δὲ ἄνθρωποι, καλοῦ ὄντος τοῦ θεάματος τοῦ τε
Ἀβραδάτου καὶ τοῦ ἅρματος, οὐ πρόσθεν ἐδύναντο
θεάσασθαι αὐτὸν πρὶν ἡ Πάνθεια ἀπῆλθεν.

Ὡς δ' ἐκεκαλλιερήκει μὲν ὁ Κῦρος, ἡ δὲ στρατιὰ 12
παρετέτακτο αὐτῷ ὥσπερ παρήγγειλε,
κατέχων σκοπὰς ἄλλας πρὸ ἄλλων συν-
εκάλεσε τοὺς ἡγεμόνας καὶ ἔλεξεν ὧδε·

After sacrifice, Cyrus renews his exhortation to his officers, and encourages them by reminding them of their past exploits, and comparing their present equipment with that of the enemy.

'Ἄνδρες φίλοι καὶ σύμμαχοι, τὰ μὲν 13
ἱερὰ οἱ θεοὶ ἡμῖν φαίνουσιν οἷάπερ ὅτε
τὴν πρόσθεν νίκην ἔδοσαν· ὑμᾶς δ' ἐγὼ
βούλομαι ἀναμνῆσαι ὧν μοι δοκεῖτε
μεμνημένοι πολὺ ἂν εὐθυμότεροι εἰς τὸν ἀγῶνα
ἴέναι. ἠσκήκατε μὲν γὰρ τὰ εἰς τὸν πόλεμον πολὺ 14
μᾶλλον τῶν πολεμίων, συντέτραφθε δὲ καὶ συν-

τέταχθε ἐν τῷ αὐτῷ πολὺ πλείω ἤδη χρόνον ἢ οἱ πολέμιοι καὶ συννενικήκατε μετ' ἀλλήλων· τῶν δὲ πολεμίων οἱ πολλοὶ συνήττηνται μεθ' αὑτῶν, οἱ δὲ ἀμάχητοι ἑκατέρων οἱ μὲν τῶν πολεμίων ἴσασιν ὅτι προδότας τοὺς παραστάτας ἔχουσιν, ὑμεῖς δὲ οἱ μεθ' ἡμῶν ἴστε ὅτι μετ' ἐθελόντων τοῖς συμμάχοις
15 ἀρήγειν μάχεσθε. εἰκὸς δὲ τοὺς μὲν πιστεύοντας ἀλλήλοις ὁμόνως μάχεσθαι μένοντας, τοὺς δὲ ἀπιστ- 90
οῦντας ἀναγκαῖον βουλεύεσθαι, πῶς ἂν ἕκαστοι
16 τάχιστα ἐκποδὼν γένοιντο. ἴωμεν δή, ὦ ἄνδρες, ἐπὶ τοὺς πολεμίους, ἅρματα μὲν ἔχοντες ὡπλισμένα πρὸς ἄοπλα τὰ τῶν πολεμίων, ὡς δ' αὕτως καὶ ἱππέας καὶ ἵππους ὡπλισμένους πρὸς ἀόπλους, ὡς 95
17 ἐκ χειρὸς μάχεσθαι. πεζοῖς δὲ τοῖς μὲν ἄλλοις οἷς καὶ πρόσθεν μαχεῖσθε, Αἰγύπτιοι δὲ ὁμοίως μὲν ὡπλισμένοι εἰσίν, ὁμοίως δὲ τεταγμένοι· τάς τε γὰρ ἀσπίδας μείζους ἔχουσιν ἢ ὡς ποιεῖν τι καὶ ὁρᾶν, τεταγμένοι τε εἰς ἑκατὸν δῆλον ὅτι κωλύσουσιν ἀλ- 100
18 λήλους μάχεσθαι πλὴν πάνυ ὀλίγων. εἰ δὲ ὠθοῦντες ἐξώσειν πιστεύουσιν, ἵπποις αὐτοὺς πρῶτον δεήσει ἀντέχειν καὶ σιδήρῳ ὑφ' ἵππων ἰσχυριζομένῳ· ἢν δέ τις αὐτῶν καὶ ὑπομείνῃ, πῶς ἅμα δυνήσεται ἱππο-
μαχεῖν τε καὶ φαλαγγομαχεῖν καὶ πυργομαχεῖν; 105
καὶ γὰρ οἱ ἀπὸ τῶν πύργων ἡμῖν μὲν ἐπαρήξουσι, τοὺς δὲ πολεμίους παίοντες ἀμηχανεῖν ἀντὶ τοῦ
19 μάχεσθαι ποιήσουσιν. εἰ δέ τινος ἔτι ἐνδεῖσθαι δοκεῖτε, πρὸς ἐμὲ λέγετε· σὺν γὰρ θεοῖς οὐδενὸς ἀπορήσομεν. καὶ εἰ μέν τις εἰπεῖν τι 110

He ends by inviting them to pray to the gods, to whom they had already offered sacrifice, and
20 urges them fur- βούλεται, λεξάτω· εἰ δὲ μή, ἐλθόντες πρὸς τὰ ἱερὰ καὶ προσευξάμενοι οἷς ἐθύσαμεν θεοῖς ἴτε ἐπὶ τὰς τάξεις· καὶ

ἕκαστος ὑμῶν ὑπομιμνήσκέτω τοὺς μεθ' αὑτοῦ ἅπερ ἐγὼ ὑμᾶς, καὶ ἐπιδεικνύτω τις τοῖς ἀρχομένοις ἑαυτὸν ἄξιον ἀρχῆς, ἄφοβον δεικνὺς καὶ σχῆμα καὶ πρόσωπον καὶ λόγους.'

ther to repeat what he had said and to do their duty as officers by presenting an example of complete fearlessness to those under their command.

LIBRI SEXTI FINIS

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Ζ

ΞΕΝΟΦΩΝΤΟΣ

ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ΕΒΔΟΜΟΝ

After prayers and breakfast, Cyrus and his generals, all armed alike, start under favourable omens.

1 Οἱ μὲν δή, εὐξάμενοι τοῖς θεοῖς, ἀπῆσαν πρὸς 1
τὰς τάξεις· τῷ δὲ Κύρῳ καὶ τοῖς ἀμφ' αὐτὸν προσήνεγκαν οἱ θεράποντες ἐμπιεῖν καὶ φαγεῖν ἔτι οὖσιν ἀμφὶ τὰ ἱερά. ὁ δὲ Κῦρος ὥσπερ εἶχεν ἑστηκὼς ἀπαρξάμενος ἠρίστα καὶ μετεδίδου ἀεὶ τῷ μάλιστα δεομένῳ· καὶ σπείσας καὶ εὐξάμενος ἔπιε, καὶ οἱ ἄλλοι δὲ οἱ περὶ αὐτὸν οὕτως ἐποίουν. μετὰ δὲ ταῦτα αἰτησάμενος Δία πατρῷον ἡγεμόνα εἶναι καὶ σύμμαχον ἀνέβαινεν ἐπὶ τὸν ἵππον καὶ τοὺς ἀμφ' αὐτὸν ἐκέλευεν. ὡπλισμένοι δὲ πάντες ἦσαν οἱ περὶ 2
τὸν Κῦρον τοῖς αὐτοῖς Κύρῳ ὅπλοις, χιτῶσι φοινικοῖς, θώραξι χαλκοῖς, κράνεσι χαλκοῖς, λόφοις λευκοῖς, μαχαίραις, παλτῷ κρανείνῳ ἑνὶ ἕκαστος· οἱ δὲ ἵπποι προμετωπιδίοις καὶ προστερνιδίοις καὶ παραμηριδίοις χαλκοῖς· τὰ δ' αὐτὰ ταῦτα παραμηρίδια ἦν καὶ τῷ ἀνδρί· τοσοῦτον μόνον διέφερε τὰ Κύρου ὅπλα, ὅτι τὰ μὲν ἄλλα ἐκέχριτο τῷ χρυσοειδεῖ χρώματι, τὰ δὲ Κύρου ὅπλα ὥσπερ κάτοπ-

3 τρον ἐξέλαμπεν. ἐπεὶ δὲ ἀνέβη καὶ ἔστη ἀποβλέπων ἧπερ ἔμελλε πορεύεσθαι, βροντὴ δεξιὰ ἐφθέγξατο· ὁ δ' εἶπεν, Ἐψόμεθά σοι, ὦ Ζεῦ μέγιστε. καὶ ὡρμᾶτο μὲν ἐν δεξιᾷ ἔχων Χρυσάνταν τὸν ἵππαρχον καὶ τοὺς ἱππέας, ἐν ἀριστερᾷ δὲ Ἀρσάμαν καὶ τοὺς
4 πεζούς. παρηγγύησε δὲ παρορᾶν πρὸς τὸ σημεῖον καὶ ἐν ἴσῳ ἕπεσθαι· ἦν δὲ αὐτῷ τὸ σημεῖον ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. καὶ νῦν δ' ἔτι τοῦτο τὸ σημεῖον τῷ Περσῶν βασιλεῖ διαμένει. πρὶν δὲ ὁρᾶν τοὺς πολεμίους εἰς τρὶς ἀνέπαυσε τὸ στράτευμα.

A halt is called three times, before they come in sight of the
5 enemy.

Ἐπεὶ δὲ προεληλύθεσαν ὡς εἴκοσι σταδίους, ἤρχοντο ἤδη τὸ τῶν πολεμίων στράτευμα ἀντιπροσιὸν καθορᾶν. ὡς δ' ἐν τῷ καταφανεῖ πάντες ἀλλήλοις ἐγένοντο καὶ ἔγνωσαν οἱ πολέμιοι πολὺ ἑκατέρωθεν ὑπερφαλαγγοῦντες, στήσαντες τὴν αὑτῶν φάλαγγα—οὐ γὰρ ἔστιν ἄλλως κυκλοῦσθαι—ἐπέκαμπτον εἰς κύκλωσιν, ὥσπερ γάμμα ἑκατέρωθεν τὴν ἑαυτῶν τάξιν ποιήσαντες, ὡς πάντοθεν ἅμα μάχοιντο. ὁ δὲ Κῦρος ὁρῶν ταῦτα οὐδέν τι μᾶλλον ἀφίστατο, ἀλλ' ὡσαύτως ἠγεῖτο. κατανοῶν δέ, ὡς πρόσω τὸν καμπτῆρα ἑκατέρωθεν ἐποιήσαντο, περὶ ὃν κάμπτοντες ἀνέτεινον τὰ κέρατα, Ἐννοεῖς, ἔφη, ὦ Χρυσάντα, ἔνθα τὴν ἐπικαμπὴν ποιοῦνται; Πάνυ γε, ἔφη ὁ Χρυσάντας, καὶ θαυμάζω γε· πολὺ γάρ μοι δοκοῦσιν ἀποσπᾶν τὰ κέρατα ἀπὸ τῆς ἑαυτῶν φάλαγγος. Ναὶ
7 μὰ Δί', ἔφη ὁ Κῦρος, καὶ ἀπό γε τῆς ἡμετέρας. Τί δὴ τοῦτο; Δῆλον ὅτι φοβούμενοι μή, ἢν ἐγγὺς ἡμῶν γένηται τὰ κέρατα τῆς φάλαγγος ἔτι πρόσω οὔσης,

Manoeuvres of the enemy described: the extension of their
6 line and its probable object.

They halt but Cyrus continues his advance and explains to his officers his plan for foiling their arrangements.

ἐπιθώμεθα αὐτοῖς. Ἔπειτ', ἔφη ὁ Χρυσάντας, πῶς δυνήσονται ὠφελεῖν οἱ ἕτεροι τοὺς ἑτέρους οὕτω πολὺ ἀπέχοντες ἀλλήλων; Ἀλλὰ δῆλον, ἔφη ὁ Κῦρος, ὅτι ἡνίκα ἂν γένηται τὰ κέρατα ἀναβαίνοντα κατ' ἀντιπέρας τῶν πλαγίων τοῦ ἡμετέρου στρατεύματος, στραφέντες ὡς εἰς φάλαγγα ἅμα πάντοθεν ἡμῖν προσίασιν, ὡς ἅμα πάντοθεν μαχούμενοι. Οὐκοῦν, ἔφη ὁ Χρυσάντας, εὖ σοι δοκοῦσι 8 βουλεύεσθαι; Πρός γε ἃ ὁρῶσι· πρὸς δὲ ἃ οὐχ ὁρῶσιν ἔτι κάκιον ἢ εἰ κατὰ κέρας προσῇσαν. ἀλλὰ σὺ μέν, ἔφη, ὦ Ἀρσάμα, ἡγοῦ τῷ πεζῷ ἡρέμα, ὥσπερ ἐμὲ ὁρᾷς· καὶ σύ, ὦ Χρυσάντα, ἐν ἴσῳ τούτῳ τὸ ἱππικὸν ἔχων συμπαρέπου. ἐγὼ δὲ ἄπειμι ἐκεῖσε ὅθεν μοι δοκεῖ καιρὸς εἶναι ἄρχεσθαι τῆς μάχης· ἅμα δὲ παριὼν ἐπισκέψομαι ἕκαστα πῶς ἡμῖν ἔχει. ἐπειδὰν δ' ἐκεῖ γένωμαι, ὅταν ἤδη ὁμοῦ προσιόντες 9 ἀλλήλοις γιγνώμεθα, παιᾶνα ἐξάρξω, ὑμεῖς δὲ ἐπείγεσθε. ἡνίκα δ' ἂν ἡμεῖς ἐγχειρῶμεν τοῖς πολεμίοις, αἰσθήσεσθε μέν,—οὐ γὰρ οἶμαι ὀλίγος θόρυβος ἔσται—, ὁρμήσεται δὲ τηνικαῦτα Ἀβραδάτας ἤδη σὺν τοῖς ἅρμασιν εἰς τοὺς ἐναντίους· οὕτω γὰρ αὐτῷ εἰρήσεται· ὑμᾶς δὲ χρὴ ἕπεσθαι ἐχομένους ὅτι μάλιστα τῶν ἁρμάτων· οὕτω γὰρ μάλιστα τοῖς πολεμίοις τεταραγμένοις ἐπιπεσούμεθα. παρέσομαι δὲ κἀγὼ ᾗ ἂν δύνωμαι τάχιστα διώκων τοὺς ἄνδρας, ἢν οἱ θεοὶ θέλωσι.

Ταῦτ' εἰπὼν καὶ σύνθημα παρεγγυήσας Ζεὺς 10
ΣΩΤΗΡ ΚΑΙ ΗΓΕΜΩΝ ἐπορεύετο. μεταξὺ δὲ τῶν ἁρμάτων καὶ τῶν θωρακοφόρων διαπορευόμενος ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἄν, Ὦ ἄνδρες,

Cyrus moves amongst his troops and encourages them by his presence.

ὡς ἤδὺ ὑμῶν τὰ πρόσωπα θεάσασθαι. τοτὲ δ' αὖ ἐν ἄλλοις ἂν ἔλεξεν, Ἆρα ἐννοεῖτε, ἄνδρες, ὅτι ὁ νῦν ἀγὼν ἐστιν οὐ μόνον περὶ τῆς τήμερον νίκης, ἀλλὰ καὶ περὶ τῆς πρόσθεν ἣν νενικήκατε καὶ περὶ πάσης 85
11 εὐδαιμονίας; ἐν ἄλλοις δ' ἂν παριὼν εἶπεν, Ὦ ἄνδρες, τὸ ἀπὸ τοῦδε οὐδέν ποτε ἔτι θεοὺς αἰτιατέον ἔσται· παραδεδώκασι γὰρ ἡμῖν πολλά τε καὶ ἀγαθὰ
12 κτήσασθαι. ἀλλ' ἄνδρες ἀγαθοὶ γενώμεθα. κατ' ἄλλους δ' αὖ τοιάδε, Ὦ ἄνδρες, εἰς τίνα ποτ' ἂν 90 καλλίονα ἔρανον ἀλλήλους παρακαλέσαιμεν ἢ εἰς τόνδε; νῦν γὰρ ἔξεστιν ἀγαθοῖς ἀνδράσι γενομένοις
13 πολλὰ καγαθὰ ἀλλήλοις εἰσενεγκεῖν. κατ' ἄλλους δ' αὖ, Ἐπίστασθε μέν, οἶμαι, ὦ ἄνδρες, ὅτι νῦν ἆθλα πρόκειται τοῖς νικῶσι μὲν διώκειν, παίειν, κατα- 95 καίνειν, ἀγαθὰ ἔχειν, καλὰ ἀκούειν, ἐλευθέροις εἶναι, ἄρχειν· τοῖς δὲ κακοῖς δῆλον ὅτι τἀναντία τούτων. ὅστις οὖν αὐτὸν φιλεῖ, μετ' ἐμοῦ μαχέσθω· ἐγὼ γὰρ κακὸν οὐδὲν οὐδ' αἰσχρὸν ἑκὼν εἶναι προσήσομαι.
14 ὁπότε δ' αὖ γένοιτο κατά τινας τῶν πρόσθεν συμ- 100 μαχεσαμένων, εἶπεν ἄν, Πρὸς δὲ ὑμᾶς, ὦ ἄνδρες, τί δεῖ λέγειν; ἐπίστασθε γὰρ οἵαν τε οἱ ἀγαθοὶ ἐν ταῖς μάχαις ἡμέραν ἄγουσι καὶ οἵαν οἱ κακοί.

15 Ὡς δὲ παριὼν κατὰ Ἀβραδάταν ἐγένετο, ἔστη· καὶ ὁ Ἀβραδάτας παραδοὺς τῷ ὑφη- 105 νιόχῳ τὰς ἡνίας προσῆλθεν αὐτῷ· προσ- ἑδραμον δὲ καὶ ἄλλοι τῶν πλησίον τεταγμένων καὶ πεζῶν καὶ ἁρματη- λατῶν. ὁ δ' αὖ Κῦρος ἐν τοῖς παραγεγενημένοις ἔλεξεν Ὁ μὲν θεός, ὦ Ἀβραδάτα, ὥσπερ σὺ ἠξίους, 110 συνηξίωσέ σε καὶ τοὺς σὺν σοὶ πρωτοστάτας εἶναι τῶν συμμάχων· σὺ δὲ τοῦτο μέμνησο, ὅταν δέῃ σε

Cyrus expresses himself with unusual confidence to Abradatas as to the issue of the battle.

ἤδη ἀγωνίζεσθαι, ὅτι Πέρσαι οἵ τε θεασόμενοι ὑμᾶς ἔσονται καὶ οἱ ἐψόμενοι ὑμῖν καὶ οὐκ ἐάσοντες ἐρήμους ὑμᾶς ἀγωνίζεσθαι.' καὶ ὁ Ἀβραδάτας 16 εἶπεν ''Αλλὰ τὰ μὲν καθ' ἡμᾶς ἔμοιγε δοκεῖ, ὦ Κῦρε, καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με, ὅτι τὰ μὲν τῶν πολεμίων κέρατα ἰσχυρὰ ὁρῶ ἀνατεινόμενα καὶ ἅρμασι καὶ παντοδαπῇ στρατιᾷ· ἡμέτερον δ' οὐδὲν ἄλλο αὐτοῖς ἀντιτέτακται ἢ ἅρματα· ὥστ' ἔγωγ', ἔφη, εἰ μὴ ἔλαχον τήνδε τὴν τάξιν, ᾐσχυνόμην ἂν ἐνθάδε ὤν· οὕτω πολύ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι.' Καὶ ὁ Κῦρος εἶπεν 17 ''Αλλ' εἰ τὰ παρὰ σοὶ καλῶς ἔχει, θάρρει ὑπὲρ ἐκείνων· ἐγὼ γάρ σοι σὺν θεοῖς ἔρημα τῶν πολεμίων τὰ πλάγια ταῦτα ἀποδείξω. καὶ σὺ μὴ πρότερον ἔμβαλλε τοῖς ἐναντίοις, διαμαρτύρομαι, πρὶν ἂν φεύγοντας τούτους, οὓς νῦν φοβεῖ, θεάσῃ·'—τοιαῦτα δ' ἐμεγαληγόρει, μελλούσης τῆς μάχης γίγνεσθαι· ἄλλως δ' οὐ μάλα μεγαλήγορος ἦν·—'ὅταν μέντοι ἴδῃς τούτους φεύγοντας, ἐμέ τε ἤδη παρεῖναι νόμιζε καὶ ὁρμα εἰς τοὺς ἄνδρας· καὶ σὺ γὰρ τότε τοῖς μὲν ἐναντίοις κακίστοις ἂν χρήσαιο, τοῖς δὲ μετὰ σαυτοῦ ἀρίστοις. ἀλλ' ἕως ἔτι σοι σχολή, ὦ Ἀβραδάτα, 18 πάντως παρελάσας παρὰ τὰ σαυτοῦ ἅρματα παρακάλει τοὺς σὺν σοὶ εἰς τὴν ἐμβολήν, τῷ μὲν προσώπῳ παραθαρρύνων, ταῖς δ' ἐλπίσιν ἐπικουφίζων. ὅπως δὲ κράτιστοι φανεῖσθε τῶν ἐπὶ τοῖς ἅρμασι, φιλονεικίαν αὐτοῖς ἔμβαλλε· καὶ γάρ, εὖ ἴσθι, ἦν τάδε εὖ γένηται, πάντες ἐροῦσι τὸ λοιπὸν μηδὲν εἶναι κερδαλεώτερον ἀρετῆς.'

Ὁ μὲν δὴ Ἀβραδάτας ἀναβὰς παρήλαυνε καὶ ταῦτ' ἐποίει.

19 Ὁ δ' αὖ Κῦρος παριὼν ὡς ἐγένετο πρὸς τῷ εὐωνύμῳ, ἔνθα ὁ Ὑστάσπας τοὺς ἡμίσεις ἔχων ἦν τῶν Περσῶν ἱππέων, ὀνομάσας αὐτὸν εἶπεν, Ὦ Ὑστάσπα, νῦν ὁρᾷς ἔργον τῆς σῆς ταχυεργίας· νῦν γὰρ ἦν φθάσωμεν τοὺς πολεμίους κατακανόν- 20 τες, οὐδεὶς ἡμῶν ἀποθανεῖται. καὶ ὁ Ὑστάσπας ἐπιγελάσας εἶπεν, Ἀλλὰ περὶ μὲν τῶν ἐξ ἐναντίας ἡμῖν μελήσει, τοὺς δ' ἐκ πλαγίου σὺ ἄλλοις πρόσταξον, ὅπως μηδ' οὗτοι σχολάζωσι. καὶ ὁ Κῦρος εἶπεν, Ἀλλ' ἐπί γε τούτους ἐγὼ αὐτὸς παρέρχομαι· ἀλλ', ὦ Ὑστάσπα, τόδε μέμνησο, ὅτῳ ἂν ἡμῶν ὁ θεὸς νίκην διδῷ, ἦν τί που μένῃ πολέμιον, πρὸς τὸ 21 μαχόμενον ἀεὶ συμβάλλωμεν. Ταῦτ' εἰπὼν προῄει. ἐπεὶ δὲ κατὰ τὸ πλευρὸν παριὼν ἐγένετο καὶ κατὰ τὸν ἄρχοντα τῶν ταύτῃ ἁρμάτων, πρὸς τοῦτον ἔλεξεν, Ἐγὼ δὲ ἔρχομαι ὑμῖν ἐπικουρήσων, ἀλλ' ὁπόταν αἴσθησθε ἡμᾶς ἐπιτιθεμένους κατ' ἄκρον, τότε καὶ ὑμεῖς πειρᾶσθε ἅμα διὰ τῶν πολεμίων ἐλαύνειν· πολὺ γὰρ ἐν ἀσφαλεστέρῳ ἔσεσθε ἔξω 22 γενόμενοι ἢ ἔνδον ἀπολαμβανόμενοι. ἐπεὶ δ' αὖ παριὼν ἐγένετο ὄπισθεν τῶν ἁρμαμαξῶν, Ἀρταγέρσαν μὲν καὶ Φαρνοῦχον ἐκέλευσεν ἔχοντας τήν τε τῶν πεζῶν χιλιοστὺν καὶ τὴν τῶν ἱππέων μένειν αὐτοῦ. Ἐπειδὰν δ', ἔφη, αἰσθάνησθε ἐμοῦ ἐπιτιθεμένου τοῖς κατὰ τὸ δεξιὸν κέρας, τότε καὶ ὑμεῖς τοῖς καθ' ὑμᾶς ἐπιχειρεῖτε· μαχεῖσθε δ', ἔφη, πρὸς κέρας, ὥσπερ ἀσθενέστατον στράτευμα γίγνεται, φάλαγγα δ' ἔχοντες, ὥσπερ ἂν ἰσχυρότατοι εἶητε. καὶ εἰσὶ μέν, ὡς ὁρᾶτε, τῶν πολεμίων ἱππεῖς οἱ ἔσχατοι· πάντως δὲ πρόεστε πρὸς αὐτοὺς τὴν τῶν

After addressing a few words to Hystaspas who was in command of half the Persian cavalry on the left flank,

καμήλων τάξιν, καὶ εὖ ἴστε ὅτι καὶ πρὶν μάχεσθαι γελοίους τοὺς πολεμίους θεάσεσθε.

Ὁ μὲν δὴ Κῦρος ταῦτα διαπραξάμενος ἐπὶ τὸ 23
δεξιὸν παρῄει· ὁ δὲ Κροῖσος νομίσας ἤδη Cyrus passes to the right flank.
ἐγγύτερον εἶναι τῶν πολεμίων τὴν φά-
λαγγα, σὺν ᾗ αὐτὸς ἐπορεύετο, ἢ τὰ ἀνατεινόμενα κέρατα, ἦρε τοῖς κέρασι σημεῖον μηκέτι ἄνω πορεύεσθαι, ἀλλ' αὐτοῦ ἐν χώρᾳ στραφῆναι. ὡς δ' ἔστησαν ἀντία πρὸς τὸ τοῦ Κύρου στράτευμα ὁρῶντες, ἐσήμηνεν αὐτοῖς πορεύεσθαι πρὸς τοὺς πολεμίους. καὶ οὕτω δὴ προσῇσαν τρεῖς φάλαγγες ἐπὶ τὸ Κύρου 24
στράτευμα, ἡ μὲν μία κατὰ πρόσωπον, Formidable attack of Croesus in three divisions.
τῷ δὲ δύο ἡ μὲν κατὰ τὸ δεξιόν, ἡ δὲ
κατὰ τὸ εὐώνυμον· ὥστε πολὺν φόβον παρεῖναι πάσῃ τῇ Κύρου στρατιᾷ. ὥσπερ γὰρ μικρὸν πλινθίον ἐν μεγάλῳ τεθέν, οὕτω καὶ τὸ Κύρου στράτευμα πάντοθεν περιείχετο ὑπὸ τῶν πολεμίων καὶ ἱππεῦσι καὶ ὁπλίταις καὶ πελτοφόροις καὶ τοξόταις καὶ ἅρμασι πλὴν ἐξόπισθεν. ὅμως δέ, ὡς ὁ Κῦρος [ἐπεὶ] παρήγ- 25
γειλεν, ἐστράφησαν πάντες ἀντιπρόσωποι τοῖς πολεμίοις· καὶ ἦν μὲν πολλὴ πανταχόθεν σιγὴ ὑπὸ τοῦ τὸ μέλλον ὀκνεῖν· ἡνίκα δὲ ἔδοξε τῷ Κύρῳ καιρὸς εἶναι, ἐξῆρχε παιᾶνα, συνεπήχησε δὲ At the proper moment the paean is chanted, the battle-cry raised; and Cyrus on the right takes the enemy in flank with his cavalry;
πᾶς ὁ στρατός. μετὰ δὲ τοῦτο τῷ 26
Ἐνυαλίῳ τε ἅμα ἐπηλάλαξαν καὶ ἐξανίσταται ὁ Κῦρος, καὶ εὐθὺς μὲν μετὰ τῶν ἱππέων λαβὼν πλαγίους τοὺς πολεμίους ὁμόσε αὐτοῖς τὴν ταχίστην συνεμίγνυ· οἱ δὲ πεζοὶ αὐτῷ συντεταγμένοι ταχὺ ἐφείποντο, καὶ περιεπτύσσοντο ἔνθεν καὶ ἔνθεν, ὥστε πολὺ ἐπλεονέκτει· φάλαγγι γὰρ κατὰ κέρας προσ-

ἐβαλλεν· ὥστε ταχὺ ἰσχυρὰ φυγὴ ἐγένετο τοῖς πολεμίοις.

27 Ὡς δὲ ἤσθετο Ἀρταγέρσης ἐν ἔργῳ ὄντα τὸν Κῦρον, ἐπιτίθεται καὶ αὐτὸς κατὰ τὰ εὐώνυμα, προεὶς τὰς καμήλους ὥσπερ Κῦρος ἐκέλευσεν. οἱ δὲ ἵπποι αὐτὰς ἐκ πάνυ πολλοῦ οὐκ ἐδέχοντο, ἀλλ' οἱ μὲν ἔκφρονες γιγνόμενοι ἔφευγον, οἱ δ' ἐξήλλοντο, οἱ δ' ἐνέπιπτον ἀλλήλοις· τοιαῦτα γὰρ 28 πάσχουσιν ἵπποι ὑπὸ καμήλων. ὁ δὲ Ἀρταγέρσης συντεταγμένους ἔχων τοὺς μεθ' ἑαυτοῦ ταραττομένοις ἐπέκειτο· καὶ τὰ ἅρματα δὲ κατὰ τὸ δεξιὸν καὶ τὸ εὐώνυμον ἅμα ἐνέβαλλε. καὶ πολλοὶ μὲν τὰ ἅρματα φεύγοντες ὑπὸ τῶν κατὰ κέρας ἐπομένων ἀπέθνῃσκον, πολλοὶ δὲ τούτους φεύγοντες ὑπὸ τῶν ἁρμάτων ἡλίσκοντο.

while Artagerses does the same on the left. The camel corps contribute not a little to his victory, and no less the chariots, both right and left.

29 Καὶ ὁ Ἀβραδάτας δὲ οὐκέτι ἔμελλεν, ἀλλ' ἀναβοήσας Ἄνδρες φίλοι, ἕπεσθε· ἐνίει οὐδὲν φειδόμενος τῶν ἵππων, ἀλλ' ἰσχυρῶς ἐξαιμάττων τῷ κέντρῳ· συνεξώρμησαν δὲ καὶ οἱ ἄλλοι ἁρματηλάται. καὶ τὰ μὲν ἅρματα ἔφευγεν αὐτοὺς εὐθύς, τὰ μὲν καὶ ἀναλαβόντα τοὺς παραβάτας, τὰ δὲ καὶ ἀπολιπόντα. ὁ δὲ Ἀβραδάτας ἀντικρὺ διάττων εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει· συνεισέβαλον δὲ αὐτῷ καὶ οἱ ἐγγύτατα τεταγμένοι. πολλαχοῦ μὲν οὖν καὶ ἄλλοθι δῆλον ὡς οὐκ ἔστιν ἰσχυροτέρα φάλαγξ ἢ ὅταν ἐκ φίλων συμμάχων ἠθροισμένη ᾖ, καὶ ἐν τούτῳ δὲ ἐδήλωσεν. οἱ μὲν γὰρ ἑταῖροί τε αὐτοῦ καὶ ὁμοτράπεζοι συνεισέβαλον· οἱ δ' ἄλλοι

Abradatas then makes an onset on the centre, in which he is joined by the other charioteers, but the latter draw off in pursuit of fugitives, and only his personal friends remain to support his attack on the Egyptians.

ἡνίοχοι ὡς εἶδον ὑπομένοντας πολλῷ στίφει τοὺς Αἰγυπτίους, ἐξέκλιναν κατὰ τὰ φεύγοντα ἅρματα καὶ τούτοις ἐφείποντο. οἱ δὲ ἀμφὶ Ἀβραδάταν ἦ 31
μὲν ἐνέβαλλον, ἅτε οὐ δυναμένων διαχάσασθαι τῶν Αἰγυπτίων διὰ τὸ μένειν τοὺς ἔνθεν καὶ ἔνθεν αὐτῶν, τοὺς μὲν ὀρθοὺς τῇ ῥύμῃ τῇ τῶν ἵππων παίοντες ἀνέτρεπον, τοὺς δὲ πίπτοντας κατηλόων καὶ αὐτοὺς καὶ ὅπλα καὶ ἵπποις καὶ τροχοῖς. ὅτου δ' ἐπιλάβοιτο τὰ δρέπανα, πάντα βίᾳ διεκόπτετο καὶ ὅπλα καὶ σώματα. ἐν δὲ τῷ ἀδιηγήτῳ τούτῳ ταράχῳ 32
ὑπὸ τῶν παντοδαπῶν σωρευμάτων ἐξαλλομένων τῶν τροχῶν ἐκπίπτει ὁ Ἀβραδάτας καὶ ἄλλοι δὲ τῶν συνεισβαλόντων, καὶ οὗτοι μὲν ἐνταῦθα ἄνδρες ἀγαθοὶ γενόμενοι κατεκόπησαν καὶ ἀπέθανον· οἱ δὲ Πέρσαι συνεπισπόμενοι, ἦ μὲν ὁ Ἀβραδάτας ἐνέβαλε καὶ οἱ σὺν αὐτῷ, ταύτῃ ἐπεισπεσόντες τεταραγμένους ἐφόνευον, ἦ δὲ ἀπαθεῖς ἐγένοντο οἱ Αἰγύπτιοι,—πολλοὶ δ' οὗτοι ἦσαν,—ἐχώρουν ἐναντίοι τοῖς Πέρσαις.

After cutting down all who oppose him, he is unfortunately thrown from his chariot and killed, with several of his comrades.

The Persians, who followed immediately behind him, deal slaughter all around: but elsewhere they are repulsed by the Egyptians, until

Ἔνθα δὴ δεινὴ μάχη ἦν καὶ δοράτων καὶ ξυστῶν 33
καὶ μαχαιρῶν· ἐπλεονέκτουν μέντοι οἱ Αἰγύπτιοι καὶ πλήθει καὶ τοῖς ὅπλοις. τά τε γὰρ δόρατα ἰσχυρὰ καὶ μακρὰ ἔτι καὶ νῦν ἔχουσιν, αἵ τε ἀσπίδες πολὺ μᾶλλον τῶν θωράκων καὶ τῶν γέρρων καὶ στεγάζουσι τὰ σώματα καὶ πρὸς τὸ ὠθεῖσθαι συνεργάζονται πρὸς τοῖς ὤμοις οὖσαι. συγκλείσαντες οὖν τὰς ἀσπί-
δας ἐχώρουν καὶ ἐώθουν. οἱ δὲ Πέρσαι οὐκ ἐδύναντο 34
ἀντέχειν, ἅτε ἐν ἄκραις ταῖς χερσὶ τὰ γέρρα ἔχοντες, ἀλλ' ἐπὶ πόδα ἀνεχάζοντο παίοντες καὶ παιόμενοι,

ἕως ὑπὸ ταῖς μηχαναῖς ἐγένοντο. ἐπεὶ μέντοι ἐνταῦθα ἦλθον, ἐπαίοντο αὖθις οἱ Αἰγύπτιοι ἀπὸ τῶν πύργων· καὶ οἱ ἐπὶ πᾶσι δὲ οὐκ εἴων φεύγειν οὔτε τοὺς τοξότας οὔτε τοὺς ἀκοντιστάς, ἀλλ' ἀνατεταμένοι τὰς μαχαίρας ἠνάγκαζον καὶ τοξεύειν καὶ ἀκοντίζειν. ἦν δὲ πολὺς μὲν ἀνδρῶν φόνος, πολὺς δὲ κτύπος ὅπλων καὶ βελῶν παντοδαπῶν, πολλὴ δὲ βοὴ τῶν μὲν ἀνακαλούντων ἀλλήλους, τῶν δὲ παρακελευομένων, τῶν δὲ θεοὺς ἐπικαλουμένων.

Ἐν δὲ τούτῳ Κῦρος διώκων τοὺς καθ' αὑτὸν παραγίγνεται. ὡς δ' εἶδε τοὺς Πέρσας ἐκ τῆς χώρας ἐωσμένους, ἤλγησέ τε καὶ γνοὺς ὅτι οὐδαμῶς ἂν θᾶττον σχοίη τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν προόδου ἢ εἰ εἰς τὸ ὄπισθεν περιελάσειεν αὐτῶν, παραγγείλας ἕπεσθαι τοῖς μεθ' αὑτοῦ περιήλαυνεν εἰς τὸ ὄπισθεν· καὶ εἰσπεσόντες παίουσιν ἀφορῶντας καὶ πολλοὺς κατακαίνουσιν. οἱ δὲ Αἰγύπτιοι ὡς ᾔσθοντο, ἐβόων τε ὅτι ὄπισθεν οἱ πολέμιοι καὶ ἐστρέφοντο ἐν ταῖς πληγαῖς. καὶ ἐνταῦθα δὴ φύρδην ἐμάχοντο καὶ πεζοὶ καὶ ἱππεῖς, πεπτωκὼς δέ τις ὑπὸ τῷ Κύρου ἵππῳ καὶ πατούμενος παίει εἰς τὴν γαστέρα τῇ μαχαίρᾳ τὸν ἵππον αὐτοῦ· ὁ δὲ ἵππος πληγεὶς σφαδάζων ἀποσείεται τὸν Κῦρον. ἔνθα δὴ ἔγνω ἄν τις, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν περὶ αὐτόν. εὐθὺς γὰρ ἀνεβόησάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν ἐωθοῦντο, ἔπαιον ἐπαίοντο. καταπηδήσας δέ τις ἀπὸ τοῦ ἵππου τῶν τοῦ Κύρου ὑπερετῶν ἀναβάλλει αὐτὸν ἐπὶ τὸν ἑαυτοῦ ἵππον. ὡς δ' ἀνέβη ὁ Κῦρος, κατεῖδε πάντοθεν ἤδη παιομένους

Cyrus appears on the scene and, attacking the Egyptians in their rear, forces them to surrender.

Narrow escape of Cyrus and devotion of those about him.

τοὺς Αἰγυπτίους· καὶ γὰρ Ὑστάσπας ἤδη παρῆν σὺν τοῖς Περσῶν ἱππεῦσι καὶ Χρυσάντας. ἀλλὰ τούτους ἐμβάλλειν μὲν οὐκέτι εἴα εἰς τὴν φάλαγγα τῶν Αἰγυπτίων, ἔξωθεν δὲ τοξεύειν καὶ ἀκοντίζειν ἐκέλευεν. ὡς δ' ἐγένετο περιελαύνων παρὰ τὰς μηχανάς, ἔδοξεν αὐτῷ ἀναβῆναι ἐπὶ τῶν πύργων τινὰ καὶ κατασκέψασθαι, εἴ πῃ καὶ ἄλλο τι μένοι τῶν πολεμίων καὶ μάχοιτο. ἐπεὶ δὲ ἀνέβη, κατεῖδε μεστὸν τὸ πεδίον ἵππων, ἀνθρώπων, ἁρμάτων, φευγόντων διωκόντων, κρατούντων κρατουμένων· μένον δ' οὐδαμοῦ οὐδὲν ἔτι ἐδύνατο κατιδεῖν πλὴν τὸ τῶν Αἰγυπτίων· οὗτοι δὲ ἐπειδὴ ἠποροῦντο, πάντοθεν κύκλον ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο· καὶ ἐποίουν μὲν οὐδὲν ἔτι, ἔπασχον δὲ πολλὰ καὶ δεινά.

From one of the towers on wheels Cyrus surveys the field of battle. Amid the scene of carnage, rout and confusion, the Egyptians alone are seen to make any show of resistance.

Ἀγασθεὶς δὲ ὁ Κῦρος αὐτοὺς καὶ οἰκτείρων, ὅτι ἀγαθοὶ ἄνδρες ὄντες ἀπώλλυντο, ἀνεχώρισε πάντας τοὺς περιμαχομένους καὶ μάχεσθαι οὐδένα ἔτι εἴα. πέμπει δὲ πρὸς αὐτοὺς κήρυκα ἐρωτῶν, πότερα βούλονται ἀπολέσθαι πάντες ὑπὲρ τῶν προδεδωκότων αὐτοὺς ἢ σωθῆναι ἄνδρες ἀγαθοὶ δοκοῦντες εἶναι. οἱ δ' ἀπεκρίναντο, Πῶς δ' ἂν ἡμεῖς σωθείημεν ἄνδρες ἀγαθοὶ δοκοῦντες εἶναι; ὁ δὲ Κῦρος πάλιν ἔλεγεν, Ὅτι ἡμεῖς ὑμᾶς ὁρῶμεν μόνους καὶ μένοντας καὶ μάχεσθαι ἐθέλοντας. Ἀλλὰ τοὐντεῦθεν, ἔφασαν οἱ Αἰγύπτιοι, τί καλὸν ἂν ποιοῦντες σωθείημεν; καὶ ὁ Κῦρος αὖ πρὸς τοῦτο εἶπεν, Εἰ τῶν τε συμμαχομένων μηδένα προδόντες σωθείητε τά τε ὅπλα παρα-

Admiring the bravery of the Egyptians, Cyrus makes them honourable offers of peace,

δόντες φίλοι τε γενόμενοι τοῖς αἱρουμένοις ὑμᾶς σῶ- 330
43 σαι, ἐξὸν ἀπολέσαι. ἀκούσαντες ταῦτα ἐπήροντο,
Ἦν δὲ γενώμεθά σοι φίλοι, τί ἡμῖν ἀξιώσεις χρῆ-
σθαι; ἀπεκρίνατο ὁ Κῦρος Εὖ ποιεῖν καὶ εὖ πάσχειν.
ἐπηρώτων πάλιν οἱ Αἰγύπτιοι Τίνα εὐεργεσίαν;
πρὸς τοῦτο εἶπεν ὁ Κῦρος, Μισθὸν μὲν ὑμῖν δοίην ἂν 335
πλείονα ἢ νῦν ἐλαμβάνετε, ὅσον ἂν χρόνον πόλεμος
ᾖ· εἰρήνης δὲ γενομένης τῷ βουλομένῳ ὑμῶν μένειν
παρ' ἐμοὶ χώραν τε δώσω καὶ πόλεις καὶ γυναῖκας
44 καὶ οἰκέτας. ἀκούσαντες ταῦτα οἱ Αἰγύπτιοι τὸ μὲν
ἐπὶ Κροῖσον συστρατεύειν ἀφελεῖν σφί- 340
which they accept, and he bestows upon them certain cities.
σιν ἐδεήθησαν· τούτῳ γὰρ μόνῳ γιγνώ-
σκεσθαι ἔφασαν· τὰ δ' ἄλλα συνομολο-
45 γήσαντες ἔδοσαν πίστιν καὶ ἔλαβον. καὶ οἱ Αἰγύπτιοί
τε οἱ καταμείναντες τότε ἔτι καὶ νῦν βασιλεῖ πιστοὶ
διαμένουσι, Κῦρός τε πόλεις αὐτοῖς ἔδωκε, 345
Cyrus then leads his victorious army to Thymbrara, where they encamp.
τὰς μὲν ἄνω, αἳ ἔτι καὶ νῦν πόλεις Αἰ-
γυπτίων καλοῦνται, Λάρισαν δὲ καὶ Κυλ-
λήνην παρὰ Κύμην πλησίον θαλάττης,
ἃς ἔτι καὶ νῦν οἱ ἀπ' ἐκείνων ἔχουσι. Ταῦτα δὲ
διαπραξάμενος ὁ Κῦρος ἤδη σκοταῖος ἀναγαγὼν 350
ἐστρατοπεδεύσατο ἐν Θυμβράροις.

46 Ἐν δὲ τῇ μάχῃ τῶν πολεμίων Αἰγύπτιοι μόνοι
Observations on the victory. What gave the Persians an advantage.
ηὐδοκίμησαν, τῶν δὲ σὺν Κύρῳ τὸ Περ-
σῶν ἱππικὸν κράτιστον ἔδοξεν εἶναι·
ὥστ' ἔτι καὶ νῦν διαμένει ἡ ὅπλισις ἣν 355
τότε Κῦρος τοῖς ἱππεῦσι κατεσκεύασεν.
47 ηὐδοκίμησε δὲ ἰσχυρῶς καὶ τὰ δρεπανηφόρα ἅρματα·
ὥστε καὶ τοῦτο ἔτι καὶ νῦν διαμένει τὸ πολεμιστή-
48 ριον τῷ ἀεὶ βασιλεύοντι. αἱ μέντοι κάμηλοι ἐφόβουν
μόνον τοὺς ἵππους, οὐ μέντοι κατέκαινόν γε οἱ ἐπ' 360

αὐτῶν ἱππεῖς, οὐδ' αὐτοί γε ἀπέθνησκον ὑπὸ ἱππέων· οὐδεὶς γὰρ ἵππος ἐπέλαζε. καὶ χρήσιμον μὲν 49
ἐδόκει εἶναι· ἀλλὰ γὰρ οὔτε τρέφειν οὐδεὶς ἐθέλει
καλὸς κἀγαθὸς κάμηλον ὥστ' ἐποχεῖσθαι, οὔτε μελετᾶν
ὡς πολεμήσων ἀπὸ τούτων. οὕτω δὴ ἀπολαβοῦσαι
πάλιν τὸ ἑαυτῶν σχῆμα ἐν τοῖς σκευοφόροις διάγουσι.

II Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον δειπνοποιησάμενοι 1
καὶ φυλακὰς καταστησάμενοι, ὥσπερ ἔδει, ἐκοιμήθησαν. Κροῖσος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φῦλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. ἐπειδὴ δὲ ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε 2
Κῦρος. ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τάς τε μηχανὰς ἀνίστη ὡς προσβαλῶν πρὸς τὸ τεῖχος καὶ κλίμακας παρεσκευάζετο. ταῦτα δὲ 3
ποιῶν κατὰ τὰ ἀποτομώτατα δοκοῦντα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τέ καὶ Πέρσας. ἡγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης, δοῦλος γεγενημένος τῶν ἐν τῇ ἀκρο-
πόλει τινὸς φρουρῶν, [καὶ] καταμεμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. ὡς 4
δ' ἐγένετο τοῦτο δῆλον ὅτι εἵχετο τὰ ἄκρα, πάντες δὴ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅποι ἐδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῄει
εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως μηδένα κινεῖσθαι. ὁ δὲ Κροῖσος κατακλεισάμενος ἐν τοῖς 5
βασιλείοις Κῦρον ἐβόα· ὁ δὲ Κῦρος τοῦ μὲν Κροίσου φύλακας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν
ὡς εἶδε τοὺς μὲν Πέρσας φυλάττοντας τὴν ἄκραν,

Croesus takes refuge in Sardis, whither he is pursued by Cyrus.

Surrender of Croesus and garrison to the conqueror.

ὥσπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὅπλα ἔρημα, κατε-
δεδραμήκεσαν γὰρ ἁρπασόμενοι τὰ ἐκ
τῶν οἰκιῶν, εὐθὺς συνεκάλεσεν αὐτῶν
τοὺς ἄρχοντας καὶ εἶπεν αὐτοῖς ἀπιέναι
ἐκ τοῦ στρατεύματος ὡς τάχιστα. Οὐ
γὰρ ἄν, ἔφη, ἀνασχοίμην πλεονεκτοῦν-
τας ὁρῶν τοὺς ἀτακτοῦντας· καὶ εὖ μέν,
ἔφη, ἐπίστασθε ὅτι παρεσκευαζόμην ἐγὼ
ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις
μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ θαυμάζετε,
ἦν τις καὶ ἀπιοῦσιν ὑμῖν κρείττων ἐντύχῃ. Ἀκού-
σαντες ταῦτα οἱ Χαλδαῖοι ἔδεισάν τε καὶ ἱκέτευον
παύσασθαι ὀργιζόμενον καὶ τὰ χρήματα πάντα
ἀποδώσειν ἔφασαν. ὁ δ' εἶπεν ὅτι οὐδὲν αὐτῶν
δέοιτο. Ἀλλ' εἴ με, ἔφη, βούλεσθε παύσασθαι ἀχ-
θόμενον, ἀπόδοτε πάντα, ὅσα ἐλάβετε, τοῖς διαφυ-
λάξασι τὴν ἄκραν. ἦν γὰρ αἴσθωνται οἱ ἄλλοι
στρατιῶται ὅτι πλεονεκτοῦσιν οἱ εὔτακτοι γενό-
μενοι, πάντα μοι καλῶς ἕξει. οἱ μὲν δὴ Χαλδαῖοι
οὕτως ἐποίησαν ὡς ἐκέλευσεν ὁ Κῦρος· καὶ ἔλαβον
οἱ πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. ὁ δὲ
Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδό-
κει ἐπιτηδειότατον εἶναι τῆς πόλεως, μένειν ἐπὶ τοῖς
ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα δὲ διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ
τὸν Κροῖσον. ὁ δὲ Κροῖσος, ὡς εἶδε τὸν
Κῦρον, Χαῖρε, ὦ δέσποτα, ἔφη· τοῦτο
γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε
δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. Καὶ σύ γε,
ἔφη, ὦ Κροῖσε, ἐπείπερ ἄνθρωποί γέ ἐσμεν ἀμφό-
τεροι. ἀτάρ, ἔφη, ὦ Κροῖσε, ἆρ' ἄν τι μοι ἐθελήσαις

The Chaldaeans incur the displeasure of Cyrus by their excessive eagerness for plunder; but they are pardoned on condition that they give up all they had taken to the Persians who had been faithful to their trust.

Meeting of Cyrus and the captive monarch of Lydia,

συμβουλεῦσαι; Καὶ βουλοίμην γ' ἄν, ἔφη, ὦ Κῦρε, ἀγαθόν τί σοι εὑρεῖν· τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν καμοὶ γενέσθαι. Ἄκουσον τοίνυν, ἔφη, ὦ 11
Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιῶ ὠφεληθῆναι τοὺς στρατιώτας. γιγνώσκω γάρ, ἔφη, ὅτι εἰ μή τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν χρόνον πειθομένους ἔχειν. διαρπάσαι μὲν οὖν αὐτοῖς ἐφεῖναι τὴν πόλιν οὐ βούλομαι· τήν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἔν τε τῇ ἁρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσειαν ἄν. Ἀκούσας 12
ταῦτα ὁ Κροῖσος ἔλεξεν "Ἀλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὓς ἂν ἐγὼ Λυδῶν ἔλθω, ὅτι διαπέπραγμαι παρὰ σοῦ μὴ ποιῆσαι ἁρπαγὴν μηδὲ ἐᾶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας, ὑπεσχόμην δέ σοι ἀντὶ τούτων ἢ μὴν παρ' ἐκόντων Λυδῶν ἔσεσθαι πᾶν ὅ,τι καλὸν κἀγαθόν ἐστιν ἐν Σάρδεσιν. ἢν 13
γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἥξει σοι πᾶν ὅ,τι ἐστὶν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἡ πόλις ἔσται· ἢν δὲ διαρπάσῃς, καὶ αἱ τέχναι σοι, ἃς πηγάς φασι τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται. ἐξέσται δέ σοι ἰδόντι ταῦτα 14
ἐλθόντα ἔτι καὶ περὶ τῆς ἁρπαγῆς βουλεύσασθαι. πρῶτον δ', ἔφη, ἐπὶ τοὺς ἐμοὺς θησαυροὺς πέμπε καὶ παραλαμβανόντων οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων.'

Ταῦτα μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος ὥσπερ ἔλεξεν ὁ Κροῖσος.

15 Τάδε δέ μοι πάντως, ἔφη, ὦ Κροῖσε, λέξον πῶς
σοι ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου·
σοὶ γὰρ δὴ λέγεται πάνυ γε τεθεραπεῦσθαι ὁ Ἀπόλ- 90
λων καί σε πάντα ἐκείνῳ πειθόμενον πράττειν.
16 Ἐβουλόμην ἄν, ἔφη, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ
πάντα τἀναντία εὐθὺς ἐξ ἀρχῆς πράττων προσ-
ηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος·
δίδασκε· πάνυ γὰρ παράδοξα λέγεις. 95
17 Ὅτι πρῶτον μέν' ἔφη 'ἀμελήσας ἐρωτᾶν τὸν
θεόν, εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ, εἰ δύναιτο
ἀληθεύειν. τοῦτο δ', ἔφη, μὴ ὅτι θεός, ἀλλὰ καὶ
ἄνθρωποι καλοὶ κἀγαθοί, ἐπειδὰν γνῶσιν ἀπιστού-
18 μενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας. ἐπεὶ μέντοι 100
ἔγνω καὶ μάλ' ἄτοπα ἐμοῦ ποιοῦντος, καίπερ πρόσω
Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παίδων.
19 ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ
πολλὰ μὲν πέμπων ἀναθήματα χρυσᾶ, πολλὰ δ' ἀρ-
γυρᾶ, πάμπολλα δὲ θύων ἐξιλασάμην ποτὲ αὐτόν, 105
ὡς ἐδόκουν, τότε δή μοι ἀποκρίνεται ἐρωτῶντι, τί ἄν
μοι ποιήσαντι παῖδες γένοιντο· ὁ δὲ εἶπεν, ὅτι
20 ἔσοιντο. καὶ ἐγένοντο μέν, οὐδὲ γὰρ οὐδὲ τοῦτο
ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὤνησαν. ὁ μὲν γὰρ
κωφὸς ὢν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐν ἀκμῇ 110
τοῦ βίου ἀπώλετο. πιεζόμενος δὲ ταῖς περὶ τοὺς
παῖδας συμφοραῖς πάλιν πέμπω καὶ ἐπερωτῶ τὸν
θεόν, τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέστατα
διατελέσαιμι· ὁ δέ μοι ἀπεκρίνατο

ΣΑΥΤΟΝ ΓΙΓΝΩΣΚΩΝ ΕΥΔΑΙΜΩΝ, ΚΡΟΪΣΕ, ΠΕΡΑΣΕΙΣ. 115

21 Ἐγὼ δ' ἀκούσας τὴν μαντείαν ἤσθην· ἐνόμιζον γὰρ
τὸ ῥᾷστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν
διδόναι. ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἷόν

τ' εἶναι τοὺς δ' οὔ· ἑαυτὸν δὲ ὅστις ἐστὶ πάντα τινὰ
ἐνόμιζον ἄνθρωπον εἰδέναι. καὶ τὸν μετὰ ταῦτα δὴ 22
χρόνον, ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν
μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ
δὲ ἀνεπείσθην ὑπὸ τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρα-
τεύεσθαι, εἰς πάντα κίνδυνον ἦλθον· ἐσώθην μέντοι
οὐδὲν κακὸν λαβών. οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε τὸν
θεόν. ἐπεὶ γὰρ ἔγνων ἐμαυτὸν μὴ ἱκανὸν ὑμῖν μά-
χεσθαι, ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον καὶ αὐτὸς
καὶ οἱ σὺν ἐμοί. νῦν δ' αὖ πάλιν ὑπό τε πλούτου 23
τοῦ παρόντος διαθρυπτόμενος καὶ ὑπὸ τῶν δεομένων
μου προστάτην γενέσθαι καὶ ὑπὸ τῶν δώρων ὧν
ἐδίδοσάν μοι καὶ ὑπ' ἀνθρώπων, οἵ με κολακεύοντες
ἔλεγον ὡς, εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ
πείθοιντο καὶ μέγιστος ἂν εἴην ἀνθρώπων,—ὑπὸ
τοιούτων δὲ λόγων ἀναφυσώμενος, ὡς εἴλοντό με
πάντες οἱ κύκλῳ βασιλεῖς προστάτην τοῦ πολέμου,
ὑπεδεξάμην τὴν στρατηγίαν, ὡς ἱκανὸς ὢν μέγιστος
γενέσθαι, ἀγνοῶν ἄρα ἐμαυτόν, ὅτι σοὶ ἀντιπολεμεῖν 24
ἱκανὸς ὤμην εἶναι, πρῶτον μὲν ἐκ θεῶν γεγονότι,
ἔπειτα δὲ διὰ βασιλέων πεφυκότι, ἔπειτα δ' ἐκ
παιδὸς ἀρετὴν ἀσκοῦντι· τῶν δ' ἐμῶν προγόνων
ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα
καὶ ἐλεύθερον γενέσθαι. ταῦτ' οὖν ἀγνοήσας δικαίως,
ἔφη, ἔχω τὴν δίκην. ἀλλὰ νῦν δή, ἔφη, ὦ Κῦρε, 25
γιγνώσκω μὲν ἐμαυτόν· σὺ δ', ἔφη, ἔτι δοκεῖς
ἀληθεύειν τὸν Ἀπόλλω ὡς εὐδαίμων ἔσομαι γιγνώ-
σκων ἐμαυτόν; σὲ δὲ ἐρωτῶ διὰ τοῦτο ὅτι ἄριστ' ἄν
μοι δοκεῖς εἰκάσαι τοῦτο ἐν τῷ παρόντι· καὶ γὰρ
δύνασαι ποιῆσαι.'

Καὶ ὁ Κῦρος εἶπε, Βουλήν μοι δὸς περὶ τούτου, 26

who is generously treated by his conqueror and retained on an honourable footing about his person.

ὦ Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν οἰκτίρω τέ σε καὶ ἀποδίδωμι ἤδη γυναῖκά τε ἔχειν ἣν εἶχες καὶ τὰς θυγατέρας, ἀκούω γάρ σοι εἶναι, καὶ τοὺς φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν, σὺν οἵαπερ ἐζῆτε· μάχας δέ σοι καὶ πολέμους
27 ἀφαιρῶ. Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλεύου ἀποκρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι λέγω, ἣν ταῦτά μοι ποιήσῃς ἃ λέγεις, ὅτι ἣν ἄλλοι τε μακαριωτάτην ἐνόμιζον εἶναι βιοτὴν καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην
28 καὶ ἐγὼ νῦν ἔχων διάξω. Καὶ ὁ Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην τὴν μακαρίαν βιοτήν; Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετεῖχε, φροντίδων δέ, ὅπως ταῦτα ἔσται, καὶ πολέμου καὶ μάχης οὐ μετῆν αὐτῇ. οὕτω δὴ καὶ σὺ δοκεῖς ἐμὲ κατασκευάζειν ὥσπερ ἐγὼ ἣν ἐφίλουν μάλιστα ἀνθρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαρι-
29 στήρια ὀφειλήσειν. ἀκούσας δ' ὁ Κῦρος τοὺς λόγους αὐτοῦ ἐθαύμασε μὲν τὴν εὐθυμίαν, ἦγε δὲ τὸ λοιπὸν ὅποι καὶ αὐτὸς πορεύοιτο, εἴτε ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν εἶναι εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

III Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. τῇ δ' ὑστεραίᾳ καλέσας ὁ Κῦρος τοὺς φίλους καὶ τοὺς ἡγεμόνας τοῦ στρατεύματος, τοὺς μὲν αὐτῶν ἔταξε τοὺς θησαυροὺς παραλαμβάνειν, τοὺς δ' ἐκέλευσεν ὁπόσα παραδοίη Κροῖσος χρή-
5 ματα πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν ὁποῖ' ἂν οἱ μάγοι ἐξηγῶνται, ἔπειτα τἄλλα χρήματα παρα-

Disposal of the treasures of Croesus.

δεχομένους ἐν ζυγάστροις στήσαντας ἐφ' ἁμαξῶν ἐπισκευάσαι καὶ διαλαχόντας τὰς ἁμάξας κομίζειν ὅποιπερ ἂν αὐτοὶ πορεύωνται, ἵνα, ὅπου καιρὸς εἴη, διαλαμβάνοιεν ἕκαστοι τὰ ἄξια. Οἱ μὲν δὴ ταῦτ' 2 ἐποίουν. ὁ δὲ Κῦρος καλέσας τινὰς τῶν παρόντων ὑπηρετῶν, Εἴπατέ μοι, ἔφη, ἑώρακέ τις ὑμῶν Ἀβραδάταν; θαυμάζω γάρ, ἔφη, ὅ,τι πρόσθεν θαμίζων ἐφ' ἡμᾶς νῦν οὐδαμοῦ φαίνεται. τῶν οὖν ὑπηρετῶν τις ἀπεκρίνατο Ὅτι, ὦ δέσποτα, οὐ ζῇ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν ἐμβαλὼν τὸ ἅρμα εἰς τοὺς Αἰγυπτίους· οἱ δ' ἄλλοι πλὴν τῶν ἑταίρων αὐτοῦ ἐξέκλιναν, ὡς φασιν, ἐπεὶ τὸ στῖφος εἶδον τὸ τῶν Αἰγυπτίων. καὶ νῦν γε, 4 ἔφη, λέγεται αὐτοῦ ἡ γυνὴ ἀνελομένη τὸν νεκρὸν καὶ ἐνθεμένη εἰς τὴν ἁρμάμαξαν, ἐν ᾗπερ αὐτὴ ὠχεῖτο, προσκεκομικέναι αὐτὸν ἐνθάδε ποι πρὸς τὸν Πακτωλὸν ποταμόν. καὶ τοὺς μὲν εὐνούχους καὶ τοὺς θερά- 5 πόντας αὐτοῦ ὀρύττειν φασὶν ἐπὶ λόφου τινὸς θήκην τῷ τελευτήσαντι· τὴν δὲ γυναῖκα λέγουσιν ὡς κάθηται χαμαὶ κεκοσμηκυῖα οἷς εἶχε τὸν ἄνδρα, τὴν κεφαλὴν αὐτοῦ ἔχουσα ἐπὶ τοῖς γόνασι. Ταῦτα ἀκούσας 6 ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρὸν καὶ εὐθὺς ἀναπηδήσας ἐπὶ τὸν ἵππον λαβὼν χιλίους ἱππέας ἤλαυνεν ἐπὶ τὸ πάθος. Γαδάταν δὲ καὶ Γωβρύαν 7 ἐκέλευσεν ὅ,τι δύναιντο λαβόντας καλὸν κόσμημα ἀνδρὶ φίλῳ καὶ ἀγαθῷ τετελευτηκότι μεταδιώκειν· καὶ ὅστις εἶχε τὰς ἑπομένας ἀγέλας, καὶ βοῦς καὶ ἵππους εἶπε τούτῳ καὶ ἅμα πρόβατα πολλὰ ἐλαύνειν, ὅπου ἂν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπισφαγείη τῷ Ἀβραδάτᾳ.

Cyrus, on learning the sad fate of Abradatas and the poignant grief of Pantheia for his death, 3

hastens to the scene of sorrow, where, sympathising with the bereaved princess, he unites with her in paying the last honours to the remains of her beloved husband.

8 Ἐπεὶ δὲ εἶδε τὴν γυναῖκα χαμαὶ καθημένην καὶ
τὸν νεκρὸν κείμενον, ἐδάκρυσέ τε ἐπὶ τῷ πάθει καὶ
εἶπε 'Φεῦ, ὦ ἀγαθὴ καὶ πιστὴ ψυχή, οἴχει δὴ ἀπολι-
πὼν ἡμᾶς;' καὶ ἅμα ἐδεξιοῦτο αὐτὸν καὶ ἡ χεὶρ τοῦ
νεκροῦ ἐπηκολούθησεν· ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ
9 τῶν Αἰγυπτίων. ὁ δὲ ἰδὼν πολὺ ἔτι μᾶλλον ἠλ-
γησε· καὶ ἡ γυνὴ δὲ ἀνωδύρατο καὶ δεξαμένη δὴ
παρὰ τοῦ Κύρου ἐφίλησέ τε τὴν χεῖρα καὶ πάλιν ὡς
10 οἷόν τ' ἦν προσήρμοσε, καὶ εἶπε 'Καὶ τἄλλα τοι,
ὦ Κῦρε, οὕτως ἔχει· ἀλλὰ τί δεῖ σε ὁρᾶν; καὶ
ταῦτα, ἔφη, οἶδ' ὅτι δι' ἐμὲ οὐχ ἥκιστα ἔπαθεν,
ἴσως δὲ καὶ διὰ σέ, ὦ Κῦρε, οὐδὲν ἧττον. ἐγώ τε
γὰρ ἡ μώρα πολλὰ διεκελευόμην αὐτῷ οὕτω ποιεῖν,
ὅπως σοι φίλος ἄξιος γενήσοιτο· αὐτός τε οἶδ' ὅτι
οὗτος οὐ τοῦτο ἐνενόει ὅ,τι πείσοιτο, ἀλλὰ τί ἄν
σοι ποιήσας χαρίσαιτο. καὶ γὰρ οὖν, ἔφη, αὐτὸς
μὲν ἀμέμπτως τετελεύτηκεν, ἐγὼ δ' ἡ παρακελευο-
11 μένη ζῶσα παρακάθημαι.' καὶ ὁ Κῦρος χρόνον μέν
τινα σιωπῇ κατεδάκρυσεν, ἔπειτα δὲ ἐφθέγξατο
'Ἀλλ' οὗτος μὲν δή, ὦ γύναι, ἔχει τὸ κάλλιστον
τέλος· νικῶν γὰρ τετελεύτηκε· σὺ δὲ λαβοῦσα
τοῖσδε ἐπικόσμει αὐτὸν τοῖς παρ' ἐμοῦ'—παρῆν δὲ
ὁ Γωβρύας καὶ ὁ Γαδάτας πολὺν καὶ καλὸν κόσμον
φέροντες·—'ἔπειτα δ', ἔφη, ἴσθι ὅτι οὐδὲ τἄλλα
ἄτιμος ἔσται, ἀλλὰ καὶ τὸ μνῆμα πολλοὶ χώσουσιν
ἀξίως ἡμῶν καὶ ἐπισφαγήσεται αὐτῷ ὅσα εἰκὸς
12 ἀνδρὶ ἀγαθῷ. καὶ σὺ δ', ἔφη, οὐκ ἔρημος ἔσει,
ἀλλ' ἐγώ σε καὶ σωφροσύνης ἕνεκα καὶ πάσης
ἀρετῆς καὶ τἄλλα τιμήσω καὶ συστήσω ὅστις ἀπο-
κομιεῖ σε ὅποι ἂν αὐτὴ ἐθέλῃς· μόνον, ἔφη, δήλωσον
13 πρὸς ἐμέ, πρὸς ὅντινα χρῄζεις κομισθῆναι.' καὶ ἡ

Πάνθεια εἶπεν, Ἀλλὰ θάρρει, ἔφη, ὦ Κῦρε, οὐ μή σε κρύψω πρὸς ὅντινα βούλομαι ἀφικέσθαι. Ὁ μὲν 14
δὴ ταῦτ' εἰπὼν ἀπῄει, κατοικτίρων τήν τε γυναῖκα οἷου ἀνδρὸς στέροιτο καὶ τὸν ἄνδρα οἵαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο. ἡ δὲ γυνὴ τοὺς μὲν εὐνούχους ἐκέλευσεν ἀποστῆναι, ἕως ἄν, ἔφη, τόνδ' ἐγὼ ὀδύρωμαι ὡς βούλομαι· τῇ δὲ τροφῷ εἶπε παραμένειν, καὶ ἐπέταξεν αὐτῇ, ἐπειδὰν ἀποθάνῃ, περικαλύψαι αὐτήν τε καὶ τὸν ἄνδρα ἐνὶ ἱματίῳ. ἡ δὲ τροφὸς πολλὰ ἱκετεύουσα μὴ ποιεῖν τοῦτο, ἐπεὶ οὐδὲν ἤνυτε καὶ χαλεπαίνουσαν ἑώρα, ἐκάθητο κλάουσα. ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἑαυτὴν καὶ ἐπιθεῖσα ἐπὶ τὰ στέρνα τοῦ ἀνδρὸς τὴν ἑαυτῆς κεφαλὴν ἀπέθνησκεν. ἡ δὲ τροφὸς ἀνωλοφύρατό τε καὶ περιεκάλυπτεν ἄμφω ὥσπερ ἡ Πάνθεια ἐπέστειλεν. ὁ δὲ Κῦρος, ὡς 15
ᾔσθετο τὸ ἔργον τῆς γυναικός, ἐκπλαγεὶς ἵεται, εἴ τι δύναιτο βοηθῆσαι. οἱ δὲ εὐνοῦχοι, ἰδόντες τὸ γεγενημένον, τρεῖς ὄντες σπασάμενοι κἀκεῖνοι τοὺς ἀκινάκας ἀποσφάττονται, οὗπερ ἔταξεν αὐτούς, ἑστηκότες. [καὶ νῦν τὸ μνῆμα μέχρι τοῦ νῦν τῶν 16
εὐνούχων κεχῶσθαι λέγεται· καὶ ἐπὶ μὲν τῇ ἄνω στήλῃ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐπιγεγράφθαι φασὶ τὰ ὀνόματα, Σύρια γράμματα, κάτω δὲ εἶναι τρεῖς λέγουσι στήλας καὶ ἐπιγεγράφθαι ΣΚΗΠΤΟΎΧΩΝ.]
ὁ δὲ Κῦρος, ὡς ἐπλησίασε τῷ πάθει, ἀγασθείς 17
τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπῄει· καὶ τούτων μὲν ἦ εἰκὸς ἐπεμελήθη ὡς τύχοιεν πάντων τῶν καλῶν, καὶ τὸ μνῆμα ὑπέρμέγεθες ἐχώσθη, ὥς φασιν.

Romantic suicide of Pantheia after the departure of Cyrus.

Entombment of the remains of the devoted pair in a noble monument.

IV Ἐκ δὲ τούτου στασιάζοντες οἱ Κᾶρες καὶ πολεμοῦντες πρὸς ἀλλήλους, ἅτε τὰς οἰκήσεις ἔχοντες ἐν ἐχυροῖς χωρίοις, ἑκάτεροι ἐπεκαλοῦντο τὸν Κῦρον. ὁ δὲ Κῦρος αὐτὸς μὲν μένων ἐν Σάρδεσι μηχανὰς ἐποιεῖτο καὶ κριούς, ὡς τῶν μὴ πειθομένων ἐρείψων τὰ τείχη, Ἀδούσιον δὲ ἄνδρα Πέρσην καὶ τἆλλα οὐκ ἄφρονα οὐδ' ἀπόλεμον, καὶ πάνυ δὴ εὔχαριν, πέμπει ἐπὶ τὴν Καρίαν, στράτευμα δούς· καὶ Κίλικες δὲ καὶ Κύπριοι πάνυ 2 προθύμως αὐτῷ συνεστράτευσαν. ὧν ἕνεκα οὐδ' ἔπεμψε πώποτε Πέρσην σατράπην οὔτε Κιλίκων οὔτε Κυπρίων, ἀλλ' ἤρκουν αὐτῷ ἀεὶ οἱ ἐπιχώριοι βασιλεύοντες· δασμὸν μέντοι ἐλάμβανε καί, στρα- 3 τιᾶς ὁπότε δέοιτο, ἐπήγγελλεν αὐτοῖς. ὁ δὲ Ἀδούσιος ἄγων τὸ στράτευμα ἐπὶ τὴν Καρίαν ἦλθε, καὶ ἀπ' ἀμφοτέρων τῶν Καρῶν παρῆσαν πρὸς αὐτὸν ἕτοιμοι ὄντες δέχεσθαι εἰς τὰ τείχη ἐπὶ κακῷ τῶν ἀντιστασιαζόντων· ὁ δὲ Ἀδούσιος πρὸς ἀμφοτέρους ταὐτὰ ἐποίει· δικαιότερά τε ἔφη λέγειν τούτους, ὁποτέροις διαλέγοιτο, λάθεῖν τε ἔφη δεῖν τοὺς ἐναντίους φίλους σφᾶς γενομένους, ὡς δὴ οὕτως ἂν μᾶλλον ἐπιπεσὼν ἀπαρασκεύοις τοῖς ἐναντίοις. πιστὰ δ' ἠξίου γενέσθαι, καὶ τοὺς μὲν Κᾶρας ὀμόσαι ἀδόλως τε δέξεσθαι εἰς τὰ τείχη σφᾶς καὶ ἐπ' ἀγαθῷ τῷ Κύρου καὶ Περσῶν· αὐτὸς δὲ ὀμόσαι θέλειν ἀδόλως εἰσιέναι εἰς τὰ τείχη καὶ ἐπ' ἀγαθῷ τῶν 4 δεχομένων. Ταῦτα δὲ ποιήσας ἀμφοτέροις λάθρᾳ ἑκατέρων νύκτα συνέθετο τὴν αὐτήν, καὶ ἐν ταύτῃ εἰσήλασέ τε εἰς τὰ τείχη καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. ἅμα δὲ τῇ ἡμέρᾳ καθεζόμενος εἰς τὸ

Disturbances among the Carians. Their appeal to Cyrus, who sends Adusius, a Persian officer, to reconcile their internal dissensions.

μέσον σὺν τῇ στρατιᾷ ἐκάλεσεν ἑκατέρων τοὺς ἐπικαιρίους. οἱ δὲ ἰδόντες ἀλλήλους ἠχθέσθησαν, νομίζοντες ἐξηπατῆσθαι ἀμφότεροι. ὁ μέντοι Ἀδούσιος 5
35 ἔλεξε τοιάδε· "Ἐγὼ ὑμῖν, ὦ ἄνδρες, ὥμοσα ἀδόλως εἰσιέναι εἰς τὰ τείχη καὶ ἐπ' ἀγαθῷ τῶν δεχομένων. εἰ μὲν οὖν ἀπολῶ ὁποτέρους ὑμῶν, νομίζω ἐπὶ κακῷ εἰσεληλυθέναι Καρῶν· ἢν δὲ εἰρήνην ὑμῖν ποιήσω καὶ ἀσφάλειαν ἐργάζεσθαι ἀμφοτέροις τὴν γῆν,
40 νομίζω ὑμῖν ἐπ' ἀγαθῷ παρεῖναι. νῦν οὖν χρὴ ἀπὸ τῆσδε τῆς ἡμέρας ἐπιμίγνυσθαί τε ἀλλήλοις φιλικῶς, ἐργάζεσθαί τε τὴν γῆν ἀδεῶς, διδόναι τε τέκνα καὶ λαμβάνειν παρ' ἀλλήλων. ἢν δὲ παρὰ ταῦτα ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρός τε καὶ ἡμεῖς
45 πολέμιοι ἐσόμεθα." ἐκ τούτου πύλαι μὲν ἀνεῳγ- 6
μέναι ἦσαν τῶν τειχῶν, μεσταὶ δὲ αἱ ὁδοὶ πορευομένων παρ' ἀλλήλους, μεστοὶ δὲ οἱ χῶροι ἐργαζομένων· ἑορτὰς δὲ κοινῇ ἦγον, εἰρήνης δὲ καὶ εὐφροσύνης πάντα πλέα ἦν. Ἐν δὲ τούτῳ ἦκον 7
50 παρὰ Κύρου ἐρωτῶντες, εἴ τι στρατιᾶς προσδέοιτο ἢ μηχανημάτων· ὁ δὲ Ἀδούσιος ἀπεκρίνατο ὅτι καὶ τῇ παρούσῃ ἐξείη ἄλλοσε χρῆσθαι στρατιᾷ· καὶ ἅμα ταῦτα λέγων ἀπῆγε τὸ στράτευμα, φρουροὺς ἐν ταῖς ἄκραις καταλιπών. οἱ δὲ Κᾶρες ἱκέτευον
55 μένειν αὐτόν· ἐπεὶ δὲ οὐκ ἤθελε, προσέπεμψαν πρὸς Κῦρον δεόμενοι πέμψαι Ἀδούσιον σφίσι σατράπην.

Ὁ δὲ Κῦρος ἐν τούτῳ ἀπεστάλκει Ὑστάσπαν 8
στράτευμα ἄγοντα ἐπὶ Φρυγίαν τὴν περὶ Ἑλλήσποντον. ἐπεὶ δ' ἦκεν ὁ Ἀδούσιος, μετάγειν αὐτὸν ἐκέλευσεν ἥπερ ὁ Ὑστάσπας προῴχετο, ὅπως μᾶλλον πείθοιντο τῷ Ὑστάσπᾳ, ἀκούσαντες ἄλλο στράτευμα

Reduction of Phrygia Minor by Hystaspas and Adusius.

9 προσιόν. οἱ μὲν οὖν Ἕλληνες οἱ ἐπὶ θαλάττῃ
οἰκοῦντες πολλὰ δῶρα δόντες διεπράξαντο ὥστε εἰς
μὲν τὰ τείχη βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ 65
ἀποφέρειν καὶ στρατεύειν ὅποι Κῦρος ἐπαγγέλλοι.
10 ὁ δὲ τῶν Φρυγῶν βασιλεὺς παρεσκευάζετο μὲν ὡς
καθέξων τὰ ἐρυμνὰ καὶ οὐ πεισόμενος καὶ παρήγ-
γελλεν οὕτως· ἐπεὶ δὲ ἀφίσταντο αὐτοῦ οἱ ὕπαρχοι
καὶ ἔρημος ἐγίγνετο, τελευτῶν εἰς χεῖρας ἦλθεν 70
Ὑστάσπᾳ ἐπὶ τῇ Κύρου δίκῃ. καὶ ὁ Ὑστάσπας
καταλιπὼν ἐν ταῖς ἄκραις ἰσχυρὰς Περσῶν φρουρὰς
ἀπῄει ἄγων σὺν τοῖς ἑαυτοῦ καὶ Φρυγῶν πολλοὺς
11 ἱππέας καὶ πελταστάς. ὁ δὲ Κῦρος ἐπέστελλεν
Ἀδουσίῳ συμμίξαντα πρὸς Ὑστάσπαν τοὺς μὲν 75
ἑλομένους Φρυγῶν τὰ σφέτερα σὺν τοῖς ὅπλοις
ἄγειν, τοὺς δὲ ἐπιθυμήσαντας πολεμεῖν τούτων
ἀφελομένους τοὺς ἵππους καὶ τὰ ὅπλα σφενδόνας
ἔχοντας πάντας κελεύειν ἕπεσθαι.

12 Οὗτοι μὲν δὴ ταῦτ' ἐποίουν. Κῦρος δὲ ὥρμᾶτο 80
ἐκ Σάρδεων, φρουρὰν μὲν πεζὴν κατα-
λιπὼν πολλὴν ἐν Σάρδεσι, Κροῖσον δὲ
ἔχων, ἄγων δὲ πολλὰς ἁμάξας πολλῶν
καὶ παντοδαπῶν χρημάτων. ἦκε δὲ καὶ
ὁ Κροῖσος γεγραμμένα ἔχων ἀκριβῶς ὅσα ἐν ἑκάστῃ 85
ἦν τῇ ἁμάξῃ· καὶ διδοὺς τῷ Κύρῳ τὰ γράμματα
εἶπε 'Ταῦτ', ἔφη, ἔχων, ὦ Κῦρε, εἶσει τόν τέ σοι
13 ὀρθῶς ἀποδιδόντα ἃ ἄγει καὶ τὸν μή.' καὶ ὁ Κῦρος
ἔλεξεν ''Αλλὰ σὺ μὲν καλῶς ποιεῖς, ὦ Κροῖσε,
προνοῶν· ἔμοιγε μέντοι ἄξουσι τὰ χρήματα οἵπερ 90
καὶ ἔχειν αὐτὰ ἄξιοί εἰσιν· ὥστε ἤν τι καὶ κλέψωσι,
τῶν ἑαυτῶν κλέψονται.' καὶ ἅμα ταῦτα λέγων
ἔδωκε τὰ γράμματα τοῖς φίλοις καὶ τοῖς ἄρχουσιν,

Cyrus sets out from Sardis, accompanied by Croesus, on his march towards Babylon.

ὅπως εἰδεῖεν τῶν ἐπιτρόπων οἵ τε σὰ αὐτοῖς ἀπο-
διδοῖεν οἵ τε μή. ἦγε δὲ καὶ Λυδῶν οὓς μὲν ἑώρα 14
καλλωπιζομένους καὶ ὅπλοις καὶ ἵπποις καὶ ἅρμασι
καὶ πάντα πειρωμένους ποιεῖν ὅ,τι ᾧοντο αὐτῷ
χαριεῖσθαι, τούτους μὲν σὺν τοῖς ὅπλοις· οὓς δὲ
ἑώρα ἀχαρίτως ἑπομένους, τοὺς μὲν ἵππους αὐτῶν
παρέδωκε Πέρσαις τοῖς πρώτοις συστρατευομένοις,
τὰ δὲ ὅπλα κατέκαυσε· σφενδόνας δὲ καὶ τούτους
ἠνάγκασεν ἔχοντας ἕπεσθαι. καὶ πάντας δὲ τοὺς 15
ἀόπλους τῶν ὑποχειρίων γενομένων σφενδονᾶν ἠνάγ-
καζε μελετᾶν, νομίζων τοῦτο τὸ ὅπλον δουλικώτατον
εἶναι· σὺν μὲν γὰρ ἄλλῃ δυνάμει μάλα ἔστιν ἔνθα
ἰσχυρῶς ὠφελοῦσι σφενδονῆται παρόντες, αὐτοὶ δὲ
καθ' αὑτοὺς οὐδ' ἂν οἱ πάντες σφενδονῆται μείνειαν
πάνυ ὀλίγους ὁμόσε ἰόντας σὺν ὅπλοις ἀγχεμάχοις.

Προϊὼν δὲ τὴν ἐπὶ Βαβυλῶνος κατεστρέψατο 16
μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ Καππαδόκας, ὑποχειρίους δ' ἐποιήσατο Ἀραβίους. ἐξ-
ὡπλισε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας
οὐ μεῖον τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν
αἰχμαλώτων καὶ πᾶσι τοῖς συμμάχοις διέδωκε· καὶ
πρὸς Βαβυλῶνα ἀφίκετο παμπόλλους μὲν ἱππέας
ἔχων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστάς, σφεν-
δονήτας δὲ ἀναριθμήτους.

On his way he rapidly subdues other states of Asia Minor.

V Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε 1
μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν,
ἔπειτα αὐτὸς περιήλαυνε τὴν πόλιν σὺν
τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν συμ-
μάχων. ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, 2
ἀπάγειν παρεσκευάσατο τὴν στρατιὰν

On reaching Babylon, Cyrus draws his army round the city; but, seeing the strength of the walls, abandons all hope of taking the place by as-

sault, and retires cautiously to a safe distance.

ἀπὸ τῆς πόλεως· ἐξελθὼν δέ τις αὐτόμολος εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στράτευμα· καταθεωμένοις γάρ, ἔφη, αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενὴς ἐδόκει εἶναι ἡ φάλαγξ· καὶ οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ τεῖχος κυκλουμένοις ἀνάγκη ἦν ἐπ' ὀλίγων τὸ βάθος γενέσθαι τὴν φάλαγγα.

3 ἀκούσας οὖν ὁ Κῦρος ταῦτα, στὰς κατὰ μέσον τῆς αὑτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτόν, παρήγγειλεν ἀπὸ τοῦ ἄκρου ἑκατέρωθεν τοὺς ὁπλίτας ἀναπτύσσοντας τὴν φάλαγγα ἀπιέναι παρὰ τὸ ἑστηκὸς τοῦ στρατεύματος, ἕως γένοιτο ἑκατέρωθεν τὸ ἄκρον

4 κατ' αὐτὸν καὶ κατὰ τὸ μέσον. οὕτως οὖν ποιούντων οἵ τε μένοντες εὐθὺς θαρραλεώτεροι ἐγίγνοντο ἐπὶ διπλασίων τὸ βάθος γιγνόμενοι, οἵ τ' ἀπιόντες ὡσαύτως θαρραλεώτεροι· εὐθὺς γὰρ οἱ μένοντες <ἀντ'> αὐτῶν πρὸς τοὺς πολεμίους ἐγίγνοντο. ἐπεὶ δὲ πορευόμενοι ἑκατέρωθεν συνῆψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενημένοι, οἵ τε ἀπεληλυθότες διὰ τοὺς ἔμπροσθεν, οἵ τ' ἔμπροσθεν διὰ τοὺς

5 ὄπισθεν προσγεγενημένους. ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι καὶ πρὸς τὸ μὴ φεύγειν. καὶ οἱ ἱππεῖς δὲ καὶ οἱ γυμνῆτες οἱ ἀπὸ τῶν κεράτων ἀεὶ ἐγγύτερον ἐγίγνοντο τοῦ ἄρχοντος τοσούτῳ, ὅσῳ ἡ φάλαγξ βραχυτέρα ἐγίγνετο ἀνα-

6 διπλουμένη. ἐπεὶ δὲ οὕτω συνεσπειράθησαν, ἀπῆσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ

τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετεβάλοντο ἐπ' ἀσπίδα καὶ ἵσταντο πρὸς τὸ τεῖχος βλέποντες· ὅσῳ δὲ προσωτέρω ἐγίγνοντο, τόσῳ δὲ μανότερον μετεβάλλοντο. ἐπεὶ δ' ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, συνεῖρον ἀπιόντες, ἔστ' ἐπὶ ταῖς σκηναῖς ἐγένοντο.

Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ 7
Κῦρος τοὺς ἐπικαιρίους καὶ ἔλεξεν '"Ανδρες σύμμαχοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δέ, ὅπως μὲν ἄν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἕλοι, οὐκ ἐνορᾶν μοι δοκῶ· ὅσῳ δὲ πλείους ἄνθρωποι ἐν τῇ πόλει εἰσίν, ἐπείπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν θᾶττον λιμῷ αὐτοὺς ἡγοῦμαι ἁλῶναι. εἰ μή τιν' οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας.' καὶ ὁ 8
Χρυσάντας εἶπεν, 'Ὁ δὲ ποταμός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ῥεῖ πλάτος ἔχων πλεῖον ἢ ἐπὶ δύο στάδια; Ναὶ μὰ Δί', ἔφη ὁ Γωβρύας, καὶ βάθος γ' ὡς οὐδ' ἂν δύο ἄνδρες, ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἑστηκώς, τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. Καὶ 9
ὁ Κῦρος, Ταῦτα μέν, ἔφη, ὦ Χρυσάντα, ἐῶμεν ὅσα κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους δὲ χρὴ ὡς τάχιστα τὸ μέρος ἑκάστους ἡμῶν ὀρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχίστων ἡμῖν τῶν φυλάκων δέῃ.' Οὕτω δὴ 10
κύκλῳ διαμετρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ, ὤρυττεν ἔνθεν καὶ ἔνθεν τοῦ τείχους τάφρον ὑπερμεγέθη, καὶ τὴν γῆν ἀνέβαλλον

After consulting with his principal officers how to reduce the city,

Cyrus orders two broad and deep trenches to be dug, at the point where the Euphrates enters the city, and makes various other preparations, as if with a view to a protracted siege.

11 πρὸς ἑαυτούς. καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ᾠκοδόμει, φοίνιξι θεμελιώσας οὐ μεῖον ἢ πλεθριαίοις·—εἰσὶ γὰρ καὶ μείζονες ἢ τοσοῦτοι τὸ μῆκος πεφυκότες—καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ οἱ ὄνοι οἱ 12 καν θήλιοι· τούτους δ' ὑπετίθει τούτου ἕνεκα, ὅπως ὅτι μάλιστα ἐοίκοι πολιορκήσειν παρασκευαζομένῳ, ὡς, εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι τοὺς πύργους. ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι 13 πλεῖστα φυλακτήρια εἴη. οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δ' ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τἀπιτήδεια πλέον ἢ εἴκοσιν ἐτῶν. ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον τὸ μέρος φυ- 14 λάξον. οἱ δὲ αὖ Βαβυλώνιοι ἀκούσαντες ταῦτα πολὺ ἔτι μᾶλλον κατεγέλων, ἐννοούμενοι εἰ σφᾶς Φρύγες καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσαις.

15 Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. ὁ δὲ Κῦρος ἐπειδὴ ἑορτὴν τοιαύτην ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι, ἐν ᾗ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα συνεσκότασε, λαβὼν πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους πρὸς τὸν ποταμόν. ὡς δὲ τοῦτο ἐγέ- νετο, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί, ἡ δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως

16 During a festival at night, when the Babylonians were sunk in revelry and sleep, he draws off the waters of the Euphrates into the trenches, and thus opens a way for his army along the dry bed of the 17 river into the city.

ἐπορσύνετο, παρηγγύησεν ὁ Κῦρος Πέρσαις χιλιάρχοις καὶ πεζῶν καὶ ἱππέων εἰς δύο ἄγοντας τὴν χιλιοστὺν παρεῖναι πρὸς αὐτόν, τοὺς δὲ ἄλλους συμμάχους κατ' οὐρὰν τούτων ἕπεσθαι ᾗπερ πρόσθεν τεταγμένους. οἱ μὲν δὴ παρῆσαν· ὁ δὲ καταβιβάσας 18
εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας ἐκέλευσε σκέψασθαι, εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ ποταμοῦ. ἐπεὶ δὲ ἀπήγγειλαν ὅτι 19
πορεύσιμον εἴη, ἐνταῦθα δὴ συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ ἱππέων ἔλεξε τοιάδε·
"Ἀνδρες' ἔφη 'φίλοι, ὁ μὲν ποταμὸς ἡμῖν παρακε- 20
χώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ. ἡμεῖς δὲ θαρροῦντες εἰσίωμεν μηδὲν φοβούμενοι εἴσω, ἐννοούμενοι ὅτι οὗτοι, ἐφ' οὓς νῦν πορευσόμεθα, ἐκεῖνοί εἰσιν, οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν· νῦν δ' ἐπ' αὐτοὺς 21
ἴμεν ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δ' ἀσύντακτοί εἰσιν· ὅταν δὲ αἴσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπλῆχθαι. εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι 22
τοῖς εἰς πόλιν εἰσιοῦσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαρρεῖτε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας, ἕξομεν σύμμαχον θεὸν Ἥφαιστον. εὔφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοίνικος μὲν αἱ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχριμέναι. ἡμεῖς δὲ αὖ πολλὴν 23
δᾷδα ἕξομεν, ἣ ταχὺ πολὺ πῦρ τέξεται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν

Before passing into the city, he addresses his principal cavalry and infantry officers.

φλόγα· ὥστε ἀνάγκην εἶναι ἢ φεύγειν ταχὺ τοὺς
24 ἀπὸ τῶν οἰκιῶν ἢ ταχὺ κατακεκαῦσθαι. ἀλλ' ἄγετε
λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς
θεοῖς. ὑμεῖς δ'' ἔφη 'ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε
τὰς ὁδούς· ἴστε γάρ· ὅταν δ' ἐντὸς γενώμεθα, τὴν
ταχίστην ἄγετε ἐπὶ τὰ βασίλεια.'
25 Καὶ μήν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν
ἂν εἴη θαυμαστὸν εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ
βασιλείου εἶεν, ὡς ἐν κώμῳ δοκεῖ <εἶναι> ἡ πόλις
πᾶσα τῇδε τῇ νυκτί. φυλακῇ μέντοι πρὸ τῶν πυλῶν
ἐντευξόμεθα· ἔστι γὰρ ἀεὶ τεταγμένη. Οὐκ ἂν μέλ-
λειν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἰέναι, ἵνα ἀπαρασκεύους
ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.
26 Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ
Gobryas and Gadatas are the first to enter, and all who offer them resistance are cut down, and the king of Babylon is himself slain in his palace.
ἀπαντώντων οἱ μὲν ἀπέθνῃσκον παιό-
μενοι, οἱ δὲ ἔφευγον πάλιν εἴσω, οἱ δὲ
ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρύαν συνε-
βόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ
αὐτοί· καὶ ἰόντες ᾗ ἐδύναντο τάχιστα
27 ἐπὶ τοῖς βασιλείοις ἐγένοντο. καὶ οἱ μὲν σὺν
τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλειμένας
εὑρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δὲ ἐπὶ
τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πί-
νουσι πρὸς φῶς πολύ, καὶ εὐθὺς ὡς πολεμίοις ἐχ-
28 ρῶντο αὐτοῖς. ὡς δὲ κραυγὴ καὶ κτύπος ἐγίγνετο,
αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ
βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκθέουσί
29 τινες ἀνοίξαντες τὰς πύλας. οἱ δ' ἀμφὶ τὸν Γα-
δάταν, ὡς εἶδον τὰς πύλας χαλώσας, εἰσπίπτουσι καὶ
τοῖς πάλιν φεύγουσιν εἴσω ἑπόμενοι καὶ παίοντες
ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἑστηκότα

αὐτὸν καὶ ἐσπασμένον ὃν εἶχεν ἀκινάκην εὑρίσκουσι· καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ ἐχει- 30
ροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνῃσκον, ὁ μὲν
προβαλόμενός τι, ὁ δὲ φεύγων, ὁ δέ γε καὶ ἀμυνό-
μενος ὅτῳ ἐδύνατο. ὁ δὲ Κῦρος διέπεμπε τὰς τῶν 31
ἱππέων τάξεις κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν
ἔξω λαμβάνοιεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις
κηρύττειν τοὺς συριστὶ ἐπισταμένους ἔνδον μένειν·
εἰ δέ τις ἔξω ληφθείη, ὅτι θανατώσοιτο.

Οἱ μὲν δὴ ταῦτ' ἐποίουν. Γαδάτας δὲ καὶ Γω- 32
βρύας ἦκον· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι
τετιμωρημένοι ἦσαν τὸν ἀνόσιον βασιλέα, ἔπειτα δὲ
Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ
δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. ἐπεὶ δὲ 33
ἡμέρα ἐγένετο καὶ ᾔσθοντο οἱ τὰς ἄκρας ἔχοντες
ἁλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκότα,
παραδιδόασι καὶ τὰς ἄκρας. ὁ δὲ Κῦρος τὰς μὲν 34
ἄκρας εὐθὺς παρελάμβανε καὶ φρουράρχους τε καὶ
φρουροὺς εἰς ταύτας ἀνέπεμπε, τοὺς δὲ τεθνηκότας
θάπτειν ἐφῆκε τοῖς προσήκουσι· τοὺς δὲ κήρυκας
κηρύττειν ἐκέλευσεν ἀποφέρειν πάντας τὰ ὅπλα
Βαβυλωνίους· ὅπου δὲ ληφθήσοιτο ὅπλα ἐν οἰκίᾳ,
προηγόρευεν ὡς πάντες οἱ ἔνδον ἀπο-
θανοῦντο. οἱ μὲν δὴ ἀπέφερον, ὁ δὲ
Κῦρος ταῦτα μὲν εἰς τὰς ἄκρας κατέ-
θετο, ὡς εἴη ἕτοιμα, εἴ τί ποτε δέοι
χρῆσθαι. ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, πρῶτον μὲν 35
τοὺς μάγους καλέσας, ὡς δοριαλώτου τῆς
πόλεως οὔσης, ἀκροθίνια τοῖς θεοῖς καὶ
τεμένη ἐκέλευσεν ἐξελεῖν· ἐκ τούτου δὲ
καὶ οἰκίας διεδίδου καὶ ἀρχεῖα τούτοις οὕσπερ κοι-

The citadels are surrendered to Cyrus, and garrisoned by him, and the people disarmed.

Distribution of the spoil and resettlement of the city.

νῶνας ἐνόμιζε τῶν καταπεπραγμένων· οὕτω δὲ διένειμεν ὥσπερ ἐδέδοκτο, τὰ κράτιστα τοῖς ἀρίστοις. εἰ δέ τις οἴοιτο μεῖον ἔχειν, διδάσκειν προσ- 195
36 ιόντας ἐκέλευε. προεῖπε δὲ Βαβυλωνίοις μὲν τὴν γῆν ἐργάζεσθαι καὶ τοὺς δασμοὺς ἀποφέρειν καὶ θεραπεύειν τούτους οἷς ἕκαστοι αὐτῶν ἐδόθησαν· Πέρσας δὲ τοὺς κοινῶνας καὶ τῶν συμμάχων ὅσοι μένειν ᾑροῦντο παρ' αὐτῷ ὡς δεσπότας ὧν ἔλαβον 200 προηγόρευε διαλέγεσθαι.

37 Ἐκ δὲ τούτου ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι καὶ αὐτὸς ὡς βασιλεῖ ἠγεῖτο πρέπειν, ἔδοξεν αὐτῷ τοῦτο σὺν τῇ τῶν φίλων γνώμῃ ποιήσαι, ὡς ὅτι ἥκιστα ἂν 205 ἐπιφθόνως σπάνιός τε καὶ σεμνὸς φανείη. ὧδε οὖν ἐμηχανᾶτο τοῦτο. ἅμα τῇ ἡμέρᾳ στὰς ὅπου ἐδόκει ἐπιτήδειον εἶναι προσεδέχετο τὸν βουλόμενον λέγειν τι καὶ ἀποκρινάμενος
38 ἀπέπεμπεν. οἱ δ' ἄνθρωποι, ὡς ἔγνωσαν ὅτι προσ- 210 δέχοιτο, ἦκον ἀμήχανοι τὸ πλῆθος· καὶ ὠθουμένων περὶ τοῦ προσελθεῖν μηχανή τε πολλὴ καὶ μάχη
39 ἦν. οἱ δὲ ὑπηρέται ὡς ἐδύναντο διακρίναντες προσίεσαν. ὁπότε δέ τις καὶ τῶν φίλων διωσάμενος τὸν ὄχλον προφανείη, προτείνων ὁ Κῦρος τὴν χεῖρα 215 προσήγετο αὐτοὺς καὶ οὕτως ἔλεγεν 'Ἄνδρες φίλοι, περιμένετε, ἕως <ἂν> τὸν ὄχλον διωσώμεθα· ἔπειτα δὲ καθ' ἡσυχίαν συγγενησόμεθα.' Οἱ μὲν δὴ φίλοι περιέμενον, ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει, ὥστ' ἔφθασεν ἑσπέρα γενομένη πρὶν τοῖς 220
40 φίλοις αὐτὸν σχολάσαι καὶ συγγενέσθαι. οὕτω δὴ ὁ Κῦρος λέγει, Ὥρα, ἔφη, ὦ ἄνδρες, νῦν μὲν διαλυθῆναι· αὔριον δὲ πρῳ ἔλθετε· καὶ γὰρ ἐγὼ

Cyrus, wishing to assume the status of a king, gives open audience. Crowds attend, to the exclusion of his personal friends.

βούλομαι ὑμῖν τι διαλεχθῆναι. Ἀκούσαντες ταῦτα
οἱ φίλοι ἄσμενοι ᾤχοντο ἀποθέοντες, δίκην δεδωκότες
ὑπὸ πάντων τῶν ἀναγκαίων. καὶ τότε μὲν οὕτως
ἐκοιμήθησαν.

Τῇ δ' ὑστεραίᾳ ὁ μὲν Κῦρος παρῆν εἰς τὸ αὐτὸ 41
χωρίον, ἀνθρώπων δὲ πολὺ πλεῖον πλῆ- Next day there is a much larger number of candidates for admission to his presence In a council specially convened he proposes to enforce some restrictions on the privilege
θος περιειστήκει βουλομένων προσιέναι,
καὶ πολὺ πρότερον ἢ οἱ φίλοι παρῆσαν.
ὁ οὖν Κῦρος περιστησάμενος τῶν ξυστο-
φόρων Περσῶν κύκλον μέγαν εἶπε μη-
δένα παριέναι ἢ τοὺς φίλους τε καὶ
ἄρχοντας τῶν Περσῶν τε καὶ τῶν συμμάχων. ἐπεὶ 42
δὲ συνῆλθον οὗτοι, ἔλεξεν ὁ Κῦρος αὐτοῖς τοιάδε·
"Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς οὐδὲν
ἂν ἔχοιμεν μέμψασθαι τὸ μὴ οὐχὶ μέχρι τοῦδε
πάντα, ὅσα ηὐχόμεθα, καταπεπραχέναι· εἰ μέντοι
τοιοῦτον ἔσται τὸ μεγάλα πράττειν ὥστε μὴ οἷόν
τ' εἶναι μήτε ἀμφ' αὐτὸν σχολὴν ἔχειν μήτε μετὰ
τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην
τὴν εὐδαιμονίαν κελεύω. ἐνενοήσατε γάρ, ἔφη, καὶ 43
χθὲς δήπου, ὅτι ἕωθεν ἀρξάμενοι ἀκούειν τῶν προσ-
ιόντων οὐκ ἐλήξαμεν πρόσθεν ἑσπέρας· καὶ νῦν
ὁρᾶτε τούτους ἄλλους πλείονας τῶν χθὲς παρόντας
ὡς πράγματα ἡμῖν παρέξοντας. εἰ οὖν τις τούτοις 44
ὑφέξει ἑαυτόν, λογίζομαι μικρὸν μέν τι ὑμῖν μέρος
ἐμοῦ μετεσόμενον, μικρὸν δέ τι ἐμοὶ ὑμῶν· ἐμαυτοῦ
μέντοι σαφῶς οἶδ' ὅτι οὐδ' ὁτιοῦν μοι μετέσται. ἔτι 45
δ', ἔφη, καὶ ἄλλο ὁρῶ γελοῖον πρᾶγμα. ἐγὼ γὰρ
δήπου ὑμῖν μὲν ὥσπερ εἰκὸς διάκειμαι· τούτων δὲ
τῶν περιεστηκότων ἤ τινα ἢ οὐδένα οἶδα, καὶ οὗτοι
πάντες οὕτω παρεσκευασμένοι εἰσὶν ὡς, ἢν νικῶσιν

ὑμᾶς ὠθοῦντες, πρότεροι ἃ βούλονται ὑμῶν παρ' ἐμοῦ διαπραξόμενοι. ἐγὼ δὲ ἠξίουν τοὺς τοιούτους, εἴ τίς τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμοὺς
46 φίλους δεομένους προσαγωγῆς. ἴσως ἂν οὖν εἴποι τις, τί δῆτα οὐχ οὕτως ἐξ ἀρχῆς παρεσκευασάμην, ἀλλὰ παρεῖχον ἐν τῷ μέσῳ ἐμαυτόν. ὅτι τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα, ὡς μὴ ὑστερίζειν δέον τὸν ἄρχοντα μήτε τῷ εἰδέναι ἃ δεῖ μήτε τῷ πράττειν ἂν καιρὸς ᾖ· τοὺς δὲ σπανίους ἰδεῖν στρατηγοὺς πολλὰ ἐνόμιζον ὧν δεῖ πραχθῆναι παριέναι.
47 νῦν δ', ἐπειδὴ καὶ ὁ φιλοπονώτατος πόλεμος ἀναπέπαυται, δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξιοῦν τυγχάνειν. ὡς οὖν ἐμοῦ ἀποροῦντος ὅ,τι ἂν τύχοιμι ποιῶν, ὥστε καλῶς ἔχειν τά τε ἡμέτερα καὶ τὰ τῶν ἄλλων ὧν ἡμᾶς δεῖ ἐπιμέλεσθαι, συμβουλευέτω ὅ,τι τις ὁρᾷ συμφορώτατον.'

48 Κῦρος μὲν οὕτως εἶπεν· ἀνίσταται δ' ἐπ' αὐτῷ Ἀρτάβαζος ὁ συγγενὴς ποτε φήσας εἶναι καὶ εἶπεν 'Ἡ καλῶς' ἔφη 'ἐποίησας, ὦ Κῦρε, ἄρξας τοῦ λόγου. ἐγὼ γὰρ ἔτι νέου μὲν ὄντος σοῦ πάνυ ἀρξάμενος ἐπεθύμουν φίλος γενέσθαι, ὁρῶν δέ σε οὐδὲν δεόμενον
49 ἐμοῦ κατώκνουν σοι προσιέναι. ἐπεὶ δ' ἔτυχές ποτε καὶ ἐμοῦ δεηθεὶς προθύμως ἐξαγγεῖλαι πρὸς Μήδους τὰ παρὰ Κυαξάρου, ἐλογιζόμην, εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὡς οἰκεῖός τέ σοι ἐσοίμην καὶ ἐξέσοιτό μοι διαλέγεσθαί σοι ὁπόσον χρόνον βουλοίμην. κἀκεῖνα μὲν δὴ ἐπράχθη, ὥστε σε ἐπ-
50 αινεῖν. μετὰ τοῦτο Ὑρκάνιοι μὲν πρῶτοι φίλοι ἡμῖν ἐγένοντο καὶ μάλα πεινῶσι συμμάχων· ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιεφέρομεν αὐτοὺς ἀγα-

Artabazus seconds the proposal of Cyrus in a humorous speech.

πῶντες. μετὰ δὲ τοῦτο, ἐπεὶ ἑάλω τὸ πολέμιον στρατόπεδον, οὐκ, οἶμαι, σχολή σοι ἦν ἀμφ' ἐμὲ ἔχειν· καὶ ἐγώ σοι συνεγίγνωσκον. ἐκ δὲ τούτου 51
Γωβρύας ἡμῖν φίλος ἐγένετο, καὶ ἐγὼ ἔχαιρον· καὶ
290 αὖθις Γαδάτας· καὶ ἤδη ἔργον σοῦ ἦν μεταλαβεῖν. ἐπεί γε μέντοι καὶ Σάκαι καὶ Καδούσιοι σύμμαχοι ἐγεγένηντο, θεραπεύειν εἰκότως ἔδει τούτους· καὶ γὰρ οὗτοι σὲ ἐθεράπευον. ὡς δ' ἤλθομεν πάλιν 52
ἔνθεν ὡρμήθημεν, ὁρῶν σε ἀμφ' ἵππους ἔχοντα,
295 ἀμφ' ἅρματα, ἀμφὶ μηχανάς, ἡγούμην, ἐπεὶ ἀπὸ τούτων σχολάσαις, τότε σε καὶ ἀμφ' ἐμὲ ἕξειν σχολήν. ὅς γε μέντοι ἦλθεν ἡ δεινὴ ἀγγελία τὸ πάντας ἀνθρώπους ἐφ' ἡμᾶς συλλέγεσθαι, ἐγίγνωσκον ὅτι ταῦτα μέγιστα εἴη· εἰ δὲ ταῦτα καλῶς
300 γένοιτο, εὖ ἤδη ἐδόκουν εἰδέναι ὅτι πολλὴ ἔσοιτο ἀφθονία τῆς ἐμῆς καὶ σῆς συνουσίας. καὶ νῦν 53
δὴ νενικήκαμέν τε τὴν μεγάλην μάχην καὶ Σάρδεις καὶ Κροῖσον ὑποχείριον ἔχομεν καὶ Βαβυλῶνα ἡρήκαμεν καὶ πάντας κατεστράμμεθα, καὶ μὰ τὸν
305 Μίθρην ἐγώ τοι ἐχθές, εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν. ἐπεί γε μέντοι ἐδεξιώσω με καὶ παρὰ σοὶ ἐκέλευσας μένειν, ἤδη περίβλεπτος ἦν, ὅτι μετὰ σοῦ ἄσιτος καὶ ἄποτος διημέρευον. νῦν οὖν εἰ μὲν ἔσται πῃ ὅπως οἱ πλεί- 54
310 στου ἄξιοι γεγενημένοι πλεῖστόν σου μέρος μεθέξομεν· εἰ δὲ μή, πάλιν αὖ ἐγὼ ἐθέλω παρὰ σοῦ ἐξαγγέλλειν ἀπιέναι πάντας ἀπὸ σοῦ πλὴν ἡμῶν τῶν ἐξ ἀρχῆς φίλων.'

Ἐπὶ τούτῳ ἐγέλασε μὲν ὁ Κῦρος καὶ ἄλλοι πολ- 55
315 λοί· Χρυσάντας δ' ἀνέστη ὁ Πέρσης καὶ ἔλεξεν ὧδε· 'Ἀλλὰ τὸ μὲν πρόσθεν, ὦ Κῦρε, Speeches of Chrysantas

εἰκότως ἐν τῷ φανερῷ σαυτὸν παρεῖχες δι' ἅ τε αὐτὸς εἶπας καὶ ὅτι οὐχ ἡμᾶς σοι μάλιστα ἦν θεραπευτέον. ἡμεῖς μὲν γὰρ καὶ ἡμῶν αὐτῶν ἕνεκα παρῆμεν· τὸ δὲ πλῆθος ἔδει ἀνακτᾶσθαι ἐκ παντὸς τρόπου, ὅπως ὅτι ἥδιστα συμπονεῖν καὶ συγκινδυνεύειν ἡμῖν ἐθέ-
56 λοιεν. νῦν δ' ἐπεὶ οὐ τοῦτο μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀνακτᾶσθαι δύνασαι οὓς καιρὸς εἴη, ἤδη καὶ οἰκίας σε τυχεῖν ἄξιον· ἢ τί ἀπολαύσαις ἂν τῆς ἀρχῆς, εἰ μόνος ἄμοιρος εἴης ἑστίας, οὗ οὔτε ὁσιώτερον χωρίον ἐν ἀνθρώποις οὔτε ἥδιον οὔτε οἰκειότερόν ἐστιν οὐδέν; ἔπειτα δ', ἔφη, οὐκ ἂν οἴει καὶ ἡμᾶς αἰσχύνεσθαι, εἰ σὲ μὲν ὁρῷμεν ἔξω καρτεροῦντα, αὐτοὶ δ' ἐν οἰκίαις εἴημεν καὶ σοῦ
57 δοκοίημεν πλεονεκτεῖν;' ἐπεὶ δὲ Χρυσάντας ταῦτα ἔλεξε, συνηγόρευον αὐτῷ κατὰ ταὐτὰ πολλοί. Ἐκ τούτου δὴ εἰσέρχεται εἰς τὰ βασίλεια, καὶ τὰ ἐκ Σάρδεων χρήματα ἐνταῦθ' οἱ ἄγοντες ἀπέδοσαν. ἐπεὶ δ' εἰσῆλθεν ὁ Κῦρος, πρῶτον μὲν Ἑστίᾳ ἔθυσεν, ἔπειτα Διὶ βασιλεῖ καὶ εἴ τινι ἄλλῳ θεῷ οἱ μάγοι ἐξηγοῦντο.

and others in support of the views of Cyrus.

58 Ποιήσας δὲ ταῦτα τἆλλα ἤδη ἤρχετο διοικεῖν. ἐννοῶν δὲ τὸ αὐτοῦ πρᾶγμα ὅτι ἐπιχειροίη μὲν ἄρχειν πολλῶν ἀνθρώπων, παρασκευάζοιτο δὲ οἰκεῖν ἐν πόλει τῇ μεγίστῃ τῶν φανερῶν, αὕτη δ' οὕτως ἔχοι αὐτῷ ὡς πολεμιωτάτη ἂν γένοιτο ἀνδρὶ πόλις, ταῦτα δὴ λογιζόμενος φυλακῆς περὶ τὸ σῶμα ἠγήσατο δεῖσθαι.

Cyrus organises his offices of state and court ceremonial.

59 γνοὺς δ' ὅτι οὐδαμοῦ ἄνθρωποι εὐχειρωτότεροί εἰσιν ἢ ἐν σίτοις καὶ ποτοῖς καὶ λουτροῖς καὶ κοίτῃ καὶ ὕπνῳ, ἐσκόπει τίνας ἂν ἐν τούτοις περὶ ἑαυτὸν πιστοτάτους

His reasons for choosing eunuchs for his body-guard and all household offices.

ἔχοι. ἐνόμισε δὲ μὴ ἂν γενέσθαι ποτὲ πιστὸν ἄνθρωπον, ὅστις ἄλλον μᾶλλον φιλήσοι τοῦ τῆς φυ-
350 λακῆς δεομένου. τοὺς μὲν οὖν ἔχοντας παῖδας ἢ 60
γυναῖκας συναρμοττούσας ἢ παιδικὰ ἔγνω φύσει ἠναγκάσθαι ταῦτα μάλιστα φιλεῖν· τοὺς δ' εὐνούχους ὁρῶν πάντων τούτων στερομένους ἡγήσατο τούτους ἂν περὶ πλείστου ποιεῖσθαι, οἵτινες δύναιντο
355 πλουτίζειν μάλιστα αὐτοὺς καὶ βοηθεῖν, εἴ τι ἀδικοῖντο, καὶ τιμὰς περιάπτειν αὐτοῖς· τούτοις δ' εὐεργετοῦντα ὑπερβάλλειν αὐτὸν οὐδέν' ἂν ἡγεῖτο δύνασθαι. πρὸς δὲ τούτοις ἄδοξοι ὄντες οἱ εὐνοῦχοι 61
παρὰ τοῖς ἄλλοις ἀνθρώποις καὶ διὰ τοῦτο δεσπότου
360 ἐπικούρου προσδέονται· οὐδεὶς γὰρ ἀνὴρ ὅστις οὐκ ἂν ἀξιώσειεν εὐνούχου πλέον ἔχειν ἐν παντί, εἰ μή τι ἄλλο κρεῖττον ἀπείργοι· δεσπότῃ δὲ πιστὸν ὄντα οὐδὲν κωλύει πρωτεύειν καὶ τὸν εὐνοῦχον. ὃ δ' ἂν 62
μάλιστά τις οἰηθείη, ἀνάλκιδας τοὺς εὐνούχους γίγ-
365 νεσθαι, οὐδὲ τοῦτο ἐφαίνετο αὐτῷ. ἐτεκμαίρετο δὲ καὶ [ἐκ] τῶν ἄλλων ζῴων ὅτι οἵ τε ὑβρισταὶ ἵπποι ἐκτεμνόμενοι τοῦ μὲν δάκνειν καὶ ὑβρίζειν ἀποπαύονται, πολεμικοὶ δὲ οὐδὲν ἧττον γίγνονται, οἵ τε ταῦροι ἐκτεμνόμενοι τοῦ μὲν μέγα φρονεῖν καὶ
370 ἀπειθεῖν ὑφίενται, τοῦ δ' ἰσχύειν καὶ ἐργάζεσθαι οὐ στερίσκονται, καὶ οἱ κύνες δὲ ὡσαύτως τοῦ μὲν ἀπολείπειν τοὺς δεσπότας ἀποπαύονται ἐκτεμνόμενοι, φυλάττειν δὲ καὶ εἰς θήραν οὐδὲν κακίους γίγνονται. καὶ οἵ γε ἄνθρωποι ὡσαύτως ἠρεμέστεροι 63
375 γίγνονται στερισκόμενοι ταύτης τῆς ἐπιθυμίας, οὐ μέντοι ἀμελέστεροί γε τῶν προσταττομένων, οὐδ' ἧττόν τι ἱππικοί, οὐδὲ ἧττόν τι ἀκοντιστικοί, οὐδὲ ἧττον φιλότιμοι. κατάδηλοι δ' ἐγίγνοντο καὶ ἐν τοῖς 64

πολέμοις καὶ ἐν ταῖς θήραις ὅτι ἔσῳζον τὸ φιλόνικον ἐν ταῖς ψυχαῖς. τοῦ δὲ πιστοὶ εἶναι ἐν τῇ φθορᾷ 380 τῶν δεσποτῶν μάλιστα βάσανον ἐδίδοσαν· οὐδένες γὰρ πιστότερα ἔργα ἀπεδείκνυντο ἐν ταῖς δεσπο-
65 τικαῖς συμφοραῖς τῶν εὐνούχων. εἰ δέ τι ἄρα τῆς τοῦ σώματος ἰσχύος μειοῦσθαι δοκοῦσιν, ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. 385 ταῦτα δὴ γιγνώσκων ἀρξάμενος ἀπὸ τῶν θυρωρῶν πάντας τοὺς περὶ τὸ ἑαυτοῦ σῶμα θεραπευτῆρας ἐποιήσατο εὐνούχους.

66 Ἡγησάμενος δὲ οὐχ ἱκανὴν εἶναι τὴν φυλακὴν ταύτην πρὸς τὸ πλῆθος τῶν δυσμενῶς 390
His palace-guard consists of 10,000 Persians.
ἐχόντων, ἐσκόπει τίνας τῶν ἄλλων ἂν πιστοτάτους περὶ τὸ βασίλειον φύλακας λάβοι.
67 εἰδὼς οὖν Πέρσας τοὺς οἴκοι κακοβιωτάτους μὲν ὄντας διὰ πενίαν, ἐπιπονώτατα δὲ ζῶντας διὰ τὴν τῆς χώρας τραχύτητα καὶ διὰ τὸ αὐτουργοὺς εἶναι, 395 τούτους ἐνόμισε μάλιστ' ἂν ἀγαπᾶν τὴν παρ' ἑαυτῷ
68 δίαιταν. λαμβάνει οὖν τούτων μυρίους δορυφόρους, οἳ κύκλῳ μὲν νυκτὸς καὶ ἡμέρας ἐφύλαττον περὶ τὰ βασίλεια, ὁπότε ἐπὶ χώρας εἴη· ὁπότε δὲ ἐξίοι
69 ποι, ἔνθεν καὶ ἔνθεν τεταγμένοι ἐπορεύοντο. νομίσας 400
Establishment of a city police.
δὲ καὶ Βαβυλῶνος ὅλης φύλακας δεῖν εἶναι ἱκανούς, εἴτ' ἐπιδημῶν αὐτὸς τυγχάνοι εἴτε καὶ ἀποδημῶν, κατέστησε καὶ ἐν Βαβυλῶνι φρουροὺς ἱκανούς· μισθὸν δὲ καὶ τούτοις Βαβυλωνίους ἔταξε παρέχειν, βουλόμενος αὐτοὺς ὡς 405 ἀμηχανωτάτους εἶναι, ὅπως ὅτι ταπεινότατοι καὶ εὐκαθεκτότατοι εἶεν.

70 Αὕτη μὲν δὴ ἡ περὶ αὐτόν τε φυλακὴ καὶ ἡ ἐν Βαβυλῶνι τότε κατασταθεῖσα καὶ νῦν ἔτι οὕτως

ἔχουσα διαμένει. σκοπῶν δ' ὅπως ἂν καὶ ἡ πᾶσα ἀρχὴ κατέχοιτο, καὶ ἄλλη ἔτι προσγίγνοιτο, ἡγήσατο τοὺς μισθοφόρους τούτους οὐ τοσοῦτον βελτίονας τῶν ὑπηκόων εἶναι ὅσον ἐλάττονας· τοὺς δὲ ἀγαθοὺς ἄνδρας ἐγίγνωσκε συνεκτέον εἶναι, οἵπερ σὺν τοῖς θεοῖς τὸ κρατεῖν παρέσχον, καὶ ἐπιμελητέον ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἄσκησιν. ὅπως δὲ μὴ 71
ἐπιτάττειν αὐτοῖς δοκοίη, ἀλλὰ γνόντες καὶ αὐτοὶ ταῦτα ἄριστα εἶναι οὕτως ἐμμένοιέν τε καὶ ἐπιμέλοιντο τῆς ἀρετῆς, συνέλεξε τούς τε ὁμοτίμους καὶ πάντας ὁπόσοι ἐπικαίρτοι ἦσαν καὶ ἀξιοχρεώτατοι αὐτῷ ἐδόκουν κοινωνοὶ εἶναι καὶ πόνων καὶ ἀγαθῶν. ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε· 72

"Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς μεγίστη χάρις ὅτι ἔδοσαν ἡμῖν τυχεῖν ὧν ἐνομίζομεν ἄξιοι εἶναι. νῦν μὲν γὰρ δὴ ἔχομεν καὶ γῆν πολλὴν καὶ ἀγαθὴν καὶ οἵτινες ταύτην ἐργαζόμενοι θρέψουσιν ἡμᾶς· ἔχομεν δὲ καὶ οἰκίας καὶ ἐν ταύταις κατασκευάς. καὶ μηδείς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν· νόμος γὰρ ἐν πᾶσιν ἀνθρώποις ἀίδιός ἐστιν, ὅταν πολεμούντων πόλις ἁλῷ, τῶν ἑλόντων εἶναι καὶ τὰ σώματα τῶν ἐν τῇ πόλει καὶ τὰ χρήματα. οὔκουν ἀδικίᾳ γε ἕξετε ὅ,τι ἂν ἔχητε, ἀλλὰ φιλανθρωπίᾳ οὐκ ἀφαιρήσεσθε, ἤν τι ἐᾶτε ἔχειν αὐτούς. τὸ μέντοι ἐκ τοῦδε οὕτως ἐγὼ γιγνώσκω, ὅτι εἰ μὲν 74
τρεψόμεθα ἐπὶ ῥᾳδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων ἡδυπάθειαν, οἳ νομίζουσι τὸ μὲν πονεῖν ἀθλιότητα, τὸ δὲ ἀπόνως βιοτεύειν ἡδυπάθειαν, ταχὺ ἡμᾶς φημι ὀλίγου ἀξίους ἡμῖν αὐτοῖς ἔσεσθαι

Speech of Cyrus addressed to the Peers and superior officers on the general discipline to be instituted and maintained; and his encouragement to personal activity and perseverance. 73

75 καὶ ταχὺ πάντων τῶν ἀγαθῶν στερήσεσθαι. οὐ γάρ
τοι τὸ ἀγαθοὺς ἄνδρας γενέσθαι τοῦτο ἀρκεῖ ὥστε
καὶ διατελεῖν, ἢν μή τις αὐτοῦ διὰ τέλους ἐπι-
μέληται· ἀλλὰ ὥσπερ καὶ αἱ ἄλλαι τέχναι ἀμελη-
θεῖσαι μείονος ἄξιαι γίγνονται καὶ τὰ σώματά γε 445
τὰ εὖ ἔχοντα, ὁπόταν τις αὐτὰ ἀνῇ ἐπὶ ῥᾳδιουργίαν,
πονήρως πάλιν ἔχει, οὕτω καὶ ἡ σωφροσύνη καὶ ἡ
ἐγκράτεια καὶ ἡ ἀλκή, ὁπόταν τις αὐτῶν ἀνῇ τὴν
ἄσκησιν, ἐκ τούτου εἰς τὴν πονηρίαν πάλιν τρέπεται.
76 οὔκουν δεῖ ἀμελεῖν οὐδ' ἐπὶ τὸ αὐτίκα ἡδὺ προϊέναι 450
αὐτούς. μέγα μὲν γὰρ οἶμαι ἔργον καὶ τὸ ἀρχὴν
καταπρᾶξαι, πολὺ δ' ἔτι μεῖζον τὸ λαβόντα διασώ-
σασθαι. τὸ μὲν γὰρ λαβεῖν πολλάκις τῷ τόλμαν
μόνον παρασχομένῳ ἐγένετο, τὸ δὲ λαβόντα κατέ-
χειν οὐκέτι τοῦτο ἄνευ σωφροσύνης οὐδ' ἄνευ ἐγ- 455
κρατείας οὐδ' ἄνευ πολλῆς ἐπιμελείας γίγνεται.
77 ἃ χρὴ γιγνώσκοντας νῦν πολὺ μᾶλλον ἀσκεῖν τὴν
ἀρετὴν ἢ πρὶν τάδε τἀγαθὰ κτήσασθαι, εὖ εἰδότας
ὅτι, ὅταν πλεῖστά τις ἔχῃ, τότε πλεῖστοι καὶ φθο-
νοῦσι καὶ ἐπιβουλεύουσι καὶ πολέμιοι γίγνονται, 460
ἄλλως τε κἂν παρ' ἀκόντων τά τε κτήματα καὶ
τὴν θεραπείαν ὥσπερ ἡμεῖς ἔχῃ. τοὺς μὲν οὖν θεοὺς
οἴεσθαι χρὴ σὺν ἡμῖν ἕσεσθαι· οὐ γὰρ ἐπιβουλεύ-
σαντες ἀδίκως ἔχομεν, ἀλλ' ἐπιβουλευθέντες ἐτιμ-
78 ωρησάμεθα. τὸ μέντοι μετὰ τοῦτο κράτιστον ἡμῖν 465
αὐτοῖς παρασκευαστέον· τοῦτο δ' ἐστὶ τὸ βελτίονας
ὄντας τῶν ἀρχομένων ἄρχειν ἀξιοῦν. θάλπους μὲν
οἶν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ πόνων
καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι·
μεταδιδόντας γε μέντοι πειρᾶσθαι δεῖ ἐν τούτοις 470
79 πρῶτον βελτίονας αὐτῶν φαίνεσθαι. πολεμικῆς

δ' ἐπιστήμης καὶ μελέτης παντάπασιν οὐ μεταδοτέον τούτοις, οὕστινας ἐργάτας ἡμετέρους καὶ δασμοφόρους βουλόμεθα καταστήσασθαι, ἀλλ' αὐτοὺς δεῖ τούτοις τοῖς ἀσκήμασι πλεονεκτεῖν, γιγνώσκοντας ὅτι ἐλευθερίας ταῦτα ὄργανα καὶ εὐδαιμονίας οἱ θεοὶ τοῖς ἀνθρώποις ἀπέδειξαν· καὶ ὥσπερ γε ἐκείνους τὰ ὅπλα ἀφῃρήμεθα, οὕτως ἡμᾶς αὐτοὺς δεῖ μήποτ' ἐρήμους ὅπλων γίγνεσθαι, εὖ εἰδότας ὅτι τοῖς ἀεὶ ἐγγυτάτω τῶν ὅπλων οὖσι τούτοις καὶ οἰκειότατά ἐστιν ἂν βούλωνται. εἰ δέ τις τοιαῦτα ἐννοεῖται, τί δῆτα ἡμῖν ὄφελος καταπρᾶξαι ἃ ἐπεθυμοῦμεν, εἰ ἔτι δεήσει καρτερεῖν καὶ πεινῶντας καὶ διψῶντας καὶ πονοῦντας καὶ ἐπιμελομένους, ἐκεῖνο δεῖ καταμαθεῖν, ὅτι τοσούτῳ τἀγαθὰ μᾶλλον εὐφραίνει ὅσῳ ἂν μᾶλλον προπονήσας τις ἐπ' αὐτὰ ἴῃ· οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς· ἄνευ δὲ τοῦ δεόμενον τυγχάνειν τινὸς οὐδὲν οὕτω πολυτελῶς παρασκευασθείη ἂν ὥσθ' ἡδὺ εἶναι. εἰ δὲ ὧν μὲν μάλιστα ἄνθρωποι ἐπιθυμοῦσιν ὁ δαίμων ἡμῖν ταῦτα συμπαρεσκεύακεν, ὡς δ' ἂν ἥδιστα ταῦτα φαίνοιτο, αὐτός τις αὐτῷ ταῦτα παρασκευάσει, ὁ τοιοῦτος ἀνὴρ τοσούτῳ πλεονεκτήσει τῶν ἐνδεεστέρων βίου, ὡς πεινήσας τῶν ἡδίστων σίτων τεύξεται καὶ διψήσας τῶν ἡδίστων ποτῶν ἀπολαύσεται καὶ δεηθεὶς ἀναπαύσεως ὡς ἥδιστον ἀναπαύσεται. ὧν ἕνεκά φημι χρῆναι νῦν ἐπιταθῆναι ἡμᾶς εἰς ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν, ᾗ ἄριστον καὶ ἥδιστον, ἀπολαύσωμεν καὶ ὅπως τοῦ πάντων χαλεπωτάτου ἄπειροι γενώμεθα. οὐ γὰρ τὸ μὴ λαβεῖν τἀγαθὰ οὕτω χαλεπὸν ὥσπερ τὸ λαβόντα στερηθῆναι λυ-

83 πηρόν. ἐννοήσατε δὲ κἀκεῖνο, τίνα πρόφασιν ἔχοντες
ἂν προσιοίμεθα κακίονες ἢ πρόσθεν γενέσθαι. πό-
τερον ὅτι ἄρχομεν; ἀλλ' οὐ δήπου τὸν ἄρχοντα τῶν
ἀρχομένων πονηρότερον προσήκει εἶναι. ἀλλ' ὅτι
εὐδαιμονέστεροι δοκοῦμεν νῦν ἢ πρότερον εἶναι;
ἔπειτα τῇ εὐδαιμονίᾳ φήσει τις τὴν κακίαν [ἐπι-]
πρέπειν; ἀλλ' ὅτι, ἐπεὶ κεκτήμεθα δούλους, τούτους
84 κολάσομεν, ἢν πονηροὶ ὦσι; καὶ τί προσήκει αὐτὸν
ὄντα πονηρὸν πονηρίας ἕνεκα ἢ βλακείας ἄλλους
κολάζειν; ἐννοεῖτε δὲ καὶ τοῦτο, ὅτι τρέφειν μὲν
παρεσκευάσμεθα πολλοὺς καὶ τῶν ἡμετέρων οἴκων
φύλακας καὶ τῶν σωμάτων· αἰσχρὸν δὲ πῶς οὐκ
ἂν εἴη, εἰ δι' ἄλλους μὲν δορυφόρους τῆς σωτηρίας
οἰησόμεθα χρῆναι τυγχάνειν, αὐτοὶ δὲ ἡμῖν αὐτοῖς
οὐ δορυφορήσομεν; καὶ μὴν εὖ γε δεῖ εἰδέναι, ὅτι
οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη, οἵα αὐτόν τινα
καλὸν κἀγαθὸν ὑπάρχειν· τοῦτο γὰρ δεῖ συμπαρο-
μαρτεῖν· τῷ δ' ἀρετῆς ἐρήμῳ οὐδὲ ἄλλο καλῶς ἔχειν
85 οὐδὲν προσήκει. τί οὖν φημι χρῆναι ποιεῖν καὶ ποῦ
τὴν ἀρετὴν ἀσκεῖν καὶ ποῦ τὴν μελέτην ποιεῖσθαι;
οὐδὲν καινόν, ὦ ἄνδρες, ἐρῶ· ἀλλ', ὥσπερ ἐν Πέρσαις
ἐπὶ τοῖς ἀρχείοις οἱ ὁμότιμοι διάγουσιν, οὕτω καὶ
ἡμᾶς φημι χρῆναι ἐνθάδε ὄντας τοὺς ὁμοτίμους
πάνθ' ὅσαπερ κἀκεῖ ἐπιτηδεύειν, καὶ ὑμᾶς τε ἐμὲ
ὁρῶντας κατανοεῖν παρόντας, εἰ ἐπιμελόμενος ὧν δεῖ
διάξω, ἐγώ τε ὑμᾶς κατανοῶν θεάσομαι, καὶ οὓς ἂν
ὁρῶ τὰ καλὰ καὶ τἀγαθὰ ἐπιτηδεύοντας, τούτους
86 τιμήσω. καὶ τοὺς παῖδας δέ, οἳ ἂν ἡμῶν γίγνωνται,
ἐνθάδε παιδεύωμεν· αὐτοί τε γὰρ βελτίονες ἐσόμεθα
βουλόμενοι τοῖς παισὶν ὡς βέλτιστα παραδείγματα

ἡμᾶς αὐτοὺς παρέχειν, οἵ τε παῖδες οὐδ' ἂν εἰ βούλοιντο ῥᾳδίως πονηροὶ γένοιντο, αἰσχρὸν μὲν μηδὲν μήτε ὁρῶντες μήτε ἀκούοντες, ἐν δὲ καλοῖς κἀγαθοῖς ἐπιτηδεύμασι διημερεύοντες.'

LIBRI SEPTIMI FINIS

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Η

ΞΕΝΟΦΩΝΤΟΣ

ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ ΟΓΔΟΟΝ

I Κῦρος μὲν οὖν οὕτως εἶπεν· ἀνέστη δ' ἐπ' αὐτῷ 1
Χρυσάντας καὶ εἶπεν ὧδε ''Αλλὰ πολ-
λάκις μὲν δή, ὦ ἄνδρες, καὶ ἄλλοτε
κατενόησα ὅτι ἄρχων ἀγαθὸς οὐδὲν δια-
φέρει πατρὸς ἀγαθοῦ—οἵ τε γὰρ πατέρες
προνοοῦσι τῶν παίδων ὅπως μήποτε
αὐτοὺς τἀγαθὰ ἐπιλείψει, Κῦρός τέ μοι
δοκεῖ νῦν συμβουλεύειν ἡμῖν ἀφ' ὧν
μάλιστ' ἂν εὐδαιμονοῦντες διατελοῖμεν·

Speech of Chrysantas. Prompt obedience to Cyrus, the surest means of supporting his ascendency over his new subjects, which should be an object of interest to them all. Duty of regular attendance at Court in case of need.

ὃ δέ μοι δοκεῖ ἐνδεέστερον ἢ ὡς ἐχρῆν δηλῶσαι,
τοῦτο ἐγὼ πειράσομαι τοὺς μὴ εἰδότας διδάξαι.
ἐννοήσατε γὰρ δή, τίς ἂν πόλις πολεμία ὑπὸ μὴ 2
πειθομένων ἁλοίη· τίς δ' ἂν φιλία ὑπὸ μὴ πειθο-
μένων διαφυλαχθείη· ποῖον δ' ἂν ἀπειθούντων στρά-
τευμα νίκης τύχοι· πῶς δ' ἂν μᾶλλον ἐν μάχαις
ἡττῷντο ἄνθρωποι ἢ ἐπειδὰν ἄρξωνται ἰδίᾳ ἕκαστος
περὶ τῆς αὑτοῦ σωτηρίας βουλεύεσθαι· τί δ' ἂν

ἄλλο ἀγαθὸν τελεσθείη ὑπὸ μὴ πειθομένων τοῖς κρείττοσι· ποῖαι δὲ πόλεις νομίμως ἂν οἰκήσειαν ἢ ποῖοι οἶκοι σωθείησαν· πῶς δ' ἂν νῆες ὅποι δεῖ ἀφίκοιντο· ἡμεῖς δὲ ἃ νῦν ἀγαθὰ ἔχομεν διὰ τί ἄλλο μᾶλλον κατεπράξαμεν ἢ διὰ τὸ πείθεσθαι τῷ ἄρχοντι; διὰ τοῦτο γὰρ καὶ νυκτὸς καὶ ἡμέρας ταχὺ μὲν ὅποι ἔδει παρεγιγνόμεθα, ἀθρόοι δὲ τῷ ἄρχοντι ἑπόμενοι ἀνυπόστατοι ἦμεν, τῶν δ' ἐπιταχθέντων οὐδὲν ἡμιτελὲς κατελείπομεν. εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τἀγαθά, οὕτως εὖ ἴστε ὅτι τὸ αὐτὸ τοῦτο καὶ εἰς τὸ διασῴζειν ἃ δεῖ μέγιστον ἀγαθόν ἐστι. καὶ πρόσθεν μὲν δὴ πολλοὶ ἡμῶν ἦρχον μὲν οὐδενός, ἤρχοντο δέ· νῦν δὲ κατεσκεύασθε οὕτω πάντες οἱ παρόντες, ὥστε ἄρχετε οἱ μὲν πλειόνων, οἱ δὲ μειόνων. ὥσπερ τοίνυν αὐτοὶ ἀξιώσετε ἄρχειν τῶν ὑφ' ὑμῖν, οὕτω καὶ αὐτοὶ πειθώμεθα οἷς ἂν ἡμᾶς καθήκῃ. τοσοῦτον δὲ διαφέρειν δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, ἡμᾶς δ', εἴπερ ἀξιοῦμεν ἐλεύθεροι εἶναι, ἑκόντας δεῖ ποιεῖν ὃ πλείστου ἄξιον φαίνεται εἶναι. εὑρήσετε δ', ἔφη, καὶ ἔνθα ἄνευ μοναρχίας πόλις οἰκεῖται, τὴν μάλιστα τοῖς ἄρχουσιν ἐθέλουσαν πείθεσθαι ταύτην ἥκιστα τῶν πολεμίων ἀναγκαζομένην ἀκούειν. παρῶμέν τε οὖν, ὥσπερ Κῦρος κελεύει, ἐπὶ τόδε τὸ ἀρχεῖον, ἀσκῶμέν τε δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅ,τι ἂν δέῃ. καὶ τοῦτο γὰρ εὖ εἰδέναι χρή, ὅτι οὐ μὴ δυνήσεται Κῦρος εὑρεῖν ὅ,τι αὐτῷ μὲν ἐπ' ἀγαθῷ χρήσεται, ἡμῖν δὲ οὔ, ἐπείπερ τά γε αὐτὰ ἡμῖν συμφέρει καὶ οἱ αὐτοί εἰσιν ἡμῖν πολέμιοι.'

Ἐπεὶ δὲ ταῦτα εἶπε Χρυσάντας, οὕτω δὴ καὶ 6
ἄλλοι ἀνίσταντο πολλοὶ καὶ Περσῶν καὶ τῶν συμμάχων συνεροῦντες· καὶ ἔδοξε τοὺς ἐντίμους ἀεὶ παρεῖναι ἐπὶ θύρας καὶ παρέχειν αὐτοὺς χρῆσθαι ὅ,τι ἂν βούληται, ἕως ἀφείη Κῦρος. ὡς δὲ τότε ἔδοξεν, οὕτω καὶ νῦν ἔτι ποιοῦσιν οἱ κατὰ τὴν Ἀσίαν ὑπὸ βασιλεῖ ὄντες, θεραπεύουσι τὰς τῶν ἀρχόντων θύρας.

Several others, both Persians and allies, advocate the sentiments of Chrysantas. Resolution passed binding the ἔντιμοι to ready and loyal service to Cyrus—a custom continued since then under Oriental monarchies.

ὡς δ' ἐν τῷ λόγῳ δεδήλωται Κῦρος καταστησάμενος 7
εἰς τὸ διαφυλάττειν αὐτῷ τε καὶ Πέρσαις τὴν ἀρχήν,
ταὐτὰ καὶ οἱ μετ' ἐκεῖνον βασιλεῖς νόμιμα ἔτι καὶ
νῦν διατελοῦσι ποιοῦντες. οὕτω δ' ἔχει καὶ ταῦτα 8
ὥσπερ καὶ τἆλλα· ὅταν μὲν ὁ ἐπιστάτης βελτίων
γένηται, καθαρώτερον τὰ νόμιμα πράττεται· ὅταν δὲ
χείρων, φαυλότερον. ἐφοίτων μὲν οὖν ἐπὶ τὰς θύρας
Κύρου οἱ ἔντιμοι σὺν τοῖς ἵπποις καὶ ταῖς αἰχμαῖς,
συνδόξαν πᾶσι τοῖς ἀρίστοις τῶν συγκαταστρε-
ψαμένων τὴν ἀρχήν.

Κῦρος δ' ἐπὶ μὲν τἆλλα καθίστη ἄλλους ἐπιμελη- 9
τάς, καὶ ἦσαν αὐτῷ καὶ προσόδων ἀπο-
δεκτῆρες καὶ δαπανημάτων δοτῆρες καὶ
ἔργων ἐπιστάται καὶ κτημάτων φύλακες
καὶ τῶν εἰς τὴν δίαιταν ἐπιτηδείων ἐπιμεληταί· καὶ
ἵππων δὲ καὶ κυνῶν ἐπιμελητὰς καθίστη οὓς ἐνόμιζε
καὶ ταῦτα τὰ βοσκήματα βέλτιστ' ἂν παρεχειν αὐτῷ
χρῆσθαι. οὓς δὲ συμφύλακας τῆς εὐδαιμονίας οἱ ᾤετο 10
χρῆναι ἔχειν, τούτους ὅπως ὡς βέλτιστοι
ἔσοιντο οὐκέτι τούτου τὴν ἐπιμέλειαν
ἄλλοις προσέταττεν, ἀλλ' αὐτοῦ ἐνόμιζε
τοῦτο ἔργον εἶναι. ᾔδει γὰρ ὅτι, εἴ τι

Appointment of inspectors and other officials in the civil service.

Cyrus shows great tact in the assignment of duties, so as to avoid waste of labour, and to secure for himself

a proper amount of repose and of leisure for general superintendence.

μάχης ποτὲ δεήσοι, ἐκ τούτων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἴη, σὺν οἷσπερ οἱ μέγιστοι κίνδυνοι· καὶ ταξιάρχους δὲ καὶ πεζῶν καὶ ἱππέων ἐγίγνωσκεν ἐκ
11 τούτων καταστατέον εἶναι. εἰ δὲ δέοι καὶ στρατηγῶν του ἄνευ αὐτοῦ, ἤδει ὅτι ἐκ τούτων πεμπτέον εἴη· καὶ πόλεων δὲ καὶ ὅλων ἐθνῶν φύλαξι καὶ σατράπαις ἤδει ὅτι τούτων τισὶν εἴη χρηστέον καὶ πρέσβεις γε τούτων τινὰς πεμπτέον, ὅπερ ἐν τοῖς μεγίστοις ἡγεῖτο εἶναι
12 εἰς τὸ ἄνευ πολέμου τυγχάνειν ὧν δέοιτο. μὴ ὄντων μὲν οὖν οἷων δεῖ δι' ὧν αἱ μέγισται καὶ πλεῖσται πράξεις ἔμελλον εἶναι, κακῶς ἡγεῖτο τὰ αὑτοῦ ἕξειν· εἰ δ' οὗτοι εἶεν οἵους δέοι, πάντα ἐνόμιζε καλῶς ἔσεσθαι. ἐνέδυ μὲν οὖν οὕτω γνοὺς εἰς ταύτην τὴν ἐπιμέλειαν· ἐνόμιζε δὲ τὴν αὐτὴν καὶ αὐτῷ ἄσκησιν εἶναι τῆς ἀρετῆς. οὐ γὰρ ᾤετο οἷόν τε εἶναι μὴ
13 αὐτόν τινα ὄντα οἷον δεῖ ἄλλους παρορμᾶν ἐπὶ τὰ καλὰ καὶ ἀγαθὰ ἔργα. ὡς δὲ ταῦτα διενοήθη, ἠγήσατο σχολῆς πρῶτον δεῖν, εἰ μέλλοι δυνήσεσθαι τῶν κρατίστων ἐπιμέλεσθαι. τὸ μὲν οὖν προσόδων ἀμελεῖν οὐχ οἷόν τε ἐνόμιζεν εἶναι, προνοῶν ὅτι πολλὰ καὶ τελεῖν ἀνάγκη ἔσοιτο εἰς μεγάλην ἀρχήν· τὸ δ' αὖ πολλῶν κτημάτων ὄντων ἀμφὶ ταῦτα αὐτὸν ἀεὶ ἔχειν ἤδει ὅτι ἀσχολίαν παρέξοι τῆς τῶν ὅλων
14 σωτηρίας ἐπιμέλεσθαι. οὕτω δὴ σκοπῶν, ὅπως ἂν τά τε οἰκονομικὰ καλῶς ἔχοι καὶ ἡ σχολὴ γένοιτο, κατενόησέ πως τὴν στρατιωτικὴν σύνταξιν. ὡς γὰρ τὰ πολλὰ δεκάδαρχοι μὲν δεκαδέων ἐπιμέλονται, λοχαγοὶ δὲ δεκαδάρχων, χιλίαρχοι δὲ λοχαγῶν, μυρίαρχοι δὲ χιλιάρχων, καὶ οὕτως οὐδεὶς ἀτημέλητος γίγνεται, οὐδ' ἦν πάνυ πολλαὶ μυριάδες

ἀνθρώπων ὧσι, καὶ ὅταν ὁ στρατηγὸς βούληται χρήσασθαί τι τῇ στρατιᾷ, ἀρκεῖ ἣν τοῖς μυριάρχοις παραγγείλῃ· ὥσπερ οὖν ταῦτ' ἔχει, οὕτω καὶ ὁ 15
Κῦρος συνεκεφαλαιώσατο τὰς οἰκονομικὰς πράξεις·
115 ὥστε καὶ τῷ Κύρῳ ἐγένετο ὀλίγοις διαλεγομένῳ μηδὲν τῶν οἰκείων ἀτημελήτως ἔχειν· καὶ ἐκ τούτου ἤδη σχολὴν ἦγε πλείω ἢ ἄλλος μιᾶς οἰκίας καὶ μιᾶς νεὼς ἐπιμελόμενος. οὕτω δὴ καταστησάμενος τὰ αὑτοῦ ἐδίδαξε καὶ τοὺς περὶ αὐτὸν ταύτῃ τῇ κατα-
120 στάσει χρῆσθαι.

Τὴν μὲν δὴ σχολὴν οὕτω κατεσκευάσατο αὐτῷ 16
τε καὶ τοῖς περὶ αὐτόν, ἤρχετο δ' ἐπιστατεῖν τοῦ εἶναι οἵους δεῖ τοὺς κοινωνούς. πρῶτον μὲν ὁπόσοι, ὄντες ἱκανοὶ ἄλλων ἐργαζομένων τρέφεσθαι, μὴ
125 παρεῖεν ἐπὶ τὰς θύρας, τούτους ἐπεζήτει, νομίζων τοὺς μὲν παρόντας οὐκ ἂν ἐθέλειν οὔτε κακὸν οὔτε αἰσχρὸν οὐδὲν πράττειν καὶ διὰ τὸ παρ' ἄρχοντι εἶναι καὶ διὰ τὸ εἰδέναι, ὅτι ὁρῷντ' ἂν ὅ,τι πράττοιεν ὑπὸ τῶν βελτίστων· οἳ δὲ μὴ παρεῖεν, τούτους
130 ἡγεῖτο ἢ ἀκρατείᾳ τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπεῖναι. τοῦτο οὖν πρῶτον διηγησόμεθα ὡς προσηνάγκαζε 17
τοὺς τοιούτους παρεῖναι. τῶν γὰρ παρ' ἑαυτῷ μάλιστα φίλων ἐκέλευεν ἄν τινα λαβεῖν τὰ τοῦ μὴ φοιτῶντος, φάσκοντα
135 λαμβάνειν τὰ ἑαυτοῦ. ἐπεὶ οὖν τοῦτο γένοιτο, ἦκον ἂν εὐθὺς οἱ στερόμενοι ὡς ἠδικημένοι. ὁ δὲ Κῦρος 18
πολὺν μὲν χρόνον οὐκ ἐσχόλαζε τοῖς τοιούτοις ὑπακούειν· ἐπεὶ δὲ ἀκούσειεν αὐτῶν, πολὺν χρόνον ἀνεβάλλετο τὴν διαδικασίαν. ταῦτα δὲ ποιῶν ἡγεῖτο
140 προσεθίζειν αὐτοὺς θεραπεύειν, ἧττον δὲ ἐχθρῶς ἢ εἰ αὐτὸς κολάζων ἠνάγκαζε παρεῖναι. εἷς μὲν τρόπος 19

The means he adopted for securing frequent attendance at his court.

διδασκαλίας ἦν αὐτῷ οὗτος τοῦ παρεῖναι· ἄλλος δὲ τὸ τὰ ῥᾷστα καὶ κερδαλεώτατα τοῖς παροῦσι προστάττειν· ἄλλος δὲ τὸ μηδέν ποτε τοῖς ἀποῦσι
20 νέμειν· ὁ δὲ δὴ μέγιστος τρόπος τῆς ἀνάγκης ἦν, 145
εἰ τούτων μηδέν τις ὑπακούοι, ἀφελόμενος ἂν τοῦτον ἃ ἔχοι ἄλλῳ ἐδίδου, ὃν ᾤετο δύνασθαι ἂν ἐν τῷ δέοντι παρεῖναι· καὶ οὕτως ἐγίγνετο αὐτῷ φίλος χρήσιμος ἀντὶ ἀχρήστου. ἐπιζητεῖ δὲ καὶ ὁ νῦν βασιλεύς, ἤν τις ἀπῇ οἷς παρεῖναι καθήκει. 150

21 Τοῖς μὲν δὴ μὴ παροῦσιν οὕτω προσεφέρετο.

He enforces his wishes by setting all who attended an example of moral integrity and religious observance.

τοὺς δὲ παρέχοντας ἑαυτοὺς ἐνόμισε μάλιστ' ἂν ἐπὶ τὰ καλὰ κἀγαθὰ ἐπαίρειν, ἐπείπερ ἄρχων ἦν αὐτῶν, εἰ αὐτὸς ἑαυτὸν ἐπιδεικνύειν πειρῷτο τοῖς ἀρχο- 155
μένοις πάντων μάλιστα κεκοσμημένον τῇ ἀρετῇ.

22 αἰσθάνεσθαι μὲν γὰρ ἐδόκει καὶ διὰ τοὺς γραφομένους νόμους βελτίους γιγνομένους ἀνθρώπους· τὸν δὲ ἀγαθὸν ἄρχοντα βλέποντα νόμον ἀνθρώποις ἐνόμισεν, ὅτι καὶ τάττειν ἱκανός ἐστι καὶ ὁρᾶν τὸν 160

23 ἀτακτοῦντα καὶ κολάζειν. οὕτω δὴ γιγνώσκων πρῶτον μὲν τὰ περὶ τοὺς θεοὺς μᾶλλον ἐκπονοῦντα ἐπεδείκνυ ἑαυτὸν ἐν τούτῳ τῷ χρόνῳ, ἐπεὶ εὐδαιμονέστερος ἦν. καὶ τότε πρῶτον κατεστάθησαν οἱ

His appointment of the Magi to priestly duties.

μάγοι ὑμνεῖν τε ἀεὶ ἅμα τῇ ἡμέρᾳ τοὺς 165
θεοὺς καὶ θύειν ἀν' ἑκάστην ἡμέραν οἷς

24 οἱ μάγοι θεοῖς εἴποιεν. οὕτω δὴ τὰ τότε κατασταθέντα ἔτι καὶ νῦν διαμένει παρὰ τῷ ἀεὶ ὄντι βασιλεῖ. ταῦτ' οὖν πρῶτον ἐμιμοῦντο αὐτὸν καὶ οἱ ἄλλοι Πέρσαι, νομίζοντες καὶ αὐτοὶ εὐδαιμο- 170
νέστεροι ἔσεσθαι, ἢν θεραπεύωσι τοὺς θεούς, ὥσπερ ὁ εὐδαιμονέστατός τε ὢν καὶ ἄρχων· καὶ Κύρῳ

δ' ἂν ἡγοῦντο ταῦτα ποιοῦντες ἀρέσκειν. ὁ δὲ Κῦρος 25
τὴν τῶν μεθ' αὑτοῦ εὐσέβειαν καὶ ἑαυτῷ ἀγαθὸν
175 ἐνόμιζε, λογιζόμενος ὥσπερ οἱ πλεῖν αἱρούμενοι μετὰ
τῶν εὐσεβῶν μᾶλλον ἢ μετὰ τῶν ἠσεβηκέναι τι
δοκούντων. πρὸς δὲ τούτοις ἐλογίζετο [ὡς], εἰ πάντες
οἱ κοινῶνες θεοσεβεῖς εἶεν, ἧττον ἂν αὐτοὺς ἐθέλειν
περί τε ἀλλήλους ἀνόσιόν τι ποιεῖν καὶ περὶ ἑαυτόν,
180 εὐεργέτης νομίζων εἶναι τῶν κοινώνων. ἐμφανίζων 26
δὲ καὶ τοῦτο, ὅτι περὶ πολλοῦ ἐποιεῖτο μηδένα μήτε
φίλον ἀδικεῖν μήτε σύμμαχον, ἀλλὰ τὸ δίκαιον
ἰσχυρῶς ἀθρῶν, μᾶλλον καὶ τοὺς ἄλλους ᾤετ' ἂν
τῶν μὲν αἰσχρῶν κερδέων ἀπέχεσθαι, διὰ τοῦ δι-
185 καίου δ' ἐθέλειν πορεύεσθαι. καὶ αἰδοῦς δ' ἂν ἡγεῖτο 27
μᾶλλον πάντας ἐμπιμπλάναι, εἰ αὐτὸς φανερὸς εἴη
πάντας οὕτως αἰδούμενος, ὡς μήτ' εἰπεῖν ἂν μήτε
ποιῆσαι μηδὲν αἰσχρόν. ἐτεκμαίρετο δὲ τοῦτο οὕτως 28
ἔξειν ἐκ τοῦδε· μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὓς
190 οὐ φοβοῦνται, μᾶλλον τοὺς αἰδουμένους αἰδοῦνται
τῶν ἀναιδῶν οἱ ἄνθρωποι· καὶ γυναῖκας δὲ ἂς ἂν
αἰδουμένας αἰσθάνωνται, ἀνταιδεῖσθαι μᾶλλον ἐθέ-
λουσιν ὁρῶντες. τὸ δ' αὖ πείθεσθαι οὕτω μάλιστ' 29
ἂν ᾤετο ἔμμονον εἶναι τοῖς περὶ αὐτόν, εἰ τοὺς ἀπρο-
195 φασίστως πειθομένους φανερὸς εἴη μᾶλλον τιμῶν
τῶν τὰς μεγίστας ἀρετὰς καὶ ἐπιπονωτάτας δοκούν-
των παρέχεσθαι. γιγνώσκων δ' οὕτω καὶ ποιῶν
διετέλει. καὶ σωφροσύνην δ' αὐτοῦ ἐπιδεικνὺς μᾶλ- 30
λον ἐποίει καὶ ταύτην πάντας ἀσκεῖν. ὅταν γὰρ
200 ὁρῶσιν, ᾧ μάλιστα ἔξεστιν ὑβρίζειν, τοῦτον σω-
φρονοῦντα, οὕτω μᾶλλον οἵ γε ἀσθενέστεροι ἐθέ-
λουσιν οὐδὲν ὑβριστικὸν ποιοῦντες φανεροὶ εἶναι.
[διήρει δὲ αἰδῶ καὶ σωφροσύνην τῇδε, ὡς τοὺς μὲν 31

αἰδουμένους τὰ ἐν τῷ φανερῷ αἰσχρὰ φεύγοντας,
32 τοὺς δὲ σώφρονας καὶ τὰ ἐν τῷ ἀφανεῖ.] καὶ ἐγ- 205
κράτειαν δὲ οὕτω μάλιστ' ἂν ᾤετο ἀσκεῖσθαι, εἰ
αὐτὸς ἐπιδεικνύοι ἑαυτὸν μὴ ὑπὸ τῶν παραυτίκα
ἡδονῶν ἑλκόμενον ἀπὸ τῶν ἀγαθῶν, ἀλλὰ προπονεῖν
ἐθέλοντα πρῶτον σὺν τῷ καλῷ τῶν εὐφροσυνῶν.
33 τοιγαροῦν τοιοῦτος ὢν ἐποίησεν ἐπὶ ταῖς θύραις πολ- 210
λὴν μὲν τῶν χειρόνων εὐταξίαν, ὑπεικόντων τοῖς
ἀμείνοσι, πολλὴν δ' αἰδῶ καὶ εὐκοσμίαν πρὸς ἀλλή-
λους. ἐπέγνως δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον
κραυγῇ οὔτε χαίροντα ὑβριστικῷ γέλωτι, ἀλλὰ ἰδὼν
ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν. 215

34 Τοιαῦτα μὲν δὴ ποιοῦντες καὶ ὁρῶντες ἐπὶ θύραις
διῆγον. τῆς πολεμικῆς δ' ἕνεκα ἀσκή-
σεως ἐπὶ θήραν ἐξῆγεν οὕσπερ ἀσκεῖν
ταῦτα ᾤετο χρῆναι, ταύτην ἡγούμενος
καὶ ὅλως ἀρίστην ἄσκησιν πολεμικῶν 220
35 εἶναι, καὶ ἱππικῆς δὲ ἀληθεστάτην. καὶ γὰρ ἐπόχους
ἐν παντοδαποῖς χωρίοις αὖτη μάλιστα ἀποδείκνυσι
διὰ τὸ θηρίοις φεύγουσιν ἐφέπεσθαι, καὶ ἀπὸ τῶν
ἵππων ἐνεργοὺς αὖτη μάλιστα ἀπεργάζεται διὰ τὴν
36 τοῦ λαμβάνειν φιλοτιμίαν καὶ ἐπιθυμίαν· καὶ τὴν 225
ἐγκράτειαν δὲ καὶ πόνους καὶ ψύχη καὶ θάλπη καὶ
λιμὸν καὶ δίψος δύνασθαι φέρειν ἐνταῦθα μάλιστα
προσείθιζε τοὺς κοινωνούς. καὶ νῦν δ' ἔτι βασιλεὺς
καὶ οἱ ἄλλοι οἱ περὶ βασιλέα ταῦτα ποιοῦντες δια-
37 τελοῦσιν. ὅτι μὲν οὖν οὐκ ᾤετο προσήκειν οὐδενὶ 230
ἀρχῆς, ὅστις μὴ βελτίων εἴη τῶν ἀρχομένων, καὶ τοῖς
προειρημένοις πᾶσι δῆλον, καὶ ὅτι οὕτως ἀσκῶν τοὺς
περὶ αὐτὸν πολὺ μάλιστα αὐτὸς ἐξεπόνει καὶ τὴν
ἐγκράτειαν καὶ τὰς πολεμικὰς τέχνας καὶ [τὰς]

He practised regular manly exercises, especially hunting, and encouraged others to do the same,

μελέτας. καὶ γὰρ ἐπὶ θήραν τοὺς μὲν ἄλλους ἐξῆγεν, 38
ὁπότε μὴ μένειν ἀνάγκη τις εἴη· αὐτὸς δὲ καὶ ὁπότε
ἀνάγκη εἴη, οἵκοι ἐθήρα τὰ ἐν τοῖς παραδείσοις θηρία
τρεφόμενα· καὶ οὔτ' αὐτός ποτε πρὶν ἱδρῶσαι δεῖ-
πνον ἤρεῖτο οὔτε ἵπποις ἀγυμνάστοις σῖτον ἐνέ-
βαλλε· συμπαρεκάλει δὲ καὶ εἰς ταύτην τὴν θήραν
τοὺς περὶ αὐτὸν σκηπτούχους. τοιγαροῦν πολὺ μὲν 39
αὐτὸς διέφερεν ἐν πᾶσι τοῖς καλοῖς ἔργοις, πολὺ δὲ οἱ
περὶ ἐκεῖνον, διὰ τὴν ἀεὶ μελέτην. παράδειγμα μὲν
δὴ τοιοῦτον ἑαυτὸν παρείχετο. πρὸς δὲ
τούτῳ καὶ τῶν ἄλλων οὕστινας μάλιστα
ὁρῴη τὰ καλὰ διώκοντας, τούτους καὶ
δώροις καὶ ἀρχαῖς καὶ ἕδραις καὶ πάσαις
τιμαῖς ἐγέραιρεν· ὥστε πολλὴν πᾶσι φιλοτιμίαν ἐνέ-
βαλλεν ὅπως ἕκαστος ὅτι ἄριστος φανήσοιτο Κύρῳ.

and bestowed on those who distinguished themselves in such accomplishments special tokens of favour.

[Καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν ὡς οὐ τούτῳ 40
μόνῳ ἐνόμιζε χρῆναι τοὺς ἄρχοντας τῶν
ἀρχομένων διαφέρειν, τῷ βελτίονας αὐ-
τῶν εἶναι, ἀλλὰ καὶ καταγοητεύειν ᾤετο
χρῆναι αὐτούς. στολήν τε γοῦν εἵλετο
τὴν Μηδικὴν αὐτός τε φορεῖν καὶ τοὺς
κοινωνοὺς ταύτην ἔπεισεν ἐνδύεσθαι· αὕτη γὰρ αὐτῷ
συγκρύπτειν ἐδόκει εἴ τίς τι ἐν τῷ σώματι ἐνδεὲς
ἔχοι, καὶ καλλίστους καὶ μεγίστους ἐπιδεικνύναι
τοὺς φοροῦντας. καὶ γὰρ τὰ ὑποδήματα τοιαῦτα 41
ἔχουσιν ἐν οἷς μάλιστα λαθεῖν ἔστι καὶ ὑποτι-
θεμένους τι, ὥστε δοκεῖν μείζους εἶναι ἢ εἰσί. καὶ
ὑποχρίεσθαι δὲ τοὺς ὀφθαλμοὺς προσίετο, ὡς εὐ-
οφθαλμότεροι φαίνοιντο ἢ εἰσί, καὶ ἐντρίβεσθαι, ὡς
εὐχροώτεροι ὁρῷντο ἢ πεφύκασιν. ἐμελέτησε δὲ καὶ 42
ὡς μὴ πτύοντες μηδὲ ἀπομυττόμενοι φανεροὶ εἶεν,

He attached great importance likewise to an imposing exterior and to dress, as factors in commanding the respect of inferiors.

μηδὲ μεταστρεφόμενοι ἐπὶ θέαν μηδενός, ὡς οὐδὲν θαυμάζοντες. πάντα δὲ ταῦτα ᾤετο φέρειν τι εἰς τὸ δυσκαταφρονητοτέρους φαίνεσθαι τοῖς ἀρχομένοις.]

43 Οὓς μὲν δὴ ἄρχειν ᾤετο χρῆναι, δι' ἑαυτοῦ οὕτω κατεσκεύασε καὶ μελέτῃ καὶ τῷ σεμνῶς προεστάναι αὐτῶν· οὓς δ' αὖ κατεσκεύαζεν εἰς τὸ δουλεύειν, τούτους οὔτε μετεῖναι τῶν ἐλευθερίων πόνων οὐδένα παρώρμα οὔθ' ὅπλα κεκτῆσθαι ἐπέτρεπεν· ἐπεμέλετο δὲ ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσοιντο ἐλευθερίων ἕνεκα μελετημάτων. καὶ γάρ, ὁπότε ἐλαύνοιεν τὰ θηρία τοῖς ἱππεῦσιν εἰς τὰ πεδία, φέρεσθαι σῖτον εἰς θήραν τούτοις ἐπέτρεπε, τῶν δὲ ἐλευθέρων οὐδενί· καὶ ὁπότε πορεία εἴη, ἦγεν αὐτοὺς πρὸς τὰ ὕδατα ὥσπερ τὰ ὑποζύγια. καὶ ὁπότε δὲ ὥρα εἴη ἀρίστου, ἀνέμενεν αὐτοὺς ἔστε ἐμφάγοιέν τι, ὡς μὴ βουλιμιῷεν· ὥστε καὶ οὗτοι αὐτὸν ὥσπερ οἱ ἄριστοι πατέρα ἐκάλουν, ὅτι ἐπεμέλετο αὐτῶν [ὅπως ἀναμφιλόγως ἀεὶ ἀνδράποδα διατελοῖεν].

His different policy towards slaves, to whom he denies the possession of arms and liberal culture, though he was so far not indifferent to their comfort and well-being, that he was called by them as well as by the nobles a 44 father.

45 Τῇ μὲν δὴ ὅλῃ Περσῶν ἀρχῇ οὕτω τὴν ἀσφάλειαν κατεσκεύαζεν. ἑαυτῷ δὲ ὅτι μὲν οὐχ ὑπὸ τῶν καταστραφέντων κίνδυνος εἴη παθεῖν τι, ἰσχυρῶς ἐθάρρει· καὶ γὰρ ἀνάλκιδας ἡγεῖτο εἶναι αὐτοὺς καὶ ἀσυντάκτους ὄντας ἑώρα, καὶ πρὸς τούτοις οὐδ' ἐπλησίαζε τούτων οὐδεὶς αὐτῷ οὔτε νυκτὸς οὔτε ἡμέρας. οὓς δὲ κρατίστους τε ἡγεῖτο καὶ ὡπλισμένους καὶ ἀθρόους ὄντας ἑώρα—καὶ τοὺς μὲν αὐτῶν ἤδει ἱππέων ἡγεμόνας ὄντας, τοὺς δὲ πεζῶν· πολλοὺς δὲ αὐτῶν καὶ

His treatment of the upper class of his new subjects differed from that of the lower. He endeavoured to strengthen their friendly disposition towards himself, while he loosened their ties of attach- 46 ment to each other.

φρονήματα ἔχοντας ᾐσθάνετο ὡς ἱκανοὺς ὄντας ἄρχειν· καὶ τοῖς φύλαξι δὲ αὐτοῦ οὗτοι μάλιστα ἐπλησίαζον, καὶ αὐτῷ δὲ τῷ Κύρῳ τούτων πολλοὶ πολλάκις συνεμίγνυσαν· ἀνάγκη γὰρ ἦν, ὅ,τι καὶ χρῆσθαι ἔμελλεν αὐτοῖς—ὑπὸ τούτων οὖν καὶ κίνδυνος ἦν αὐτὸν μάλιστα παθεῖν τι κατὰ πολλοὺς τρόπους. σκοπῶν οὖν ὅπως ἂν αὐτῷ καὶ τὰ ἀπὸ 47
τούτων ἀκίνδυνα γένοιτο, τὸ μὲν περιελέσθαι αὐτῶν τὰ ὅπλα καὶ ἀπολέμους ποιῆσαι ἀπεδοκίμασε, καὶ ἄδικον ἡγούμενος καὶ κατάλυσιν τῆς ἀρχῆς ταύτην νομίζων· τὸ δ' αὖ μὴ προσίεσθαι αὐτοὺς καὶ τὸ ἀπιστοῦντα φανερὸν εἶναι ἀρχὴν ἡγήσατο πολέμου· ἓν δὲ ἀντὶ πάντων τούτων ἔγνω καὶ κράτιστον εἶναι 48
πρὸς τὴν ἑαυτοῦ ἀσφάλειαν καὶ κάλλιστον, εἰ δύναιτο ποιῆσαι τοὺς κρατίστους ἑαυτῷ μᾶλλον φίλους ἢ ἀλλήλοις. ὡς οὖν ἐπὶ τὸ φιλεῖσθαι δοκεῖ ἡμῖν ἐλθεῖν, τοῦτο πειρασόμεθα διηγήσασθαι.

II Πρῶτον μὲν γὰρ διὰ παντὸς ἀεὶ τοῦ χρόνου 1
φιλανθρωπίαν τῆς ψυχῆς ὡς ἐδύνατο μάλιστα ἐνεφάνιζεν, ἡγούμενος, ὥσπερ οὐ ῥᾴδιόν ἐστι φιλεῖν τοὺς μισεῖν δοκοῦντας οὐδ' εὐνοεῖν τοῖς κακόνοις, οὕτω καὶ τοὺς γνωσθέντας, ὡς φιλοῦσι καὶ εὐνοοῦσιν, οὐκ ἂν δύνασθαι μισεῖσθαι ὑπὸ τῶν φιλεῖσθαι ἡγουμένων. ἕως μὲν οὖν χρήμασιν ἀδυνατώτερος ἦν 2
εὐεργετεῖν, τῷ τε προνοεῖν τῶν συνόντων καὶ τῷ προπονεῖν καὶ τῷ συνηδόμενος μὲν ἐπὶ τοῖς ἀγαθοῖς φανερὸς εἶναι, συναχθόμενος δ' ἐπὶ τοῖς κακοῖς, τούτοις ἐπειρᾶτο τὴν φιλίαν θηρεύειν· ἐπειδὴ δὲ ἐγένετο αὐτῷ ὥστε χρήμασιν εὐεργετεῖν, δοκεῖ ἡμῖν γνῶναι πρῶτον μὲν ὡς εὐεργέτημα ἀνθρώποις πρὸς

The arts by which Cyrus ingratiated himself. His never-failing kindness and sympathy.

ἀλλήλους οὐδέν ἐστιν ἀπὸ τῆς αὐτῆς δαπάνης ἐπι- 15
3 χαριτώτερον ἢ σίτων καὶ ποτῶν μετάδοσις. τοῦτο
δ' οὕτω νομίσας πρῶτον μὲν ἐπὶ τὴν
His considerateness in distributing portions from his own table to his particular friends,
αὐτοῦ τράπεζαν συνέταξεν ὅπως, οἷς
αὐτὸς σιτοῖτο σίτοις, τούτοις ὅμοια ἀεὶ
παρατίθοιτο αὐτῷ ἱκανὰ παμπόλλοις 20
ἀνθρώποις· ὅσα δὲ παρατεθείη, ταῦτα πάντα, πλὴν
οἷς αὐτὸς καὶ οἱ σύνδειπνοι χρήσαιντο, διεδίδου οἷς
δὴ βούλοιτο τῶν φίλων μνήμην ἐνδείκνυσθαι ἢ φιλο-
φροσύνην. διέπεμπε δὲ καὶ τούτοις οὓς ἀγασθείη
ἢ ἐν φυλακαῖς ἢ ἐν θεραπείαις ἢ ἐν αἰστισινοῦν 25
πράξεσιν, ἐνσημαινόμενος, ὅτι οὐκ ἂν λανθάνοιεν
4 χαρίζεσθαι βουλόμενοι. ἐτίμα δὲ καὶ τῶν οἰκετῶν
and to members of his household.
ἀπὸ τῆς τραπέζης ὁπότε τινὰ ἐπαινέσειε·
καὶ τὸν πάντα δὲ σῖτον τῶν οἰκετῶν ἐπὶ
τὴν αὑτοῦ τράπεζαν ἐπετίθετο, οἰόμενος ὥσπερ καὶ 30
τοῖς κυσὶν ἐμποιεῖν τινα καὶ τοῦτο εὔνοιαν. εἰ δὲ
καὶ θεραπεύεσθαί τινα βούλοιτο τῶν φίλων ὑπὸ
πολλῶν, καὶ τούτοις ἔπεμπεν ἀπὸ τραπέζης· καὶ νῦν
γὰρ ἔτι οἷς ἂν ὁρῶσι πεμπόμενα ἀπὸ τῆς βασιλέως
τραπέζης, τούτους πάντες μᾶλλον θεραπεύουσι, νομί- 35
ζοντες αὐτοὺς ἐντίμους εἶναι καὶ ἱκανοὺς διαπράττειν,
ἤν τι δέωνται. ἔτι δὲ καὶ οὐ τούτων μόνον ἕνεκα
τῶν εἰρημένων εὐφραίνει τὰ πεμπόμενα παρὰ βασι-
λέως, ἀλλὰ τῷ ὄντι καὶ ἡδονῇ πολὺ διαφέρει τὰ ἀπὸ
5 τῆς βασιλέως τραπέζης. καὶ τοῦτο μέντοι οὕτως 40
(Why it is not a mere fancy that regal dishes are superior in flavour to ordinary ones.)
ἔχειν οὐδέν τι θαυμαστόν· ὥσπερ γὰρ
καὶ αἱ ἄλλαι τέχναι διαφερόντως ἐν
ταῖς μεγάλαις πόλεσιν ἐξειργασμέναι
εἰσί, κατὰ τὸν αὐτὸν τρόπον καὶ τὰ παρὰ
βασιλεῖ σῖτα πολὺ διαφερόντως ἐκπεπόνηται. ἐν μὲν 45

γὰρ ταῖς μικραῖς πόλεσιν οἱ αὐτοὶ ποιοῦσι κλίνην, θύραν, ἄροτρον, τράπεζαν, πολλάκις δ' ὁ αὐτὸς οὗτος καὶ οἰκοδομεῖ, καὶ ἀγαπᾷ ἢν καὶ οὕτως ἱκανοὺς αὐτὸν τρέφειν ἐργοδότας λαμβάνῃ· ἀδύνατον οὖν πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν. ἐν δὲ ταῖς μεγάλαις πόλεσι διὰ τὸ πολλοὺς ἑκάστου δεῖσθαι ἀρκεῖ καὶ μία ἑκάστῳ τέχνη εἰς τὸ τρέφεσθαι· πολλάκις δὲ οὐδ' ὅλη μία· ἀλλ' ὑποδήματα ποιεῖ ὁ μὲν ἀνδρεῖα, ὁ δὲ γυναικεῖα· ἔστι δὲ ἔνθα καὶ ὑποδήματα ὁ μὲν νευρορραφῶν μόνον τρέφεται, ὁ δὲ σχίζων, ὁ δὲ χιτῶνας μόνον συντέμνων, ὁ δέ γε τούτων οὐδὲν ποιῶν ἀλλὰ συντιθεὶς ταῦτα. ἀνάγκη οὖν τὸν ἐν βραχυτάτῳ διατρίβοντα ἔργῳ τοῦτον καὶ ἄριστα δὴ ἠναγκάσθαι τοῦτο ποιεῖν. τὸ αὐτὸ δὲ 6
τοῦτο πέπονθε καὶ τὰ ἀμφὶ τὴν δίαιταν. ᾧ μὲν γὰρ ὁ αὐτὸς κλίνην στρώννυσι, τράπεζαν κοσμεῖ, μάττει, ὄψα ἄλλοτε ἀλλοῖα ποιεῖ, ἀνάγκη, οἶμαι, τούτῳ, ὡς ἂν ἕκαστον προχωρῇ, οὕτως ἔχειν· ὅπου δὲ ἱκανὸν ἔργον ἑνὶ ἕψειν κρέα, ἄλλῳ ὀπτᾶν, ἄλλῳ δὲ ἰχθὺν ἕψειν, ἄλλῳ ὀπτᾶν, ἄλλῳ ἄρτους ποιεῖν, καὶ μηδὲ τούτους παντοδαπούς, ἀλλ' ἀρκεῖ ἐὰν ἓν εἶδος εὐδοκιμοῦν παρέχῃ, ἀνάγκη, οἶμαι, καὶ ταῦτα οὕτω ποιούμενα πολὺ διαφερόντως ἐξειργάσθαι ἕκαστον.

Τῇ μὲν δὴ τῶν σίτων θεραπείᾳ τοιαῦτα ποιῶν 7
πολὺ ὑπερεβάλλετο πάντας· ὡς δὲ καὶ τοῖς ἄλλοις πᾶσι θεραπεύων πολὺ ἐκράτει, τοῦτο νῦν διηγήσομαι· πολὺ γὰρ διενεγκὼν ἀνθρώπων τῷ πλείστας προσόδους λαμβάνειν πολὺ ἔτι πλέον διήνεγκε τῷ πλεῖστα ἀνθρώπων δωρεῖσθαι. κατῆρξε μὲν οὖν τούτου Κῦρος, διαμένει δ' ἔτι καὶ νῦν τοῖς βασιλεῦσιν

His liberality in making presents and bestowing honours—a practice which has become tra-

8 ditional with the Persian kings,

ἡ πολυδωρία. τίνι μὲν γὰρ φίλοι πλουσιώτεροι ὄντες φανεροὶ ἢ Περσῶν βασιλεῖ; τίς δὲ κοσμῶν κάλλιον φαίνεται στολαῖς τοὺς περὶ αὐτὸν ἢ βασιλεύς; τίνος δὲ δῶρα γιγνώσκεται ὥσπερ ἔνια τῶν βασιλέως, ψέλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι; οὐ γὰρ δὴ ἔξεστιν ἐκεῖ ταῦτα
9 ἔχειν ᾧ ἂν μὴ βασιλεὺς δῷ. τίς δ' ἄλλος λέγεται δώρων μεγέθει ποιεῖν αἱρεῖσθαι αὑτὸν καὶ ἀντ' ἀδελφῶν καὶ ἀντὶ πατέρων καὶ ἀντὶ παίδων; τίς δ' ἄλλος ἐδυνάσθη ἐχθροὺς ἀπέχοντας πολλῶν μηνῶν ὁδὸν τιμωρεῖσθαι ὡς Περσῶν βασιλεύς; τίς δ' ἄλλος καταστρεψάμενος ἀρχὴν ὑπὸ τῶν ἀρχομένων πατὴρ καλούμενος ἀπέθανεν ἢ Κῦρος; τοῦτο δὲ τοὔνομα δῆλον ὅτι εὐεργετοῦντός ἐστι μᾶλλον ἢ ἀφαιρου-
10 μένου. κατεμάθομεν δὲ ὡς καὶ τοὺς βασιλέως καλουμένους ὀφθαλμοὺς καὶ τὰ βασιλέως ὦτα οὐκ ἄλλως ἐκτήσατο ἢ τῷ δωρεῖσθαί τε καὶ τιμᾶν· τοὺς γὰρ ἀπαγγείλαντας ὅσα καιρὸς αὐτῷ εἴη πεπύσθαι μεγάλως εὐεργετῶν πολλοὺς ἐποίησεν ἀνθρώπους καὶ ὠτακουστεῖν καὶ διοπτεύειν τί ἂν ἀγγείλαντες ὠφε-
11 λήσειαν βασιλέα. ἐκ τούτου δὴ καὶ πολλοὶ ἐνομίσθησαν βασιλέως ὀφθαλμοὶ καὶ πολλὰ ὦτα. εἰ δέ τις οἴεται ἕνα αἱρετὸν εἶναι ὀφθαλμὸν βασιλεῖ, οὐκ ὀρθῶς οἴεται· ὀλίγα γὰρ εἷς γ' ἂν ἴδοι, καὶ εἷς ἀκούσειε· καὶ τοῖς ἄλλοις ὥσπερ ἀμελεῖν ἂν παρηγγελμένον εἴη, εἰ ἑνὶ τοῦτο προστεταγμένον εἴη· πρὸς δὲ καὶ ὄντινα γιγνώσκοιεν ὀφθαλμὸν ὄντα, τοῦτον ἂν εἰδεῖεν ὅτι φυλάττεσθαι δεῖ. ἀλλ' οὐχ οὕτως ἔχει, ἀλλὰ τοῦ φάσκοντος ἀκοῦσαί τι ἢ ἰδεῖν ἄξιον ἐπι-
12 μελείας παντὸς βασιλεὺς ἀκούει. οὕτω δὴ πολλὰ

and to which also we may trace the multiplication of officers called the King's 'Eyes' and 'Ears'.

μὲν βασιλέως ὦτα, πολλοὶ δ' ὀφθαλμοὶ νομίζονται· καὶ φοβοῦνται πανταχοῦ λέγειν τὰ μὴ σύμφορα βασιλεῖ, ὥσπερ αὐτοῦ ἀκούοντος, καὶ ποιεῖν ἃ μὴ σύμφορα, ὥσπερ αὐτοῦ παρόντος. οὕκουν ὅπως μνησθῆναι ἄν τις ἐτόλμησε πρός τινα περὶ Κύρου φλαῦρόν τι, ἀλλ' ὡς ἐν ὀφθαλμοῖς πᾶσι καὶ ὡσὶ βασιλέως τοῖς ἀεὶ παροῦσιν οὕτως ἕκαστος διέκειτο. τὸ δὲ οὕτω διακεῖσθαι τοὺς ἀνθρώπους πρὸς αὐτὸν ἐγὼ μὲν οὐκ οἶδα ὅ,τι ἄν τις αἰτιάσαιτο μᾶλλον ἢ ὅτι μεγάλα ἤθελεν ἀντὶ μικρῶν εὐεργετεῖν.

Καὶ τὸ μὲν δὴ μεγέθει δώρων ὑπερβάλλειν πλου- 13
σιώτατον ὄντα οὐ θαυμαστόν· τὸ δὲ τῇ θεραπείᾳ καὶ τῇ ἐπιμελείᾳ τῶν φίλων βασιλεύοντα περιγίγνεσθαι, τοῦτο ἀξιολογώτερον. ἐκεῖνος τοίνυν λέγεται κατάδηλος εἶναι μηδενὶ ἂν οὕτως αἰσχυνθεὶς ἡττώμενος ὡς φίλων θεραπείᾳ· καὶ λόγος δὲ αὐτοῦ ἀπομνημο- 14
νεύεται, ὡς λέγοι παραπλήσια ἔργα εἶναι νομέως ἀγαθοῦ καὶ βασιλέως ἀγαθοῦ· τόν τε γὰρ νομέα χρῆναι ἔφη εὐδαίμονα τὰ κτήνη ποιοῦντα χρῆσθαι αὐτοῖς, ἢ δὴ προβάτων εὐδαιμονία, τόν τε βασιλέα ὡσαύτως εὐδαίμονας πόλεις καὶ ἀνθρώπους ποιοῦντα χρῆσθαι αὐτοῖς. οὐδὲν οὖν θαυμαστόν, εἴπερ ταύτην εἶχε τὴν γνώμην, τὸ φιλονίκως ἔχειν πάντων ἀνθρώπων θεραπείᾳ περιγίγνεσθαι. καλὸν δ' ἐπίδειγμα καὶ τοῦτο 15
λέγεται Κῦρος ἐπιδεῖξαι Κροίσῳ, ὅτε ἐνουθέτει αὐτόν, ὡς διὰ τὸ πολλὰ διδόναι πένης ἔσοιτο, ἐξὸν αὐτῷ θησαυροὺς χρυσοῦ πλείστους ἑνί γε ἀνδρὶ ἐν τῷ οἴκῳ καταθέσθαι· καὶ τὸν Κῦρον λέγεται ἐρέσθαι· Καὶ πόσα ἂν ἤδη οἴει μοι χρήματα εἶναι, εἰ συνέλεγον χρυσίον,

Cyrus's treatment of his friends was in unison with his sentiments on the duties of a good king. Reported conversation between him and Croesus—a proof that he thought friends an inestimable treasure.

16 ὥσπερ σὺ κελεύεις, ἐξ ὅτου ἐν τῇ ἀρχῇ εἰμι; Καὶ
τὸν Κροῖσον εἰπεῖν πολύν τινα ἀριθμόν. καὶ τὸν
Κῦρον πρὸς ταῦτα, Ἄγε δή, φάναι, ὦ Κροῖσε,
σύμπεμψον ἄνδρα σὺν Ὑστάσπᾳ τουτῳί, ὅτῳ σὺ
πιστεύεις μάλιστα. σὺ δέ, ὦ Ὑστάσπα, ἔφη, περι-
ελθὼν πρὸς τοὺς φίλους λέγε αὐτοῖς, ὅτι δέομαι
χρυσίου πρὸς πρᾶξίν τινα· καὶ γὰρ τῷ ὄντι προσ-
δέομαι· καὶ κέλευε αὐτοὺς ὁπόσα ἂν ἕκαστος δύναιτο
πορίσαι μοι χρήματα γράψαντας καὶ κατασημηνα-
μένους δοῦναι τὴν ἐπιστολὴν τῷ Κροίσου θεράποντι
17 φέρειν. ταῦτα δὲ ὅσα ἔλεγε καὶ γράψας καὶ σημη-
νάμενος ἐδίδου τῷ Ὑστάσπᾳ φέρειν πρὸς τοὺς
φίλους· ἐνέγραψε δὲ πρὸς πάντας καὶ Ὑστάσπαν
ὡς φίλον αὑτοῦ δέχεσθαι. ἐπεὶ δὲ περιῆλθε καὶ
ἤνεγκεν ὁ Κροίσου θεράπων τὰς ἐπιστολάς, ὁ δὴ
Ὑστάσπας εἶπεν, Ὦ Κῦρε βασιλεῦ, καὶ ἐμοὶ ἤδη
χρὴ ὡς πλουσίῳ χρῆσθαι· πάμπολλα γὰρ ἔχων
18 πάρειμι δῶρα διὰ τὰ σὰ γράμματα. καὶ ὁ Κῦρος
εἶπεν, Εἷς μὲν τοίνυν καὶ οὗτος ἤδη θησαυρὸς ἡμῖν,
ὦ Κροῖσε· τοὺς δ' ἄλλους καταθεῶ καὶ λόγισαι,
πόσα ἐστὶν ἕτοιμα χρήματα, ἤν τι δέωμαι χρῆσθαι.
λέγεται δὴ λογιζόμενος ὁ Κροῖσος πολλαπλάσια
εὑρεῖν ἢ ἔφη Κύρῳ ἂν εἶναι ἐν τοῖς θησαυροῖς ἤδη, εἰ
19 συνέλεγεν. Ἐπεὶ δὲ τοῦτο φανερὸν ἐγένετο, εἰπεῖν
λέγεται ὁ Κῦρος Ὁρᾷς, φάναι, ὦ Κροῖσε, ὡς εἰσὶ
καὶ ἐμοὶ θησαυροί; ἀλλὰ σὺ μὲν κελεύεις με παρ'
ἐμοὶ αὐτοὺς συλλέγοντα φθονεῖσθαί τε δι' αὐτοὺς καὶ
μισεῖσθαι, καὶ φύλακας αὐτοῖς ἐφιστάντα μισθο-
φόρους τούτοις πιστεύειν· ἐγὼ δὲ τοὺς φίλους πλου-
σίους ποιῶν τούτους μοι νομίζω θησαυροὺς καὶ
φύλακας ἅμα ἐμοῦ τε καὶ τῶν ἡμετέρων ἀγαθῶν

πιστοτέρους εἶναι ἢ εἰ φρουροὺς μισθοφόρους ἐπεστησάμην. καὶ ἄλλο δέ σοι ἐρῶ· ἐγὼ γάρ, ὦ Κροῖσε, ὃ μὲν οἱ θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις ἐποίησαν ὁμοίως πένητας πάντας, τούτου μὲν οὐδ' αὐτὸς δύναμαι περιγενέσθαι, ἀλλ' εἰμὶ ἄπληστος κἀγὼ ὥσπερ οἱ ἄλλοι χρημάτων· τῇδέ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μέν, ἐπειδὰν τῶν ἀρκούντων περιττὰ κτήσωνται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασήπουσι, τὰ δὲ ἀριθμοῦντες καὶ μετροῦντες καὶ ἱστάντες καὶ διαψύχοντες καὶ φυλάττοντες πράγματα ἔχουσι, καὶ ὅμως ἔνδον ἔχοντες τοσαῦτα οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρραγεῖεν γὰρ ἄν, οὔτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἄν, ἀλλὰ τὰ περιττὰ χρήματα πράγματα ἔχουσιν· ἐγὼ δ' ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι ἀεὶ πλείονων· ἐπειδὰν δὲ κτήσωμαι, ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τάς τ' ἐνδείας τῶν φίλων ἐξακοῦμαι καὶ πλουτίζων καὶ εὐεργετῶν ἀνθρώπους εὔνοιαν ἐξ αὐτῶν κτῶμαι καὶ φιλίαν, καὶ ἐκ τούτων καρποῦμαι ἀσφάλειαν καὶ εὐκλειαν· ἃ οὔτε κατασήπεται οὔτε ὑπερπληροῦντα λυμαίνεται, ἀλλὰ ἡ εὔκλεια ὅσῳ ἂν πλείων ᾖ, τοσούτῳ καὶ μείζων καὶ καλλίων καὶ κουφοτέρα φέρειν γίγνεται, πολλάκις δὲ καὶ τοὺς φέροντας αὐτὴν κουφοτέρους παρέχεται. ὅπως δὲ καὶ τοῦτο εἰδῇς, ἔφη, ὦ Κροῖσε, ἐγὼ οὐ τοὺς πλεῖστα ἔχοντας καὶ φυλάττοντας πλεῖστα εὐδαιμονεστάτους ἡγοῦμαι· οἱ γὰρ τὰ τείχη φυλάττοντες οὕτως ἂν εὐδαιμονέστατοι εἴησαν· πάντα γὰρ τὰ ἐν ταῖς πόλεσι φυλάττουσιν· ἀλλ' ὃς ἂν κτᾶσθαί τε πλεῖστα δύνηται σὺν τῷ δικαίῳ καὶ

χρῆσθαι δὲ πλείστοις σὺν τῷ καλῷ, τοῦτον ἐγὼ εὐδαιμονέστατον νομίζω [καὶ τὰ χρήματα].' Καὶ ταῦτα μὲν δὴ φανερὸς ἦν ὥσπερ ἔλεγε καὶ πράττων.

24 Πρὸς δὲ τούτοις κατανοήσας τοὺς πολλοὺς τῶν ἀνθρώπων ὅτι, ἢν μὲν ὑγιαίνοντες διατελῶσι, παρασκευάζονται ὅπως ἔξουσι τἀπιτήδεια, καὶ κατατίθενται τὰ χρήσιμα εἰς τὴν τῶν ὑγιαινόντων δίαιταν· ὅπως δέ, ἢν ἀσθενήσωσι, τὰ σύμφορα παρέσται, τούτου οὐ πάνυ ἐπιμελομένους ἑώρα· ἔδοξεν οὖν καὶ ταῦτα ἐκπονῆσαι αὐτῷ, καὶ ἰατρούς τε τοὺς ἀρίστους συνεκομίσατο πρὸς αὑτὸν τῷ τελεῖν ἐθέλειν, καὶ ὁπόσα ἢ ὄργανα χρήσιμα ἔφη τις ἂν αὐτῶν γενέσθαι ἢ φάρμακα ἢ σῖτα ἢ ποτά, οὐδὲν τούτων 25 ὅ,τι οὐχὶ παρασκευάσας ἐθησαύριζε παρ' αὑτῷ. καὶ ὁπότε δέ τις ἀσθενήσειε τῶν θεραπεύεσθαι ἐπικαιρίων, ἐπεσκόπει καὶ παρεῖχε πάντα, ὅτου ἔδει. καὶ τοῖς ἰατροῖς δὲ χάριν ἤδει, ὁπότε τις ἰάσαιτό τινα τῶν παρ' ἐκείνου λαμβάνων.

He took pains also to procure the best physicians and the best medical stores at his own expense; and even visited sick friends himself.

26 Ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμηχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι. ὧν δὲ προηγόρευέ τε ἀγῶνας καὶ ἆθλα προυτίθει, φιλονικίας ἐμποιεῖν βουλόμενος περὶ τῶν καλῶν κἀγαθῶν ἔργων, ταῦτα τῷ μὲν Κύρῳ ἔπαινον παρεῖχεν, ὅτι ἐπεμέλετο ὅπως ἀσκοῖτο ἡ ἀρετή· τοῖς μέντοι ἀρίστοις οἱ ἀγῶνες οὗτοι πρὸς ἀλλήλους καὶ ἔριδας καὶ φιλο-
27 νικίας ἐνέβαλλον. πρὸς δὲ τούτοις ὥσπερ νόμον κατεστήσατο ὁ Κῦρος, ὅσα διακρίσεως δέοιτο εἴτε δίκῃ εἴτε ἀγωνίσματι, τοὺς δεομένους διακρίσεως

His encouragement of contests for prizes in good and noble accomplishments among the best class helped to ensure the stability of their personal attachment to himself.

συντρέχειν τοῖς κριταῖς. δῆλον οὖν ὅτι ἐστοχάζοντο μὲν οἱ ἀνταγωνιζόμενοί τι ἀμφότεροι τῶν κρατίστων καὶ τῶν μάλιστα φίλων κριτῶν· ὁ δὲ μὴ νικῶν τοῖς μὲν νικῶσιν ἐφθόνει, τοὺς δὲ μὴ ἑαυτὸν κρίνοντας ἐμίσει· ὁ δ' αὖ νικῶν τῷ δικαίῳ προσεποιεῖτο νικᾶν, ὥστε χάριν οὐδενὶ ἡγεῖτο ὀφείλειν. καὶ οἱ πρωτεύειν 28 δὲ βουλόμενοι φιλίᾳ παρὰ Κύρῳ, ὥσπερ ἄλλοι ἐν πόλεσι, καὶ οὗτοι ἐπιφθόνως πρὸς ἀλλήλους εἶχον, ὥσθ' οἱ πλείονες ἐκποδὼν ἐβούλοντο ὁ ἕτερος τὸν ἕτερον γενέσθαι μᾶλλον ἢ συνέπραξαν ἄν τι ἀλλήλοις ἀγαθόν. καὶ ταῦτα μὲν δεδήλωται, ὡς ἐμηχανᾶτο τοὺς κρατίστους αὐτὸν μᾶλλον πάντας φιλεῖν ἢ ἀλλήλους.

III Νῦν δὲ ἤδη διηγησόμεθα ὡς τὸ πρῶτον ἐξήλασε 1 Κῦρος ἐκ τῶν βασιλείων· καὶ γὰρ αὐτῆς τῆς ἐξελάσεως ἡ σεμνότης ἡμῖν δοκεῖ μία τῶν τεχνῶν εἶναι τῶν μεμηχανημένων τὴν ἀρχὴν μὴ εὐκαταφρόνητον εἶναι. πρῶτον μὲν οὖν πρὸ τῆς ἐξελάσεως εἰσκαλέσας πρὸς αὑτὸν τοὺς τὰς ἀρχὰς ἔχοντας Περσῶν τε καὶ τῶν ἄλλων συμμάχων διέδωκεν αὐτοῖς τὰς Μηδικὰς στολάς· καὶ τότε πρῶτον Πέρσαι Μηδικὴν στολὴν ἐνέδυσαν· διαδιδούς τε ἅμα τάδε ἔλεγεν αὐτοῖς, ὅτι ἐλάσαι βούλοιτο εἰς τὰ τεμένη τὰ τοῖς θεοῖς ἐξῃρημένα καὶ θῦσαι μετ' ἐκείνων. 'Πάρεστε 2 οὖν' ἔφη 'ἐπὶ τὰς θύρας κοσμηθέντες ταῖς στολαῖς ταύταις πρὶν ἥλιον ἀνατέλλειν, καὶ καθίστασθε ὡς ἂν ὑμῖν Φεραύλας ὁ Πέρσης ἐξαγγείλῃ παρ' ἐμοῦ· καὶ ἐπειδάν, ἔφη, ἐγὼ ἡγῶμαι, ἕπεσθε ἐν τῇ ῥηθείσῃ χώρᾳ. ἦν δ' ἄρα τινὶ δοκῇ ὑμῶν ἄλλῃ κάλλιον εἶναι ἢ ὡς ἂν νῦν ἐλαύνωμεν, ἐπειδὰν πάλιν ἔλθωμεν,

Magnificence of the first state procession of Cyrus from the palace to offer sacrifice.

διδασκέτω με· ὅπῃ γὰρ ἂν κάλλιστον καὶ ἄριστον ὑμῖν δοκῇ εἶναι, ταύτῃ ἕκαστα δεῖ καταστήσασθαι.'

3 Ἐπεὶ δὲ τοῖς κρατίστοις διέδωκε τὰς καλλίστας στολάς, ἐξέφερε δὴ καὶ ἄλλας Μηδικὰς στολάς, παμπόλλας γὰρ παρεσκευάσατο, οὐδὲν φειδόμενος οὔτε πορφυρίδων οὔτε ὀρφνίνων οὔτε φοινικίδων οὔτε καρυκίνων ἱματίων· νείμας δὲ τούτων τὸ μέρος ἑκάστῳ τῶν ἡγεμόνων ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὑτῶν φίλους, ὥσπερ, ἔφη, ἐγὼ ὑμᾶς

4 κοσμῶ. καί τις τῶν παρόντων ἐπήρετο αὐτόν, Σὺ δέ, ὦ Κῦρε, ἔφη, πότε κοσμήσει; ὁ δ' ἀπεκρίνατο, Οὐ γὰρ νῦν, ἔφη, δοκῶ ὑμῖν αὐτὸς κοσμεῖσθαι ὑμᾶς κοσμῶν; ἀμέλει, ἔφη, ἢν δύνωμαι ὑμᾶς τοὺς φίλους εὖ ποιεῖν, ὁποίαν ἂν ἔχων στολὴν τυγχάνω, ἐν ταύτῃ

5 καλὸς φανοῦμαι. Οὕτω δὴ οἱ μὲν ἀπελθόντες μεταπεμπόμενοι τοὺς φίλους ἐκόσμουν ταῖς στολαῖς. ὁ δὲ Κῦρος νομίζων Φεραύλαν τὸν ἐκ τῶν δημοτῶν καὶ συνετὸν εἶναι καὶ φιλόκαλον καὶ εὔτακτον καὶ τοῦ χαρίζεσθαι αὐτῷ οὐκ ἀμελῆ, ὅς ποτε καὶ περὶ τοῦ τιμᾶσθαι ἕκαστον κατὰ τὴν ἀξίαν συνεῖπε, τοῦτον δὴ καλέσας συνεβουλεύετο αὐτῷ, πῶς ἂν τοῖς μὲν εὐνοις κάλλιστα ἰδεῖν ποιοῖτο τὴν ἐξέλασιν, τοῖς δὲ

6 δυσμενέσι φοβερώτατα. ἐπεὶ δέ σκοπούντοιν αὐτοῖν ταὐτὰ συνέδοξεν, ἐκέλευσε τὸν Φεραύλαν ἐπιμεληθῆναι ὅπως ἂν οὕτω γένηται αὔριον ἡ ἐξέλασις ὥσπερ ἔδοξε καλῶς ἔχειν. εἴρηκα δέ, ἔφη, ἐγὼ πάντας πείθεσθαί σοι περὶ τῆς ἐν τῇ ἐξελάσει τάξεως· ὅπως δ' ἂν ἥδιον παραγγέλλοντός σου ἀκούωσι, φέρε λαβών, ἔφη, χιτῶνας μὲν τουτουσὶ τοῖς τῶν δορυφόρων ἡγεμόσι, κασᾶς δὲ τούσδε τοὺς ἐφιππίους

The duty of marshalling it is entrusted to Pheraulas on lines previously settled.

τοῖς τῶν ἱππέων ἡγεμόσι, δὸς δὲ καὶ τῶν ἁρμάτων τοῖς ἡγεμόσιν ἄλλους τούσδε χιτῶνας. ὁ μὲν δὴ ἔφερε λαβών· οἱ δὲ ἡγεμόνες, ἐπεὶ ἴδοιεν αὐτόν, 7
ἔλεγον, Μέγας δὴ σύγε, ὦ Φεραύλα, ὁπότε γε καὶ ἡμῖν τάξεις ἂν δέῃ ποιεῖν. Οὐ μὰ Δί', ἔφη ὁ Φεραύλας, οὐ μόνον γε, ὡς ἔοικεν, ἀλλὰ καὶ σκευοφορήσω· νῦν γοῦν φέρω τώδε δύο κασᾶ, τὸν μὲν σοί, τὸν δὲ ἄλλῳ· σὺ μέντοι τούτων λαβὲ ὁπότερον βούλει. Ἐκ τούτου δὴ ὁ μὲν λαμβάνων τὸν κασᾶν 8
τοῦ μὲν φθόνου ἐπελέληστο, εὐθὺς δὲ συνεβουλεύετο αὐτῷ ὁπότερον λαμβάνοι· ὁ δὲ συμβουλεύσας ἄν, ὁπότερος βελτίων εἴη, καὶ εἰπών 'Ἦν μου κατηγορήσῃς ὅτι αἱρεσίν σοι ἔδωκα, εἰς αὖθις ὅταν διακονῶ, ἑτέρῳ χρήσει μοι διακόνῳ.' ὁ μὲν δὴ Φεραύλας οὕτω διαδοὺς ᾗ ἐτάχθη εὐθὺς ἐπεμέλετο τῶν εἰς τὴν ἐξέλασιν, ὅπως ὡς κάλλιστα ἕκαστα ἔξοι.

Ἡνίκα δ' ἡ ὑστεραία ἦκε, καθαρὰ μὲν ἦν πάντα 9
πρὸ ἡμέρας, στοῖχοι δὲ εἱστήκεσαν ἔνθεν καὶ ἔνθεν τῆς ὁδοῦ, ὥσπερ καὶ νῦν ἔτι ἵστανται ᾗ ἂν βασιλεὺς μέλλῃ ἐλαύνειν· ὧν ἐντὸς οὐδενὶ ἔστιν εἰσιέναι τῶν μὴ τετιμημένων· μαστιγοφόροι δὲ καθέστασαν, οἳ ἔπαιον, εἴ τις ἐνοχλοίη. ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους ἔμπροσθεν τῶν πυλῶν εἰς τέτταρας, δισχίλιοι δ' ἑκατέρωθεν τῶν πυλῶν. καὶ οἱ ἱππεῖς 10
δὲ πάντες παρῆσαν καταβεβηκότες ἀπὸ τῶν ἵππων, καὶ διειρκότες τὰς χεῖρας διὰ τῶν καυδύων, ὥσπερ καὶ νῦν ἔτι διείρουσιν, ὅταν ὁρᾷ βασιλεύς. ἔστασαν δὲ Πέρσαι μὲν ἐκ δεξιᾶς, οἱ δὲ ἄλλοι σύμμαχοι ἐξ ἀριστερᾶς τῆς ὁδοῦ, καὶ τὰ ἅρματα ὡσαύτως τὰ ἡμίσεα ἑκατέρωθεν. ἐπεὶ δ' ἀνεπετάννυντο αἱ τοῦ 11

Order of the procession.

βασιλείου πύλαι, πρῶτον μὲν ἤγοντο τῷ Διὶ ταῦροι
πάγκαλοι εἰς τέτταρας καὶ οἷς τῶν ἄλλων θεῶν οἱ
μάγοι ἐξηγοῦντο· πολὺ γὰρ οἴονται Πέρσαι χρῆναι
τοῖς περὶ τοὺς θεοὺς μᾶλλον τεχνίταις χρῆσθαι ἢ
12 περὶ τἄλλα. μετὰ δὲ τοὺς βοῦς ἵπποι ἤγοντο θῦμα 85
τῷ Ἡλίῳ· μετὰ δὲ τούτους ἐξήγετο ἅρμα λευκὸν
χρυσόζυγον ἐστεμμένον Διὸς ἱερόν· μετὰ δὲ τοῦτο
Ἡλίου ἅρμα λευκόν, καὶ τοῦτο ἐστεμμένον ὥσπερ
τὸ πρόσθεν· μετὰ δὲ τοῦτο ἄλλο τρίτον ἅρμα ἐξή-
γετο, φοινικίσι καταπεπταμένοι οἱ ἵπποι, καὶ πῦρ 90
ὄπισθεν αὐτοῦ ἐπ' ἐσχάρας μεγάλης ἄνδρες εἵποντο
13 φέροντες. ἐπὶ δὲ τούτοις ἤδη αὐτὸς ἐκ τῶν πυλῶν
προυφαίνετο ὁ Κῦρος ἐφ' ἅρματος ὀρθὴν ἔχων τὴν
τιάραν καὶ χιτῶνα πορφυροῦν μεσόλευκον,—ἄλλῳ
δ' οὐκ ἔξεστι μεσόλευκον ἔχειν,—καὶ περὶ τοῖς 95
σκέλεσιν ἀναξυρίδας ὑσγινοβαφεῖς, καὶ κάνδυν ὁλο-
πόρφυρον. εἶχε δὲ καὶ διάδημα περὶ τῇ τιάρᾳ· καὶ
οἱ συγγενεῖς δὲ αὐτοῦ τὸ αὐτὸ τοῦτο σημεῖον εἶχον,
14 καὶ νῦν τὸ αὐτὸ τοῦτο ἔχουσι. τὰς δὲ χεῖρας ἔξω
τῶν χειρίδων εἶχε. παρωχεῖτο δὲ αὐτῷ ἡνίοχος 100
μέγας μέν, μείων δ' ἐκείνου εἴτε καὶ τῷ ὄντι εἴτε
καὶ ὁπωσοῦν· μείζων δ' ἐφάνη πολὺ Κῦρος. ἰδόντες
δὲ πάντες προσεκύνησαν, εἴτε καὶ ἄρξαι τινὲς κεκε-
λευσμένοι εἴτε καὶ ἐκπλαγέντες τῇ παρασκευῇ καὶ
τῷ δόξαι μέγαν τε καὶ καλὸν φανῆναι τὸν Κῦρον. 105
15 πρόσθεν δὲ Περσῶν οὐδεὶς Κῦρον προσεκύνει. ἐπεὶ
δὲ προῄει τὸ τοῦ Κύρου ἅρμα, προηγοῦντο μὲν οἱ
τετρακισχίλιοι δορυφόροι, παρείποντο δὲ οἱ δισχίλιοι
ἑκατέρωθεν τοῦ ἅρματος· ἐφείποντο δὲ οἱ περὶ αὐτὸν
σκηπτοῦχοι ἐφ' ἵππων κεκοσμημένοι σὺν τοῖς παλ- 110
16 τοῖς ἀμφὶ τοὺς τριακοσίους. οἱ δ' αὖ τῷ Κύρῳ

τρεφόμενοι ἵπποι παρήγοντο χρυσοχάλινοι, ῥαβδωτοῖς ἱματίοις καταπεπταμένοι, ἀμφὶ τοὺς διακοσίους· ἐπὶ δὲ τούτοις δισχίλιοι ξυστοφόροι· ἐπὶ δὲ τούτοις ἱππεῖς οἱ πρῶτοι γενόμενοι μύριοι, εἰς ἑκατὸν πανταχῇ τεταγμένοι· ἡγεῖτο δ' αὐτῶν Χρυσάντας. ἐπὶ 17
δὲ τούτοις μύριοι ἄλλοι Περσῶν ἱππεῖς τεταγμένοι ὡσαύτως, ἡγεῖτο δ' αὐτῶν Ὑστάσπας· ἐπὶ δὲ τούτοις ἄλλοι μύριοι ὡσαύτως, ἡγεῖτο δ' αὐτῶν Δατάμας· ἐπὶ δὲ τούτοις ἄλλοι <τοσοῦτοι>, ἡγεῖτο δ' αὐτῶν Γαδάτας· ἐπὶ δὲ τούτοις Μῆδοι ἱππεῖς, ἐπὶ δὲ τούτοις 18
Ἀρμένιοι, μετὰ δὲ τούτους Ὑρκάνιοι, μετὰ δὲ τούτους Καδούσιοι, ἐπὶ δὲ τούτοις Σάκαι· μετὰ δὲ τοὺς ἱππέας ἅρματα ἐπὶ τεττάρων τεταγμένα, ἡγεῖτο δ' αὐτῶν Ἀρταβάτας Πέρσης.

Πορευομένου δὲ αὐτοῦ πάμπολλοι ἄνθρωποι 19
παρείποντο ἔξω τῶν σημείων, δεόμενοι Κύρου ἄλλος ἄλλης πράξεως. πέμψας οὖν πρὸς αὐτοὺς τῶν σκηπτούχων τινάς, οἳ παρείποντο αὐτῷ τρεῖς ἑκατέρωθεν τοῦ ἅρματος αὐτοῦ τούτου ἕνεκα τοῦ διαγγέλλειν, ἐκέλευσεν εἰπεῖν αὐτοῖς, εἴ τίς τι αὐτοῦ δέοιτο, διδάσκειν τῶν ἱππάρχων τινὰ ὅ,τι τις βούλοιτο, ἐκείνους δ' ἔφη πρὸς αὐτὸν ἐρεῖν. οἱ μὲν δὴ ἀπιόντες εὐθὺς κατὰ τοὺς ἱππέας ἐπορεύοντο καὶ ἐβουλεύοντο τίνι ἕκαστος προσίοι. ὁ δὲ Κῦρος οὓς ἐβούλετο μάλιστα θερα- 20
πεύεσθαι τῶν φίλων ὑπὸ τῶν ἀνθρώπων, τούτους πέμπων τινὰ πρὸς αὐτὸν ἐκάλει καθ' ἕνα ἕκαστον καὶ ἔλεγεν αὐτοῖς οὕτως Ἤν τις ὑμᾶς διδάσκῃ τι τούτων τῶν παρεπομένων, ὃς μὲν ἂν μηδὲν δοκῇ ὑμῖν λέγειν, μὴ προσέχετε αὐτῷ τὸν νοῦν· ὃς δ' ἂν δικαίων δεῖσθαι δοκῇ, εἰσαγγέλλετε πρὸς ἐμέ, ἵνα

Great number of petitioners on the way. How dealt with.

21 κοινῇ βουλευόμενοι διαπράττωμεν αὐτοῖς.' Οἱ μὲν δὴ ἄλλοι, ἐπεὶ καλέσειεν, ἀνὰ κράτος ἐλαύνοντες ὑπήκουον, συναύξοντες τὴν ἀρχὴν τῷ Κύρῳ καὶ ἐνδεικνύμενοι ὅτι σφόδρα πείθοιντο· Δαϊφέρνης δέ

Rudeness of Daïphernes resented by Cyrus.

τις ἦν σολοικότερος ἄνθρωπος τῷ τρόπῳ, ὃς ᾤετο, εἰ μὴ ταχὺ ὑπακούοι, ἐλευθερώ-

22 τερος ἂν φαίνεσθαι. αἰσθόμενος οὖν ὁ Κῦρος τοῦτο, πρὶν προσελθεῖν αὐτὸν καὶ διαλεχθῆναι αὐτῷ, ὑποπέμψας τινὰ τῶν σκηπτούχων εἰπεῖν ἐκέλευσε πρὸς αὐτόν, ὅτι οὐδὲν ἔτι δέοιτο· καὶ τὸ λοιπὸν οὐκ ἐκάλει.

23 ὡς δ' ὁ ὕστερον κληθεὶς αὐτοῦ πρότερος αὐτῷ προσήλασεν, ὁ Κῦρος καὶ ἵππον αὐτῷ ἔδωκε τῶν παρεπομένων καὶ ἐκέλευσε τῶν σκηπτούχων τινὰ συναπαγαγεῖν αὐτῷ ὅποι κελεύσειε. τοῖς δὲ ἰδοῦσιν ἔντιμόν τι τοῦτο ἔδοξεν εἶναι, καὶ πολὺ πλείονες ἐκ τούτου αὐτὸν ἐθεράπευον ἀνθρώπων.

24 Ἐπεὶ δὲ ἀφίκοντο πρὸς τὰ τεμένη, ἔθυσαν τῷ

The sacrifice,

Διὶ καὶ ὡλοκαύτησαν τοὺς ταύρους· ἔπειτα τῷ Ἡλίῳ καὶ ὡλοκαύτησαν τοὺς ἵππους· ἔπειτα Γῇ σφάξαντες ὡς ἐξηγήσαντο οἱ μάγοι ἐποίησαν· ἔπειτα δὲ ἥρωσι τοῖς Συρίαν ἔχουσι.

25 μετὰ δὲ ταῦτα καλοῦ ὄντος τοῦ χωρίου ἔδειξε τέρμα

followed by horse races, in which the Persians are easily beaten by Cyrus himself.

ὡς ἐπὶ πέντε σταδίων χωρίου, καὶ εἶπε κατὰ φῦλα ἀνὰ κράτος ἐνταῦθα ἀφεῖναι τοὺς ἵππους. σὺν μὲν οὖν τοῖς Πέρσαις αὐτὸς ἤλασε καὶ ἐνίκα πολύ· μάλιστα γὰρ ἐμεμελήκει αὐτῷ ἱππικῆς· Μήδων δὲ Ἀρτάβαζος ἐνίκα· Κῦρος γὰρ αὐτῷ τὸν ἵππον ἐδεδώκει· Σύρων δὲ τῶν ἀποστάντων ὁ Γαδάτας· Ἀρμενίων δὲ Τιγράνης· Ὑρκανίων δὲ ὁ υἱὸς τοῦ ἱππάρχου·

One of the com-

Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπέλιπεν ἅρα

τῷ ἵππῳ τοὺς ἄλλους ἵππους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου. ἔνθα δὴ λέγεται ὁ Κῦρος ἐρέσθαι τὸν νεανίσκον εἰ δέξαιτ' ἂν βασιλείαν ἀντὶ τοῦ ἵππου· τὸν δ' ἀποκρίνασθαι ὅτι 'βασιλείαν μὲν οὐκ ἂν δεξαίμην, χάριν δὲ ἀνδρὶ ἀγαθῷ καταθέσθαι δεξαίμην ἄν.' Καὶ ὁ Κῦρος εἶπε, Καὶ μὴν ἐγὼ δεῖξαί σοι ἐθέλω ἔνθα, κἂν μύων βάλῃς, οὐκ ἂν ἁμάρτοις ἀνδρὸς ἀγαθοῦ. Πάντως τοίνυν, ὁ Σάκας ἔφη, δεῖξόν μοι· ὡς βαλῶ γε ταύτῃ τῇ βώλῳ, ἔφη ἀνελόμενος. καὶ ὁ μὲν Κῦρος δείκνυσιν αὐτῷ ὅπου ἦσαν πλεῖστοι τῶν φίλων· ὁ δὲ καταμύων ἵησι τῇ βώλῳ καὶ παρελαύνοντος Φεραύλα τυγχάνει· ἔτυχε γὰρ ὁ Φεραύλας παραγγέλλων τι τακτὸς παρὰ τοῦ Κύρου· βληθεὶς δὲ οὐδὲ μετεστράφη, ἀλλ' ᾤχετο ἐφ' ὅπερ ἐτάχθη. ἀναβλέψας δὲ ὁ Σάκας ἐρωτᾷ, τίνος ἔτυχεν. Οὐ μὰ τὸν Δί', ἔφη, οὐδενὸς τῶν παρόντων. Ἀλλ' οὐ μέντοι, ἔφη ὁ νεανίσκος, τῶν γε ἀπόντων. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος, σύγε ἐκείνου τοῦ παρὰ τὰ ἅρματα ταχὺ ἐλαύνοντος τὸν ἵππον. Καὶ πῶς, ἔφη, οὐδὲ μεταστρέφεται; καὶ ὁ Κῦρος ἔφη, Μαινόμενος γάρ τίς ἐστιν, ὡς ἔοικεν. Ἀκούσας ὁ νεανίσκος ᾤχετο σκεψόμενος, τίς εἴη· καὶ εὑρίσκει τὸν Φεραύλαν γῆς τε κατάπλεων τὸ γένειον καὶ αἵματος· ἐρρύη γὰρ αὐτῷ ἐκ τῆς ῥινὸς βληθέντι. ἐπεὶ δὲ προσῆλθεν, ἤρετο αὐτὸν εἰ βληθείη. ὁ δὲ ἀπεκρίνατο, Ὡς ὁρᾷς. Δί- δωμι τοίνυν σοι, ἔφη, τοῦτον τὸν ἵππον. ὁ δ' ἐπήρετο, Ἀντὶ τοῦ; ἐκ τούτου δὴ διηγεῖτο ὁ Σάκας τὸ πρᾶγμα, καὶ τέλος εἶπε, Καὶ οἶμαί γε οὐχ ἡμαρτηκέναι ἀνδρὸς ἀγαθοῦ. καὶ ὁ Φεραύλας εἶπεν, Ἀλλὰ πλουσιωτέρῳ μὲν ἄν, εἰ ἐσωφρόνεις, ἢ ἐμοὶ ἐδίδους·

mon soldiers among the Sacae wins by nearly half the course. 26

27

28

29

30

31

32

νῦν δὲ κἀγὼ δέξομαι. ἐπεύχομαι δέ, ἔφη, τοῖς θεοῖς, 205
οἵπερ με ἐποίησαν βληθῆναι ὑπὸ σοῦ, δοῦναί μοι
ποιῆσαι μὴ μεταμέλειν σοι τῆς ἐμῆς δωρειᾶς. καὶ
νῦν μέν, ἔφη, ἄπελα, ἀναβὰς ἐπὶ τὸν ἐμὸν ἵππον·
αὖθις δ' ἐγὼ παρέσομαι πρὸς σέ. Οἱ μὲν δὴ οὕτω
διηλλάξαντο. 210

33 Καδουσίων δὲ ἐνίκα Ῥαθίνης. ἀφίει δὲ καὶ τὰ
ἅρματα καθ' ἕκαστον· τοῖς δὲ νικῶσι
Chariot races, for which prizes of oxen and cups are given to the winners. Pheraulas rewarded by Cyrus. Return to Babylon.
πᾶσιν ἐδίδου βοῦς τε, ὅπως ἂν θύσαντες
ἑστιῷντο, καὶ ἐκπώματα. τὸν μὲν οὖν
βοῦν ἔλαβε καὶ αὐτὸς τὸ νικητήριον· 215
τῶν δ' ἐκπωμάτων τὸ αὐτοῦ μέρος Φε-
ραύλᾳ ἔδωκεν, ὅτι καλῶς ἔδοξεν αὐτῷ τὴν ἐκ τοῦ
34 βασιλείου ἔλασιν διατάξαι. οὕτω δὴ τότε ὑπὸ Κύρου
κατασταθεῖσα ἡ βασιλέως ἔλασις οὕτως ἔτι καὶ νῦν
διαμένει, πλὴν τὰ ἱερὰ ἄπεστιν, ὅταν μὴ θύῃ. Ὡς 220
δὲ ταῦτα τέλος εἶχεν, ἀφικνοῦνται πάλιν εἰς τὴν
πόλιν, καὶ ἐσκήνησαν, οἷς μὲν ἐδόθησαν οἰκίαι, κατ'
οἰκίας, οἷς δὲ μή, ἐν τάξει.

35 Καλέσας δὲ καὶ ὁ Φεραύλας τὸν Σάκαν τὸν δόντα
τὸν ἵππον ἐξένιζε, καὶ τἄλλα τε παρ- 225
Conversation on riches between Pheraulas and the Sacan, who had given him the horse which won
εἶχεν ἔκπλεω, καὶ ἐπεὶ ἐδεδειπνήκεσαν,
τὰ ἐκπώματα αὐτῷ ἃ ἔλαβε παρὰ Κύρου
36 the race. ἐμπιμπλὰς προύπινε καὶ ἐδωρεῖτο. καὶ
ὁ Σάκας ὁρῶν πολλὴν μὲν καὶ καλὴν στρωμνήν,
πολλὴν δὲ καὶ καλὴν κατασκευήν, καὶ οἰκέτας δὲ 230
πολλούς, Εἰπέ μοι, ἔφη, ὦ Φεραύλα, ἦ καὶ οἴκοι
37 τῶν πλουσίων ἦσθα; Καὶ ὁ Φεραύλας εἶπε,
Ποίων πλουσίων; τῶν μὲν οὖν σαφῶς ἀποχειρο-
βιότων. ἐμὲ γάρ τοι ὁ πατὴρ τὴν μὲν τῶν παίδων
παιδείαν γλίσχρως αὐτὸς ἐργαζόμενος καὶ τρέφων 235

ἐπαίδευεν· ἐπεὶ δὲ μειράκιον ἐγενόμην, οὐ δυνάμενος τρέφειν ἀργόν, εἰς ἀγρὸν ἀπαγαγὼν ἐκέλευσεν ἐργάζεσθαι. ἔνθα δὴ ἐγὼ ἀντέτρεφον ἐκεῖνον, ἕως ἔζη, 38
αὐτὸς σκάπτων καὶ σπείρων καὶ μάλα μικρὸν γῄδιον,
οὐ μέντοι πονηρόν γε, ἀλλὰ πάντων δικαιότατον·
ὅ,τι γὰρ λάβοι σπέρμα, καλῶς καὶ δικαίως ἀπεδίδου
αὐτό τε καὶ τόκον οὐδέν τι πολύν· ἤδη δέ ποτε ὑπὸ
γενναιότητος καὶ διπλάσια ἀπέδωκεν ὧν ἔλαβεν.
οἴκοι μὲν οὖν ἔγωγε οὕτως ἔζων· νῦν δὲ ταῦτα
πάντα, ἃ ὁρᾷς, Κῦρός μοι ἔδωκε. Καὶ ὁ Σάκας 39
εἶπεν, Ὦ μακάριε σὺ τά τε ἄλλα καὶ αὐτὸ τοῦτο, ὅτι
ἐκ πένητος πλούσιος γεγένησαι· πολὺ γὰρ οἶμαί σε
καὶ διὰ τοῦτο ἥδιον πλουτεῖν, ὅτι πεινήσας χρημάτων
ἐπλούτησας. Καὶ ὁ Φεραύλας εἶπεν, Ἦ γὰρ 40
οὕτως, ὦ Σάκα, ὑπολαμβάνεις, ὡς ἐγὼ νῦν τοσούτῳ
ἥδιον ζῶ, ὅσῳ πλείω κέκτημαι; οὐκ οἶσθα, ἔφη, ὅτι
ἐσθίω μὲν καὶ πίνω καὶ καθεύδω οὐδ' ὁτιοῦν νῦν
ἥδιον ἢ τότε, ὅτε πένης ἦν· ὅτι δὲ ταῦτα πολλά ἐστι,
τοσοῦτον κερδαίνω, πλείω μὲν φυλάττειν δεῖ, πλείω
δὲ ἄλλοις διανέμειν, πλειόνων δὲ ἐπιμελόμενον πράγματα ἔχειν. νῦν γὰρ δὴ ἐμὲ πολλοὶ μὲν οἰκέται 41
σῖτον αἰτοῦσι, πολλοὶ δὲ πιεῖν, πολλοὶ δὲ ἱμάτια· οἱ
δὲ ἰατρῶν δέονται· ἥκει δέ τις ἢ τῶν προβάτων
λελυκωμένα φέρων ἢ τῶν βοῶν κατακεκρημνισμένα
ἢ νόσον φάσκων ἐμπεπτωκέναι τοῖς κτήνεσιν· ὥστε
μοι δοκῶ, ἔφη ὁ Φεραύλας, νῦν διὰ τὸ πολλὰ ἔχειν
πλείω λυπεῖσθαι ἢ πρόσθεν διὰ τὸ ὀλίγα ἔχειν.
Καὶ ὁ Σάκας, Ἀλλὰ ναὶ μὰ Δί', ἔφη, ὅταν σᾶ ᾖ, 42
πολλὰ ὁρῶν πολλαπλάσια ἐμοῦ εὐφραίνει. Καὶ
ὁ Φεραύλας εἶπεν, Οὔτοι, ὦ Σάκα, οὕτως ἡδύ ἐστι
τὸ ἔχειν χρήματα, ὡς ἀνιαρὸν τὸ ἀποβάλλειν. γνώσει

δ' ὅτι ἐγὼ ἀληθῆ λέγω· τῶν μὲν γὰρ πλουτούντων
οὐδεὶς ἀναγκάζεται ὑφ' ἡδονῆς ἀγρυπνεῖν, τῶν δὲ
ἀποβαλλόντων τι ὄψει οὐδένα δυνάμενον καθεύδειν
43 ὑπὸ λύπης. Μὰ Δί', ἔφη ὁ Σάκας, οὐδέ γε τῶν 270
λαμβανόντων τι νυστάζοντα οὐδένα ἂν ἴδοις ὑφ'
44 ἡδονῆς. Ἀληθῆ, ἔφη, λέγεις· εἰ γάρ τοι τὸ ἔχειν
οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἂν διέφερον
εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων. καὶ ἀνάγκη
δέ τοί ἐστιν, ἔφη, ὦ Σάκα, τὸν πολλὰ ἔχοντα πολλὰ 275
καὶ δαπανᾶν καὶ εἰς θεοὺς καὶ εἰς φίλους καὶ εἰς
ξένους· ὅστις οὖν ἰσχυρῶς χρήμασιν ἥδεται, εὖ
ἴσθι τοῦτον καὶ δαπανῶντα ἰσχυρῶς ἀνιᾶσθαι.
45 Μὰ Δί', ἔφη ὁ Σάκας, ἀλλ' οὐκ ἐγὼ τούτων εἰμί, 280
ἀλλὰ καὶ εὐδαιμονίαν τοῦτο νομίζω τὸ πολλὰ ἔχοντα
46 πολλὰ καὶ δαπανᾶν. Τί οὖν, ἔφη, πρὸς τῶν θεῶν,

Pheraulas generously makes over all his possessions to the Sacan.

ὁ Φεραύλας, οὐχὶ σύγε αὐτίκα μάλα
εὐδαίμων ἐγένου καὶ ἐμὲ εὐδαίμονα ἐποί-
ησας; λαβὼν γάρ, ἔφη, ταῦτα πάντα
κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς· ἐμὲ δὲ μηδὲν 285
ἄλλο ἢ ὥσπερ ξένον τρέφε, καὶ ἔτι εὐτελέστερον
ἢ ξένον· ἀρκέσει γάρ μοι ὅ,τι ἂν καὶ σὺ ἔχῃς τούτων
47 μετέχειν. Παίζεις, ἔφη ὁ Σάκας. Καὶ ὁ Φε-
ραύλας ὀμόσας εἶπεν ἢ μὴν σπουδῇ λέγειν. καὶ ἄλλα
γέ σοι, ὦ Σάκα, προσδιαπράξομαι παρὰ Κύρου, μήτε 290
θύρας τὰς Κύρου θεραπεύειν μήτε στρατεύεσθαι·
ἀλλὰ σὺ μὲν πλουτῶν οἴκοι μένε· ἐγὼ δὲ ταῦτα
ποιήσω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἐμοῦ· καὶ ἐάν τι
ἀγαθὸν προσλαμβάνω διὰ τὴν Κύρου θεραπείαν ἢ
καὶ ἀπὸ στρατείας τινός, οἴσω πρὸς σέ, ἵνα ἔτι 295
πλειόνων ἄρχῃς· μόνον, ἔφη, ἐμὲ ἀπόλυσον ταύτης
τῆς ἐπιμελείας· ἣν γὰρ ἐγὼ σχολὴν ἄγω ἀπὸ τού-

των, ἐμοί τέ σε οἶμαι πολλὰ καὶ Κύρῳ χρήσιμον ἔσεσθαι. Τούτων οὕτω ῥηθέντων ταῦτα συνέθεντο 48
καὶ ταῦτα ἐποίουν. καὶ ὁ μὲν ἡγεῖτο εὐδαίμων γεγενῆσθαι, ὅτι πολλῶν ἦρχε χρημάτων· ὁ δ' αὖ ἐνόμιζε μακαριώτατος εἶναι, ὅτι ἐπίτροπον ἔξοι σχολὴν παρέχοντα πράττειν ὅ,τι ἂν αὐτῷ ἡδὺ ᾖ.

Ἦν δὲ τοῦ Φεραύλα ὁ τρόπος φιλέταιρός τε καὶ 49
θεραπεύειν οὐδὲν ἡδὺ αὐτῷ οὕτως ἐδόκει εἶναι οὐδ' ὠφέλιμον ὡς ἀνθρώπους. καὶ γὰρ βέλτιστον πάντων τῶν ζῴων ἡγεῖτο ἄνθρωπον εἶναι καὶ εὐχαριστότατον, ὅτι ἑώρα τούς τε ἐπαινουμένους ὑπό τινος ἀντεπαινοῦντας τούτους προθύμως τοῖς τε χαριζομένοις πειρωμένους ἀντιχαρίζεσθαι, καὶ οὓς γνοῖεν εὐνοϊκῶς ἔχοντας, τούτοις ἀντευνοοῦντας, καὶ οὓς εἰδεῖεν φιλοῦντας αὐτούς, τούτους μισεῖν οὐ δυναμένους, καὶ γονέας δὲ πολὺ μᾶλλον ἀντιθεραπεύειν πάντων τῶν ζῴων ἐθέλοντας καὶ ζῶντας καὶ τελευτήσαντας· τὰ δ' ἄλλα πάντα ζῷα καὶ ἀχαριστότερα καὶ ἀγνωμονέστερα ἀνθρώπων ἐγίγνωσκεν εἶναι. οὕτω δὴ ὅ τε Φεραύλας ὑπερή- 50
δετο ὅτι ἐξέσοιτο αὐτῷ ἀπαλλαγέντι τῆς τῶν ἄλλων κτημάτων ἐπιμελείας ἀμφὶ τοὺς φίλους ἔχειν, ὅ τε Σάκας, ὅτι ἔμελλε πολλὰ ἔχων πολλοῖς χρήσεσθαι. ἐφίλει δὲ ὁ μὲν Σάκας τὸν Φεραύλαν, ὅτι προσέφερέ τι ἀεί· ὁ δὲ τὸν Σάκαν, ὅτι παραλαμβάνειν πάντα ἤθελε καὶ ἀεὶ πλειόνων ἐπιμελόμενος οὐδὲν μᾶλλον αὐτῷ ἀσχολίαν παρεῖχε. καὶ οὗτοι μὲν δὴ οὕτω διῆγον.

The two lived together afterwards happily and in perfect concord.

IV Θύσας δὲ καὶ ὁ Κῦρος νικητήρια ἑστιῶν ἐκάλεσε 1
τῶν φίλων οὓς μάλιστ' αὐτὸν αὔξειν τε βουλόμενοι φανεροὶ ἦσαν καὶ τιμῶντες

Banquet given by Cyrus in honour of his vic-

tory, the arrangements of which are left to Gadatas.

εὐνοϊκώτατα. συνεκάλεσε δὲ αὐτοῖς καὶ Ἀρτάβαζον τὸν Μῆδον καὶ Τιγράνην τὸν Ἀρμένιον καὶ τὸν Ὑρκάνιον ἵππαρχον

2 καὶ Γωβρύαν. Γαδάτας δὲ τῶν σκηπτούχων ἦρχεν αὐτῷ, καὶ ᾗ ἐκεῖνος διεκόσμησεν ἡ πᾶσα ἔνδον δίαιτα καθειστήκει· καὶ ὁπότε μὲν συνδειπνοῖέν τινες, οὐδ' ἐκάθιζε Γαδάτας, ἀλλ' ἐπεμέλετο· ὁπότε δὲ αὐτοὶ εἶεν, καὶ συνεδείπνει· ἥδετο γὰρ αὐτῷ συνών· ἀντὶ δὲ τούτων πολλοῖς καὶ μεγάλοις ἐτιμᾶτο ὑπὸ τοῦ

3 Κύρου, διὰ δὲ Κῦρον καὶ ὑπ' ἄλλων. ὡς δ' ἦλθον

Precedence at table determined by merit only.

οἱ κληθέντες ἐπὶ τὸ δεῖπνον, οὐχ ὅπου ἔτυχεν ἕκαστον ἐκάθιζεν, ἀλλ' ὃν μὲν μάλιστα ἐτίμα, παρὰ τὴν ἀριστερὰν χεῖρα, ὡς εὐεπιβουλευτοτέρας ταύτης οὔσης ἢ τῆς δεξιᾶς, τὸν δὲ δεύτερον παρὰ τὴν δεξιάν, τὸν δὲ τρίτον πάλιν παρὰ τὴν ἀριστεράν, τὸν δὲ τέταρτον παρὰ τὴν δεξιάν·

4 καὶ ἦν πλείονες ὦσιν, ὡσαύτως. σαφηνίζεσθαι δέ, ὡς ἕκαστον ἐτίμα, τοῦτο ἐδόκει αὐτῷ ἀγαθὸν εἶναι, ὅτι ὅπου μὲν οἴονται ἄνθρωποι τὸν κρατιστεύοντα μήτε κηρυχθήσεσθαι μήτε ἆθλα λήψεσθαι, δῆλοί εἰσιν ἐνταῦθα οὐ φιλονίκως πρὸς ἀλλήλους ἔχοντες· ὅπου δὲ μάλιστα πλεονεκτῶν ὁ κράτιστος φαίνεται, ἐνταῦθα προθυμότατα φανεροί εἰσιν ἀγωνι-

5 ζόμενοι πάντες. καὶ ὁ Κῦρος δὲ οὕτως ἐσαφήνιζε μὲν τοὺς κρατιστεύοντας παρ' ἑαυτῷ, εὐθὺς ἀρξάμενος ἐξ ἕδρας καὶ παραστάσεως. οὐ μέντοι ἀθάνατον τὴν ταχθεῖσαν ἕδραν κατεστήσατο, ἀλλὰ νόμιμον ἐποιήσατο καὶ ἀγαθοῖς ἔργοις προβῆναι εἰς τὴν τιμιωτέραν ἕδραν καί, εἴ τις ῥᾳδιουργοίη, ἀναχωρῆσαι εἰς τὴν ἀτιμοτέραν. τὸν δὲ πρωτεύοντα ἐν ἕδρᾳ ᾐσχύνετο μὴ οὐ πλεῖστα καὶ ἀγαθὰ ἔχοντα

παρ' αὐτοῦ φαίνεσθαι. καὶ ταῦτα δὲ ἐπὶ Κύρου γενόμενα οὕτως ἔτι καὶ νῦν διαμένοντα αἰσθανόμεθα. The custom continues to the present day.

Ἐπεὶ δὲ ἐδείπνουν, ἐδόκει τῷ Γωβρύᾳ τὸ μὲν πολλὰ ἕκαστα εἶναι οὐδέν τι θαυμαστὸν παρ' ἀνδρὶ πολλῶν ἄρχοντι· τὸ δὲ τὸν Κῦρον οὕτω μεγάλα πράττοντα, εἴ τι ἡδὺ δόξειε λαβεῖν, μηδὲν τούτων μόνον καταδαπανᾶν, ἀλλ' ἔργον ἔχειν δεόμενον τούτου κοινωνεῖν τοὺς παρόντας, πολλάκις δὲ καὶ τῶν ἀπόντων φίλων ἔστιν οἷς ἑώρα πέμποντα ταῦτα αὐτὸν οἷς ἡσθεὶς τύχοι· ὥστε ἐπεὶ ἐδεδειπνήκεσαν καὶ τὰ πάντα πάμπολλα ὄντα διεπεπόμφει ὁ Κῦρος ἀπὸ τῆς τραπέζης, Gobryas on the kindness of Cyrus. εἶπεν ἄρα ὁ Γωβρύας, Ἀλλ', ἐγώ, ὦ Κῦρε, πρόσθεν μὲν ἡγούμην τούτῳ σε πλεῖστον διαφέρειν ἀνθρώπων τῷ στρατηγικώτατον εἶναι· νῦν δὲ θεοὺς ὄμνυμι ἢ μὴν ἐμοὶ δοκεῖν πλέον σε διαφέρειν φιλανθρωπίᾳ ἢ στρατηγίᾳ. Νὴ Δί', ἔφη ὁ Κῦρος· καὶ μὲν δὴ καὶ ἐπιδείκνυμαι τὰ ἔργα πολὺ ἥδιον φιλανθρωπίας ἢ στρατηγίας. Πῶς δή; ἔφη ὁ Γωβρύας. Ὅτι, ἔφη, τὰ μὲν κακῶς ποιοῦντα ἀνθρώπους δεῖ ἐπιδείκνυσθαι, τὰ δὲ εὖ. Ἐκ τούτου δὴ ἐπεὶ ὑπέπινον, ἤρετο ὁ Ὑστάσπας τὸν Κῦρον, Hystaspas, Ἆρ' ἄν, ἔφη, ὦ Κῦρε, ἀχθεσθείης μοι, εἴ σε ἐροίμην ὃ βούλομαί σου πυθέσθαι; Ἀλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, τοὐναντίον τούτου ἀχθοίμην ἄν σοι, εἰ αἰσθοίμην σιωπῶντα ἃ βούλοιο ἐρέσθαι. Λέγε δή μοι, ἔφη, ἤδη πώποτε καλέσαντός σου οὐκ ἦλθον; Εὐφήμει, ἔφη ὁ Κῦρος. Ἀλλ' ὑπακούων σχολῇ ὑπήκουσα; Οὐδὲ τοῦτο. Προσταχθὲν δέ τι ἤδη σοι οὐκ ἔπραξα; Οὐκ αἰτιῶμαι, ἔφη. Ὁ

δὲ πράττοιμι, ἔστιν ὅ,τι πώποτε οὐ προθύμως ἢ οὐχ ἡδομένως πράττοντά με κατέγνως; Τοῦτο δὴ
10 πάντων ἥκιστα, ἔφη ὁ Κῦρος. Τίνος μὴν ἕνεκα, ἔφη, πρὸς τῶν θεῶν, ὦ Κῦρε, Χρυσάνταν ἔγραψας ὥστε εἰς τὴν τιμιωτέραν ἐμοῦ χώραν ἱδρυθῆναι; 70
Ἢ λέγω; ἔφη ὁ Κῦρος. Πάντως, ἔφη ὁ Ὑστάσπας. Καὶ σὺ αὖ οὐκ ἀχθέσει μοι ἀκούων τἀληθῆ;
11 Ἡσθήσομαι μὲν οὖν, ἔφη, ἢν εἰδῶ ὅτι οὐκ ἀδικοῦμαι.
Χρυσάντας τοίνυν, ἔφη, οὑτοσὶ πρῶτον μὲν οὐ κλῆσιν ἀνέμενεν, ἀλλὰ πρὶν καλεῖσθαι παρῆν τῶν 75
ἡμετέρων ἕνεκα· ἔπειτα δὲ οὐ τὸ κελευόμενον μόνον, ἀλλὰ καί, ὅ,τι αὐτὸς γνοίη ἄμεινον εἶναι πεπραγμένον ἡμῖν, τοῦτο ἔπραττεν. ὁπότε δὲ εἰπεῖν τι δέοι εἰς τοὺς συμμάχους, ἃ μὲν ἐμὲ ᾤετο πρέπειν λέγειν ἐμοὶ συνεβούλευεν· ἃ δὲ ἐμὲ αἴσθοιτο βουλόμενον 80
μὲν εἰδέναι τοὺς συμμάχους, αὐτὸν δέ με αἰσχυνόμενον περὶ ἐμαυτοῦ λέγειν, ταῦτα οὗτος λέγων ὡς ἐαυτοῦ γνώμην ἀπεφαίνετο· ὥστ' ἔν γε τούτοις τί κωλύει αὐτὸν καὶ ἐμοῦ ἐμοὶ κρείττονα εἶναι; καὶ ἐαυτῷ μὲν ἀεί φησι πάντα τὰ παρόντα ἀρκεῖν, ἐμοὶ 85
δὲ ἀεὶ φανερός ἐστι σκοπῶν, τί ἂν προσγενόμενον ὀνήσειεν, ἐπί τε τοῖς ἐμοῖς καλοῖς πολὺ μᾶλλον ἐμοῦ
12 ἀγάλλεται καὶ ἥδεται. Πρὸς ταῦτα ὁ Ὑστάσπας εἶπε, Νὴ τὴν Ἥραν, ὦ Κῦρε, ἥδομαί γε ταῦτά σε ἐρωτήσας. Τί μάλιστα; ἔφη ὁ Κῦρος. Ὅτι 90
κἀγὼ πειράσομαι ταῦτα ποιεῖν· ἓν μόνον, ἔφη, ἀγνοῶ, πῶς ἂν εἴην δῆλος χαίρων ἐπὶ τοῖς σοῖς ἀγαθοῖς· πότερον κροτεῖν δεῖ τῷ χεῖρε ἢ γελᾶν ἢ τί ποιεῖν; Καὶ ὁ Ἀρτάβαζος εἶπεν, Ὀρχεῖσθαι δεῖ τὸ Περσικόν. Ἐπὶ τούτοις μὲν δὴ γέλως ἐγένετο. 95
13 Προϊόντος δὲ τοῦ συμποσίου ὁ Κῦρος τὸν Γω-

βρύαν ἐπήρετο, Εἰπέ μοι, ἔφη, ὦ Γωβρύα, νῦν ἂν δοκεῖς ἥδιον τῶνδέ τῳ τὴν θυγατέρα Gobryas.
δοῦναι ἢ ὅτε τὸ πρῶτον ἡμῖν συνεγένου; Οὐκοῦν,
ἔφη ὁ Γωβρύας, καὶγὼ ταληθῆ λέγω; Νὴ Δί',
ἔφη ὁ Κῦρος, ὡς ψεύδους γε οὐδεμία ἐρώτησις δεῖται.
Εὖ τοίνυν, ἔφη, ἴσθι ὅτι νῦν ἂν πολὺ ἥδιον.
Ἢ καὶ ἔχοις ἄν, ἔφη ὁ Κῦρος, εἰπεῖν διότι;
Ἔγωγε. Λέγε δή. Ὅτι τότε μὲν ἑώρων τοὺς 14
πόνους καὶ τοὺς κινδύνους εὐθύμως αὐτοὺς φέροντας,
νῦν δὲ ὁρῶ αὐτοὺς ταγαθὰ σωφρόνως φέροντας.
δοκεῖ δέ μοι, ὦ Κῦρε, χαλεπώτερον εἶναι εὑρεῖν
ἄνδρα ταγαθὰ καλῶς φέροντα ἢ τὰ κακά· τὰ μὲν
γὰρ ὕβριν τοῖς πολλοῖς, τὰ δὲ σωφροσύνην τοῖς
πᾶσιν ἐμποιεῖ. Καὶ ὁ Κῦρος εἶπεν, Ἤκουσας, ὦ 15
Ὑστάσπα, Γωβρύου τὸ ῥῆμα; Ναὶ μὰ Δί', ἔφη·
καὶ ἐὰν πολλὰ τοιαῦτά γε λέγῃ, πολὺ μᾶλλόν με τῆς
θυγατρὸς μνηστῆρα λήψεται ἢ ἐὰν ἐκπώματα πολλά
μοι ἐπιδεικνύῃ. Ἢ μήν, ἔφη ὁ Γωβρύας, πολλά 16
γέ μοί ἐστι τοιαῦτα συγγεγραμμένα, ὧν ἐγώ σοι οὐ
φθονήσω, ἢν τὴν θυγατέρα μου γυναῖκα λαμβάνῃς·
τὰ δ' ἐκπώματα, ἔφη, ἐπειδὴ οὐκ ἀνέχεσθαί μοι
φαίνει, οὐκ οἶδ' εἰ Χρυσάντᾳ τουτῳὶ δῶ, ἐπεὶ καὶ
τὴν ἕδραν σου ὑφήρπασε. Καὶ μὲν δή, ἔφη ὁ 17
Κῦρος, ὦ Ὑστάσπα, καὶ οἱ ἄλλοι δὲ οἱ παρόντες, ἢν
ἐμοὶ λέγητε, ὅταν τις ὑμῶν γαμεῖν ἐπιχειρήσῃ,
γνώσεσθε, ὁποῖός τις καὶγὼ συνεργὸς ὑμῖν ἔσομαι.
Καὶ ὁ Γωβρύας εἶπεν, Ἢν δέ τις ἐκδοῦναι βούληται 18
θυγατέρα, πρὸς τίνα δεῖ λέγειν; Πρὸς ἐμέ, ἔφη ὁ
Κῦρος, καὶ τοῦτο· πάνυ γάρ, ἔφη, δεινός εἰμι ταύτην
τὴν τέχνην. Ποίαν; ἔφη ὁ Χρυσάντας. Τὸ 19
γνῶναι, ὁποῖος ἂν γάμος ἑκάστῳ συναρμόσειε.

Καὶ ὁ Χρυσάντας ἔφη, Λέγε δὴ πρὸς τῶν θεῶν ποίαν τινά μοι γυναῖκα οἴει συναρμόσειν κάλλιστα.

20 Πρῶτον μέν, ἔφη, μικράν· μικρὸς γὰρ καὶ αὐτὸς εἶ· εἰ δὲ μεγάλην γαμεῖς, ἦν ποτε βούλῃ αὐτὴν ὀρθὴν φιλῆσαι, προσάλλεσθαί σε δεήσει ὥσπερ τὰ κυνάρια. Τοῦτο μὲν δή, ἔφη, ὀρθῶς προνοεῖς· καὶ γὰρ οὐδ'

21 ὁπωστιοῦν ἁλτικός εἰμί. Ἔπειτα δ', ἔφη, σιμὴ ἄν σοι ἰσχυρῶς συμφέροι. Πρὸς τί δὴ αὖ τοῦτο; Ὅτι, ἔφη, σὺ γρυπὸς εἶ· πρὸς οὖν τὴν σιμότητα σάφ' ἴσθι ὅτι ἡ γρυπότης ἄριστ' ἂν προσαρμόσειε. Λέγεις σύ, ἔφη, ὡς καὶ τῷ εὖ δεδειπνηκότι, ὥσπερ καὶ ἐγὼ νῦν, ἄδειπνος ἂν συναρμόττοι. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος· τῶν μὲν γὰρ μεστῶν γρυπὴ ἡ

22 γαστὴρ γίγνεται, τῶν δὲ ἀδείπνων σιμή. καὶ ὁ Χρυσάντας ἔφη, Ψυχρῷ δ' ἄν, πρὸς τῶν θεῶν, βασιλεῖ ἔχοις ἂν εἰπεῖν ποία τις συνοίσει; Ἐνταῦθα μὲν δὴ ὅ τε Κῦρος ἐξεγέλασε καὶ οἱ ἄλλοι

23 ὁμοίως. γελώντων δὲ ἅμα εἶπεν ὁ Ὑστάσπας, Πολύ γ', ἔφη, μάλιστα τούτου σε, ὦ Κῦρε, ζηλῶ ἐν τῇ βασιλείᾳ. Τίνος; ἔφη ὁ Κῦρος. Ὅτι δύνασαι καὶ ψυχρὸς ὢν γέλωτα παρέχειν. Καὶ ὁ Κῦρος εἶπεν, Ἔπειτα οὐκ ἂν πρίαιό γε παμπόλλου ὥστε σοὶ ταῦτ' εἰρῆσθαι, καὶ ἀπαγγελθῆναι παρ' ᾗ εὐδοκιμεῖν βούλει, ὅτι ἀστεῖος εἶ; καὶ ταῦτα μὲν δὴ οὕτω διεσκώπτετο.

24 Μετὰ δὲ ταῦτα Τιγράνῃ μὲν ἐξήνεγκε γυναικεῖον κόσμον, καὶ ἐκέλευσε τῇ γυναικὶ δοῦναι, ὅτι ἀνδρείως συνεστρατεύετο τῷ ἀνδρί, Ἀρταβάζῳ δὲ χρυσοῦν ἔκπωμα, τῷ δ' Ὑρκανίῳ ἵππον καὶ ἄλλα πολλὰ καὶ καλὰ ἐδωρήσατο. Σοὶ δέ, ἔφη, ὦ Γωβρύα,

Cyrus makes a present to Gobryas of a hus-

25 δώσω ἄνδρα τῇ θυγατρί. Οὐκοῦν ἐμέ,

band for his daughter.

ἔφη ὁ Ὑστάσπας, δώσεις, ἵνα καὶ τὰ συγγράμματα λάβω. Ἦ καὶ ἔστι σοι, ἔφη ὁ Κῦρος, οὐσία ἀξία τῶν τῆς παιδός; Νὴ Δί', ἔφη, πολλαπλασίων μὲν οὖν χρημάτων. Καὶ ποῦ, ἔφη ὁ Κῦρος, ἔστι σοι αὕτη ἡ οὐσία; Ἐνταῦθα, ἔφη, ὅπουπερ καὶ σὺ κάθησαι φίλος ὢν ἐμοί. Ἀρκεῖ μοι, ἔφη ὁ Γωβρύας· καὶ εὐθὺς ἐκτείνας τὴν δεξιὰν 'Δίδου' ἔφη 'ὦ Κῦρε· δέχομαι γάρ.' Καὶ 26
ὁ Κῦρος λαβὼν τὴν τοῦ Ὑστάσπου δεξιὰν ἔδωκε τῷ Γωβρύᾳ, ὁ δ' ἐδέξατο. Ἐκ δὲ τούτου πολλὰ καὶ καλὰ ἔδωκε δῶρα τῷ Ὑστάσπᾳ, ὅπως τῇ παιδὶ πέμψειε· Χρυσάνταν δ' ἐφίλησε προσαγαγόμενος. καὶ ὁ Ἀρτάβαζος εἶπε, Μὰ Δί', ἔφη, ὦ Κῦρε, οὐχ 27
ὁμοίου γε χρυσοῦ ἐμοί τε τὸ ἔκπωμα δέδωκας καὶ Χρυσάντᾳ τὸ δῶρον. Ἀλλὰ καὶ σοί, ἔφη, δώσω. ἐπήρετο ἐκεῖνος, Πότε; Εἰς τριακοστόν, ἔφη, ἔτος. Ὡς ἀναμενοῦντος, ἔφη, καὶ οὐκ ἀποθανουμένου οὕτω παρασκευάζου. Καὶ τότε μὲν δὴ οὕτως ἔληξεν ἡ σκηνή· ἐξανισταμένων δ' αὐτῶν ἐξανέστη καὶ ὁ Κῦρος καὶ συμπροὐπεμψεν αὐτοὺς ἐπὶ τὰς θύρας.

Cyrus sends home a part of the volunteer allies, but retains some at Babylon, mostly Medians and Hyrcanians.

Τῇ δὲ ὑστεραίᾳ τοὺς ἐθελουσίους συμμάχους 28
γενομένους ἀπέπεμπεν οἴκαδε ἑκάστους, πλὴν ὅσοι αὐτῶν οἰκεῖν ἐβούλοντο παρ' αὐτῷ· τούτοις δὲ χώραν καὶ οἴκους ἔδωκε, καὶ νῦν ἔτι ἔχουσιν οἱ τῶν καταμεινάντων τότε ἀπόγονοι· πλεῖστοι δ' εἰσὶ Μήδων καὶ Ὑρκανίων· τοῖς δ' ἀπιοῦσι δωρησάμενος πολλὰ καὶ ἀμέμπτους ποιησάμενος καὶ ἄρχοντας καὶ στρατιώτας ἀπεπέμψατο. ἐκ τούτου 29
δὲ διέδωκε καὶ τοῖς περὶ ἑαυτὸν στρατιώταις τὰ χρήματα ὅσα ἐκ Σάρδεων

Distribution of treasure taken at Sardis.

ἔλαβε· καὶ τοῖς μὲν μυριάρχοις καὶ τοῖς περὶ αὐτὸν 190
ὑπηρέταις ἐξαίρετα ἐδίδου πρὸς τὴν ἀξίαν ἑκάστῳ,
τὰ δὲ ἄλλα διένειμε· καὶ τὸ μέρος ἑκάστῳ δοὺς τῶν
μυριάρχων ἐπέτρεψεν αὐτοῖς διανέμειν ὥσπερ αὐτὸς
30 ἐκείνοις διένειμεν. ἐδίδοσαν δὲ τὰ μὲν ἄλλα χρήματα
ἄρχων ἄρχοντας τοὺς ὑφ' ἑαυτῷ δοκιμάζων· τὰ δὲ 195
τελευταῖα οἱ ἑξάδαρχοι τοὺς ὑφ' ἑαυτοῖς ἰδιώτας
δοκιμάσαντες πρὸς τὴν ἀξίαν ἑκάστῳ ἐδίδοσαν· καὶ
31 οὕτω πάντες εἰλήφεσαν τὸ δίκαιον μέρος. Ἐπεὶ
δὲ εἰλήφεσαν τὰ τότε δοθέντα, οἱ μέν
The munificence of Cyrus gives rise to misunderstandings, which he promptly obviates by exhibiting the extent of his possessions.
τινες ἔλεγον περὶ τοῦ Κύρου τοιάδε· 200
Ἥπου αὐτός γε πολλὰ ἔχει, ὅπου γε
καὶ ἡμῶν ἑκάστῳ τοσαῦτα δέδωκεν·
οἱ δέ τινες αὐτῶν ἔλεγον, Ποῖα πολλὰ
ἔχει; οὐχ ὁ Κύρου τρόπος τοιοῦτος οἷος χρηματί-
ζεσθαι, ἀλλὰ διδοὺς μᾶλλον ἢ κτώμενος ἥδεται. 205
32 Αἰσθόμενος δὲ ὁ Κῦρος τούτους τοὺς λόγους καὶ
τὰς δόξας τὰς περὶ αὐτοῦ συνέλεξε τοὺς φίλους τε
καὶ τοὺς ἐπικαιρίους ἅπαντας καὶ ἔλεξεν ὧδε·

Ὦ ἄνδρες φίλοι, ἑώρακα μὲν ἤδη ἀνθρώπους, οἳ
βούλονται δοκεῖν πλείω κεκτῆσθαι ἢ ἔχουσιν, ἐλευ- 210
θεριώτεροι ἂν οἰόμενοι οὕτω φαίνεσθαι· ἐμοὶ δὲ
δοκοῦσιν, ἔφη, οὗτοι τοὔμπαλιν οὓ βούλονται ἐφέλ-
κεσθαι· τὸ γὰρ πολλὰ δοκοῦντα ἔχειν μὴ κατ' ἀξίαν
τῆς οὐσίας φαίνεσθαι ὠφελοῦντα τοὺς φίλους ἀνε-
33 λευθερίαν ἔμοιγε δοκεῖ περιάπτειν. εἰσὶ δ' αὖ, ἔφη, 215
οἳ λεληθέναι βούλονται ὅσα ἂν ἔχωσι· πονηροὶ οὖν
καὶ οὗτοι τοῖς φίλοις ἔμοιγε δοκοῦσιν εἶναι. διὰ
γὰρ τὸ μὴ εἰδέναι τὰ ὄντα πολλάκις δεόμενοι οὐκ
ἐπαγγέλλουσιν οἱ φίλοι τοῖς ἑταίροις, ἀλλὰ τη-
34 τῶνται. ἁπλουστάτου δέ μοι, ἔφη, δοκεῖ εἶναι τὸ 220

τὴν δύναμιν φανερὰν ποιήσαντα ἐκ ταύτης ἀγωνίζεσθαι περὶ καλοκἀγαθίας. κἀγὼ οὖν, ἔφη, βούλομαι ὑμῖν ὅσα μὲν οἷόν τ' ἐστὶν ἰδεῖν τῶν ἐμοὶ ὄντων δεῖξαι, ὅσα δὲ μὴ οἷόν τε ἰδεῖν, διηγήσασθαι.'

225 Ταῦτα εἰπὼν τὰ μὲν ἐδείκνυ πολλὰ καὶ καλὰ 35
κτήματα· τὰ δὲ κείμενα ὡς μὴ ῥᾴδια εἶναι ἰδεῖν διηγεῖτο· τέλος δ' εἶπεν ὧδε· 'Ταῦτα, ἔφη, ὦ ἄνδρες, 36
ἅπαντα δεῖ ὑμᾶς οὐδὲν μᾶλλον ἐμὰ ἡγεῖσθαι ἢ καὶ ὑμέτερα· ἐγὼ γάρ, ἔφη, ταῦτα ἀθροίζω οὔθ' ὅπως
230 αὐτὸς καταδαπανήσω οὔθ' ὅπως αὐτὸς κατατρίψω· οὐ γὰρ ἂν δυναίμην· ἀλλ' ὅπως ἔχω τῷ τε ἀεὶ καλόν τι ὑμῶν ποιοῦντι διδόναι καὶ ὅπως, ἤν τις ὑμῶν τινος ἐνδεῖσθαι νομίσῃ, πρὸς ἐμὲ ἐλθὼν λάβῃ οὗ ἂν ἐνδεὴς τυγχάνῃ ὤν.' Καὶ ταῦτα μὲν δὴ
235 οὕτως ἐλέχθη.

V Ἡνίκα δὲ ἤδη αὐτῷ ἐδόκει καλῶς ἔχειν τὰ ἐν 1
Βαβυλῶνι ὡς καὶ ἀποδημεῖν, συνεσκευάζετο τὴν εἰς Πέρσας πορείαν καὶ τοῖς ἄλλοις παρήγγειλεν· ἐπεὶ δ' ἐνόμισεν

Departure of Cyrus for Persia. Description of his camp on a march.

5 ἱκανὰ ἔχειν ὧν ᾤετο δεήσεσθαι, οὕτω δὴ ἀνεζεύγνυ. διηγησόμεθα δὲ καὶ ταῦτα, ὡς πολὺς στόλος ὢν 2
εὐτάκτως μὲν ἀνεσκευάζετο, ταχὺ δὲ κατεχωρίζετο ὅπου δέοι. ὅπου γὰρ ἂν στρατοπεδεύηται βασιλεύς, σκηνὰς μὲν δὴ ἔχοντες πάντες οἱ ἀμφὶ βασιλέα
10 στρατεύονται καὶ θέρους καὶ χειμῶνος. εὐθὺς δὲ 3
τοῦτο ἐνόμιζε Κῦρος, πρὸς ἕω βλέπουσαν ἵστασθαι τὴν σκηνήν· ἔπειτα ἔταξε πρῶτον μέν, πόσον δεῖ ἀπολιπόντας σκηνοῦν τοὺς δορυφόρους τῆς βασιλικῆς σκηνῆς· ἔπειτα σιτοποιοῖς μὲν χώραν ἀπέ-
15 δειξε τὴν δεξιάν, ὀψοποιοῖς δὲ τὴν ἀριστεράν, ἵπποις δὲ τὴν δεξιάν, ὑποζυγίοις δὲ τοῖς ἄλλοις τὴν ἀρι-

στεράν· καὶ τἆλλα δὲ διετέτακτο ὥστε εἰδέναι ἕκαστον τὴν ἑαυτοῦ χώραν καὶ μέτρῳ καὶ τόπῳ.
4 ὅταν δὲ ἀνασκευάζωνται, συντίθησι μὲν ἕκαστος σκεύη οἷσπερ τέτακται χρῆσθαι, ἀνατίθενται δ' αὖ ἄλλοι ἐπὶ τὰ ὑποζύγια· ὥσθ' ἅμα μὲν πάντες ἔρχονται οἱ σκευαγωγοὶ ἐπὶ τὰ τεταγμένα ἄγειν, ἅμα δὲ πάντες ἀνατιθέασιν ἐπὶ τὰ ἑαυτοῦ ἕκαστος. οὕτω δὴ ὁ αὐτὸς χρόνος ἀρκεῖ μιᾷ τε σκηνῇ καὶ πάσαις
5 ἀνηρῆσθαι. ὡσαύτως οὕτως ἔχει καὶ περὶ κατασκευῆς. καὶ περὶ τοῦ πεποιῆσθαι δὲ τἀπιτήδεια πάντα ἐν καιρῷ ὡσαύτως διατέτακται ἑκάστοις τὰ ποιητέα· καὶ διὰ τοῦτο ὁ αὐτὸς χρόνος ἀρκεῖ ἑνί
6 τε μέρει καὶ πᾶσι πεποιῆσθαι. ὥσπερ δὲ οἱ περὶ τἀπιτήδεια θεράποντες χώραν εἶχον τὴν προσήκουσαν ἕκαστοι, οὕτω καὶ οἱ ὁπλοφόροι αὐτῷ ἐν τῇ στρατοπεδεύσει χώραν τε εἶχον τὴν τῇ ὁπλίσει ἑκάστῃ ἐπιτηδείαν, καὶ ᾔδεσαν ταύτην ὁποία ἦν, καὶ
7 ἐπ' ἀναμφισβήτητον πάντες κατεχωρίζοντο. καλὸν μὲν γὰρ ἡγεῖτο ὁ Κῦρος καὶ ἐν οἰκίᾳ εἶναι ἐπιτήδευμα τὴν εὐθημοσύνην· ὅταν γάρ τίς του δέηται, δῆλόν ἐστι ὅπου δεῖ ἐλθόντα λαβεῖν· πολὺ δ' ἔτι κάλλιον ἐνόμιζε τὴν τῶν στρατιωτικῶν φύλων εὐθημοσύνην εἶναι, ὅσῳ τε ὀξύτεροι οἱ καιροὶ τῶν εἰς τὰ πολεμικὰ χρήσεων καὶ μείζω τὰ σφάλματα <τὰ>
ἀπὸ τῶν ὑστεριζόντων ἐν αὐτοῖς· ἀπὸ δὲ τῶν ἐν καιρῷ παραγιγνομένων πλείστου ἄξια τὰ κτήματα ἑώρα γιγνόμενα ἐν τοῖς πολεμικοῖς· διὰ ταῦτα οὖν καὶ
8 ἐπεμέλετο ταύτης τῆς εὐθημοσύνης μάλιστα. καὶ αὐτὸς μὲν δὴ πρῶτον ἑαυτὸν ἐν μέσῳ κατετίθετο τοῦ στρατοπέδου, ὡς ταύτης τῆς χώρας ἐχυρωτάτης οὔσης· ἔπειτα δὲ τοὺς μὲν πιστοτάτους ὥσπερ εἰώ-

θει περὶ ἑαυτὸν εἶχε, τούτων δ' ἐν κύκλῳ ἐχομένους
ἱππέας τ' εἶχε καὶ ἁρματηλάτας. καὶ γὰρ τούτους 9
ἐχυρᾶς ἐνόμιζε χώρας δεῖσθαι, ὅτι σὺν οἷς μάχονται
ὅπλοις οὐδὲν πρόχειρον ἔχοντες τούτων στρατο-
πεδεύονται, ἀλλὰ πολλοῦ χρόνου δέονται εἰς τὴν
ἐξόπλισιν, εἰ μέλλουσι χρησίμως ἕξειν. ἐν δεξιᾷ δὲ 10
καὶ ἐν ἀριστερᾷ αὐτοῦ τε καὶ τῶν ἱππέων πελ-
τασταῖς χώρα ἦν· τοξοτῶν δ' αὖ χώρα ἡ πρόσθεν ἦν
καὶ ὄπισθεν αὐτοῦ τε καὶ τῶν ἱππέων. ὁπλίτας δὲ 11
καὶ τοὺς τὰ μεγάλα γέρρα ἔχοντας κύκλῳ πάντων
εἶχεν ὥσπερ τεῖχος, ὅπως καί, εἰ δέοι τι ἐνσκευά-
ζεσθαι τοὺς ἱππέας, οἱ μονιμώτατοι πρόσθεν ὄντες
παρέχοιεν αὐτοῖς ἀσφαλῆ τὴν καθόπλισιν. ἐκά- 12
θευδον δὲ αὐτῷ ἐν τάξει ὥσπερ οἱ ὁπλῖται, οὕτω δὲ
καὶ οἱ πελτασταὶ καὶ οἱ τοξόται, ὅπως καὶ ἐκ νυκτῶν,
εἰ δέοι τι, ὥσπερ καὶ οἱ ὁπλῖται παρεσκευασμένοι
εἰσὶ παίειν τὸν εἰς χεῖρας ἰόντα, οὕτω καὶ οἱ τοξόται
καὶ οἱ ἀκοντισταί, εἴ τινες προσίοιεν, ἐξ ἑτοίμου
ἀκοντίζοιεν καὶ τοξεύοιεν ὑπὲρ τῶν ὁπλιτῶν. εἶχον 13
δὲ καὶ σημεῖα πάντες οἱ ἄρχοντες ἐπὶ ταῖς σκηναῖς·
οἱ δ' ὑπηρέται ὥσπερ καὶ ἐν ταῖς πόλεσιν οἱ σώ-
φρονες ἴσασι μὲν καὶ τῶν πλείστων τὰς οἰκήσεις,
μάλιστα δὲ τῶν ἐπικαιρίων, οὕτω καὶ τῶν ἐν τοῖς
στρατοπέδοις τάς τε χώρας τὰς τῶν ἡγεμόνων ἠπί-
σταντο οἱ Κύρου ὑπηρέται καὶ τὰ σημεῖα ἐγίγνωσκον
ἃ ἑκάστοις ἦν· ὥστε, ὅτου δέοιτο Κῦρος, οὐκ ἐζήτουν
ἀλλὰ τὴν συντομωτάτην ἐφ' ἕκαστον ἔθεον. καὶ διὰ 14
τὸ εἰλικρινῆ ἕκαστα εἶναι τὰ φῦλα πολὺ μᾶλλον ἦν
δῆλα καὶ ὁπότε τις εὐτακτοίη καὶ εἴ τις μὴ πράττοι
τὸ προσταττόμενον. οὕτω δὴ ἐχόντων ἡγεῖτο, εἴ τις
καὶ ἐπίθοιτο νυκτὸς ἢ ἡμέρας, ὥσπερ ἂν εἰς ἐνέδραν

[εἰς] τὸ στρατόπεδον τοὺς ἐπιτιθεμένους ἐμπίπτειν.
15 καὶ τὸ τακτικὸν δὲ εἶναι οὐ τοῦτο μόνον ἡγεῖτο, 80
εἴ τις ἐκτεῖναι φάλαγγα εὐπόρως δύναιτο ἢ βαθῦναι ἢ ἐκ κέρατος εἰς φάλαγγα καταστῆσαι ἢ ἐκ δεξιᾶς ἢ ἀριστερᾶς, ἢ ὄπισθεν ἐπιφανέντων πολεμίων ὀρθῶς ἐξελίξαι, ἀλλὰ καὶ τὸ διασπᾶν, ὁπότε δέοι, [τακτικὸν ἡγεῖτο], καὶ τὸ τιθέναι γε τὸ μέρος ἕκαστον 85
ὅπου μάλιστα ἐν ὠφελείᾳ ἂν εἴη, καὶ τὸ ταχύνειν δὲ ὅπου φθάσαι δέοι, πάντα ταῦτα καὶ τὰ τοιαῦτα τακτικοῦ ἀνδρὸς ἐνόμιζεν εἶναι καὶ ἐπεμέλετο τούτων
16 πάντων ὁμοίως. καὶ ἐν μὲν ταῖς πορείαις πρὸς τὸ
συμπῖπτον ἀεὶ διατάττων ἐπορεύετο, ἐν δὲ τῇ στρα- 90
τοπεδεύσει ὡς τὰ πολλὰ ὥσπερ εἴρηται κατεχώριζεν.

On his arrival in Media, Cyrus pays a visit to Cyaxares, to whom he makes many handsome presents. Cyaxares bestows upon him his daughter in marriage, and appoints him heir to the throne of Media.

17 Ἐπεὶ δὲ πορευόμενοι γίγνονται κατὰ τὴν Μηδικήν, τρέπεται ὁ Κῦρος πρὸς Κυαξάρην. ἐπεὶ δὲ ἠσπάσαντο ἀλλήλους,
πρῶτον μὲν δὴ ὁ Κῦρος εἶπε τῷ Κυα- 95
ξάρῃ, ὅτι οἶκος αὐτῷ ἐξῃρημένος εἴη ἐν Βαβυλῶνι καὶ ἀρχεῖα, ὅπως ἔχῃ καὶ ὅταν ἐκεῖσε ἔλθῃ εἰς οἰκεῖα κατάγεσθαι· ἔπειτα δὲ καὶ ἄλλα δῶρα ἔδωκεν αὐτῷ
18 πολλὰ καὶ καλά. ὁ δὲ Κυαξάρης ταῦτα μὲν ἐδέχετο, 100
προσέπεμψε δὲ αὐτῷ τὴν θυγατέρα στέφανόν τε χρυσοῦν καὶ ψέλια φέρουσαν καὶ στρεπτὸν καὶ
19 στολὴν Μηδικὴν ὡς δυνατὸν καλλίστην. καὶ ἡ μὲν δὴ παῖς ἐστεφάνου τὸν Κῦρον, ὁ δὲ Κυαξάρης εἶπε
Δίδωμι δέ σοι, ἔφη, ὦ Κῦρε, καὶ αὐτὴν ταύτην 105
γυναῖκα, ἐμὴν οὖσαν θυγατέρα· καὶ ὁ σὸς δὲ πατὴρ ἔγημε τὴν τοῦ ἐμοῦ πατρὸς θυγατέρα, ἐξ ἧς σὺ ἐγένου· αὕτη δ' ἐστὶν ἣν σὺ πολλάκις παῖς ὤν, ὅτε παρ' ἡμῖν ἦσθα, ἐτιθηνήσω· καὶ ὁπότε τις

ἐρωτῷη αὐτὴν τίνι γαμοῖτο, ἔλεγεν ὅτι Κύρῳ· ἐπι-
δίδωμι δὲ αὐτῇ ἐγὼ καὶ φερνὴν Μηδίαν τὴν πᾶσαν·
οὐδὲ γὰρ ἔστι μοι ἄρρην παῖς γνήσιος.' Ὁ μὲν 20
οὕτως εἶπεν· ὁ δὲ Κῦρος ἀπεκρίνατο ''Αλλ', ὦ
Κυαξάρη, τό τε γένος ἐπαινῶ καὶ τὴν παῖδα καὶ τὰ
δῶρα· βούλομαι δέ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ
καὶ τῇ τῆς μητρὸς ταῦτά σοι συναινέσαι.' Εἶπε
μὲν οὖν οὕτως ὁ Κῦρος, ὁμῶς δὲ τῇ παιδὶ πάντα
ἐδωρήσατο, ὁπόσα ᾤετο καὶ τῷ Κυαξάρῃ χαριεῖσθαι.
ταῦτα δὲ ποιήσας εἰς Πέρσας ἐπορεύετο.

Ἐπεὶ δ' ἐπὶ τοῖς Περσῶν ὁρίοις ἐγένετο πορευό- 21
μενος, τὸ μὲν ἄλλο στράτευμα αὐτοῦ
κατέλιπεν, αὐτὸς δὲ σὺν τοῖς φίλοις εἰς
τὴν πόλιν ἐπορεύετο, ἱερεῖα μὲν ἄγων
ὡς πᾶσι Πέρσαις ἱκανὰ θύειν τε καὶ
ἑστιᾶσθαι· δῶρα δ' ἦγεν οἷα μὲν ἔπρεπε
τῷ πατρὶ καὶ τῇ μητρὶ καὶ τοῖς ἄλλοις
φίλοις, οἷα δ' ἔπρεπεν ἀρχαῖς καὶ γεραιτέροις καὶ
τοῖς ὁμοτίμοις πᾶσιν· ἔδωκε δὲ καὶ πᾶσι Πέρσαις
καὶ Περσίσιν ὅσαπερ καὶ νῦν ἔτι δίδωσιν ὅταν περ
ἀφίκηται βασιλεὺς εἰς Πέρσας. ἐκ δὲ τούτου συνέ- 22
λεξε Καμβύσης τοὺς γεραιτέρους Περσῶν καὶ τὰς
ἀρχάς, οἵπερ τῶν μεγίστων κύριοί εἰσι· παρεκάλεσε
δὲ καὶ Κῦρον, καὶ ἔλεξε τοιάδε·

Cambyses, on the arrival of Cyrus in Persia, makes a solemn covenant between him and the elders and officers of the Persians, as their future sovereign.

''Ανδρες Πέρσαι καὶ σύ, ὦ Κῦρε, ἐγὼ ἀμφοτέροις
ὑμῖν εἰκότως εὔνους εἰμί· ὑμῶν μὲν γὰρ βασιλεύω,
σὺ δέ, ὦ Κῦρε, παῖς ἐμὸς εἶ. δίκαιος οὖν εἰμι, ὅσα
γιγνώσκειν δοκῶ ἀγαθὰ ἀμφοτέροις, ταῦτα εἰς τὸ
μέσον λέγειν. τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν 23
Κῦρον ηὐξήσατε στράτευμα δόντες καὶ ἄρχοντα
τούτου αὐτὸν καταστήσαντες, Κῦρος δὲ ἡγούμενος

τούτου σὺν θεοῖς εὐκλεεῖς μὲν ὑμᾶς, ὦ Πέρσαι, ἐν πᾶσιν ἀνθρώποις ἐποίησεν, ἐντίμους δ' ἐν τῇ Ἀσίᾳ πάσῃ· τῶν δὲ συστρατευσαμένων αὐτῷ τοὺς μὲν ἀρίστους καὶ πεπλούτικε, τοῖς δὲ πολλοῖς μισθὸν καὶ τροφὴν παρεσκεύακεν· ἱππικὸν δὲ καταστήσας Περσῶν πεποίηκε Πέρσαις καὶ πεδίων εἶναι μετ-
24 ουσίαν. ἦν μὲν οὖν καὶ τὸ λοιπὸν οὕτω γιγνώσκητε, πολλῶν καὶ ἀγαθῶν αἴτιοι ἀλλήλοις ἔσεσθε· εἰ δὲ ἢ σύ, ὦ Κῦρε, ἐπαρθεὶς ταῖς παρούσαις τύχαις ἐπιχειρήσεις καὶ Περσῶν ἄρχειν ἐπὶ πλεονεξίᾳ ὥσπερ τῶν ἄλλων, ἢ ὑμεῖς, ὦ πολῖται, φθονήσαντες τούτῳ τῆς δυνάμεως καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς, εὖ ἴστε ὅτι ἐμποδὼν ἀλλήλοις πολλῶν
25 καὶ ἀγαθῶν ἔσεσθε. ὡς οὖν μὴ ταῦτα γίγνηται, ἀλλὰ τἀγαθά, ἐμοὶ δοκεῖ, ἔφη, θύσαντας ὑμᾶς κοινῇ καὶ θεοὺς ἐπιμαρτυραμένους συνθέσθαι, σὲ μέν, ὦ Κῦρε, ἤν τις ἐπιστρατεύηται χώρᾳ Περσίδι ἢ Περσῶν νόμους διασπᾶν πειρᾶται, βοηθήσειν παντὶ σθένει, ὑμᾶς δέ, ὦ Πέρσαι, ἤν τις ἢ ἀρχῆς Κῦρον ἐπιχειρῇ καταπαύειν ἢ ἀφίστασθαί τις τῶν ὑπο-
26 χειρίων, βοηθήσειν καὶ ὑμῖν αὐτοῖς καὶ Κύρῳ καθ' ὅ,τι ἂν οὗτος ἐπαγγέλλῃ. καὶ ἕως μὲν ἂν ἐγὼ ζῶ, ἐμὴ γίγνεται ἡ ἐν Πέρσαις βασιλεία· ὅταν δ' ἐγὼ τελευτήσω, δῆλον ὅτι Κύρου, ἐὰν ζῇ. καὶ ὅταν μὲν οὗτος ἀφίκηται εἰς Πέρσας, ὁσίως ἂν ὑμῖν ἔχοι τοῦτον θύειν τὰ ἱερὰ ὑπὲρ ὑμῶν, ἅπερ νῦν ἐγὼ θύω· ὅταν δ' οὗτος ἔκδημος ᾖ, καλῶς ἂν οἶμαι ὑμῖν ἔχειν, εἰ ἐκ τοῦ γένους ὃς ἂν δοκῇ ὑμῖν ἄριστος εἶναι, οὗτος τὰ τῶν θεῶν ἀποτελοίη.'

27 Ταῦτα εἰπόντος Καμβύσου συνέδοξε Κύρῳ τε καὶ τοῖς Περσῶν τέλεσι· καὶ συνθέμενοι ταῦτα τότε καὶ

θεοὺς ἐπιμαρτυράμενοι οὕτω καὶ νῦν ἔτι διαμένουσι ποιοῦντες πρὸς ἀλλήλους Πέρσαι τε καὶ βασιλεύς. τούτων δὲ πραχθέντων ἀπῄει ὁ Κῦρος.

175 Ὡς δ' ἀπιὼν ἐγένετο ἐν Μήδοις, συνδόξαν τῷ 28 πατρὶ καὶ τῇ μητρὶ γαμεῖ τὴν Κυαξάρου θυγατέρα, ἧς ἔτι καὶ νῦν λόγος ὡς παγκάλης γενομένης. [ἔνιοι δὲ τῶν λογοποιῶν λέγουσιν ὡς τὴν τῆς μητρὸς ἀδελφὴν ἔγημεν·

Marriage of Cyrus and the daughter of Cyaxares.

180 ἀλλὰ γραῦς ἂν καὶ παντάπασιν ἦν ἡ παῖς.] γήμας δ' εὐθὺς ἔχων ἀνεζεύγνυ.

VI Ἐπεὶ δ' ἐν Βαβυλῶνι ἦν, ἐδόκει αὐτῷ σατράπας 1 ἤδη πέμπειν ἐπὶ τὰ κατεστραμμένα ἔθνη. τοὺς μέντοι ἐν ταῖς ἄκραις φρουράρχους καὶ τοὺς χιλιάρχους τῶν κατὰ τὴν χώραν

The conquered countries are distributed into satrapies, for the local government of which Cyrus provides by many wise institutions. The commandants of citadels and garrison officers only to be independent of the satraps.

5 φυλακῶν οὐκ ἄλλου ἢ ἑαυτοῦ ἐβούλετο ἀκούειν· ταῦτα δὲ προεωρᾶτο ἐννοῶν, ὅπως, εἴ τις τῶν σατραπῶν ὑπὸ πλούτου καὶ πλήθους ἀνθρώπων ἐξυβρίσειε καὶ ἐπιχειρήσειε μὴ πείθεσθαι, εὐθὺς ἀντι-

10 πάλους ἔχοι ἐν τῇ χώρᾳ. ταῦτ' οὖν βουλόμενος 2 πρᾶξαι ἔγνω συγκαλέσαι πρῶτον τοὺς ἐπικαιρίους καὶ προειπεῖν, ὅπως εἰδεῖεν ἐφ' οἷς ἴασιν οἱ ἰόντες· ἐνόμιζε γὰρ οὕτω ῥᾷον φέρειν ἂν αὐτούς· ἐπεὶ δὲ κατασταίη τις ἄρχων καὶ αἰσθάνοιτο ταῦτα, χαλε-

15 πῶς ἂν ἐδόκουν αὐτῷ φέρειν, νομίζοντες δι' ἑαυτῶν ἀπιστίαν ταῦτα γενέσθαι. οὕτω δὴ συλλέξας λέγει 3 αὐτοῖς τοιάδε·

Ἄνδρες φίλοι, εἰσὶν ἡμῖν ἐν ταῖς κατεστραμμέναις πόλεσι φρουροὶ καὶ φρούραρχοι,

Speech of Cyrus to the chief officers.

20 οὓς τότε κατελίπομεν· καὶ τούτοις ἐγὼ προστάξας ἀπῆλθον ἄλλο μὲν μηδὲν πολυπραγ-

μονεῖν, τὰ δὲ τείχη διασῴζειν. τούτους μὲν οὖν οὐ παύσω τῆς ἀρχῆς, ἐπεὶ καλῶς διαπεφυλάχασι τὰ προσταχθέντα· ἄλλους δὲ σατράπας πέμψαι μοι δοκεῖ, οἵτινες ἄρξουσι τῶν ἐνοικούντων καὶ τὸν δασμὸν λαμβάνοντες τοῖς τε φρουροῖς δώσουσι μισθὸν καὶ ἄλλο τελοῦσιν ὅ,τι ἂν δέῃ. δοκεῖ δέ μοι καὶ τῶν ἐνθάδε μενόντων ὑμῶν οἷς ἂν ἐγὼ πράγματα παρέχω πέμπων πράξοντάς τι ἐπὶ ταῦτα τὰ ἔθνη, χώρας γενέσθαι καὶ οἴκους ἐκεῖ, ὅπως δασμοφορῆταί τε αὐτοῖς δεῦρο, ὅταν τε ἴωσιν ἐκεῖσε, εἰς οἰκεῖα ἔχωσι κατάγεσθαι.' Ταῦτα εἶπε καὶ ἔδωκε πολλοῖς τῶν φίλων κατὰ πάσας τὰς καταστραφείσας πόλεις οἴκους καὶ ὑπηκόους· καὶ νῦν εἰσιν ἔτι τοῖς ἀπογόνοις τῶν τότε λαβόντων αἱ χῶραι κατα- 35
μένουσαι ἄλλαι ἐν ἄλλῃ γῇ· αὐτοὶ δὲ οἰκοῦσι παρὰ βασιλεῖ. 'Δεῖ δὲ' ἔφη 'τοὺς ἰόντας σατράπας ἐπὶ ταύτας τὰς χώρας τοιούτους ἡμᾶς σκοπεῖν, οἵτινες, ὅ,τι ἂν ἐν τῇ γῇ ἑκάστῃ καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν, ὡς μετέχωμεν καὶ οἱ ἐνθάδε ὄντες τῶν πανταχοῦ γιγνομένων ἀγαθῶν· καὶ γάρ, ἤν τί που δεινὸν γίγνηται, ἡμῖν ἔσται ἀμυντέον.'

Ταῦτ' εἰπὼν τότε μὲν ἔπαυσε τὸν λόγον, ἔπειτα δὲ οὓς ἐγίγνωσκε τῶν φίλων ἐπὶ τοῖς εἰρημένοις ἐπιθυμοῦντας ἰέναι, ἐκλεξάμενος αὐτῶν τοὺς δοκοῦντας ἐπιτηδειοτάτους εἶναι ἔπεμπε σατράπας, εἰς

Names of the Satraps appointed.

Ἀραβίαν μὲν Μεγάβυζον, εἰς Καππαδοκίαν δὲ Ἀρταβάταν, εἰς Φρυγίαν δὲ τὴν μεγάλην Ἀρτακάμαν, εἰς Λυδίαν δὲ καὶ Ἰωνίαν Χρυσάνταν, εἰς Καρίαν δὲ Ἀδούσιον, ὅνπερ ἠτοῦντο, εἰς Φρυγίαν δὲ τὴν παρ' Ἑλλήσποντον καὶ Αἰολίδα Φαρνοῦχον. Κιλικίας δὲ καὶ Κύπρου καὶ Παφλα-

γόνων οὐκ ἔπεμψε Πέρσας σατράπας, ὅτι ἑκόντες
ἐδόκουν συστρατεύεσθαι ἐπὶ Βαβυλῶνα· δασμοὺς
μέντοι συνέταξεν ἀποφέρειν καὶ τούτους. ὡς δὲ 9
τότε Κῦρος κατεστήσατο, οὕτως ἔτι καὶ νῦν βασι-
λέως εἰσὶν αἱ ἐν ταῖς ἄκραις φυλακαὶ καὶ οἱ χι-
λίαρχοι τῶν φυλακῶν ἐκ βασιλέως εἰσὶ καθεστη-
κότες καὶ παρὰ βασιλεῖ ἀπογεγραμμένοι. προεῖπε 10
δὲ πᾶσι τοῖς ἐκπεμπομένοις σατράπαις, Details of their duties. Their courts were to be a copy of the royal court.
ὅσα αὐτὸν ἑώρων ποιοῦντα, πάντα μι-
μεῖσθαι· πρῶτον μὲν ἱππέας καθιστάναι
ἐκ τῶν συνεπισπομένων Περσῶν καὶ συμμάχων καὶ
ἁρματηλάτας· ὁπόσοι δ' ἂν γῆν καὶ ἀρχεῖα λάβωσιν,
ἀναγκάζειν τούτους ἐπὶ θύρας ἰέναι καὶ σωφροσύνης
ἐπιμελομένους παρέχειν ἑαυτοὺς τῷ σατράπῃ χρῆ-
σθαι, ἤν τι δέηται· παιδεύειν δὲ καὶ τοὺς γιγνο-
μένους παῖδας ἐπὶ θύραις, ὥσπερ παρ' αὐτῷ· ἐξάγειν
δ' ἐπὶ τὴν θήραν τὸν σατράπην τοὺς ἀπὸ θυρῶν καὶ
ἀσκεῖν αὐτόν τε καὶ τοὺς σὺν ἑαυτῷ τὰ πολεμικά.
Ὃς δ' ἂν ἐμοί' ἔφη 'κατὰ λόγον τῆς δυνάμεως πλεῖ- 11
στα μὲν ἅρματα, πλείστους δὲ καὶ ἀρίστους ἱππέας
ἀποδεικνύῃ, τοῦτον ἐγὼ ὡς ἀγαθὸν σύμμαχον καὶ ὡς
ἀγαθὸν συμφύλακα Πέρσαις τε καὶ ἐμοὶ τῆς ἀρχῆς
τιμήσω. ἔστων δὲ παρ' ὑμῖν καὶ ἕδραις ὥσπερ παρ'
ἐμοὶ οἱ ἄριστοι προτετιμημένοι, καὶ τράπεζα, ὥσπερ
ἡ ἐμή, τρέφουσα μὲν πρῶτον τοὺς οἰκέτας, ἔπειτα δὲ
καὶ ὡς φίλοις μεταδιδόναι ἱκανῶς κεκοσμημένη καὶ
ὡς τὸν καλόν τι ποιοῦντα καθ' ἡμέραν ἐπιγεραίρειν.
κτᾶσθε δὲ καὶ παραδείσους καὶ θηρία τρέφετε, καὶ 12
μήτε αὐτοί ποτε ἄνευ πόνου σῖτον παραθῆσθε μήτε
ἵπποις ἀγυμνάστοις χόρτον ἐμβάλλετε· οὐ γὰρ ἂν
δυναίμην ἐγὼ εἷς ὢν ἀνθρωπίνῃ ἀρετῇ τὰ πάντων

ὑμῶν ἀγαθὰ διασῴζειν, ἀλλὰ δεῖ ἐμὲ μὲν ἀγαθὸν ὄντα σὺν ἀγαθοῖς τοῖς παρ' ἐμοῦ ὑμῖν ἐπίκουρον εἶναι· ὑμᾶς δὲ ὁμοίως αὐτοὺς ἀγαθοὺς ὄντας σὺν
13 ἀγαθοῖς τοῖς μεθ' ὑμῶν ἐμοὶ συμμάχους εἶναι. βουλοίμην δ' ἂν ὑμᾶς καὶ τοῦτο κατανοῆσαι, ὅτι τούτων ὧν νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω· ἃ δ' ὑμᾶς φημι χρῆναι ποιεῖν, ταῦτα καὶ αὐτὸς πειρῶμαι πάντα πράττειν. ὥσπερ δ' ἐγὼ ὑμᾶς κελεύω ἐμὲ μιμεῖσθαι, οὕτω καὶ ὑμεῖς τοὺς ὑφ' ὑμῶν ἀρχὰς ἔχοντας μιμεῖσθαι ὑμᾶς διδάσκετε.'

14 [Ταῦτα δὲ Κύρου οὕτω τότε τάξαντος ἔτι καὶ νῦν τῷ αὐτῷ τρόπῳ πᾶσαι μὲν αἱ ὑπὸ βασιλεῖ φυλακαὶ ὁμοίως φυλάττονται, πᾶσαι δὲ αἱ τῶν ἀρχόντων θύραι ὁμοίως θεραπεύονται, πάντες δὲ οἱ οἶκοι καὶ μεγάλοι καὶ μικροὶ ὁμοίως οἰκοῦνται, πᾶσι δὲ οἱ ἄριστοι τῶν παρόντων ἕδραις προτετίμηνται, πᾶσαι δὲ αἱ πορεῖαι συντεταγμέναι κατὰ τὸν αὐτὸν τρόπον εἰσί, πᾶσαι δὲ συγκεφαλαιοῦνται πολιτικαὶ πράξεις εἰς ὀλίγους ἐπιστάτας.]

15 Ταῦτα εἰπὼν ὡς χρὴ ποιεῖν ἑκάστους καὶ δύναμιν ἑκάστῳ προσθεὶς ἐξέπεμπε, καὶ προεῖπεν ἅπασι παρασκευάζεσθαι ὡς εἰς νέωτα στρατείας ἐσομένης καὶ ἀποδείξεως ἀνδρῶν καὶ ὅπλων καὶ ἵππων καὶ ἁρμάτων.

16 Κατενοήσαμεν δὲ καὶ τοῦτο ὅτι Κύρου κατάρξαντος, ὥς φασι, καὶ νῦν ἔτι διαμένει· ἐφοδεύει γὰρ ἀνὴρ κατ' ἐνιαυτὸν ἀεὶ στράτευμα ἔχων, ὡς, ἢν μέν τις τῶν σατραπῶν ἐπικουρίας δέηται, ἐπικουρῇ, ἢν δέ τις ὑβρίζῃ, σωφρονίζῃ, ἢν δέ τις ἢ δασμῶν φορᾶς ἀμελῇ ἢ τῶν ἐνοίκων φυλακῆς ἢ ὅπως ἡ χώρα

Appointment of a staff of inspectors to make their yearly circuit through each Satrapy.

ἐνεργὸς ᾖ ἢ ἄλλο τι τῶν τεταγμένων παραλίπῃ, ταῦτα πάντα κατευτρεπίζῃ· ἢν δὲ μὴ δύνηται, βασιλεῖ ἀπαγγέλλῃ· ὁ δὲ ἀκούων βουλεύεται περὶ τοῦ ἀτακτοῦντος. καὶ οἱ πολλάκις λεγόμενοι ὅτι βασιλέως υἱὸς καταβαίνει, βασιλέως ἀδελφός, βασιλέως ὀφθαλμός, καὶ ἐνίοτε οὐκ ἐκφαινόμενοι, οὗτοι τῶν ἐφόδων εἰσίν· ἀποτρέπεται γὰρ ἕκαστος αὐτῶν ὁπόθεν ἂν βασιλεὺς κελεύῃ.

Κατεμάθομεν δὲ αὐτοῦ καὶ ἄλλο μηχάνημα πρὸς τὸ μέγεθος τῆς ἀρχῆς, ἐξ οὗ ταχέως ἠσθάνετο καὶ τὰ πάμπολυ ἀπέχοντα ὅπως ἔχοι. σκεψάμενος γάρ, πόσην ἂν ὁδὸν ἵππος καθανύτοι τῆς ἡμέρας ἐλαυνόμενος ὥστε διαρκεῖν, ἐποιήσατο ἱππῶνας τοσοῦτον διαλείποντας καὶ ἵππους ἐν αὐτοῖς κατέστησε καὶ τοὺς ἐπιμελομένους τούτων, καὶ ἄνδρα ἐφ' ἑκάστῳ τῶν τόπων ἔταξε τὸν ἐπιτήδειον παραδέχεσθαι τὰ φερόμενα γράμματα καὶ παραδιδόναι καὶ παραλαμβάνειν τοὺς ἀπειρηκότας ἵππους καὶ ἀνθρώπους καὶ ἄλλους πέμπειν νεαλεῖς· ἔστι δ' ὅτε οὐδὲ τὰς νύκτας φασὶν ἵστασθαι ταύτην τὴν πορείαν, ἀλλὰ τῷ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι. τούτων δὲ οὕτω γιγνομένων φασί τινες θᾶττον τῶν γεράνων ταύτην τὴν πορείαν ἀνύτειν· εἰ δὲ τοῦτο ψεύδονται, ἀλλ' ὅτι γε τῶν ἀνθρωπίνων πεζῇ πορειῶν αὕτη ταχίστη, τοῦτο εὔδηλον. ἀγαθὸν δὲ ὡς τάχιστα ἕκαστον αἰσθανόμενον ὡς τάχιστα ἐπιμέλεσθαι.

Ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτός, συνήγειρε στρατιὰν εἰς Βαβυλῶνα, καὶ λέγεται αὐτῷ γενέσθαι εἰς δώδεκα μὲν ἱππέων μυριάδας, εἰς δισχίλια δὲ ἅρματα δρεπανηφόρα, πεζῶν δὲ εἰς μυριάδας ἑξήκοντα. ἐπεὶ

Arrangements for speedy transmission of news.

δὲ ταῦτα συνεσκεύαστο αὐτῷ, ὥρμα δὴ ταύτην τὴν στρατείαν, ἐν ᾗ λέγεται καταστρέψασθαι πάντα τὰ ἔθνη ὅσα Συρίαν ἐκβάντι οἰκεῖ μέχρι Ἐρυθρᾶς θαλάττης. μετὰ δὲ ταῦτα ἡ εἰς Αἴγυπτον στρατεία λέγεται γενέσθαι καὶ καταστρέψασθαι Αἴγυπτον.

Final conquests of Cyrus from Babylon, his head quarters. Egypt and several new provinces of Southern and Eastern Asia are added to his dominion.

21 καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἕω μὲν ἡ Ἐρυθρὰ θάλαττα, πρὸς ἄρκτον δὲ ὁ Εὔξεινος πόντος, πρὸς ἑσπέραν δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημβρίαν δὲ Αἰθιοπία. τούτων δὲ τὰ πέρατα τὰ μὲν διὰ θάλπος, τὰ δὲ διὰ ψῦχος, τὰ 22 δὲ διὰ ὕδωρ, τὰ δὲ δι' ἀνυδρίαν δυσοίκητα. αὐτὸς δ' ἐν μέσῳ τούτων τὴν δίαιταν ποιησάμενος, τὸν μὲν ἀμφὶ τὸν χειμῶνα χρόνον διῆγεν ἐν Βαβυλῶνι ἑπτὰ μῆνας· αὕτη γὰρ ἀλεεινὴ ἡ χώρα· τὸν δὲ ἀμφὶ τὸ ἔαρ τρεῖς μῆνας ἐν Σούσοις· τὴν δὲ ἀκμὴν τοῦ θέρους δύο 23 μῆνας ἐν Ἐκβατάνοις· οὕτω δὴ ποιοῦντ' αὐτὸν λέγουσιν ἐν ἐαρινῷ θάλπει καὶ ψύχει διάγειν ἀεί.

His places of residence at different seasons—Babylon, Susa and Ecbatana.

Οὕτω δὲ διέκειντο πρὸς αὐτὸν οἱ ἄνθρωποι, ὡς πᾶν μὲν ἔθνος μειονεκτεῖν ἐδόκει, εἰ μὴ Κύρῳ πέμψειεν ὅ,τι καλὸν αὐτοῖς ἐν τῇ χώρᾳ ἢ φύοιτο ἢ τρέφοιτο ἢ τεχνῷτο, πᾶσα δὲ πόλις ὡσαύτως, πᾶς δὲ ἰδιώτης πλούσιος ἂν ᾤετο γενέσθαι, εἴ τι Κύρῳ χαρίσαιτο· καὶ γὰρ ὁ Κῦρος λαμβάνων παρ' ἑκάστων ὧν ἀφθονίαν εἶχον οἱ διδόντες ἀντεδίδου ὧν σπανίζοντας αὐτοὺς αἰσθάνοιτο.

General confidence and contentment under his government. Cyrus did not lose his hold over the affections of his subjects.

VII Οὕτω δὲ τοῦ αἰῶνος προκεχωρηκότος, μάλα δὴ πρεσβύτης ὢν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας τὸ ἕβδομον ἐπὶ τῆς αὐτοῦ ἀρ-

Cyrus, revisiting Persia for the seventh time

χῆς. καὶ ὁ μὲν πατὴρ καὶ ἡ μήτηρ πάλαι δή, ὥσπερ εἰκός, ἐτετελευτήκεσαν αὐτῷ· ὁ δὲ Κῦρος ἔθυσε τὰ νομιζόμενα ἱερὰ καὶ τοῦ χορηγοῦ ἡγήσατο Πέρσαις κατὰ τὰ πάτρια καὶ τὰ δῶρα πᾶσι διέδωκεν, ὥσπερ εἰώθει. κοιμηθεὶς δ' ἐν τῷ βασιλείῳ ὄναρ εἶδε τοιόνδε. ἔδοξεν αὐτῷ προσελθὼν κρείττων τις ἢ κατὰ ἄνθρωπον εἰπεῖν 'Συσκευάζου, ὦ Κῦρε· ἤδη γὰρ εἰς θεοὺς ἅπει.' τοῦτο δὲ ἰδὼν τὸ ὄναρ ἐξηγέρθη καὶ σχεδὸν ἐδόκει εἰδέναι ὅτι τοῦ βίου ἡ τελευτὴ παρείη. εὐθὺς οὖν λαβὼν ἱερεῖα ἔθυε Διί τε πατρῴῳ καὶ Ἡλίῳ καὶ τοῖς ἄλλοις θεοῖς ἐπὶ τῶν ἄκρων, ὡς Πέρσαι θύουσιν, ὧδε ἐπευχόμενος 'Ζεῦ πατρῷε καὶ Ἥλιε καὶ πάντες θεοί, δέχεσθε τάδε καὶ τελεστήρια πολλῶν καὶ καλῶν πράξεων καὶ χαριστήρια ὅτι ἐσημαίνετέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν. πολλὴ δ' ὑμῖν χάρις ὅτι κἀγὼ ἐγίγνωσκον τὴν ὑμετέραν ἐπιμέλειαν καὶ οὐδεπώποτε ἐπὶ ταῖς εὐτυχίαις ὑπὲρ ἄνθρωπον ἐφρόνησα. αἰτοῦμαι δ' ὑμᾶς δοῦναι καὶ νῦν παισὶ μὲν καὶ γυναικὶ καὶ φίλοις καὶ πατρίδι εὐδαιμονίαν, ἐμοὶ δὲ οἷόνπερ αἰῶνα δεδώκατε, τοιαύτην καὶ τελευτὴν δοῦναι.'

Ὁ μὲν δὴ τοιαῦτα ποιήσας καὶ οἴκαδε ἐλθὼν ἔδοξεν ἡδέως ἀναπαύσεσθαι καὶ κατεκλίνη. ἐπεὶ δὲ ὥρα ἦν, οἱ τεταγμένοι προσιόντες λούσασθαι αὐτὸν ἐκέλευον. ὁ δ' ἔλεγεν, ὅτι ἡδέως ἀναπαύοιτο. οἱ δ' αὖ τεταγμένοι, ἐπεὶ ὥρα ἦν, δεῖπνον παρετίθεσαν· τῷ δὲ ἡ ψυχὴ σῖτον μὲν οὐ προσίετο, διψῆν δ' ἐδόκει, καὶ ἔπιεν ἡδέως. ὡς δὲ καὶ τῇ ὑστεραίᾳ συνέβαινεν

during his reign, when already far advanced in years, was forewarned by a vision that his life was drawing to a close.

His thank offerings and prayers to the gods for the happiness of his people and country.

αὐτῷ ταὐτὰ καὶ τῇ τρίτῃ, ἐκάλεσε τοὺς παῖδας· οἱ δ' ἔτυχον συνηκολουθηκότες αὐτῷ καὶ ὄντες ἐν Πέρσαις· ἐκάλεσε δὲ καὶ τοὺς φίλους καὶ τὰς Περσῶν ἀρχάς· παρόντων δὲ πάντων ἤρχετο τοιοῦδε λόγου·

He calls together his children and friends.

6 'Παῖδες ἐμοὶ καὶ πάντες οἱ παρόντες φίλοι, ἐμοὶ μὲν τοῦ βίου τὸ τέλος ἤδη πάρεστιν· ἐκ πολλῶν τοῦτο σαφῶς γιγνώσκω· ὑμᾶς δὲ χρή, ὅταν τελευτήσω, ὡς περὶ εὐδαίμονος ἐμοῦ καὶ λέγειν καὶ ποιεῖν πάντα. ἐγὼ γὰρ παῖς τε ὢν τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι, ἐπεί τε ἤβησα, τὰ ἐν νεανίσκοις, τέλειός τε ἀνὴρ γενόμενος τὰ ἐν ἀνδράσι· σὺν τῷ χρόνῳ τε προϊόντι ἀεὶ συναυξανομένην ἐπιγιγνώσκειν ἐδόκουν καὶ τὴν ἐμὴν δύναμιν, ὥστε καὶ τοὐμὸν γῆρας οὐδεπώποτε ἠσθόμην τῆς ἐμῆς νεότητος ἀσθενέστερον γιγνόμενον, καὶ οὔτ' ἐπιχειρήσας οὔτ' 7 ἐπιθυμήσας οἶδα ὅτου ἠτύχησα. καὶ τοὺς μὲν φίλους ἐπεῖδον δι' ἐμοῦ εὐδαίμονας γενομένους, τοὺς δὲ πολεμίους ὑπ' ἐμοῦ δουλωθέντας· καὶ τὴν πατρίδα πρόσθεν ἰδιωτεύουσαν ἐν τῇ Ἀσίᾳ νῦν προτετιμημένην καταλείπω· ὧν τ' ἐκτησάμην οὐδὲν [οἶδα] ὅτι οὐ διεσωσάμην. καὶ τὸν μὲν παρελθόντα χρόνον ἔπραττον οὕτως ὥσπερ ηὐχόμην· φόβος δέ μοι συμπαρομαρτῶν μή τι ἐν τῷ ἐπιόντι χρόνῳ ἢ ἴδοιμι ἢ ἀκούσαιμι ἢ πάθοιμι χαλεπόν, οὐκ εἴα τελέως με 8 μέγα φρονεῖν οὐδ' εὐφραίνεσθαι ἐκπεπταμένως. νῦν δ' ἦν τελευτήσω, καταλείπω μὲν ὑμᾶς, ὦ παῖδες, ζῶντας, οὕσπερ ἔδοσάν μοι οἱ θεοὶ γενέσθαι· καταλείπω δὲ πατρίδα καὶ φίλους εὐδαιμονοῦντας· ὥστε 9 πῶς οὐκ ἂν ἐγὼ δικαίως μακαριζόμενος τὸν ἀεὶ

His farewell speech to them.

Review of his past life.

χρόνον μνήμης τυγχάνοιμι; δεῖ δὲ καὶ τὴν βασιλείαν με ἤδη σαφηνισαντα καταλιπεῖν, ὡς ἂν μὴ ἀμφίλογος γενομένη πράγματα ὑμῖν παράσχῃ. ἐγὼ δ' οὖν φιλῶ μὲν ἀμφοτέρους ὑμᾶς ὁμοίως, ὦ παῖδες· τὸ δὲ προβουλεύειν καὶ τὸ ἡγεῖσθαι ἐφ' ὅ,τι ἂν καιρὸς δοκῇ εἶναι, τοῦτο προστάττω τῷ προτέρῳ γενομένῳ καὶ πλειόνων κατὰ τὸ εἰκὸς ἐμπείρῳ. ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς ἀλλὰ καὶ πολίταις καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπείκειν, καὶ ὑμᾶς δέ, ὦ παῖδες, οὕτως ἐξ ἀρχῆς ἐπαίδευον, τοὺς μὲν γεραιτέρους προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι· ὡς οὖν παλαιὰ καὶ εἰθισμένα καὶ ἔννομα λέγοντος ἐμοῦ, οὕτως ἀποδέχεσθε. καὶ σὺ μέν, ὦ Καμβύση, τὴν βασιλείαν ἔχε, θεῶν τε διδόντων καὶ ἐμοῦ ὅσον ἐν ἐμοί· σοὶ δ', ὦ Ταναοξάρη, σατράπην εἶναι δίδωμι Μήδων τε καὶ Ἀρμενίων καὶ τρίτων Καδουσίων· ταῦτα δέ σοι διδοὺς νομίζω ἀρχὴν μὲν μείζω καὶ τοὔνομα τῆς βασιλείας τῷ πρεσβυτέρῳ καταλιπεῖν, εὐδαιμονίαν δὲ σοὶ ἀλυποτέραν. ὁποίας μὲν γὰρ ἀνθρωπίνης εὐφροσύνης ἐνδεὴς ἔσει, οὐχ ὁρῶ· ἀλλὰ πάντα σοι τὰ δοκοῦντα ἀνθρώπους εὐφραίνειν παρέσται. τὸ δὲ δυσκαταπρακτοτέρων τε ἐρᾶν καὶ τὸ πολλὰ μεριμνᾶν καὶ τὸ μὴ δύνασθαι ἡσυχίαν ἔχειν κεντριζόμενον ὑπὸ τῆς πρὸς τἀμὰ ἔργα φιλονικίας καὶ τὸ ἐπιβουλεύειν καὶ τὸ ἐπιβουλεύεσθαι, ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ μᾶλλον συμπαρομαρτεῖν, ἃ, σάφ' ἴσθι, τοῦ εὐφραίνεσθαι πολλὰς

11 He leaves his kingdom to his elder son Cambysês, and to Tanaoxarês, the younger, the satrapy of Media, Armenia, and the Cadusii.

12 Admonitions to them concerning their future conduct and the administration of his empire after his death.

13 ἀσχολίας παρέχει. οἶσθα μὲν οὖν καὶ σύ, ὦ Καμβύση, ὅτι οὐ τόδε τὸ χρυσοῦν σκῆπτρον τὸ τὴν βασιλείαν διασῴζον ἐστιν, ἀλλ' οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. πιστοὺς δὲ μὴ νόμιζε φύεσθαι ἀνθρώπους· πᾶσι γὰρ ἂν οἱ αὐτοὶ πιστοὶ φαίνοιντο, ὥσπερ καὶ τἄλλα τὰ πεφυκότα πᾶσι τὰ αὐτὰ φαίνεται· ἀλλὰ τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ· ἡ δὲ κτῆσις αὐτῶν ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ 14 μᾶλλον σὺν τῇ εὐεργεσίᾳ. εἰ οὖν καὶ ἄλλους τινὰς πειράσει συμφύλακας τῆς βασιλείας ποιεῖσθαι, μηδαμόθεν πρότερον ἄρχου ἢ ἀπὸ τοῦ ὁμόθεν γενομένου. καὶ πολῖταί τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων· οἱ δὲ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ 15 πάντων οὗτοι οἰκειότατοι; μὴ οὖν ἃ οἱ θεοὶ ὑφήγηνται ἀγαθὰ εἰς οἰκειότητα ἀδελφοῖς μάταιά ποτε ποιήσητε, ἀλλ' ἐπὶ ταῦτα εὐθὺς οἰκοδομεῖτε ἄλλα φιλικὰ ἔργα· καὶ οὕτως ἀεὶ ἀνυπέρβλητος ἄλλοις ἔσται ἡ ὑμετέρα φιλία. ἑαυτοῦ τοι κήδεται ὁ προνοῶν ἀδελφοῦ· τίνι γὰρ ἄλλῳ ἀδελφὸς μέγας ὢν οὕτω καλὸν ὡς ἀδελφῷ; τίς δ' ἄλλος τιμηθήσεται 16 δι' ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός; τίνα δὲ φοβήσεταί τις ἀδικεῖν ἀδελφοῦ μεγάλου ὄντος οὕτως ὡς τὸν ἀδελφόν; μήτε οὖν θᾶττον μηδεὶς σοῦ τούτῳ ὑπακουέτω μήτε προθυμότερον παρέστω· οὐδενὶ γὰρ οἰκειότερα τὰ τούτου οὔτε ἀγαθὰ οὔτε δεινὰ ἢ σοί. ἐννόει δὲ καὶ τάδε· τίνι χαρισάμενος

ἐλπίσαις ἂν μειζόνων τυχεῖν ἢ τούτῳ; τίνι δ' ἂν βοηθήσας ἰσχυρότερον σύμμαχον ἀντιλάβοις; τίνα δ' αἴσχιον μὴ φιλεῖν ἢ τὸν ἀδελφόν; τίνα δὲ ἁπάντων κάλλιον προτιμᾶν ἢ τὸν ἀδελφόν; μόνου τοι, ὦ Καμβύση, πρωτεύοντος ἀδελφοῦ παρ' ἀδελφῷ οὐδὲ φθόνος παρὰ τῶν ἄλλων ἐφικνεῖται. ἀλλὰ 17
πρὸς θεῶν πατρῴων, ὦ παῖδες, τιμᾶτε ἀλλήλους, εἴ τι καὶ τοῦ ἐμοὶ χαρίζεσθαι μέλει ὑμῖν· οὐ γὰρ δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι ὡς οὐδὲν ἔτι ἐγὼ ἔσομαι, ἐπειδὰν τοῦ ἀνθρωπίνου βίου τελευτήσω· οὐδὲ γὰρ νῦν τοι τήν γ' ἐμὴν ψυχὴν ἑωρᾶτε, ἀλλ' οἷς διεπράττετο, τούτοις αὐτὴν ὡς Anticipations of his soul's immortality. 18
οὖσαν κατεφωρᾶτε. τὰς δὲ τῶν ἀδίκα παθόντων ψυχὰς οὔπω κατενοήσατε οἵους μὲν φόβους τοῖς μιαιφόνοις ἐμβάλλουσιν, οἵους δὲ παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπουσι; τοῖς δὲ φθιμένοις τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε, εἰ μηδενὸς αὐτῶν αἱ ψυχαὶ κύριαι ἦσαν; οὗτοι ἔγωγε, ὦ παῖδες, οὐδὲ 19
τοῦτο πώποτε ἐπείσθην, ὡς ἡ ψυχή, ἕως μὲν ἂν ἐν θνητῷ σώματι ᾖ, ζῇ, ὅταν δὲ τούτου ἀπαλλαγῇ, τέθνηκεν· ὁρῶ γὰρ ὅτι καὶ τὰ θνητὰ σώματα, ὅσον ἂν ἐν αὐτοῖς χρόνον ᾖ, ἡ ψυχὴ ζῶντα παρέχεται. οὐδέ γε ὅπως ἄφρων ἔσται ἡ ψυχή, ἐπειδὰν τοῦ 20
ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦτο πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκριθῇ, τότε καὶ φρονιμώτατον αὐτὸν εἰκὸς εἶναι. διαλυομένου δὲ ἀνθρώπου δῆλά ἐστιν ἕκαστα ἀπιόντα πρὸς τὸ ὁμόφυλον πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παροῦσα οὔτε ἀπιοῦσα ὁρᾶται. ἐννοήσατε 21
δ', ἔφη, ὅτι ἐγγύτερον μὲν τῶν ἀνθρωπίνων θανάτῳ οὐδέν ἐστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε

δήπου θειοτάτη καταφαίνεται καὶ τότε τι τῶν μελ-
λόντων προορᾷ· τότε γάρ, ὡς ἔοικε, μάλιστα ἐλευ-
22 θεροῦται. εἰ μὲν οὖν οὕτως ἔχει ταῦτα ὥσπερ ἐγὼ
οἶμαι καὶ ἡ ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν
ψυχὴν καταιδούμενοι ποιεῖτε ἃ ἐγὼ δέομαι· εἰ δὲ
μὴ οὕτως, ἀλλὰ μένουσα ἡ ψυχὴ ἐν τῷ σώματι
συναποθνήσκει, ἀλλὰ θεούς γε τοὺς ἀεὶ ὄντας καὶ
πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε
τὴν τῶν ὅλων τάξιν συνέχουσιν ἀτριβῆ καὶ ἀγήρατον
καὶ ἀναμάρτητον καὶ ὑπὸ κάλλους καὶ μεγέθους
ἀδιήγητον, τούτους φοβούμενοι μήποτε ἀσεβὲς μηδὲν
23 μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε. μετὰ
μέντοι θεοὺς καὶ ἀνθρώπων τὸ πᾶν γένος τὸ ἀεὶ
ἐπιγιγνόμενον αἰδεῖσθε· οὐ γὰρ ἐν σκότῳ ὑμᾶς οἱ
θεοὶ ἀποκρύπτονται, ἀλλ' ἐμφανῆ πᾶσιν ἀνάγκη ἀεὶ
ζῆν τὰ ὑμέτερα ἔργα· ἃ ἢν μὲν καθαρὰ καὶ ἔξω τῶν
ἀδίκων φαίνηται, δυνατοὺς ὑμᾶς ἐν πᾶσιν ἀνθρώποις
ἀναδείξει· εἰ δὲ εἰς ἀλλήλους ἄδικόν τι φρονήσετε,
ἐκ πάντων ἀνθρώπων τὸ ἀξιόπιστοι εἶναι ἀπο-
βαλεῖτε. οὐδεὶς γὰρ ἂν ἔτι πιστεῦσαι δύναιτο ὑμῖν,
οὐδ' εἰ πάνυ προθυμοῖτο, ἰδὼν ἀδικούμενον τὸν
24 μάλιστα φιλίᾳ προσήκοντα. εἰ μὲν οὖν ἐγὼ ὑμᾶς
ἱκανῶς διδάσκω οἵους χρὴ πρὸς ἀλλήλους εἶναι· εἰ
δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε·
αὕτη γὰρ ἀρίστη διδασκαλία. οἱ μὲν γὰρ πολλοὶ
διαγεγένηνται φίλοι μὲν γονεῖς παισί, φίλοι δὲ
ἀδελφοὶ ἀδελφοῖς· ἤδη δέ τινες τούτων καὶ ἐναντία
ἀλλήλοις ἔπραξαν· ὁποτέροις ἂν οὖν αἰσθάνησθε τὰ
πραχθέντα συνενεγκόντα, ταῦτα δὴ αἱρούμενοι ὀρθῶς
25 ἂν βουλεύοισθε. καὶ τούτων μὲν ἴσως ἤδη ἅλις.
Τὸ δ' ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω, μήτε

ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα ἀπόδοτε. τί γὰρ τούτου μακαριώτερον, τοῦ γῇ μιχθῆναι, ἣ πάντα μὲν τὰ καλά, πάντα δὲ τἀγαθὰ φύει τε καὶ τρέφει; ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην καὶ νῦν ἡδέως ἄν μοι δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπους. ἀλλὰ γὰρ ἤδη, ἔφη, ἐκλείπειν μοι φαίνεται ἡ ψυχὴ ὅθενπερ, ὡς ἔοικε, πᾶσιν ἄρχεται ἀπολείπουσα. εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἅψασθαι ἢ ὄμμα τοὐμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ' ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοὐμὸν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς. Πέρσας μέντοι πάντας καὶ τοὺς συμμάχους ἐπὶ τὸ μνῆμα τοὐμὸν παρακαλεῖτε σὺνησθησομένους ἐμοί, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι μήτε ἦν μηδὲν ἔτι ὦ· ὁπόσοι δ' ἂν ἔλθωσι, τούτους εὖ ποιήσαντες ὁπόσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται ἀποπέμπετε. καὶ τοῦτο, ἔφη, μέμνησθέ μου τελευταῖον, τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. καὶ χαίρετε, ὦ φίλοι παῖδες, καὶ τῇ μητρὶ ἀπαγγέλλετε ὡς παρ' ἐμοῦ· καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε.'

Ταῦτ' εἰπὼν καὶ πάντας δεξιωσάμενος ἐνεκαλύψατο καὶ οὕτως ἐτελεύτησεν.

After giving instructions concerning the disposal of his body after death, he expires in presence of his friends and children.

VIII Conclusion; describing the Persian State as it was later, thoroughly depraved, and exhibiting a striking contrast to the admirable and ideal government of Cyrus.

1 Ὅτι μὲν δὴ καλλίστη καὶ μεγίστη τῶν ἐν τῇ Ἀσίᾳ ἡ Κύρου βασιλεία ἐγένετο αὐτὴ ἑαυτῇ μαρτυρεῖ. ὡρίσθη γὰρ πρὸς ἕω μὲν τῇ Ἐρυθρᾷ θαλάττῃ, πρὸς ἄρκτον δὲ τῷ Εὐξείνῳ πόντῳ, πρὸς ἑσπέραν δὲ Κύπρῳ καὶ Αἰγύπτῳ, πρὸς μεσημβρίαν δὲ Αἰθιοπίᾳ. τοσαύτη δὲ γενομένη μιᾷ

2 γνώμῃ τῇ Κύρου ἐκυβερνᾶτο, καὶ ἐκεῖνός τε τοὺς ὑφ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα τε καὶ ἐθεράπευεν, οἵ τε ἀρχόμενοι Κῦρον ὡς πατέρα ἐσέβοντο. ἐπεὶ μέντοι Κῦρος ἐτελεύτησεν, εὐθὺς μὲν αὐτοῦ οἱ παῖδες ἐστασίαζον, εὐθὺς δὲ πόλεις καὶ ἔθνη ἀφίσταντο, πάντα δ' ἐπὶ τὸ χεῖρον ἐτρέπετο. ὡς δ' ἀληθῆ λέγω, ἄρξομαι διδάσκων ἐκ τῶν θείων. οἶδα γὰρ ὅτι πρότερον μὲν βασιλεὺς καὶ οἱ ὑπ' αὐτῷ καὶ

3 τοῖς τὰ ἔσχατα πεποιηκόσιν εἴτε ὅρκους ὀμόσειαν, ἠμπέδουν, εἴτε δεξιὰς δοῖεν, ἐβεβαίουν. εἰ δὲ μὴ τοιοῦτοι ἦσαν καὶ τοιαύτην δόξαν εἶχον, οὐδ' ἂν εἷς αὐτοῖς ἐπίστευεν, ὥσπερ οὐδὲ νῦν πιστεύει οὐδὲ εἷς ἔτι, ἐπεὶ ἔγνωσται ἡ ἀσέβεια αὐτῶν. οὕτως οὐδὲ τότε ἐπίστευσαν ἂν οἱ τῶν σὺν Κύρῳ ἀναβάντων στρατηγοί· νῦν δὲ δὴ τῇ πρόσθεν αὐτῶν δόξῃ πιστεύσαντες ἐνεχείρισαν ἑαυτούς, καὶ ἀναχθέντες πρὸς βασιλέα ἀπετμήθησαν τὰς κεφαλάς. πολλοὶ δὲ καὶ τῶν συστρατευσάντων βαρβάρων ἄλλοι ἄλ-

4 λαις πίστεσιν ἐξαπατηθέντες ἀπώλοντο. πολὺ δὲ καὶ τάδε χείρονες νῦν εἰσι. πρόσθεν μὲν γὰρ εἴ τις ἢ διακινδυνεύσειε πρὸ βασιλέως ἢ πόλιν ἢ ἔθνος ὑποχείριον ποιήσειεν ἢ ἄλλο τι καλὸν ἢ ἀγαθὸν αὐτῷ διαπράξειεν, οὗτοι ἦσαν οἱ τιμώμενοι· νῦν δὲ καὶ ἤν τις ὥσπερ Μιθριδάτης τὸν πατέρα Ἀριο-

βαρζάνην προδούς, καὶ ἦν τις ὥσπερ Ῥεομίθρης τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς τῶν φίλων παῖδας ὁμήρους παρὰ τῷ Αἰγυπτίῳ ἐγκαταλιπὼν καὶ τοὺς μεγίστους ὅρκους παραβὰς βασιλεῖ δόξῃ τι σύμφορον ποιῆσαι, οὗτοί εἰσιν οἱ ταῖς μεγίσταις τιμαῖς γεραιρόμενοι. ταῦτα οὖν ὁρῶντες οἱ ἐν τῇ Ἀσίᾳ πάντες ἐπὶ τὸ ἀσεβὲς καὶ τὸ ἄδικον τετραμμένοι εἰσίν· ὁποῖοί τινες γὰρ ἂν οἱ προστάται ὦσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς ὡς ἐπὶ τὸ πολὺ γίγνονται. ἀθεμιστότεροι δὴ νῦν ἢ πρόσθεν ταύτῃ γεγένηνται.

Εἴς γε μὴν χρήματα τῇδε ἀδικώτεροι· οὐ γὰρ μόνον τοὺς πολλὰ ἡμαρτηκότας, ἀλλ' ἤδη τοὺς οὐδὲν ἠδικηκότας συλλαμβάνοντες ἀναγκάζουσι πρὸς οὐδὲν δίκαιον χρήματα ἀποτίνειν· ὥστε οὐδὲν ἧττον οἱ πολλὰ ἔχειν δοκοῦντες τῶν πολλὰ ἠδικηκότων φοβοῦνται· καὶ εἰς χεῖρας οὐδ' οὗτοι ἐθέλουσι τοῖς κρείττοσιν ἰέναι. οὐδέ γε ἀθροίζεσθαι εἰς βασιλικὴν στρατιὰν θαρροῦσι. τοιγαροῦν ὅστις ἂν πολεμῇ αὐτοῖς, πᾶσιν ἔξεστιν ἐν τῇ χώρᾳ αὐτῶν ἀναστρέφεσθαι ἄνευ μάχης, ὅπως ἂν βούλωνται, διὰ τὴν ἐκείνων περὶ μὲν θεοὺς ἀσέβειαν, περὶ δὲ ἀνθρώπους ἀδικίαν. αἱ μὲν δὴ γνῶμαι ταύτῃ τῷ παντὶ χείρους νῦν ἢ τὸ παλαιὸν αὐτῶν.

Ὡς δὲ οὐδὲ τῶν σωμάτων ἐπιμέλονται ὥσπερ πρόσθεν, νῦν αὖ τοῦτο διηγήσομαι. νόμιμον γὰρ δὴ ἦν αὐτοῖς μήτε πτύειν μήτε ἀπομύττεσθαι. δῆλον δέ, ὅτι ταῦτα οὐ τοῦ ἐν τῷ σώματι ὑγροῦ φειδόμενοι ἐνόμισαν, ἀλλὰ βουλόμενοι διὰ πόνων καὶ ἱδρῶτος τὰ σώματα στερεοῦσθαι. νῦν δὲ τὸ μὲν μὴ πτύειν μηδὲ ἀπομύττεσθαι ἔτι διαμένει, τὸ δ' ἐκπονεῖν οὐδαμοῦ

ἐπιτηδεύεται. καὶ μὴν πρόσθεν μὲν ἦν αὐτοῖς μονοσιτεῖν νόμιμον, ὅπως ὅλῃ τῇ ἡμέρᾳ χρῷντο εἰς τὰς πράξεις καὶ εἰς τὸ διαπονεῖσθαι. νῦν γε μὴν τὸ μὲν μονοσιτεῖν ἔτι διαμένει, ἀρχόμενοι δὲ τοῦ σίτου, ἡνίκαπερ οἱ πρῳαίτατα ἀριστῶντες, μέχρι τούτου ἐσθίοντες καὶ πίνοντες διάγουσιν ἕστεπερ οἱ ὀψιαίτατα κοιμώμενοι.

10 Ἦν δ' αὐτοῖς νόμιμον μηδὲ προχοΐδας εἰσφέρεσθαι εἰς τὰ συμπόσια, δῆλον ὅτι νομίζοντες τὸ μὴ ὑπερπίνειν ἧττον ἂν καὶ σώματα καὶ γνώμας σφάλλειν· νῦν δὲ τὸ μὲν μὴ εἰσφέρεσθαι ἔτι αὖ διαμένει, τοσοῦτον δὲ πίνουσιν ὥστε ἀντὶ τοῦ εἰσφέρειν αὐτοὶ ἐκφέρονται, ἐπειδὰν μηκέτι δύνωνται ὀρθούμενοι ἐξιέναι.

11 Ἀλλὰ μὴν κἀκεῖνο ἦν αὐτοῖς ἐπιχώριον τὸ μεταξὺ πορευομένους μήτε ἐσθίειν μήτε πίνειν μήτε τῶν διὰ ταῦτα ἀναγκαίων μηδὲν ποιοῦντας φανεροὺς εἶναι· νῦν δ' αὖ τὸ μὲν τούτων ἀπέχεσθαι ἔτι διαμένει, τὰς μέντοι πορείας οὕτω βραχείας ποιοῦνται, ὡς μηδέν' ἂν ἔτι θαυμάσαι τὸ ἀπέχεσθαι τῶν ἀναγκαίων.

12 Ἀλλὰ μὴν καὶ ἐπὶ θήραν πρόσθεν μὲν τοσαυτάκις ἐξῆσαν, ὥστε ἀρκεῖν αὐτοῖς τε καὶ ἵπποις γυμνάσια τὰς θήρας· ἐπεὶ δὲ Ἀρταξέρξης ὁ βασιλεὺς καὶ οἱ σὺν αὐτῷ ἧττους τοῦ οἴνου ἐγένοντο, οὐκέτι ὁμοίως οὔτ' αὐτοὶ ἐξῆσαν οὔτε τοὺς ἄλλους ἐξῆγον ἐπὶ τὰς θήρας· ἀλλὰ καὶ εἴ τινες φιλόπονοι γενόμενοι σὺν τοῖς περὶ αὐτοὺς ἱππεῦσι θαμὰ θηρῷεν, φθονοῦντες αὐτοῖς δῆλοι ἦσαν καὶ ὡς βελτίονας αὐτῶν ἐμίσουν.

13 Ἀλλά τοι καὶ τοὺς παῖδας τὸ μὲν παιδεύεσθαι

ἐπὶ ταῖς θύραις ἔτι διαμένει· τὸ μέντοι τὰ ἱππικὰ
95 μανθάνειν καὶ μελετᾶν ἀπέσβηκε διὰ τὸ
μὴ εἶναι ὅπου ἂν ἀποφαινόμενοι εὐδοκι-
μοῖεν. καὶ ὅτι γε οἱ παῖδες ἀκούοντες
ἐκεῖ πρόσθεν τὰς δίκας δικαίως δικαζο-
μένας ἐδόκουν μανθάνειν δικαιότητα, καὶ τοῦτο παντά-
100 πασιν ἀνέστραπται· σαφῶς γὰρ ὁρῶσι νικῶντας,
ὁπότεροι ἂν πλεῖον διδῶσιν. ἀλλὰ καὶ τῶν φυομένων 14
ἐκ τῆς γῆς τὰς δυνάμεις οἱ παῖδες πρόσθεν μὲν
ἐμάνθανον, ὅπως τοῖς μὲν ὠφελίμοις χρῷντο, τῶν δὲ
βλαβερῶν ἀπέχοιντο· νῦν δὲ ἐοίκασι ταῦτα διδασκο-
105 μένοις, ὅπως ὅτι πλεῖστα κακοποιῶσιν· οὐδαμοῦ γοῦν
πλείους ἢ ἐκεῖ οὔτ' ἀποθνῄσκουσιν οὔτε διαφθεί-
ρονται ὑπὸ φαρμάκων.

Degeneracy of every kind; corruption, luxury, avarice and unwarlike habits prevail.

Ἀλλὰ μὴν καὶ θρυπτικώτεροι πολὺ νῦν ἢ ἐπὶ 15
Κύρου εἰσί. τότε μὲν γὰρ ἔτι τῇ ἐκ Περσῶν παιδείᾳ
110 καὶ ἐγκρατείᾳ ἐχρῶντο, τῇ δὲ Μήδων στολῇ καὶ
ἁβρότητι· νῦν δὲ τὴν μὲν ἐκ Περσῶν καρτερίαν
περιορῶσιν ἀποσβεννυμένην, τὴν δὲ τῶν Μήδων
μαλακίαν διασῴζονται. σαφηνίσαι δὲ βούλομαι καὶ 16
τὴν θρύψιν αὐτῶν. ἐκείνοις γὰρ πρῶτον μὲν τὰς
115 εὐνὰς οὐ μόνον ἀρκεῖ μαλακῶς ὑποστόρνυσθαι, ἀλλ'
ἤδη καὶ τῶν κλινῶν τοὺς πόδας ἐπὶ δαπίδων τι-
θέασιν, ὅπως μὴ ἀντερείδῃ τὸ δάπεδον, ἀλλ' ὑπεί-
κωσιν αἱ δάπιδες. καὶ μὴν τὰ πεττόμενα ἐπὶ τρά-
πεζαν ὅσα τε πρόσθεν εὕρητο, οὐδὲν αὐτῶν ἀφῄρηται,
120 ἄλλα τε ἀεὶ καινὰ ἐπιμηχανῶνται· καὶ ὄψα γε
ὡσαύτως· καὶ γὰρ καινοποιητὰς ἀμφοτέρων τούτων
κέκτηνται. ἀλλὰ μὴν καὶ ἐν τῷ χειμῶνι οὐ μόνον 17
κεφαλὴν καὶ σῶμα καὶ πόδας ἀρκεῖ αὐτοῖς ἐσκε-
πάσθαι, ἀλλὰ καὶ περὶ ἄκραις ταῖς χερσὶ χειρῖδας

δασείας καὶ δακτυλήθρας ἔχουσιν. ἔν γε μὴν τῷ θέρει οὐκ ἀρκοῦσιν αὐτοῖς οὔθ' αἱ τῶν δένδρων οὔθ' αἱ τῶν πετρῶν σκιαί, ἀλλ' ἐν ταύταις ἑτέρας
18 σκιὰς ἄνθρωποι μηχανώμενοι αὐτοῖς παρεστᾶσι. καὶ μὴν ἐκπώματα ἦν μὲν ὡς πλεῖστα ἔχωσι, τούτῳ καλλωπίζονται· ἦν δ' ἐξ ἀδίκου φανερῶς ᾖ μεμηχανημένα, οὐδὲν τοῦτο αἰσχύνονται· πολὺ γὰρ ηὔξηται ἐν αὐτοῖς ἡ ἀδικία τε καὶ αἰσχροκέρδεια.
19 Ἀλλὰ καὶ πρόσθεν μὲν ἦν ἐπιχώριον αὐτοῖς μὴ ὁρᾶσθαι πεζῇ πορευομένοις, οὐκ ἄλλου τινὸς ἕνεκα ἢ τοῦ ὡς ἱππικωτάτους γίγνεσθαι· νῦν δὲ στρώματα πλείω ἔχουσιν ἐπὶ τῶν ἵππων ἢ ἐπὶ τῶν εὐνῶν· οὐ γὰρ τῆς ἱππείας οὕτως ὥσπερ τοῦ μαλα-
20 κῶς καθῆσθαι ἐπιμέλονται. τά γε μὴν πολεμικὰ πῶς οὐκ εἰκότως νῦν τῷ παντὶ χείρους ἢ πρόσθεν εἰσίν; οἷς ἐν μὲν τῷ παρελθόντι χρόνῳ ἐπιχώριον εἶναι ὑπῆρχε τοὺς μὲν τὴν γῆν ἔχοντας ἀπὸ ταύτης ἱππότας παρέχεσθαι, οἳ δὴ καὶ ἐστρατεύοντο, εἰ δέοι στρατεύεσθαι, τοὺς δὲ φρουροῦντας πρὸ τῆς χώρας μισθοφόρους εἶναι· νῦν δὲ τούς τε θυρωροὺς καὶ τοὺς σιτοποιοὺς καὶ τοὺς ὀψοποιοὺς καὶ οἰνοχόους καὶ λουτροχόους καὶ παρατιθέντας καὶ ἀναιροῦντας καὶ κατακοιμίζοντας καὶ ἀνιστάντας καὶ τοὺς κοσμητάς, οἳ ὑποχρίουσί τε καὶ ἐντρίβουσιν αὐτοὺς καὶ τἄλλα ῥυθμίζουσι, τούτους πάντας ἱππέας οἱ δυνάσται πεποιήκασιν, ὅπως μισθοφορῶσιν
21 αὐτοῖς. πλῆθος μὲν οὖν καὶ ἐκ τούτων φαίνεται, οὐ μέντοι ὄφελός γε οὐδὲν αὐτῶν εἰς πόλεμον· δηλοῖ δὲ καὶ αὐτὰ τὰ γιγνόμενα· κατὰ γὰρ τὴν χώραν αὐτῶν ῥᾷον οἱ πολέμιοι ἢ οἱ φίλοι ἀναστρέφονται.
22 καὶ γὰρ δὴ ὁ Κῦρος τοῦ μὲν ἀκροβολίζεσθαι ἀπο-

παύσας, θωρακίσας δὲ καὶ αὐτοὺς καὶ ἵππους καὶ
ἓν παλτὸν ἑκάστῳ δοὺς εἰς χεῖρα, ὁμόθεν τὴν μάχην
ἐποιεῖτο· νῦν δὲ οὔτε ἀκροβολίζονται ἔτι οὔτ' εἰς
χεῖρας συνιόντες μάχονται. καὶ οἱ πεζοὶ ἔχουσι μὲν 23
γέρρα καὶ κοπίδας καὶ σαγάρεις ὥσπερ <οἱ> ἐπὶ
Κύρου τὴν μάχην ποιησάμενοι· εἰς χεῖρας δὲ ἰέναι
οὐδ' οὗτοι ἐθέλουσιν. οὐδέ γε τοῖς δρεπανηφόροις 24
ἅρμασιν ἔτι χρῶνται ἐφ' ᾧ Κῦρος αὐτὰ ἐποιήσατο.
ὁ μὲν γὰρ τιμαῖς αὐξήσας τοὺς ἡνιόχους καὶ ἀγα-
στοὺς ποιήσας εἶχε τοὺς εἰς τὰ ὅπλα ἐμβαλοῦντας·
οἱ δὲ νῦν οὐδὲ γιγνώσκοντες τοὺς ἐπὶ τοῖς ἅρμασιν
οἴονται σφίσιν ὁμοίους τοὺς ἀνασκήτους τοῖς ἠσκη-
κόσιν ἔσεσθαι. οἱ δὲ ὁρμῶσι μέν, πρὶν δ' ἐν τοῖς 25
πολεμίοις εἶναι οἱ μὲν ἄκοντες ἐκπίπτουσιν, οἱ
δ' ἐξάλλονται, ὥστε ἄνευ ἡνιόχων γιγνόμενα τὰ
ζεύγη πολλάκις πλείω κακὰ τοὺς φίλους ἢ τοὺς
πολεμίους ποιεῖ. ἐπεὶ μέντοι καὶ αὐτοὶ γιγνώ- 26
σκουσιν, οἷα σφίσι τὰ πολεμιστήρια ὑπάρχει, ὑφίεν-
ται, καὶ οὐδεὶς ἔτι ἄνευ Ἑλλήνων εἰς πόλεμον καθί-
σταται, οὔτε ὅταν ἀλλήλοις πολεμῶσιν οὔτε ὅταν οἱ
Ἕλληνες αὐτοῖς ἀντιστρατεύωνται· ἀλλὰ καὶ πρὸς
τούτους ἐγνώκασι μεθ' Ἑλλήνων τοὺς πολέμους
ποιεῖσθαι.

Ἐγὼ μὲν δὴ οἶμαι ἅπερ ὑπεθέμην ἀπειργάσθαι 27
μοι. φημὶ γὰρ Πέρσας καὶ τοὺς σὺν Conclusion.
αὐτοῖς καὶ ἀσεβεστέρους περὶ θεοὺς καὶ
ἀνοσιωτέρους περὶ συγγενεῖς καὶ ἀδικωτέρους περὶ
τοὺς ἄλλους καὶ ἀνανδροτέρους τὰ εἰς τὸν πόλεμον
νῦν ἢ πρόσθεν ἀποδεδεῖχθαι. εἰ δέ τις τἀναντία
ἐμοὶ γιγνώσκοι, τὰ ἔργα αὐτῶν ἐπισκοπῶν εὑρήσει
αὐτὰ μαρτυροῦντα τοῖς ἐμοῖς λόγοις.

LIBRI OCTAVI FINIS

APPENDIX ON THE TEXT

A. GENERAL REMARKS

For information concerning the **MSS** and Editions of the *Cyropaedeia* see Critical Appendix in Vol. I, and for the **MSS** of the Books included in the present Volume, Arnold Hug's note quoted in Crit. App. Book V ii 27:—'**D** rursus incipit. **C** est prioris familiae. Ratio emendandi eadem atque in prima parte libri I et II: plurimi aestimandus consensus **CD**; consensus **CAG** certus testis familiae prioris'.

B. CRITICAL NOTES

Abbreviations

Bo^1=F. A. Bornemann, Gothae 1828	He=F. K. Hertlein
Bo^2= ,, ,, Lipsiae 1838—40	Hu=A. Hug
Br=L. Breitenbach	Sa=G. Sauppe
Di^3=L. Dindorf ed. Ox. 1857	Schk=K. Schenkl
Di^4=L. Dindorf ed. Lips. 1870	Schn=J. G. Schneider
Ha=I. I. Hartman	Po=Ernest Poppo

BOOK VI

CHAPTER I

P. 3. § **1.** l. 5. **ἐπὶ ταῖς θύραις** Sa Hu vulgo: *ἐπὶ τὰς θύρας* Bo Po cum **AG**. l. 8. **Ὑστάσπας** cum Di Sa Hu: *Ὑστάσπης* libri.

§ **3.** l. 15. **πρὸς τὸν οὐρανόν** Di Sa He Hu: *εἰς τὸν οὐρανόν* cum **G** Zeune Bo Po, Sintenis ad Plut. Pericl. p. 310 ed. Lips. 1835.

P. 4. l. 20. verba [*ὑπὲρ τῆς διαλύσεως τοῦ στρατεύματος*] delevit Hug, ut explicandi causa male addita in margine ad simplicem quaestionem qualem exhibent **CAG** *τί ἐν νῷ ἔχεις ποιεῖν*, quasi *ἡ διάλυσις* iam esset res decreta. Imo Gadates scire cupiebat, quid facere vellet ipse Cyrus.

§ 4. l. 21. *ὡς ἔοικεν* supervacuum post **ἄρα** addit **D**. **Ὑστάσπαν τόνδε καταιτιῶμαι** Hu: *Ὑστάσπου τοῦδε καταιτιῶμαι* **CAG** Di Br He: *Ὑστάσπαν αἰτιῶμαι* **D**. l. 24. pro **οὐχ** Ha requirit *οὐκέτι*.

§ 6. l. 35. **σπουδῇ** vulgo: *ἅμα σπουδῇ* malit Di². l. 44. **καιρὸς** et **εἶναι** delevit Hu, ut repetita ex initio enuntiati *δοκεῖ μοι εἶναι καιρός*.

§ 7. l. 48. **λόγων** vulgo: *λόγου* He.

P. 5. § 10. l. 66. **ἡμετέρων** ante *φρουρίων* addidi cum Breitenbachio Hugio Hertleinio: *πολλάκις τῶν ἡμετέρων ἀγομένων καὶ περὶ τῶν σφετέρων φρουρίων* **D** (Iunt. Ald.): *πολλάκις τῶν ἡμετέρων φρουρίων* **CAG**, omissis ceteris per homoeoteleuton. l. 69. **ἔχω μέν** libri et edd.; *ἔχομεν* Hug, *ἔχο* (sic) *μὲν* **C**; sed non dixit Xen. *εὐωχούμεθα—πίνομεν*.

§ 11. l. 78. **ἀναπνεύσεται** Hu duce Hertleinio: *ἀναπαύσεται* vulgo.

P. 6. § 12. l. 90. **καὶ ἐπιγενήσονται** seclusit Hu post Cobetum.

§ 14. l. 101. **ὅπου** libri, *ὅποι* Di: *ὅπῃ* necessario legendum videtur Hartmano (*qua iter fecimus consumpta sunt omnia*) cl. Anab. II ii 10 *ᾗ μὲν ἤλθομεν ἀπιόντες, παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα*, sed ibi *ᾗν* legit Hug.

§ 15. l. 112. **παραιρεῖν**: Pantazides *περιαιρεῖν*; melius Hertlein *καθαιρεῖν* coni. cl. l. 142.

P. 7. § 17. l. 127. **τῆς Ἀσσυρίας** ut in margine adscriptum ad explicandum *τῶν πολεμίων*, deinde alienissimo loco in textum receptum, secludi iubet Hartmanus: idem *ὑμῖν* l. 132 delet, cum ex addito verbo *οἶμαι* appareat aliquid quod ad universum pertineat bellum enunciari.

§ 18. l. 131. **τῶν ἐγγὺς ἑαυτῶν ὄντων CAG**pr Hu; *τῶν ἐγγὺς ἑαυτῶν κακῶν* **D** (Iunt. Ald.): *τῶν ἐ. ἐ. ὄντων κακῶν* Stephanus. Sed de hominibus agitur, non de rebus, itaque iure *κακῶν* om. Hu, ut var. lect. pro *ὄντων*. Mox **ὑμῖν** seclusit Hartmanus.

§ 19. l. 137. **τειχιεῖσθαι D** Di³ Hu Madvig: *τειχίσασθαι* **AG**.

P. 8. § 22. l. 150. **ἔδει** vulgo: *δεῖ* Sa cum **AG** et hic et l. 156.

§ 25. l. 168. **ταῦτ'** cum Bothio Sa He Hu: *ταῦτ'* vulgo.

P. 9. § 26. l. 177. **ὥστ'** cum E. Poppo He Hu: *ὡς δ'* vulgo.

§ **28.** l. 192. **[βάρος]** quod est in **CAG** seclusit Hu: *μέρος*, quod habet **D** pro *βάρος*, secluserat antea Bornemannus, probante Hertleinio cl. I ii 8.

§ **29.** l. 200. *συντριβῆναι* coni. G. A. Hirschig (*Philol.* v 310).

P. 10. § **30.** l. 212. **χώρᾳ** del. Bisschop. l. 213. **αἱ αἰχμάλωτοι** Di He Hu, idemque postulant Sa Pantazides; omisso quidem hic *συνηθροισμέναι*.

§ **31.** l. 223. **συνουσίας** cum Cobeto Di³ Sa Hu: *συνηθείας* vulgo cum **AG**pr, quod fortasse servari debuit, cum pudico verecundoque sermone Xenophon etiam in his rebus uti soleat.

§ **33.** l. 227. ante **ὑπηρετήσειν** Hartmanus *οὕτως* vel simile quid desiderat.

P. 11. § **35.** l. 239. **<τὴν> ἀκράτειαν** Hartmanus, ut sensus sit; 'pudeat te levitatis tuae, si levitas ea appellanda est et non iniuria atque impietas': vulgo *καὶ ἀκράτειαν*.

§ **38.** l. 264. **[αὖ χρήσιμος]** delent post Weiskium Di He Hu probante Cobeto.

P. 12. § **42.** l. 292. **ποι** Hu post Kappeyne van de Coppello (*Mnemos.* III 384) qui et *χώρας* seclusit: *που* vulgo.

P. 14. § **49.** l. 343. **καί** del. Cobetus.

§ **50.** l. 351. **ὅμοια ἐκείνῳ** libri et edd.: *ὁμοῖα ἐκείνοις* Hu.

§ **51.** l. 354—6. verba uncis inclusa ex c. 4, 2 illata esse liquet.

P. 15. § **52.** l. 363. **τριώρυγον** Di: *τριόργυιον* vulgo.

§ **53.** l. 367. **τῇ ἑαυτῶν φάλαγγι D** Hu: *τῇ ἑαυτοῦ φ.* **CAG** Hu: Hertleinius confert V ii 1 *ἕκαστον δ' ἐκέλευσε τοῖς καινοῖς ἑαυτῶν θεράπουσιν εἰπεῖν*.

§ **54.** l. 378. **τούτων** e Philelfo Hutchinsonius: *τούτοις* libri.

CHAPTER II

P. 16. § **3.** l. 25. **μαθόντες**: *καταμαθόντες* Hirschig.

§ **4.** l. 29. **πράττειν** infinitivus num recte addatur dubitat Hartmanus.

§ **5.** l. 38. **οἱ αὐτῶν** Hu: *αὐτῶν* Stephanus: *αὐτοί* vel *αὐτοῦ* v.

P. 17. § **6.** l. 49. **ἔκπλεω** post Dindorfium Hu: *ἔκπλεα* vulgo.

P. 18. § **11.** l. 85. **τῶν κάτω**: *τῶν κάτω Συρίας* vulgo: *Συρίας* delevit Lincke *de Cyr. interpol.* 16.

§ **12.** l. 93. **φαιδροί τε οὐ πάνυ ἐφαίνοντο** quod est in **CAG** del. Hartmanus ut molestissimum post ea quae praecedunt; *φαιδροί τε οἱ πολλοὶ οὐ π. ἐ.* **D** (Iunt. Ald.).

P. 19. § **14.** l. 106. **ἐγὼ τοίνυν** vulgo: *ἐγώ τοι νῦν* Pantazides.

§ **17.** l. 128. **ἑστήξει** Hu Di cum Élmsleio Arist. Ach. 590: *ἑστήξεται* vulgo Sa Schk. Cf. Cyn. c. 10, 9.

P. 20. § **19.** l. 145. **Σύρους ἡττημένους** Hugius e coni.: *συνηττημένους* **CAG**: *ἡττημένους* **D** (Iunt. Ald.).

§ **21.** l. 161. **ἐξαγγελθείη** Di Hu; *ἀπαγγελθείη* Sa cum **D**.

P. 21. § **22.** l. 171. **ἢ ὅσα τις ἑώρακεν**, *quam quisquam vidit: ἡμῶν πώποτε* post *τις* excidisse putat Hartmanus, 'nullam enim gentem Persis, in sterili terra natis educatisque, magis esse ignaram opum luxuriaeque'. l. 174. **Λυδίων**, ut inepte additum, secludi iubet Hartmanus.

§ **24.** l. 183. **εἰ δέ τις** vulgo: *εἰ δέ τίς τι* Hertleinius cl. ii 40, iii 1.

P. 22. § **28.** l. 209. **μεμαγμένην** Di post T. Hemsterhuis: *μεμιγμένην* codd. l. 211. **τοῦ πλείστου** vulgo: *τὰ πλεῖστα* e Polluce 10, 16 Schn Jacobitz.

§ **29.** l. 217. **ἔκ τε τοῦ χειμῶνος** cum **D** Hu Stob.; *ἐκ τοῦ χειμῶνος* Di Sa He cum **CAG**.

P. 23. § **33.** l. 244. **περίπλεω** Hu volente Dindorfio; *περίπλεα* Sa cum libris. Cf. l. 49.

P. 24. § **38.** l. 277. verba **πωλεῖν τι βουλόμενος** tamquam ineptum emblema delet Schneiderus, obsequente Hartmano: sed, monente Bornemanno, haec verba adiecit Cyrus, quia mercatores exercitum sequi potuerunt, nihil nisi captivos et praedam emturientes.

§ **39.** l. 285. **ἐγγυητάς** in suspicionem vocavit Cobetus. l. 286. **πορεύεσθαι** vulgo, quod, monente Sauppio, aliquam futuri temporis habet significationem; vide Krueger Anab. I iii 7, infra

VII iv 5: *πορεύσεσθαι* Stephanus ut loco simili Anab. II iii 27; idem Cobetus *Mnem.* VI 312 et Bisschopius postulant.

CHAPTER III

P. 25. § **3.** l. 19. **στενοτέρα** Hu cum libris; *στενωτέρα* Sa Di[3] qui notat recentioribus relinquendas esse formas illas vitiosas, quas recentissimi ulterius depravarint in *στεινότερος* vel *στεινότατος*, ut ap. Phot. Bibl. p. 39, 16 ed. Bekk.

P. 26. § **5.** l. 37. **ἀφορῶντες** Hu He cum **D** (Iunt. Ald.); *ἐφορῶντες* Di Sa cum **CAG**.

P. 27. § **10.** l. 65. **ἔλεγον, Ὡς δύο παρασάγγας CD** Zonaras Suidas Iunt. Ald. Hugius cl. § 11: *ἔλεγον ὅτι ὡς δύο* Di Sa He cum **AG**. l. 68. **εἴητε** Hu Sa duce Hertleinio: libri *ἦτε*, Dindorfius malit *εἶτε*.

P. 28. § **12.** l. 88. **προελαύνουσι** Sa He Hu auctore Stephano: *προσελαύνουσι* libri.

§ **13.** l. 99. **διώξῃς δὲ μηδαμῇ** scripsi cum Hugio: *διώξεις δὲ μηδαμῇ* **CD** Iunt. Ald., *διώξεις δὲ οὐδαμῇ* Di cum **G**: *μηδαμῇ* si ex consensu **CD** receperis, *διώξῃς* scribendum cum Hugio: *διώξεις* soloecum est.

l. 100. **διαμενοῦσιν** scripsi cum Schneidero, cf. I vi 16: *διαμένωσιν* Hu Di Sa. Praesens bis Hipparch. I, 3.

§ **15.** l. 110. **εἰδότας** corr. Hartmanus: *εἰδότες* libri scripti et editi.

P. 29. § **18.** l. 128. **ὡς ἂν ἀσφαλέστατά γε εἰδείην...ἐποίουν** Hu vulgo: *ὡς σαφέστατά γ' ἂν εἰδείην ἃ ἐποίουν* **D**; unde Cobetus *nov. lect.* 392 haec efficit: *ὡς σαφέστατά γ' ἂν εἰδείην· συνεξέταττον γὰρ παρὼν αὐτός* om. *ὁπόσον—ἐποίουν*. l. 130. **αὐτός** Hugius post Cobetum, item Sauppius: *αὐτοῖς* vel *αὐτούς* libri.

P. 30. § **20.** l. 151. **οὗτοι ἂν εἰδεῖεν** Brodaeo auctore Hu; *οὗτοι ἂν εἰδεῖεν* cum libris Di Sa.

§ **21.** l. 161. **ὦ Ἀρσάμα** cum signo lacunae Pantazides Hu cl. VII i 13, *ὦ Ἀράσπα* libri: deinde **ἔχετε** pro v. *ἔχεις* idem.

P. 31. § **24.** l. 180. **τίς ἂν τάττοι** post Stephanum Hugius; *ἄν τις τάττοι* **CD** Iunt. Ald.; *τοι ἄν τις τάττοι* **AG**; *πῶς ἄν τις τάττοι*

Sa Di cum uno cod. Mediceo **H**: l. 184. **πάντων** vulgo; *πάντως* He post Pantaziden.

§ **27.** l. 197. **τοῖς σαυτοῦ** coni. Di cl. I vi 35, He Hu: *τοῖς ἑαυτοῦ* Sa vulgo. Vide quae annotavi in ed. mea Plutarchi *Gracch.* p. 210[b].

P. 32. § **30.** l. 212. **Καρδοῦχε** cum **DG**[2] Iunt. Ald. Hu cl. 23, 32; *Καρούχα* Sa cum **AG**[1]. l. 215. **παρέξει** He Hu cum **D**: *παρέχει* Di Sa cum **CAG**. pro **ἡμῖν ἐξουσία ἔσται** Hartmanus coni. *ἐξουσίαν*, deletis *ἡμῖν* et *ἔσται*; satis concinne. l. 218. **περιβάλλωνται** Sa Hu cum **CD** (Iunt. Ald.): *περιβάλωνται* Di[4] cum **CAG**.

CHAPTER IV

P. 33. § **3.** l. 19. **οὐ δήπου** Hu cum **D**, quod est mirantis et improbantis; expectatur negativum responsum: *σὺ δή που* Sa cum **CAG**.

P. 34. § **5.** l. 39. **λεχθέντων** vulgo: *ἂν λεχθέντων* Hertlein duce Cobeto.

§ **6.** l. 43. **ἐπιέσασθαι** vulgo: *ἐπιέσσασθαι* ex Hesychio Cobetus.

P. 35. § **9.** l. 58. **Κύρου** Hu cum **CD**; *καὶ Κύρου* cum **AG** Sa.

P. 36. § **15.** l. 90. **ὁμόνως** Hu duce Dindorfio: *ὁμονόως* cum libris Sa He.

§ **19.** l. 108. *εἰ δέ τι ἐνδεῖσθαι* cum Iuntina malit Sauppe, cl. iii 1.

BOOK VII

CHAPTER I

P. 41. § **1.** l. 4. **ἐμπιεῖν καὶ φαγεῖν** Di cum **CAG**: *ἐμφαγεῖν καὶ πιεῖν* Hu tamquam auctore Cobeto.

§ **2.** l. 18. **ἐκέχριτο** Hu Sa post Cobetum *V.L.* p. 127: *ἐκέχριστο* libri.

P. 42. § **3.** l. 23. **ὥρμᾶτο μὲν ἐν δεξιᾷ** recte Br cum libris cl. An. I viii 6, Hell. IV v 11, Mem. I vi 11 (ubi tamen in ed. 6[ta] *σὲ δίκαιον μέν* pro *σὲ μὲν δίκαιον* habet novissimus editor R. Mücke cum **A** et **B**). *ἐν μὲν δεξιᾷ* corr. Di quem sequuntur He Hu. Ceterum

saepissime *μέν* et *δέ* a sede sua recessisse, neque semper orationis membrorum concinnitatem religiose observatam esse docent et alii et Car. Paul. Schulze in *Quaest. gramm.* (Berol. 1888) adductis his quae sequuntur locis:—Cyr. I ii 11 ubi legendum cum libris *πῶς ἡδὺ μέν...πῶς δὲ ἡδύ*, Hier. c. 1 9, Anab. I viii 6 *ὡπλισμένοι θώραξι μὲν αὐτοί* (pro *αὐτοὶ μέν*)—Κῦρος *δέ*, ib. 5 ubi *ἱππεῖς μὲν ἔστησαν ἐν τῷ δεξιῷ* respondent verbis *ἐν δὲ τῷ εὐωνύμῳ*, ix 5 Κῦρος *αἰδημονέσταπος μὲν πρῶτον...ἐδοκεῖ εἶναι· ἔπειτα δὲ κτέ.* (ubi expectabas *πρῶτον μέν*), VII ii 23, II i 7, III i 35, ii 13, iv 27; IV i 27, vi 8; V iii 1, iv 23, V 10, Hier. c. 3, 8, Hell. V i 33 *διέπεμπε τῶν μὲν ἱππέων, διέπεμπε δὲ καὶ ξεναγούς*, II iv 14.

§ **4.** l. 25. **παροραῖν** suspectum: *παρά* ex similitudine praecedentis *παρηγγύησε* ortum videtur.

§ **5.** l. 33. **καθοραῖν** Di[4] cl. V iv 6: *παροραῖν* libri. l. 39. **ὡς πάντοθεν ἅμα μάχοιντο** deleri vult Hartmanus, 'absurdum enim esse scriptorem primum lectores certiores facere de hostium consilio, deinde de illo ipso inducere disputantes Persarum duces'.

P. 43. § **7.** l. 57. **ὡς—μαχούμενοι** abesse malebat Schneiderus.

§ **9.** l. 67. **ἐπείγεσθε** vulgo: *ἐπάδετε* coni. Held; melius Bornemannus *ἐπηχεῖτε* cl. 25 l. 197, III iii 58.

P. 44. § **11.** l. 86. **παριών** Hu cl. l. 65, et ll. 104, 144, 158 (ubi **D** *προιών* pravam lectionem habet): *προσιών* **C**: *προιών* cum **AG** (**D**?) Sa.

§ **12.** l. 89. **ἀλλ' ἄνδρες ἀγαθοὶ γενώμεθα** Hu Di duce Cobeto; *ἀλλ', ὦ ἄνδρες, ἀγαθοὶ γενώμεθα* vulgatam defendit Hertleinius cl. IV i 16, Hell. I vii 11, Oecon. c. 4, 15.

P. 46. § **19.** l. 147. **ὁρᾷς** temere expungi iubet Hartmanus cl. Arist. Nub. 1397, 1494. l. 148. An *ἔργον <ὄν>*?

§ **21.** l. 160. **ἐγὼ δὲ ἔρχομαι** Hu He cum **D**; *ἐγὼ δ' ἐπέρχομαι* Sa Di cum **CAG**.

§ **22.** l. 172. **φάλαγγα δ' ἔχοντες**: *δέ* particula sententiam eleganter a Xenophonte constructam vitiosam fieri censet Hartmanus.

P. 48. § **30.** l. 230. **διάττων** cum **D** Hu: confert Nitsche Cyneg. c. 6, 22 *ὅταν δὲ οὕτως διὰ τοῦ ἴχνους πυκνῶς διάττωσι*: vulgo *δι' αὐτῶν*.

P. 49. § **32.** l. 253. **ἐπεισπεσόντες** 'rushing in later' cum **D**

Hu Sch cl. III iii 64 ἐπεισπηδᾶν, VII iii 7, 11 ἐπισφάττειν: συνεισπεσόντες cum **CAG** Sa Di Schk.

P. 50. § **36.** l. 284. **ἀφορῶντας** non sanum esse censenti Schneidero lubentissime assentitur Hartmanus: ἀποροῦντας coni. Madvig.

P. 51. § **40.** l. 312. **πάντοθεν** ante ὁρᾶσθαι transduxit Schneiderus, quocum facit Hartmanus, qui ὅπλα pro τὰ ὅπλα legendum censet.

§ **42.** l. 327. **τί καλόν** cum **D** Hu Schk; ὅτι καλόν **C**; ὅ τι καὶ καλόν **AG**: τί καὶ καλόν Iunt. Ald. Di Sa. l. 328 verba **εἰ** et **σωθείητε** delevit Cobetus: totum locum **εἰ τῶν τε συμμαχομένων μηδένα προδόντες σωθείητε** delevit Hugius, item Schenkelius; transposuit Hartmanus post πάλιν ἔλεγεν l. 324, deletis ὅτι ἡμεῖς ὑμᾶς ὁρῶμεν μόνους καὶ μάχεσθαι ἐθέλοντας, ut quae illo loco inepta sint.

P. 52. § **43.** l. 336. **ἐλαμβάνετε** vulgo: λαμβάνετε Cobet.

CHAPTER II

P. 53. § **3.** l. 15. **καί** om. cum **AG** Sa Schk. **κατάβασιν** Hu: καταβάσίν τινα cum **D** malit post Schneiderum Hartmanus; idem excidisse quaedam putat inter τὴν αὐτήν et ὡς δ' ἐγένετο, ut in nimis subito transitu.

P. 54. § **6.** l. 35. **νῦν δὲ μὴ θαυμάζετε, ἢν τις καὶ ἀπιοῦσιν ὑμῖν κρείττων ἐντύχῃ**: haec corrupta esse ait Hartmanus.

§ **8.** l. 48. **ἐπιτηδειότατον** cum **D** Hu: τὸ ἐπιτηδειότατον cum **CAG** Di Sa Schk. Confert Cobetus VII v 37 στὰς ὅπου ἐδόκει ἐπιτηδειότατον εἶναι.

P. 55. § **12.** l. 71. **ἔλθω** coni. Hugii recepit Schenkelius; θέλω **D**: ἐθέλω Sa vulgo cum **CAG**.

§ **13.** l. 78. **ὁμοίως** vulgo: ὅμως *tamen* temere coniecit Hartmanus.

§ **14.** l. 81. **ταῦτα** i.e. *has res quas dixi a Sardianis collectum iri:* vulgo τά. l. 84. **παραλαμβανόντων** post Bisschopium Di Hu Schk: vulgo παραλαμβανέτωσαν.

P. 56. § **17.** l. 96. **ἀμελήσας ἐρωτᾶν** vulgo: ἀμελήσας τοῦ ἐρωτᾶν frustra malit Hartmanus.

§ **18.** l. 101. **καίπερ πρόσω** Hu, quem sequitur Schenkelius: vulgo καὶ πρόσω.

§ **20.** l. 110. **διετέλει** vulgo: *διατελεῖ* frustra Hartmanus 'nam filium illum surdum, cum urbs caperetur, vivere etiam'.

P. 57. § **22.** l. 124. **εἰς πάντα κίνδυνον** vulgo: *εἰς πᾶν κινδύνου* coni. Di. cl. Thuc. VII 55, *ἐν παντὶ δὴ ἀθυμίας ἦσαν*, Plut. Fab. c. 25, 2 *ἐπὶ πᾶν δέους ἄγων τὴν πόλιν*. l. 126. **ἐμαυτὸν μὴ ἱκανόν**: Dindorfius coni. *μὴ ἱκανὸς ὤν*.

§ **23.** l. 134. **τοιούτων δέ** vulgo: *τοιούτων δή* frustra coni. Hartmanus.

CHAPTER III

P. 59. § **1.** l. 10. **ὅπου** Di Hu Sa: *ὁπότε* ed. Engelmanniana, *ὅπῃ* vulgo.

§ **2.** l. 15. **ἐφ' ἡμᾶς** vulgo: *παρ' ἡμᾶς* frustra coni. Hartmanus.

P. 60. § **11.** l. 60. **τοῖς παρ' ἐμοῦ** vulgo: *παρ' ἐμοῦ* malit Hartmanus omisso *τοῖς*.

P. 61. § **14.** l. 81. **παρεσκευασμένον σπασαμένη** Hu cum **D** Schneiderum secutus: *παρεσκευασμένη* Di; *παρασκευασαμένη* **CAG**.

CHAPTER IV

P. 62. § **3.** l. 25. **δέξεσθαι** Sa Hu He post Madvigium: libri *δέξασθαι*. l. 26. **ὁμόσαι θέλειν** vulgo: *ὁμόσαι ἤθελεν* coni. Hartmanus.

§ **4.** l. 30. **εἰσήλασέ** *τε* scripsi cum Hugio, et iam *εἰσήλασε* Leunclavius: *εἰσῆλθε* **D** quod in margine additum ad *εἰσήλασε* esse interpretandi causa censet Hugius cl. glossa Hesychii *εἰσήλασε· εἰσῆλθε*. Cf. Anab. I ii 26 *Κῦρος ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν*.

P. 63. § **7.** l. 49. **ἦκον παρὰ Κύρου** He Hu; *ἦκον οἱ παρὰ Κύρου* **CAG**: *παρὰ Κύρῳ ἦκον* **D**. l. 52. **ἐξείη ἄλλοσε** Di Hu cum **D**; *ἔχειν ἀλλάχοσε* ceteri; *ἔξει poterit* temptat Sauppius.

§ **8.** l. 59. **περὶ Ἑλλήσποντον** vulgo: *παρ' Ἑλλήσποντον* malit Di cl. IV ii 30, VIII vi 7; *ἐπὶ Ἑλλήσποντον* **AG**; unde *ἐπὶ Ἑλλησπόντῳ* malit Hertleinius; et *ἐφ' Ἑλλησπόντῳ* quidem habet Diodor. Sic. II c. 2 (ed. Wesseling, vol. I p. 165, 82).

P. 64. § **10.** l. 68. **παρήγγελλεν AD** Iunt. Ald. Hu; *παρήγγειλεν* **CG** Di Sa.

§ **13.** l. 89. **καλῶς ποιεῖς CD** Iunt. Ald. Hu; *καλῶς ἐποίεις* **AG** Di Sa.

P. 65. § **16.** l. 112. **ἐξώπλισε CDG**^{2} Iunt. Ald. Hu: *ἐξέπλησε* **AG**^{1} Di He, quod poni non posse nisi *εἰς οὐ μεῖον τετρακισμυρίους* scribas monet Hugius cl. V iii 24, iv 32, Hipp. c. 9, 3.

CHAPTER V

P. 66. § **2.** l. 12. **κυκλουμένοις** He Hu c. Bornemanno: *κυκλουμένους* libri. l. 13. **ἐπ' ὀλίγων** He Hu: *ἐπ' ὀλίγον* libri.

§ **4.** l. 23. **<ἀντ'> αὐτῶν** Bo He: *αὐτῶν* libri. **πρὸς τοὺς πολεμίους** He Hu; *πρὸς τοῖς πολεμίοις* libri.

P. 67. § **9.** l. 61. **ἑκάστους** Madvig: *ἑκάστου* libri.

P. 68. §§ **11** et **12.** verba *εἰσὶ γὰρ—πεφυκότες* et *τούτους δ' ὑπετίθει—τοὺς πύργους* del. Dindorfius: l. 74—l. 75 *ὅπως—παρασκευαζομένῳ* inclusit Hu cum Breitenbachio.

§ **14.** l. 85. **κατεγέλων** Di Sa Hu: *τούτων κατεγέλων* vulgo.

P. 70. § **25.** l. 139. **ὡς ἐν κώμῳ δοκεῖ <εἶναι> ἡ πόλις.** Locus vexatus; *ὡς ἐν κώμῳ δοκεῖ γὰρ* praebent libri praeter **A** qui habet *δοκῶ γὰρ*; **D** pro *ὡς ἐν κώμῳ δοκεῖ* ceterorum habet *κωμοδοκεῖ*, unde Muretus coni. *ὡς ἐν κώμῳ· <ἐν κώμῳ> γὰρ ἡ πόλις πᾶσα <εἶναι> δοκεῖ κτέ.*, Stephanus, probante olim Dindorfio, *ὡς ἐν κώμῳ δεῖ* (*ut in comissatione oportet*)· *κωμάζει* (or *κωμῳδεῖ*) *γὰρ ἡ πόλις*; recentiores alii aliter, Madvigius *ὡς ἐν κώμῳ* ('as is natural in festival-time'), *εὐωχεῖται γὰρ κτέ.*, Schenkelius *εὐωχεῖσθαι γὰρ δοκεῖ*, Hugius *ὡς ἐν κώμῳ· δειπνεῖ γὰρ κτέ.*; Sauppius Di^4 (tacite), Jacobitz *ὡς ἐν κώμῳ δοκεῖ* [*γὰρ*] *ἡ πόλις πᾶσα εἶναι*; ceteri cum Ti Hemsterhusio *ὡς ἐν κώμῳ δοκεῖ γὰρ ἡ πόλις πᾶσα κτέ.*; equidem *γάρ* omisi, quod ex syllaba altera *ναι* vocis *εἶναι* ortum videtur, cum prior *εἰ* per lipographiam defecisset.

l. 141. **μέλλειν** Muretus: *ἀμελεῖν* libri; eadem confusio § 76.

§ **26.** l. 149. **τάχιστα** Sa He Hu: *ὡς τάχιστα* edd.

P. 71. § **34.** l. 183. **Βαβυλωνίους** seclusit Hu, iniuria additum censet Ha. **ληφθήσοιτο** Hu cum **CD** (*λειφθήσοιτο* **C**) Iunt. Ald.; *ληφθείη* Sa Di.

P. 72. § **38.** l. 212. **μηχανή** vulgo: *ταραχή* coni. Cobetus.

§ **39.** l. 217. **<ἄν>** inseruit Hertlein: pro διωσώμεθα aliud verbum requirit Hartmanus: vulgatum ἕως διωσόμεθα *donec populum demovebimus* reddit Sa.

§ **40.** l. 222. **ὥρα...νῦν μὲν διαλυθῆναι** Hu duce Cobeto *N. L.* 229 qui καιρὸς librorum delevit: vulgo ἆρα...νῦν μὲν καιρὸς δ.; νῦν μὲν etiam del. Di, vulgatum defendit Kuehnerus *Gr.* II 577, 2 ironiam inesse ratus.

P. 73. § **41.** l. 231. **πρότερον** He Sa Hu: πρότερα libri.

§ **42.** l. 240. **ἔσται** vulgo: ἐστί requirit Ha.

P. 74. § **45.** l. 256. pro **τοὺς τοιούτους** Ha τούτους sc. *totam plebem* mavult.

§ **47.** l. 265. **ἀναπέπανται** Hu vulgo: πέπαυται Cobeto auctore He.

§ **48.** l. 275. **ἀρξάμενος**, ut ineptum emblema inepto loco, delendum putat Ha.

§ **49.** l. 278. **προθύμως**, ut supervacaneum, notat Sa, seclusit Hu, Hartmanus πρὸς τὸ reponi vult, ut aptius infinitivo: δεηθεὶς enim hoc loco non habet *rogandi* vim.

§ **50.** l. 285. **ἀγαπῶντες**, ut supervacaneum, delet Cobetus *N. L.* p. 394.

P. 75. § **52.** l. 301. **καὶ σῆς** Di Hu recte: sensus est 'consuetudo mea tecum, tua mecum'.

P. 76. § **56.** l. 322. **νῦν δ' ἐπεὶ οὐ τοῦτο μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀ. δ.** scripsi: νῦν δ' ἐπεὶ οὐχ οὕτω τρόπον μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀνακτᾶσθαι δύνασαι etc. **CD** (nisi quod **D** δύνασαι ἀνακτᾶσθαι habet); νῦν δ' ἐπεὶ οὖν τρόπῳ μόνῳ ἔχεις etc. **AG**; νῦν δ' ἐπειδὴ οὐχ οὕτω τρόπου μόνον ἔχεις, *nunc vero, quia non tantum eo es ingenio* (sc. ut putes omnibus modis militum tibi favorem amoremque conciliandum esse) *sed aliorum etiam amorem conciliare potes* Iunt. Ald. Nec aliter Weiskius qui hunc sensum elicit: *nunc autem cum non modo summa humanitate adversus tuos omnes utaris, sed etiam alios, si commodum fuerit, conciliare possis* (qui ad te quovis tempore accedere fortasse cupiant). Sed τοῦ τρόπου legendum esse fefellit v. d. ita interpretantem. Variae temptantur emendationes, Muretus νῦν δ' ἐπειδὴ οὐ τούτους μόνον ἔχεις etc., Dindorfius, obsequentibus Breitenbachio et Sauppio, νῦν δ' ἐπεὶ οὐ τοῦτο μόνον ἔχεις (quod refertur ad

πλῆθος, ad quod conciliandum Cyrus ἐν τῷ φανερῷ ἑαυτὸν παρέχειν debuerat): ei contrarii sunt ἄλλοι qui eum domi suae convenirent; ut par esset dignas ei aedes contingere...Videtur autem vicinum τρόπου fefellisse librarium. Idem legisse videtur Gabrielius qui reddit *nunc autem quando non id solum consecutus es sed potes etiam alios, quos tibi commodum sit, conciliare et adiungere;* Madvigius νῦν δ' ἐπεὶ οὐ τρόπῳ μόνῳ ἂν ἔχεις, ἀλλὰ καὶ ἄλλοις ἀνακτᾶσθαι δύνασαι οὗς καιρός, εἴη ἂν ἤδη...ἄξιον (neque enim agi de aliis conciliandis sed de iis, quos placuerit, et moribus et aliis rebus conciliandis); Hertleinius νῦν δ' ἐπεὶ οὐχ οὕτω μόνον ἀλλὰ καὶ ἄλλως ἀνακτᾶσθαι δύνασαι (omisso τρόπον et ἔχεις codicum: Hermannus autem ἄλλως iam coniecerat, teste Bornemanno). Hugius denique quam proxime vestigia premens **CD** codicum scripsit οὐ τούτῳ τῷ τρόπῳ μόνον ἄρχεις, adnotans: 'οὗτος ὁ τρόπος est *mos usque ad hoc tempus observatus*, mos τοῦ συμπονεῖν, τοῦ συγκινδυνεύειν, τοῦ ἐν φανερῷ εἶναι. Iam amplo imperio potitus poterit Cyrus in eo exercendo etiam vim adhibere vel minas, poterit porro homines conciliare magnificentia, luxuria, donis opulentis, conviviis lautis: 'er ist nicht mehr auf jene elementaren Mittel angewiesen' ut dicunt nostrates'. Cf. VIII ii 2. l. 325. pro οὗ Hartmanus legendum esse censet ἧς, expulso v. χωρίον.

§ **58.** l. 342. **ἀνδρὶ πόλις** accessit e **DG**.

P. 77. § **60.** l. 352. ἂν ἠναγκάσθαι male scripsit Hugius. l. 356. **τούτοις** post Pantaziden Hugius cl. VIII ii 2: τούτους vulgo.

§ **62.** l. 366. **[ἐκ] τῶν ἄλλων ζῴων**: Prorsus inutiliter et contra sermonis usum praepositio ἐκ addita est: opus enim est genetivo partitivo, qui a sequentibus substantivis pendeat; vocabulis ἐκ τούτων, aliisve ex eo genere, quibus ἐτεκμαίρετο cum coniunctione ὅτι copuletur minime opus est. Graece enim dicitur: τεκμαίρομαι ὅτι i.e. *eo utor argumento indicioque quod* (Hartman). Praepositionem seclusit iam Hugius.

§ **64.** l. 378. **ἐγίγνοντο** Schn. Hu cum **D**: γίγνονται vulgo.

P. 79. § **70.** l. 410. **ἡ πᾶσα** vulgo: ἡ παροῦσα temptat Di.

P. 80. § **78.** l. 465. verba **κράτιστον ἡμῖν** seclusit Dindorfius, qui deinceps αὐτούς scripsit pro αὑτοῖς.

l. 468. verba **καὶ σίτων καὶ ποτῶν...καὶ ὕπνου**, ut ineptissime interiecta, ab Xenophonte abiudicat Hartmanus.

P. 81. § **81.** l. 494. **ὡς** vulgo: *ὅσῳ* in textum intulit Hugius, probante Hartmano, cui ante *τῶν ἐνδεεστέρων βίου* sententia postulare videtur *καὶ τῶν ἀκρατεστέρων*.

P. 82. § **83.** l. 507. [ἐπι]πρέπειν Hugius: *ἐπιτρέπειν* vulgo. Compositum *ἐπιπρέπειν* jure improbat Hartmanus; simplex *πρέπειν* ut multo aptius probat, nec minus facile ex eo quam ex *ἐπιπρέπειν* vitiosum illud *ἐπιτρέπειν* nasci potuit, semel pro *πρέπειν* lecto *ιτρέπειν*.

§ **85.** l. 524. **τοὺς ὁμοτίμους** secludere vult Hartmanus, seclusit Hugius: idem in praef. critica haec habet:—'Lectione *τοὺς ἐντίμους*, quam (ex **AG** pr) primus recepit Zeune, pessum it totum loci acumen. Cyrus enim dicit: *nos* (h. e. proceres et Persarum et sociorum) *hac in terra eodem loco sumus quo* οἱ ὁμότιμοι *in Persis; nos ipsi sumus* οἱ ὁμότιμοι *in Assyria*'.

l. 525. **πάνθ' ὅσαπερ** Hu e coni. Dindorfi; *πάντας ἅπερ* libri; *πάντα ἅπερ* Stephanus Di[3].

l. 527. **διάξω** vulgo: *διάγω* Hartmanus: 'non enim principes Persarum observabunt qui Cyri victus futurus sit, sed qui sit, Persarumne moribus conveniens an delicatus mollisque'.

§ **86.** l. 529. **οἳ** Hu cum **CD**: *οἷς* Di cum **AG**.

BOOK VIII

CHAPTER I

P. 87. § **1.** l. 5. **ἀγαθοῦ** ut insulsum additamentum expulit Cobetus, 'tenerrimi enim affectus esse nomen *πατήρ*, in quo sint omnia': cf. ii 9.

P. 88. § **4.** l. 41. **ἀκούειν** Cobetus: *ὑπακούειν* libri.

P. 89. § **6.** l. 54—l. 64. totum hunc locum **ὡς δὲ τότε ἔδοξεν—φαυλότερον** interpolatori deberi censet Lincke (*de Cyrop. interp.* p. 21 f.); inde ab *οὕτω δ' ἔχει* l. 61 etiam Hartmanus. l. 55. **ποιοῦσιν** insiticium videtur Cobeto *Mnem.* III p. 406; idem *νόμιμα* l. 60 expungendum putat.

§ **7.** l. 58. vulgatum **ὡς...καταστησάμενος** displicet Hartmano, qui malit *οἷς...χρησάμενος*.

P. 90. § **14.** l. 107. **δεκαδέων** Hu auctore Schneidero; *δέκα δὲ ὧν* **D**: *δεκάδων* **CAG** Iunt. Ald. Di Sa.

P. 91. § **17.** l. 134. **φάσκοντα**: *φάσκων* coni. Hartmanus, qui Cyrum fingit his verbis alloquentem amicum suum:—*λαβὲ τὰ σαυτοῦ*.

P. 92. § **20.** l. 146. **μηδέν τις** He cl. II ii 3, Hu: *μηδενός* vulgo.

l. 147. **δύνασθαι** delevit Nitsche, seclusit Hugius.

l. 149—150. **ἐπιζητεῖ...καθήκει**, uncis saepta iam a Weiskio, damnavit etiam Lincke.

§ **21.** l. 154. **ἐπείπερ ἄρχων ἦν αὐτῶν** cum **D** Hu Sa, inclusit Di; *ἐπείπερ ἄρχων αὐτῶν ἐνόμιζε δικαίως εἶναι* **AG**.

§ **23.** l. 163. **ἐπεὶ** vulgo: *ἐπειδὴ καί* Gabrielli.

l. 164. verba **καὶ τότε πρῶτον κατεστάθησαν οἱ μάγοι** suspicionem moverunt Weiskio et Linckio. l. 165. **ὑμνεῖν—θύειν**: post *μάγοι* lacunam notavit Hu, coniecit autem ipse *ἐκ τούτου δὲ αὐτὸς ἤρχετο* (*ὑμνεῖν τε καὶ θύειν*).

§ **24.** l. 167. **οὕτω δὴ...βασιλεῖ**: totum hunc locum damnavit Lincke.

P. 93. § **26.** l. 185. **πορεύεσθαι CD** Hu cl. II ii 4: *πορίζεσθαι* **AG** Iunt. Ald. Di Sa.

§ **31.** l. 203. **διῃρει—ἀφανεῖ** interpolata esse vidit Nitsche.

P. 94. § **36.** l. 228. **καὶ νῦν δ' ἔτι...διατελοῦσιν** Linckius falsario tribuit.

§ **37.** l. 234. [**τὰς**] **μελέτας** Di He Hu: *τὰς μελέτας* vulgo.

P. 95. § **39.** l. 249. **φανήσοιτο CD** Hu: *φανείη* **AG** Di Sa.

P. 96. § **44.** l. 282. *ἔστ' ἂν φάγοιέν τι*, quae scriptura videtur esse libri **D**, potior videtur Cobeto *V. L.* 65. l. 284. verba **ὅπως...διατελοῖεν** auctore Cobeto inclusit Hugius.

§ **46.** l. 295. **ᾖδει** om. Di cum **AG**.

CHAPTER II

P. 97. § **2.** l. 12. **τὴν φιλίαν** om. Di cum **AG**. l. 14. *πρῶτος γνῶναι* vel, si *πρῶτον* retineatur, *εὖ* vel *ὀρθῶς γνῶναι* requirit Hartmanus.

P. 98. § **3.** l. 19. **σιτοῖτο** vulgo: *ᾤδοιτο* malit Ha cl. Anab.

I ix 26. l. 22. **οἷς δή** cum **D** Hu; *οἷς ἄν* **CAG**; *οἷς* Di; *οἷς ἀεί* Iunt. Ald. He Br. l. 27. **βουλόμενοι** vulgo: *βουλόμενον* Ha, ut sensus sit 'ubi tempus venerit praemiorum laudisque, tui non immemor ero'.

§ **4.** l. 33. in verbis **καὶ νῦν** usque ad l. 68 **ἐξειργάσθαι ἕκαστον** falsarium deprehendit Lincke. l. 38. **τῶν εἰρημένων** del. Pantazides.

P. 99. § **5.** l. 58. **ἔργῳ** om. **AG** Di. l. 59. **δὴ ἠναγκάσθαι** He probantibus Sauppio et Hugio; *διηναγκάσθαι* vulgo, cf. VII v 60. *τοῦτο ἄριστα ἐξειργάσθαι* Cobetus expunctis verbis *τοῦτο ποιεῖν*.

§ **7.** l. 69. **τῶν σίτων** vulgo: *διὰ τῶν σίτων* Ha. l. 75. **κατῆρξε μὲν οὖν τούτου** ad l. 117 **ἀντὶ μικρῶν εὐεργετεῖν**: in his quoque falsarium deprehendit Lincke.

P. 101. § **12.** l. 115. **τὸ...διακεῖσθαι** Hu (cum **CD** Iunt. Ald.) cl. VII ii 22, Hell. VII v 12, I vii 31; *τοῦ διακεῖσθαι* Di Sa cum **AG**.

P. 103. § **21.** l. 182. pro **φέρειν** aliud quid requirit Hartmanus.

§ **23.** l. 200. **καὶ χρῆσθαι δέ** Hu cl. V iii 43, Mem. I i 3, Hell. II iv 6: *χρῆσθαί τε* cum Stephano Di Sa.

P. 104. l. 202. [**καὶ τὰ χρήματα**] plerisque post Weiskium aliena visa sunt: defendit tamen Bernhardy *Synt.* 49.

§ **24.** l. 211. **καὶ ἰατρούς τε** scripsi cum **D**; *τούς τε ἰ.* **CAG** (Di Sa): *καὶ τούς τε ἰ.* Hu.

CHAPTER III

P. 106. § **6.** l. 49. **κασᾶς** Brodaeus: *καλέσας* libri.

P. 107. § **7.** l. 54. **τάξεις** vulgo: *προστάξεις* cum Cobeto Hu. *συσκευοφορήσω* (sc. vestris calonibus) Hu cum **CD** (Iunt. Ald.).

P. 109. § **17.** l. 120. **τοσοῦτοι** inserui cum Hertleinio: cf. VII iv 16.

§ **19.** l. 131. **τοῦ διαγγέλλειν**, ut ineptum magistelli emblema, eicit Hartmanus. l. 133. **ἱππάρχων** Fischerus: libri *ὑπάρχων*.

P. 110. § **25.** l. 171. **τῶν ἀποστάντων** Madvig: *τῶν πάντων* **D**: *ὁ προστατῶν* **CAG** (Iunt. Ald. Di Sa).

P. 112. § **35.** l. 228. **καὶ ἐδωρεῖτο** del. Cob. *N. L.* p. 396, '*προπίνειν* ipsum enim esse *προπιόντα δωρεῖσθαι*'.

P. 113. § **39.** l. 249. **ἐπλούτησας** Hu duce Hertleinio: *πεπλούτηκας* libri.

§ **42.** l. 263. **σᾶ** Di Hu: *σῶα* Sa cum libris.

P. 114. § **45.** l. 279. **Μὰ Δί'** vulgo: <*Ναί*> *μὰ Δί'* He Hu.

§ **47.** l. 292. **μένε** vulgo: *μενεῖς* **D**. Cf. G. *MT.* § 69 ed. ma.

P. 115. § **48.** l. 303. **ᾗ D** Di Hu Sa, *εἴη* **AG**.

CHAPTER IV

P. 116. § **3.** l. 14. **ὅπου D** Di Hu; *ὅποι* **AG** Sa.

§ **4.** l. 21. **τοῦτο** vulgo: <**διὰ**> **τοῦτο** Hu duce Dindorfio. Pronomine verbum antecedens repeti videri recte adnotat Sauppius cl. I vi 16.

P. 117. § **5.** l. 35. **καὶ ταῦτα δέ...αἰσθανόμεθα** eicit Lincke.

§ **6.** l. 42. **ἔργον ἔχειν δεόμενον AG** (Iunt. vulg. Di Sa): *ἔργον ἔχειν τὸν δεόμενον* **D** (Cobet); *ἔργον ἔχειν τὸν ἡδόμενον* Hu. Recte intellexit Hartmanus ab *ἔργον ἔχειν* infinitivum pendere debere qui cum verbo *ἔχειν* commune habeat subiectum.

l. 43. **τοὺς παρόντας** seclusit Hu auctore Cobeto, ut importune additum propter sqq. *καὶ τῶν ἀπόντων*.

§ **7.** l. 46. **τὰ πάντα πάμπολλα ὄντα** scripsi cum **D**; *πάντα τὰ πολλὰ ὄντα* **CAG** (Iunt. Ald.); *τὰ πάντα πολλὰ ὄντα* Stephanus Di Sa; *πάντα τὰ* <*λοιπὰ*>*πολλὰ ὄντα* Hu.

P. 118. § **10.** l. 70. **ὥστε** temere expulit Hartmanus, male intellecta vi vocis *ἔγραψας*. l. 72. **ἀχθέσει** Di Hu; *ἀχθεσθήσει* **D** (Sa); *ἀχθεσθήσῃ* **AG**; et *ἀχθεσθήσομαι* quidem sine varietate scriptum est Plat. Gorg. p. 506 b.

P. 120. § **21.** l. 139. **συναρμόττοι** Di Hu: *συναρμόζοι* Sa cum libris.

§ **23.** l. 152. **διεσκώπτετο** vulgo: *διέσκωπτο* Ha, requiri enim hanc sententiam: *hic fuit ridendi iocandique finis.* Idem antea coni. Cobetus *V. L.* 254.

P. 121. § **28.** l. 183—4. **καὶ νῦν ἔτι—ἀπόγονοι** eicit Lincke.

P. 122. § **30.** l. 194. **ἐδίδοσαν CD** (Iunt. Ald. Hu): *ἔδοσαν* **AG** Di Sa.

§ **32.** l. 206. **αἰσθόμενος CD** Hu: *αἰσθάνομενος* **AG** (Iunt. Ald. Di Sa). l. 212. **τοὔμπαλιν** vulgo: *εἰς τοὔμπαλιν* Bisschop.

§ **33.** l. 219. **ἀλλὰ τητῶνται** Sa Hu ducem secuti Dindorfium; libri *ἀλλὰ ἡττῶνται* vel *ἀλλ' ἀπατῶνται*.

CHAPTER V

P. 123. § **1.** l. 5. **ἀνεζεύγνυ** Di Hu: *ἀνεζεύγνυε* Sa cum libris.

§ **2.** l. 7. **εὐτάκτως μὲν ἀνεσκευάζετο** Hu; *εὐτάκτως μὲν κατεσκευάζετο* **CD**; *εὐ. μὲν κατεσκευάζετο καὶ πάλιν ἀνεσκευάζετο* **AC** corr. in marg. **G** (Di Sa). Sed duas tantum res tractari vidit Hugius (1) *τὸ ἀνασκευάζειν*, (2) *τὸ καταχωρίζεσθαι ὅπου δεῖ*, quod valet idem quod *κατασκευάζεσθαι*.

P. 124. § **4.** l. 19. **συντίθησι** vulgo: *συντιθέασι* Bisschop.

§ **7.** l. 37. **ὅπου** vulgo Di Sa Hu: *ὅποι quo eundum sit ut illam rem capere possit* Hartmanus. l. 40. **<τὰ>** de meo inserui. l. 42. **τὰ κτήματα AG** (Iunt. Ald. Di Sa); *ταῦτα κτήματα* **CD**: *πλεονεκτήματα* duce Schneidero Hugius; idem *κατορθώματα* temptat, vocem scilicet Plutarcheam.

P. 125. § **9.** l. 50. **σὺν οἷς D** Hu; *οἷς* Di Sa vulgo. l. 53. **ἔξειν CD** Steph. Sa Di Hu vulgo: *ἐξοίσειν* **AG** (Fischer) quod de armis intellegi posse, ut medium *ἐκφέρονται* Hell. VI v 7, notat Sauppius.

§ **13.** l. 68. **οἱ σώφρονες** delevit probante Hartmano Hugius, 'neque enim *σωφρόνων* esse nec *σωφρονιστῶν* (quod coniecit Nitsche) scire ubi nobiles habitent; sed esse etiam in urbibus imprimis *τῶν ὑπηρετῶν* ipsorum'. Sed *ὑπηρέτας* etiam in urbibus omnes *σώφρονας* fuisse quis est qui credat?

P. 126. § **14.** l. 79. **[εἰς]** seclusi cum Hugio, quamquam praepositionis in huiusmodi structura repetitae non desunt exempla.

P. 127. § **21.** l. 128. **ἔδωκε δὲ καὶ...Πέρσας** delenda censet Lincke.

CHAPTER VI

P. 130. § **5.** l. 34. **ὑπηκόους** suspectum Dindorfio. Ceterum verba **καὶ νῦν—βασιλεῖ** eicit Lincke.

P. 131. § **9.** l. 55—l. 59. **ὡς δὲ τότε...ἀπογεγραμμένοι** non posse Xenophontis esse statuit Lincke.

P. 132. § **14.** l. 100. **πᾶσαι** cum libris Hu: *πᾶσι* Di Sa. l. 101. **πᾶσαι...πολιτικαὶ πράξεις εἰς ὀλίγους ἐπιστάτας** Hu duce Eichlero: *πᾶσι δὲ...πολλαὶ πράξεις ὀλίγοις ἐπιστάταις* **CAG** (Iunt. Ald. Di Sa).

§ **15.** l. 106. **ἀποδείξεως CD** Steph. Hu: *ἐπιδείξεως* **AG** (Iunt. Ald. Di Sa): *ἀπόδειξιν* graviorem esse notionem recte statuit Hugius quam *ἐπίδειξιν*: hanc fieri pompae et ostentationis causa (Hipparch. c. 3, 10), illam veri certaminis causa et simul rationis reddendae.

§ **16**—§ **18.** **κατενοήσαμεν...ἐπιμέλεσθαι**: totum hunc locum spurium censet Hartmanus, cui videtur Xenophon coniecturas quasdam commentaque sua in medium proferre. Idem verba l. 118 *καὶ οἱ πολλάκις λεγόμενοι*—l. 121 *τῶν ἐφόδων εἰσίν* sensu cassa esse statuit.

CHAPTER VII

P. 135. § **3.** l. 19. **ἐσημαίνετε** Hu cum **D** postulante sententia; *ἐσημήνατε* **CAG** (Iunt. Ald. Di Sa).

§ **4.** l. 28. *δόξαν—ἀναπαύσασθαι* Cobetus *N. L.* p. 398. **κατεκλίνη** Di Cobetus, *κατεκλίθη* Sa vulgo.

P. 136. § **7.** l. 56. **οἶδα** del. Hugius obsecutus Dindorfio.

P. 137. § **9.** l. 68. **ἐγὼ δ' οὖν** He Hu: *ἐγὼ οὖν* **D**; *ἐγὼ δὲ νῦν* **CAG** Di Sa.

§ **12.** l. 96. *τῷ εὐφραίνεσθαι* legebatur ante Dindorfium.

P. 139. § **17.** l. 137. **ἔσομαι** cum **D** Steph. Hu; *εἰμί* vulgo. 'Futurum flagitat quod sequitur *ἐπειδὰν τελευτήσω*' (*Hug*).

§ **21.** l. 157. **τῶν ἀνθρωπίνων** Di Sa Hu: *τῷ ἀνθρωπίνῳ* **AG**; *τῶν ἀνθρώπων* **D**.

P. 140. § **23.** l. 171. **τὸ ἀεὶ ἐπιγιγνόμενον** del. Hartmanus.

P. 141. § **28.** l. 215. **ἐνεκαλύψατο** restituit Cobetus *N. L.* p. 512: libri *συνεκαλύψατο*.

CHAPTER VIII

P. 142. § **3.** l. 18. **οὐδ' ἂν εἰς αὐτοῖς ἐπίστευεν CD** (Ald.): omittunt **AG** (Iunt. Di Sa); *οὐδ' ἂν...ἐπίστευσεν* Hu. l. 22. **νῦν δὲ δὴ CD** (Hu); *νῦν δέ* **AG** (Di Sa).

P. 144. § **9.** l. 64. **εἰς τὰς πράξεις D** (Hu); *καὶ εἰς τὰς πράξεις* **CAG** (Iunt. Ald. Di Sa).

§ **12.** l. 90. **θαμά** post Dindorfium Sa Hu: libri plerique *ἅμα*.

P. 146. § **20.** l. 142. **εἰ δέοι στρατεύεσθαι** om. cum **AG** Di Sa: in archetypo in margine haec fuisse addita apparet, postquam errore omissa sunt, inde in aliis codicibus alio loco conlocata, in aliis omissa (*Hug*).

P. 147. § **23.** l. 160. **ὥσπερ <οἱ> ἐπὶ Κύρου τὴν μ. ποιησάμενοι** coni. Nitsche Bursian *Jahresber.* p. 62: *ὥσπερ ἐπὶ* K..., *ποιησόμενοι* **CAG** (*ποιησάμενοι* **D**) Iunt. Ald. Di Sa vulgo.

NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK VI

BOOK VI

CHAPTER I

§ 1. l. 1. **μὲν δή**, used, as often, in closing a statement and preparing a transition to the next subject, I i 6, III i 1. 3

§ 1—§ 5. *On the morrow the chief allies met at an early hour at the entrance to the pavilion of Cyaxarês. While he was dressing to receive them, the friends of Cyrus came with delegates from the Cadusians, Hyrcanians and Sacae, and with them Gobryas—all entreating Cyrus to stay with them. Cyrus, who knew that poor Gadatas was very much afraid of being deserted by him, pretends to think that Gadatas does not really wish him to stay, but only professes to do so at the instance of Hystaspas, who came with him. Gadatas, not seeing through the humour of Cyrus, vehemently protests against the suggestion that he was the mouth-piece of Hystaspas. Hystaspas, keeping up the joke, says that the story he had told Gadatas was that Cyrus could not go on with the campaign because he had been recalled by his father; he then tells Cyrus to his face that he knew he was longing to go home to receive the homage of the Persians for his great achievements. Finally Hystaspas, twitted by Cyrus with a desire to go home, comforts Gadatas with the assurance that he will not leave, until he had made Gadatas complete master of the Assyrian king.*

§ 1. l. 3. **ἦκον...οἱ σύμμαχοι**: Cyrus had told Cyaxarês (v v 43) that *αὔριον πρῳ δεῦρ' ἐπὶ τὰς σὰς θύρας παρέσονται οἱ ἐπικαίριοι* i. e. 'the most important' representatives of the allies. For the meaning of *θύραι* 'the royal pavilion', see I iii 2.

l. 4. **ἕως ἐκοσμεῖτο, ἀκούων...ἐν τούτῳ**, 'while he was dressing, because he was told etc....in the meanwhile'. The participle might also be taken as=*cum audiret* or *licet audivisset*. Hartman (*Analecta Xenophontea nova* p. 181) leans to the latter meaning, 'quia sic eo verbo egregie inepta barbari regis superbia perstringitur,

qui quamquam audiret magnam ad ianuam stare multitudinem, tamen in semet comendo exornandoque multum consumeret temporis. Diu enim post prodit *σεμνῶς κεκοσμημένος*'.

l. 6. **προσῆγον**: I iii l. 80. **οἱ μέν...οἱ δέ**, in partitive apposition to **οἱ φίλοι**. Cf. below iii 34, I i 1.

l. 7. **ὁ δέ τις**, *alius quis*, III ii 12.

§ **2.** l. 11. **ὅτι πάλαι ἀπωλώλει τῷ φόβῳ μή**, *dudum metu exanimatum esse ne*, 'had been for some time frightened to death lest'. Cf. below § 35, v iv 34.

l. 13. **δῆλος εἶ...πεπεισμένος**; the personal for the impersonal construction, G. § 280 Note 1, HA. § 944 a.

l. 14. **ταῦτα γιγνώσκειν ἃ λέγεις**, *haec sentire quae dicis*, np. me cum exercitu in Persidem rediturum esse (*Fischer*).

§ **3.** l. 15. **ἀπώμοσεν ἢ μὴν μὴ...γιγνώσκειν**, 'declared on his solemn oath that it was not because he was persuaded by Hystaspas that he entertained these feelings'. Cf. Plat. legg. XI p. 936 E *ἀπομόσας ἢ μὴν μὴ εἰδέναι*.

l. 18. **ἔρρει τἀμὰ παντελῶς**, *prorsus actum est de me*. Cf. Sympos. I 15 *ἐπεὶ γέλως ἐξ ἀνθρώπων ἀπόλωλεν, ἔρρει τὰ ἐμὰ πράγματα*, Hell. I i 23 *ἔρρει τὰ καλα, amissae sunt naves* (*Fischer*).

l. 19. **αὐτός**, 'of my own accord', not at the suggestion of others. **εἰ**, 'whether': VII v 14, VIII iv 16.

4 l. 20 [**ὑπέρ**] i. q. *περί*. On this use of *ὑπέρ*, very rare in early Greek Prose, see my Lex. to Plutarch's *Life* of Timoleon p. 269 b.

§ **4.** l. 22. **τόνδε**, deictic, like *τουτονί* l. 33. **μέντοι**, 'yes, indeed'. See on I iv l. 231.

l. 24. **ὡς οὐχ οἷόν τέ σοι εἴη στρατεύεσθαι**, 'that it was not possible for you to go on with the campaign'. Hartman says that *οὐκέτι* is required for *οὐκ*.

§ **5.** l. 26. **καί** serves to emphasize the question, I vi 22.

l. 27. **ἐξενεγκεῖν** *efferre foras, divulgare*. **εἴτ' ἐβουλόμην** sc. *σὲ ἐξενεγκεῖν*.

l. 29. **περίβλεπτον**, *conspicuum*. **ἐπιδείξασθαι ᾗ ἕκαστα διεπράξω**, *ostentare qua ratione quaeque gesseris*. This is of course a bit of playful humour on the part of Hystaspas, the traits, which he pretends to notice, being really foreign to the character of Cyrus.

l. 31. **οὐ μὰ Δία** sc. *ἐπιθυμῶ ἀπελθεῖν*.

l. 32. **οὐδέ...γε**: I v 11.

l. 33. **ἕως ἂν ποιήσω**: G. *MT.* § 66, 2, HA. § 921. **τοῦ Ἀσσυρίου**: I iv l. 48.

§ 6—§ 7. *While they were thus talking half in fun, half in earnest, Cyaxarês had come out of his tent in gorgeous attire and, seating himself on a Median throne, requested those present to give their opinions severally on the important question whether the war should be continued or discontinued. The first to speak is the Chief of the Hyrcanians: 'There was no need' he said 'of arguments, when facts spoke for themselves. The contrast between their own present and past condition alone proved that their strength lay in union, and that separation would leave them once more to the mercy of their foe'.*

§ **6.** l. 35. **τοιαῦτα ἔπαιζον σπουδῇ**, *talibus utebantur iocis habentibus aliquid serii* (*Stephanus*). Cf. Mem. I iii 8 *τοιαῦτα... ἔπαιζεν ἅμα σπουδάζων*.

l. 36. **κεκοσμημένος**: l. 4.

l. 37. **ἐξῆλθε** sc. *τῶν θυρῶν*.

l. 38. **οὓς ἔδει** sc. *συνελθεῖν*.

l. 40. **ἴσως**: V i l. 146.

l. 41. **ἄρχειν λόγου**, 'to be the first to speak, open the conference', III iii 61, Anab. I vi 5, but *ἤρχετο λόγου* (ii 24) means 'he commenced speaking'; cp. II ii 28 *σκώμματος ἤρχετο*, Hell. IV i 32 *μετὰ δὲ τοῦτο ἤρξατο λόγου ὁ Φαρνάβαζος· καὶ γὰρ ἦν πρεσβύτερος*.

l. 45. **τις**, 'any one' i.e. 'each': as in III iii 61. **περὶ αὐτοῦ τούτου**, *de hoc ipso*. **ᾗ**, *qua ratione*.

§ **7.** l. 48. **εἰ**: l. 19, VIII iv 16. **ὅπου**, 'in a case where': II iii 11.

l. 50. **ὁμοῦ ὄντες**=*ὅτε ὁμοῦ ἦμεν*.

l. 51. **πάσχομεν** sc. *ὑπ' αὐτῶν*. 5

l. 52. **ἐχρῶντο**, *tractabant*.

l. 53. **ἡμῖν γε μὴν ὡς χαλεπώτατον**, *nobis vero quomodo quam molestissimum erat*; *ὡς*, which in the preceding line means *ut*, here signifies *quam*; cp. I iii 3, V 14.

§ 8. *The Cadusian Chief spoke next: 'As for themselves, they had had practical proof of the inexpediency of separate action even during a campaign, and all knew how they had suffered for their temerity'.*

§ 8. l. 53. **ἐπὶ τούτῳ**, *post hunc.*

l. 55. **περὶ τοῦ...ἀπελθόντες...εἶναι**; the Nominative is used by attraction to the subject of the principal clause: *ἕκαστοι* is in apposition to *ἡμεῖς*, the implied subject of the infinitive. Cf. below § 14 l. 104, Thuc. II 65, 6 *ὀρεγόμενοι τοῦ πρῶτος ἕκαστος γενέσθαι.*

l. 56. **ὁπότε γε**, *quandoquidem, siquidem*, II ii 13, VIII iii 7. **οὐδὲ στρατευομένοις**, 'not even when in the field'.

l. 57. **γοῦν**: see note to I i 3 l. 42.

l. 58. **πλήθους**: see note to IV i 19 l. 140.

l. 59. **δίκην ἔδομεν**, *cladem accepimus.* See V iv 15.

§ 9—§ 10. *After him Artabazus says that he differs from former speakers as to their present campaign, which he regards as a pleasant holiday in comparison with the duties and hardships of military service at home.*

§ 9. l. 60. **ὅ ποτε φήσας**: I iv 27, IV i 22, V i 24.

l. 62. **τοσοῦτον**, 'so far (only)'. So ii 26, iii 22, VIII iii 40.

l. 63. **τοῖς πρόσθεν λέγουσιν**, used substantively, 'previous speakers'.

§ 10. l. 66. **τῶν ἡμετέρων ἀγομένων**, *cum nostrae* (Medorum) *res* (bona) *diriperentur* (ab hostibus). For *ἄγεσθαι*, see n. to I iv 19 l. 234.

l. 67. **ἐπιβουλευσομένων**, passive, as in V iv 34. **πράγματα εἶχον**: I iii 4 n.; cp. § 12 l. 92, Hier. VII 2 note. The participles which follow express the cause of his trouble.

l. 68. **ταῦτ' ἔπραττον**, 'I fared thus', I vi 3 n.

l. 69. **νῦν δέ**)(*ὅτε μὲν οἶκοι ἦν*, the sentence *καὶ γὰρ* to *δαπανῶν* being parenthetical. **ἐκείνων**, i.e. *τῶν πολεμίων.*

l. 71. **ὡς...οὖσαν**, the accusative absolute: see note to I iv 21. Its agreement is with the predicate, instead of the subject. **τὰ οἴκοι** 'life at home': **τάδε** 'our life here'; cf. Eur. Troad. 100 *οὐκέτι Τροία τάδε*, Cycl. 63 *οὐ τάδε Βρόμιος, οὐ τάδε χοροί*, Androm. 108 *οἰχ' Ἕκτωρ τάδε.*

l. 72. **ἐμοὶ μέν**: Particula *μέν*, non sequente particula *δέ*, saepe ita adhibetur ut loquenti arrogantia quaedam scurrilis, rustica, plebeia praebeatur. Eur. Alc. 794, Soph. El. 547 (*Hartman*). **οὐ δοκεῖ**, *non placet.* **διαλύειν τήνδε τὴν πανήγυριν**, 'to break up this festive assembly', in continuation of the metaphor beginning with *ἑορτήν*, *ferias* (Thuc. I 70, 5).

§ 11. *Artabazus having spoken, Gobryas professes his admiration of Cyrus for his faithful performance of his promises so far, but, unless the Assyrian be punished for his attempted wrongs to them and his cruel treatment of himself, he should be the first to feel the King's vindictiveness.*

§ **11.** l. 75. **μέχρι τοῦδε**, *hactenus*, 'up to this point', 'thus far'.

l. 76. **τὴν δεξιάν**, *fidem*, IV ii 7. **οὐδὲν ψεύδεται ὧν ὑπέσχετο**, *nihil non praestitit eorum quae promisit* (*Gabrielli*). See IV vi 8 where Cyrus promises to avenge the death of the son of Gobryas—a promise which would not be fulfilled, if Cyrus were now to break off the war and return to Persia.

l. 78. **ἀναπνεύσεται**, 'will take breath, revive', a poetical word: V iv 37, Anab. IV i 22, iii 1 where the correct reading is *ἀνέπνευσαν*. **τίνων ποινάς**, a poetical expression for *δίκην διδούς*.

l. 80. **ἐν τῷ μέρει**, 'in my turn', 'for my part': but *ἐν μέρει* (II iii 18) means 'in turns'.

§ 12—§ 18. *Last of all Cyrus spoke:—He was of course as much alive as any of those who had spoken to the immediate consequences of disbanding their army. But these were balanced by dangers they would incur in staying, unless they made provision against the coming winter, when they would have to contend with cold and starvation—irresistible enemies. They must not only reduce the defensive posts of the enemy, but construct as many as possible for themselves, as magazines for their provisions. The question of defeat resolved itself into the question—which of them would be soonest starved out. He offers to occupy the posts nearest the enemy, if they (the allies) held possession of the country on the frontier where they would be out of danger, and cultivated it.*

§ **12.** l. 82. **οὐδ' ἐμέ**, *ne me quidem* 'not me either'. 6

l. 85. **γίγνοιτ' ἄν—αὐξήσεται**: On the mixed form of conditional sentences, see G. *MT.* § 54 *b*, HA. § 901 a.

l. 87. **ποιήσονται**, 'will get made'; the causative middle, I iii 17, below § 21 and § 51.

l. 90. **ἕτεροι ἐφηβήσουσι καὶ ἐπιγενήσονται**, supplebitur paulatim hostium exercitus, cum *alii brevi ad pubertatem perventuri sint, alii posthac nascituri* (*Heindorf*). See cr. n.

l. 91. **θαυμαστόν** sc. *ἐστίν*. **πάνυ ἐν τάχει**=*πάνυ ταχέως*.

l. 92. **πράγματα παρέχειν**, *negotium exhibere*, 'to give trouble': Mem. I ii 9 *πολλὰ πράγματα ἔχειν αὐτούς τε καὶ ἄλλοις παρέχειν*, Hell. IV v 19 *πράγματα εἶχόν τε καὶ παρεῖχον τοῖς ἐν τῷ ἄστει*.

§ **13.** l. 93. **τί δῆτα**, *quid tandem?* ii 15, V iv 35, VII v 46. **λόγον ἐμβαλεῖν**, 'to start the subject of conversation'. Cp. II ii 19, iii 5, Plut. Timol. c. 15, 4 *Φιλίππου παρὰ πότον τινὰ λόγον ἐμβαλόντος περὶ τῶν μελῶν*.

l. 94. **καταλύσεως** here i.q. *διαλύσεως*. Cp. below l. 108, Arist. Lys. 112 *καταλῦσαι τὸν πόλεμον*. The word is used by Xen. of the 'breaking up' of a banquet, Symp. 9, 7 *αὕτη τοῦ τότε συμποσίου κατάλυσις ἐγένετο*; of the 'conclusion' of a war Hell. III v 8, Mem. II viii 1 *ὑπὸ τὴν κατάλυσιν τοῦ πολέμου*, of the 'end' of life Apol. 30 *ἐν καταλύσει τοῦ βίου*, of the 'termination' of exercise Eq. Mag. 3, 12 *εἰς κατάλυσιν ἤδη ἐπὶ φάλαγγος καταστάντας*; most commonly of 'the subversion' of an existing form of government, I i 1, Ar. Plut. 453, 949 *ὁτιὴ καταλύει τὴν δημοκρατίαν*. **φοβούμενος**, causal. Supply *ἐκέλευσα*.

l. 96. **ὧδε**, *sicut nunc facimus*, 'in our present style'. Cf. *οὕτω* § 15.

§ **14.** l. 98. **εἰ καί...ἀλλά**, 'granting that'...'yet'. *εἰ καί* is normally used, where the speaker admits the existence of a condition, but denies that it is an obstacle; whereas *καὶ εἰ*, 'even supposing that', is used where the speaker does not allow that the alleged condition exists. See Prof. Jebb *App.* to Soph. Oed. Tyr. p. 224 ed. 2.

l. 99. **τῷ δήμῳ τῶν στρατιωτῶν**, *gregariis militibus*, 'the common soldiers'.

l. 100. **ὧν ἄνευ**, 'without which', i.e. *στεγῶν, ἵππων, θεραπόντων, στρατιωτῶν*. Only one other instance of this unusual collocation of

ἄνευ is to be found in Xen., Hell. VII i 3; cf. Demosth. 23, 136, Plat. Parmen. 165 B, Lucian, Paras. 7, *οὐδὲ ζῆν γε τούτου ἄνευ ἔστι*, Rhet. praec. 20 *ὧν οὐκ ἄν τι ἄνευ γένοιτο*. So Anab. II i 11 *ποταμῶν ἐντὸς ἀδιαβάτων*. The usage is poetical.

l. 103. **ἀνακεκομισμένοι** *εἰσίν*: the Subject is the inhabitants implied in *ὅποι*; the Object, *τὰ ἐπιτήδεια*.

l. 104. **αὐτοί**: for the case, see n. to § 8 l. 55. Cp. Hell. II i 26 *ἀπιέναι αὐτὸν ἐκέλευσαν· αὐτοὶ γὰρ νῦν στρατηγεῖν, οὐκ ἐκεῖνον*.

§ **15.** l. 106. **ὅς** instead of *ὥστε*: see note to III iii 50. For the sentiment, cp. Anab. II v 19 *δυναίμεθ' ἂν λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε*.

l. 107. **οὕτω**: see on l. 96.

l. 108. **καταλῦσαι**: see n. to l. 94.

l. 110. **ἐξελαθῆναι** i.e. out of the country of the enemy.

l. 111. **πειρᾶσθαι**, epexegetic of *τόδε ποιεῖν*. **τῶν ἐκείνων ὀχυρῶν**: not 'those' but 'their' strong places (for *οἱ ἐκεῖνοι* is not Greek): the nominative would be *τὰ ἐκείνων ὀχυρά*.

Cp. VII iv 13 *τῶν ἑαυτῶν κλέψονται*, Anab. V v 18 *οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων*, VI v 38 *Κύρου ἦσαν τοῦ ἐκείνου δούλου*, Hell. IV viii 33 *τῶν ἐκείνων συμμάχων*, VII i 13, Hier. c. 1, 10, Thuc. I 45, 2 *τῶν ἐκείνων τι χωρίων*, 141, 3 *ἀπὸ τῶν αὐτῶν δαπανῶντες*.

l. 112. **παραιρεῖν**, *adimere*; Eur. Hipp. 1102 *τὰ θεῶν μελεδήματα λύπας παραιρεῖ*, Hec. 591 *τὸ δ' αὖ λίαν παρεῖλες*. The active is not found elsewhere in Xen. **ἡμῖν δ' αὐτοῖς...ποιεῖσθαι**, 'to erect as many strong places as possible for ourselves', i.e. such as will afford us better protection than those taken from the enemy.

l. 115. **ἀποτίθεσθαι**, 'to lay up in store': the passive in use is 7
ἀπόκεισθαι, II ii 15, Anab. II iii 15.

l. 116. **πολιορκήσονται...ὦσι**, *utri vero fuerint inferiores, isti obsessi tenebuntur* (i.e. *commeatus penuria et fame impugnabuntur*) Gabrielli. Cf. I v 2, Hell. IV vii 1, V i 2, VI v 33, for this meaning of *πολιορκεῖν*; and for the form of the future passive, Hell. VI iv 6 *ὡς αὐτοὶ πολιορκήσοιντο*, VII v 18.

§ **16.** l. 116. **νῦν δέ**, 'as we are'.

l. 118. **τὸ πεπλευσμένον...καταλείπουσι,** *spatium, quod navigando emensi sunt, non magis proprium quam id, quod emensi non sunt, relinquunt.*

l. 121. **ἀλλοτριώσει**=ἀλλοτρίαν ποιήσει. The word does not occur elsewhere in Xen. **ὑπ' εὐδίαν,** 'in safety', lit. 'under fair weather', a continuation of the metaphor in l. 117. Cf. Anab. V viii 19 *ἐν εὐδίᾳ ὁρῶ ὑμᾶς* i.e. *in tranquillo, tutos.* For the use of *ὑπό* with acc., Hertlein compares the common expression *ὁρᾶν ὑπ' αὐγάς,* and *οἱ ὑπὸ τὸν ἥλιον ἄνθρωποι* Dem. 18, 270, Aesch. 2, 41.

§ **17.** l. 123. **φοβηθεῖεν ἄν, εἰ δεήσει...φρουρεῖν,** 'would fear, whether they will not have' (i.e. 'that they will have') 'to do garrison duty'.

Cf. iii 20, Soph. Trach. 176 *ταρβοῦσαν εἴ με χρὴ μένειν,* Eur. Androm. 60 *φέρουσά σοι νέους ἥκω λόγους | φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται* i. e. *φοβουμένη μήτις αἰσθήσεται,* Dem. p. 434, 5 *ἐγὼ δ' οὐ δέδοικα εἰ Φίλιππος ζῇ, ἀλλ' εἰ τῆς πόλεως τέθνηκε τὸ τοὺς ἀδικοῦντας μισεῖν καὶ τιμωρεῖσθαι.*

τῆς ἑαυτῶν sc. *γῆς.*

l. 124. **καὶ ὥς,** *sic quoque, vel sic,* 'even as it is', 'already'. The demonstrative ὥς=οὕτως is only used in this phrase and in *οὐδ' ὥς, μηδ' ὥς* 'not even thus'.

l. 126. **τὰ ἐγγύτατα χωρία τῶν πολεμίων,** 'the forts nearest the enemy' and therefore farthest from you.

For the position of *χωρία* cp. VIII i 38, vi 6, Sympos. c. 8, 36 *τῷ ποτέρως παιδὶ φιληθέντι,* Hell. II i 1, *οἱ ἐν Χίῳ μετὰ τοῦ Ἐτεονίκου στρατιῶται ὄντες,* III iv 1 *τὸ πρῶτον ἀναγόμενον πλοῖον εἰς τὴν Ἑλλάδα,* V i 36 *τῆς ἐπ' Ἀνταλκίδου εἰρήνης καλουμένης,* ii 4 *τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως,* Anab. V iii 4 *τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον,* VII iii 29 *ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ,* Thuc. I 11, 3; III 56, 1 *κατὰ τὸν πᾶσι νόμον καθεστῶτα,* V 5, 1 *τοῖς ἐκ Μεσσήνης ἐποίκοις ἐκπεπτωκόσιν,* Soph. Phil. 1317 *τὰς ἐκ θεῶν τύχας δοθείσας.*

l. 127. **ἐκεῖνα:** *ἐκεῖνος* is less often used to repeat the subject or object of the sentence with emphatic force than *οὗτος.* Cf. ii 15, 33 and see HA. § 697.

l. 128. **ἐργάζεσθε,** *colite, arate et serite.*

§ **18.** l. 129. **φρουροῦντες σώζεσθαι,** not 'to guard and preserve', as if *σῴζειν* (*Watson*), but 'to guard without risking our lives'.

ὑμεῖς, you the Medes, Armenians, Hyrcanians, Sacae and Cadusians. **ἐν πολλῇ εἰρήνῃ**, *in summa pacis tranquillitate.*

§ 19—§ 22. *All present profess their readiness to combine with Cyrus in carrying out his plans. Gadatas and Gobryas each offer to erect a fort with the permission of the allies. Cyrus urging the necessity of losing no time in constructing siege engines and providing workmen for strengthening their own defensive posts, Cyaxarês offers to provide one at his own expense: similar offers are made by Gadatas, Gobryas and Tigranes, while Cyrus offers two. The necessary materials are got in readiness, and superintendents of the work appointed.*

§ **19.** l. 134. **συμπροθυμήσεσθαι ταῦτα**: Thuc. VIII 1, 1 *τοῖς ξυμπροθυμηθεῖσι τὸν ἔκπλουν*, Plut. Timol. c. 35, 2 *τἆλλα παρασκευάσας καὶ συμπροθυμηθείς.*

l. 136. **τεῖχος** i. q. *φρούριον.*

l. 138. **καὶ ταῦτα** sc. *τὰ τείχη ἃ ἑκάτερος αὐτῶν τειχιεῖσθαι ἔφη.*

§ **20.** l. 140. **τέλος**, 'finally'.

l. 142. **γενέσθαι**, 'to be brought into existence', 'to be made', a general for a special term, applicable also to *τέκτονας*. Cf. VIII vi 4 *δοκεῖ μοι ὑμῶν χώρας γενέσθαι καὶ οἴκους ἐκεῖ.* **μηχανάς** VII ii 2, iv 1. Herodotus also (VI 18) speaks of the *παντοίας μηχανάς* which the Persians employed, in the siege of Miletus.

§ **21.** l. 145. **ποιησάμενος**, causative middle, HA. § 815. 8 G. § 199 Note 2.

§ **22.** l. 151. **ἀμφὶ ταῦτ' ἔχειν** 'to be employed in this', 'to have charge of this work': cp. IV v 15, V i 30, iv 10, v 44.

§ 23—§ 24. *As these operations would take some time, Cyrus chose the most convenient place he could find for housing his troops for the winter; and employed them in foraging.*

§ **23.** l. 154. **ἐκάθισε**, *collocavit*, 'encamped'. Thuc. II 71, 1, IV 90, 1, V 7, 3 *καθίσας τὸν στρατόν*, VI 66, 1 *καθ' ἡσυχίαν καθῖσαν τὸ στράτευμα*, Eur. Phoen. 1188 *ἔξω τάφρου καθῖσεν Ἀργείων στρατόν*, Heracl. 664 *στρατὸν καθίζει τάσσεταί θ' ὃν ἦλθ' ἔχων.* **ἔνθα ᾤετο ὑγιεινότατον εἶναι**, 'in a situation where he thought it was most healthy and there was readiest way of access for conveying all that it was necessary (to convey)'. Commentators

have neglected to observe that *ὑγιεινότατον εἶναι* is here used impersonally: cp. III ii 11, Plut. Timol. c. 31, 2 with my note.

l. 156. **ὅσα ἐρυμνότητος προσεδεῖτο...εἶεν**, 'wherever any positions required further strengthening, he made provision (ordered provision to be made) that those who from time to time remained there should be in safety, whenever he was encamped at a distance from them with the main body of his army' (not, as Gorham, 'should ever absent himself on any distant *expedition*'). Cp. Anab. VII vii 1 *ἀπεστρατοπεδεύσατο προσωτέρω*, III iv 34 *οὔποτε μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἑξήκοντα σταδίων*, and for the dative of accompaniment *τῇ ἰσχύι*, n. to I iv 17, V iv 20.

l. 158. **οἱ ἀεὶ μένοντες**: III iii 48.

§ **24**. l. 161. **ὁπόθεν ἂν ὡς πλεῖστα ὠφελοῖτο τὸ στράτευμα**, 'from what parts of it the army might be supplied as plentifully as possible'. Cf. V iv 34 *ὅσα ὠφελεῖσθαι ἔστιν ἀπὸ μεγάλης πόλεως*, II i 25. The meaning *praedari* 'to plunder' is peculiar to late Greek; see my n. to Plutarch Timol. c. 30, 2.

l. 162. **εἰς προνομάς**, 'for foraging'. **ὅτι πλεῖστα**, *quam plurima*, predicative.

l. 164. **διαπονούμενοι**, 'being inured to labour'.

The verb *διαπονεῖν* is used by Plutarch in the meaning *exercitando instituere*, Cic. c. 4, 3 *αὐτὸν ταῖς μελέταις διαπονῶν*, Dem. c. 5, 3 *αὐτὸς αὑτὸν ἤσκει καὶ διεπόνει ταῖς μελέταις*, where see my note, c. 7, 3 *διαπονεῖν τὴν φωνήν*.

l. 165. **ἐν ταῖς ἀγωγαῖς**, *in rebus vehendis*, rather than *in agmine*, 'on their marches', as Liddell-Scott. Cp. below § 55. **τὰς τάξεις ὑπομιμνήσκοιντο**, not 'they might preserve in their memories the order they were to keep', but *meminissent quo quisque ordine esset*, 'might not forget to what company they belonged'. Cp. II i 26.

§ 25—§ 30. *Meanwhile deserters and prisoners brought word from Babylon that the Assyrian king had started on his march towards Lydia with a considerable amount of treasure. The rank and file of the army thought that he must be going there to deposit his treasures. Cyrus perceived that his real object was to strengthen himself with alliances; so he made vigorous preparations, and brought up the number of his cavalry to its full complement, accepting all offers of munitions and horses. He also introduced a new sort of chariots,*

scythe-armed, requiring only a single charioteer to manage them. Description of the chariots, which were still in use by the Persians in Xenophon's day. Camels also are in requisition.

§ **25.** l. 166. **μὲν δή**: see n. to I ii 2. **ἐν τούτοις ἦν**: see n. to III i 1.

l. 167. **ἐκ Βαβυλῶνος** to be taken with *ἔλεγον*, cp. III iii 48 *ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων.*

l. 168. **ταῦτ' ἔλεγον ὅτι**: cp. V iv 24, below ii 11.

§ **26.** l. 173. **ὡς ὑπεκτίθοιτο**, 'that he was conveying to a place of safety'.

This is the technical expression for conveying both persons and things out of the reach of danger. Cf. Herod. v 65, 5, Soph. El. 297 *ἥτις ἐκ χερῶν κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου*, Eur. Androm. 69 *τὸν παῖδα...δν ἔξω δωμάτων ὑπεξέθου*, Thuc. I 89, 3, Lys. 2, 34 *ὑπεκθέμενοι παῖδας καὶ γυναῖκας εἰς Σαλαμῖνα*, 36 *τοὺς ὑπεκτεθέντας*, 25 *τὸ σῶμα τὸ ἑαυτοῦ καὶ τὰ χρήματα ὑπεκθέσθαι*, Lyc. c. Leoc. 53 *ἔχοντος αἰτίαν τοὺς υἱεῖς καὶ τὴν γυναῖκα ὑπεκθέσθαι*, Dem. de f. leg. 194 *ὑπεξέθεντο τὰς θυγατέρας εἰς Ὄλυμπον*, Arrian Anab. 4, 19, 4 *Ὀξυάρτου αὐτὰς ἐς ἀνάλωτον δῆθεν τὸ χωρίον ἐκεῖνο ὑπεκθεμένου*, Plut. Them. c. 10, 2 *ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζῆνα*, Ages. c. 32, 1 *τοὺς παῖδας εἰς Κύθηρα ὑπεκθέσθαι.*

l. 175. **συστήσων κτλ.**, 'for the purpose of raising a force, forming a coalition, against himself', I i 2, V 4, Aeschin. 2, 79 *συνίστην Ἀρκάδας καὶ τοὺς ἄλλους Ἕλληνας ἐπὶ Φίλιππον.* 9

l. 176. **ὡς δεῆσον**; see n. to I vi 12.

l. 177. **ὥστε**, 'and so', 'accordingly', I iii 18. **ἐξεπίμπλη**=*ἐξεπλήρου*, 'set about bringing up to its full complement'.

l. 179. **τοὺς δέ τινας**: i 1 l. 7.

§ **27.** l. 184. **τὴν μὲν Τρωικὴν διφρείαν κτλ.**: cf. ii 8. The difference between the chariots used in the time of the Trojan War, and those used in Xenophon's time by the Cyrenaeans, appears to have been, that the former were drawn by two horses and carried two men, the driver and the combatant who descended from the vehicle when he had to fight (Il. XI 91, XVI 426); whereas the latter were drawn by four horses (Herod. IV 170 *τὸ παρὰ θάλασσαν Κυρηναῖοι νέμονται· τεθριπποβάται δὲ οὐχ ἥκιστα, ἀλλὰ μάλιστα Λιβύων εἰσί*, ib. 189 *τέσσαρας ἵππους συζευγνύναι*) and the fighting men remained in the chariot.

Cyrene, the most important Hellenic colony in Africa, was founded B.C. 631 by Battus from the island of Thera (*Santorini*) at a spot about ten miles inland. The inhabitants were famous for their skill in driving: hence Pindar (Pyth. IV 7) calls their city *εὐάρματον πόλιν*, Sophocles in his description of the chariot-race (Electr. 702) mentions *δύο Λίβυες ζυγωτῶν ἁρμάτων ἐπιστάται*, as entering the lists. Aelian (*Var. Hist.* 2, 26) tells a story of Anniceris of Cyrene, *ὃς ἐπὶ ἱππείᾳ μέγα ἐφρόνει καὶ ἁρμάτων ἐλάσει*, wishing Πλάτωνι *ἐπιδείξασθαι τὴν τέχνην. ζεύξας οὖν τὸ ἅρμα περιήλασεν ἐν ἀκαδημείᾳ δρόμους παμπόλλους οὕτως ἀκριβῶς φυλάττων τοῦ δρόμου τὸν στοῖχον, ὡς μὴ παραβαίνειν τὰς ἁρματοτροχιὰς ἀλλ' ἀεὶ κατ' αὐτῶν ἰέναι.* Arrian Tactic. c. 19, 4 ed. Hercher: *τῶν δ' Ἀσιανῶν πάλαι μὲν Πέρσαι ἐπήσκησαν τὴν τῶν δρεπανηφόρων τε ἁρμάτων καὶ καταφράκτων ἵππων διφρείαν ἀπὸ Κύρου ἀρξάμενοι· ἔτι δὲ πρὸ τούτων οἱ σὺν Ἀγαμέμνονι Ἕλληνες καὶ οἱ σὺν Πριάμῳ Τρῶες τὴν τῶν ἁφράκτων· καὶ Κυρηναῖοι δ' ἐπὶ πολὺ ἀπὸ ἁρμάτων ἐμάχοντο.* Pollux I, 141: *Λίβυες δὲ καὶ ἀπὸ δίφρων καὶ ἵππων ἐπεζευγμένων, ὥσπερ οἱ Ὁμήρου ἥρωες, μάχονται· Ὅμηρος γὰρ οὐκ οἶδε μονίππους ἱππέας... ἐπιβεβήκασι δὲ τοῦ ἁρματείου δίφρου ἡνίοχος καὶ παραβάτης.*

l. 185. **κατέλυσε**: see n. to l. 94.

§ **28.** l. 189. [**τὸ**] **κράτιστον τῆς δυνάμεως**, *validissimam exercitus partem*, V ii l. 221.

l. 191. **ἐν ἀκροβολιστῶν μέρει εἶναι**, *in loco velitum*, 'act the part of mere skirmishers', not engaging in close combat. Cf. Dem. Ol. II 14 *ἡ Μακεδονικὴ δύναμις ἐν προσθήκης μέρει ἐστί τις οὐ μικρά*, 23 *ἐν οὐδενὸς εἶναι μέρει*, Aristocr. 148 *ἐν σφενδονητοῦ καὶ ψιλοῦ μέρει*, Isocr. 9, 24 *ἐν ἰδιώτου μέρει διαγεῖν*.

l. 192. **οὐδὲν μέγα συμβάλλεσθαι**, 'contribute nothing of any importance'. Cf. I ii 8, Hell. III v 13 *τὰ μέγιστα αὐτοῖς συμβαλόμενος εἰς τὸ ὑμῶν κρατῆσαι*, Venat. c. 5, 27 *καὶ ἡ ποδωκία πρὸς τὸ ἀμβλυωπεῖν αὐτῷ πολὺ συμβάλλεται*.

l. 193. **τοὺς μαχομένους**, substantively, 'the combatants', i.e. *τοὺς παραβάτας* VII i 29.

l. 197. **οὐδ' ὁτιοῦν**, *nullo omnino modo:* I vi 12, III i 19, VIII iii 40.

§ **29.** l. 198. **ἀντὶ τούτου**, 'instead of this (mode of managing chariots)', a general reference to *διφρείαν*.

l. 199. **κατεσκευάσατο...ὡς μὴ συντρίβηται**: the Subjunctive in final clauses after secondary tenses is nearly as common as the normal Optative, G. *MT.* § 44, 2, HA. § 881 a.

l. 203. **ἰσχυρῶν ξύλων**: genitive of material, HA. § 729 f, G. § 167, 4. The entrance to the turret was by a door from behind, ii 9. **τούτων** sc. *τῶν ξύλων*. **ἐστί**: still in Xenophon's own time.

l. 204. **ἡνιοχεῖσθαι...ὑπὲρ τῶν δίφρων**, *regi ab aurigis super sellas.*

l. 205. **πάντα**: in ii. 17 they are said to be only *τὰ ὑπερέχοντα (τοῦ δίφρου) ἅπαντα συνεστεγασμένοι θώραξι.*

§ **30.** l. 206. **δρέπανα...ὡς διπήχη**, *falces fere bicubitales.* For *ὡς* cp. II iv 21.

l. 207. **ἔνθεν καὶ ἔνθεν τῶν τροχῶν**, 'on each side of the wheels'. Liv. 37, 41 *item ab axibus rotarum utrinque binae eodem modo diversae deligabantur falces.* Cp. the description of these *δρεπανηφόρα ἅρματα, falcati* or *falciferi currus*, as they were called, given in the *Anab.* I viii 10 *εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν.* See also below ii 17; VII i 29; VIII viii 24.

l. 208. **εἰς τὴν γῆν βλέποντα**, *in terram devexa* (Liv. 37, 41), 'pointing downwards'. For *εἰς*='towards', cp. iv 7 *ἀναβλέψας εἰς τὸν οὐρανόν*: elsewhere we find *πρός*, as VIII v 3 *πρὸς ἕω βλέπουσαν ἵστασθαι τὴν σκηνήν*, Oecon. c. 19, 9 *τὸ κλῆμα ὀρθὸν τιθεὶς πρὸς τὸν οὐρανὸν βλέπον.*

l. 209. **ὡς ἐμβαλούντων**, sc. *τῶν ἡνιόχων*: III iii 54. For *ὡς* with the absolute case, cp. I iv 21. **εἰς τοὺς ἐναντίους**, 'into the midst of the enemy'; see my n. to III ii 9, Hier. c. 2, 10.

l. 211. **οὕτως ἔτι καὶ νῦν τοῖς ἅρμασι χρῶνται**, i.e. aurigis solis impositis, non etiam propugnatoribus (*Bornemann*).

l. 212. **βασιλέως** sc. *Persarum:* ii 11; VIII ii 8.

§ **31.** l. 215. **συνεπεραίνετο**: praepositionis haec vis est, ut Cyrus haec una cum sociis et ducibus perfecisse dicatur (*Bornemann*). Others, as Liddell-Scott, explain it to mean 'were being finished off'.

§ 31—§ 44. *Araspas, one of the favourite officers of Cyrus, who had been entrusted by him with the care of the beautiful captive Pantheia, wife of Abradatas of Susa, becomes desperately enamoured of his charge. Foiled in an attempt to seduce her, he threatens her with violence. She complains to Cyrus; who, more amused by the foolish pre-*

dicament in which the self-confidence of the culprit had involved him, than offended by his breach of trust, treats his fault with indulgence; and, as the best security for the future, sends him on a secret mission to the Assyrian camp, where he is to pretend that he was a fugitive from the wrath of Cyrus.

l. 216. **βουλόμενος...ἔδοξεν αὐτῷ**: there is a similar change of construction in IV ii 3: we should have expected *ἐδόξεν ἐπιτήδειον εἶναι Ἀράσπαν*.

l. 219. **ὁ φυλάττων**, substantively, 'the guardian'; cf. l. 193.

l. 222. **ἠναγκάσθη**: the term seems to be specially chosen in allusion to the discussion between Araspas and Cyrus, V i 9: but it is used elsewhere of those who are unable to resist the force of passion: VIII iii 42, Mem. IV v 4 *δοκοῦσιν οἱ ἀκρατεῖς ἀναγκάζεσθαι τὰ αἴσχιστα ποιεῖν*, Lysias 3, 31 *διὰ τὴν ἐπιθυμίαν ἠναγκαζόμην ἀνοητότερόν τι ποιεῖν*, i.e. 'could not help doing'. **προσενεγκεῖν λόγους**, 'to make proposals', Lucian Dial. Deor. 6, 2 *λόγους ἐτόλμησέ μοι προσενεγκεῖν*, Lys. 1, 8 *λόγους προσφέρων ἀπώλεσεν αὐτήν*.

l. 223. **συνουσίας**: III i 39. See cr. n.

§ **32.** **ἀπέφησε**, *negavit, recusavit*.

l. 225. **ἰσχυρῶς**, *vehementer*, I iv 14 note.

l. 226. **συμβαλεῖν**, i.q. *συγκροῦσαι, committere inter se*, 'to set at variance, make a quarrel between, friends'.

§ **33.** l. 227. **δοκῶν ὑπηρετήσειν...ἃ ἐβούλετο**, *ratus (ita) se effecturum ut quod cuperet consequeretur*, 'thinking that he should thereby (i.e. by threats) further the attainment of his wishes', not, as Gorham, 'that (such conduct) would subserve' etc. See cr. **n.**

l. 229. **ποιήσοι**: I v 3.

l. 230. **ἐκ τούτου**, 'thereupon'. **κρύπτει** sc. *ταῦτα τὸν Κῦρον*, 'keeps it a secret from Cyrus'.

l. 231. **τὸν εὐνοῦχον**, *eunuchum suum*, 'her chamberlain': IIA. § 658, G. § 141 Note 2.

§ **34.** l. 233. The order is: **ἐπὶ τῷ φάσκοντι εἶναι κρείττονι τοῦ ἔρωτος**, see V i 17.

l. 234. **αὐτῷ**, sc. Araspas. **εἰπεῖν**, *iubere*.

l. 236. **οὐκ ἔφη κωλύειν**, *negavit se intercedere*, 'he said that he had no objection'.

§ **35.** l. 238. **τε** ad sequentia, non praecedentia refertur (*Dindorf*). Duplex τε concitatae Artabazi orationi quam maxime est consentaneum (*Hartman*). See crit. note. II

l. 240. **καταδύεσθαι**: cf. l. 256 and see n. on V v 9. **ὑπὸ τῆς αἰσχύνης**: see n. on I iv 15.

l. 241. **ἀπολωλέναι τῷ φόβῳ μή τι καὶ πάθοι**, 'was frightened to death lest he *should* (really) be punished by Cyrus': see n. to ii l. 11.

§ **36.** l. 244. **μόνος μόνῳ ἔλεξεν**, 'talked to him in private'. Cf. Dem. de cor. 137 *τῷ ὑπὸ τῶν πολεμίων πεμφθέντι μόνος μόνῳ συνῆει καὶ ἐκοινολογεῖτο*, Eur. Med. 513, Heraclidae 807.

l. 245. **ἐν αἰσχύνῃ δεινῶς ἔχοντα**, *consternatum pudore* (Bornemann), or perhaps equivalent to *δεινῶς αἰσχυνόμενον*. It is certainly an uncommon phrase.

l. 246. **τούτων** 'these feelings', *sc. τοῦ φόβου καὶ τῆς αἰσχύνης*. The conclusive *οὖν* anticipates the next sentence. **ἀκούω**, 'I have heard say'; I i 4. For the sentiment, cf. Terent. Eunuch. III 5, 36 sqq.

l. 247. **ἀνθρώπους οἶδα...οἷα πεπόνθασιν**: the anticipatory accusative, I i 6, VII iii 5, VIII vii 18. **καὶ μάλα**: I i l. 6, iii 10. **δοκοῦντας φρονίμους εἶναι**, 'though accounted wise'.

l. 248. **καὶ...δέ**: I i 2.

l. 249. **αὐτὸς ἐμαυτοῦ κατέγνων μὴ ἂν καρτερῆσαι ὥστε ἀμελεῖν αὐτῶν**, 'I had too low an opinion of myself to suppose that I should have the strength of mind to be insensible to them'. The infinitive with *ἄν* represents *οὐκ ἂν καρτεροίην, non (ita) continens essem ut*, of direct discourse.

l. 250. **τούτου τοῦ πράγματος**, quod incensus es amore Pantheiae (*Fischer*).

l. 252. **τούτῳ τῷ ἀμάχῳ πράγματι**, 'this irresistible creature'. Cp. Arist. Eccl. 441 *γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικόν*, Plut. Mor. p. 141 c *ἄμαχον πρᾶγμα γαμετὴ γυνὴ καὶ νόμιμος*.

§ **37.** l. 253. **ἀλλά**: see on II i 13, iii 5, IV v 51. **καὶ ταῦτα...καὶ ταῦλλα**. For the double *καί* in the relative as well as correlative clause, cp. I vi 3 l. 26 with note.

l. 254. **ὅμοιος οἱόσπερ**: cp. l. 332, I iv 11, Oecon. c. 8, 9, Hier. c. 7, 5. **συγγνώμων τῶν ἁμαρτημάτων**, 'forgiving of

errors'; Eur. Med. 869 *αἰτοῦμαί σε τῶν εἰρημένων συγγνώμον' εἶναι*, HA. § 754 c.

l. 256. **καὶ οἱ ἄλλοι ἄνθρωποι**, i.e. not only do I feel disgusted with myself on your account, but 'everybody I meet *also* makes me ready to sink into the earth with the vexation I feel': *τῷ ἄχει* as *τῆς αἰσχύνης* § 35. **ὡς**, 'ever since', IV ii 29, VIII i 13.

l. 259. **ἐκποδὼν ἔχειν ἐμαυτόν**, 'to keep myself out of the way', cf. Aesch. Pr. V. 344 *ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων*. **μή τι καὶ πάθω**: see n. to l. 241.

l. 260. **ὡς ἠδικηκότος ἐμοῦ** for *ὡς ἠδικηκότα*: cf. I iv 2 with note. The *ὡς* points to the opinion of *οἱ φίλοι*.

§ 38. l. 261. **ταύτῃ τῇ δόξῃ**, *hac opinione* quam de te habent, putabant enim eum sibi illicito Pantheiae amore periculum salutis et vitae contraxisse (*Fischer*).

l. 262. **ἰσχυρῶς**: l. 225.

l. 263. **μεγάλα**: l. 161, II i 26. **εἰ γὰρ γένοιτο...ὅ,τι**, (not, as Watson, 'would that it might happen *that* I might be', but) 'would that some occasion might arise *in which* I might prove of service to you'.

l. 264. **ἐν καιρῷ**=*χρήσιμος*, as in V i 17, Hell. III iv 9 *ὅπου ἂν ᾧ, πείρασομαι ἐν καιρῷ σοι εἶναι*, VII iv 8 *σωθέντες γὰρ ἴσως ἂν ἔτι ποτε ἐν καιρῷ ὑμῖν γενοίμεθα*, Andoc. de myst. § 14 c *καὶ ἔστιν ὑμῖν χρῆσθαι τούτοις, ὅπου ἂν ἐν καιρῷ τι ὑμῖν γένηται* (*e re vestra sit*).

12 **§ 39.** l. 268. **καὶ ὑπὸ τῶν φίλων...λόγον ἂν παρέχοιμι**, 'I should give occasion for being talked of even by my friends, as having fled from you'. For the use of *ὑπό* with verbal substantive to denote the acting person or efficient cause, cp. III iii 2, Anab. VII vi 32 *ἔχων καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὔκλειαν*, Hier. c. 7, 5 *αἱ ὑπουργίαι αἱ ὑπὸ φοβουμένων*, Herod. VIII 24 *τούτους μὲν τοιαύτη φάτις ἔχει ὑπ' Ἀθηναίων*.

§ 40. l. 269. **ἔλθοις ἄν**, 'you would return', ii 3, IV v 31.

l. 271. **οἶμαι**, extra constructionem; I iii 11, Anab. II i 16.

l. 272. **μηδὲ ἕν**, a stronger negative than *μηδέν*: see n. to II iii 9.

l. 273. **ὡς πορευσομένου** *sc. ἐμοῦ*, as in iv 22, III i 9. For **ὡς** with the gen. abs. see on I vi 11; we must supply *ἴσθι* or *οὕτως ἔχε τὴν γνώμην*. Schneider quotes a similar notable omission in Plat.

Charm. 176b Ὡς ἀκολουθήσοντος, ἔφη, καὶ μὴ ἀπολειψομένου.—Βιάσει ἄρα, ἦν δ' ἐγώ.—Ὡς βιασομένου, ἔφη.

l. 274. **ἓν τῶν πιστῶν**, 'one of the circumstances, which will gain my story credit'.

l. 275. **τὸ δοκεῖν** is epexegetic of τοῦτο. **μελλήσαντά τι παθεῖν**, *cum haud multum abfuisset, quin poenas darem.* The notion that ἠμέλλησα the aor. of μέλλειν is limited to the meaning 'to delay' is fallacious. See Hell. VII 4, 16, 26; Thuc. I 134, 3; V 116, 1; VIII 23, 4.

§ **41.** l. 277. **γάρ**, 'yes, for'. Cp. I iv 12, V ii 27.

δύο ψυχάς: the dual nature of the human soul is a Socratic doctrine, found also in Plato and Aristotle: Rep. IV 439d: οὐ δὴ ἀλόγως ἀξιώσομεν αὐτὰ διττά τε εἶναι καὶ ἕτερα ἀλλήλων, τὸ μέν, ᾧ λογίζεται, λογιστικὸν προσαγορεύοντες τῆς ψυχῆς, τὸ δὲ, ᾧ ἐρᾷ τε καὶ πεινῇ καὶ διψῇ καὶ περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται ἀλόγιστικόν τε καὶ ἐπιθυμητικόν, πληρώσεών τινων καὶ ἡδονῶν ἑταῖρον. Cp. legg. X 896d: ψυχὴν δὴ διοικοῦσαν καὶ ἐνοικοῦσαν ἐν ἅπασι τοῖς πάντη κινουμένοις μῶν οὐ καὶ τὸν οὐρανὸν ἀνάγκη διοικεῖν φάναι; Τί μήν; μίαν ἢ πλείους; δυοῖν μέν γέ που ἔλαττον μηδὲν τιθῶμεν, τῆς τε εὐεργέτιδος καὶ τῆς τἀναντία δυναμένης ἐξεργάζεσθαι, Phaedr. 237d ἡμῶν ἐν ἑκάστῳ δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἑπόμεθα ᾗ ἂν ἄγητον· ἡ μὲν ἔμφυτος οὖσα ἐπιθυμία ἡδονῶν, ἄλλη δὲ ἐπίκτητος δόξα, ἐφιεμένη τοῦ ἀρίστου κτλ. Aristot. Pol. p. 1334b, 17 ff. ὥσπερ ψυχὴ καὶ σῶμα δύ' ἐστίν, οὕτω καὶ τῆς ψυχῆς ὁρῶμεν δύο μέρη, τό τε ἄλογον καὶ τὸ λόγον ἔχον, καὶ τὰς ἕξεις τὰς τούτων δύο τὸν ἀριθμόν, ὧν τὸ μέν ἐστιν ὄρεξις τὸ δὲ νοῦς. Cp. also Xen. Mem. I ii 23.

l. 278. **τοῦτο πεφιλοσόφηκα μετὰ τοῦ ἀδίκου σοφιστοῦ τοῦ Ἔρωτος**, *hoc* (sc. me duos habere animos) *iam didici magistro Amore, iniusti doctore.* For τοῦ ἀδίκου σοφιστοῦ, cp. Plat. Sympos. 203d where Ἔρως is said to be φρονήσεως ἐπιθυμητὴς καὶ πόριμος, φιλοσοφῶν διὰ παντὸς τοῦ βίου, δεινὸς γόης καὶ φαρμακεὺς καὶ σοφιστής, Achill. Tat. I c. 10 αὐτοδίδακτος γάρ ἐστιν ὁ θεὸς σοφιστής.

l. 286. **καὶ πάνυ**: l. 247.

§ **42.** l. 288. **πιστότερος**, 'more credible'. **ἐξάγγελλε τὰ παρ' ἡμῶν**, a pregnant expression for τὰ παρ' ἡμῶν ἐξάγγελλε παρ' ἡμῶν: cp. iv 18, II iv 16, V i 6.

l. 289. **ὡς ἄν**, modal, not final, because it is followed by the optative. As to the double ἄν, see my n. on I iii 11.

l. 290. **ἐμποδὼν...ὧν** = ἐμποδὼν τούτων ἅ: VIII v 24.

l. 292. **τῆς χώρας** is dependent on the local adverb *ποι*; HA. § 757.

l. 293. **ἀκούοντες**=*εἰ ἀκούοιεν*.

l. 294. **ἕκαστος** in partitive apposition with the subject of *ἀθροίζοιντο*. Cf. V iii 47, Hell. II i 4 *ἐρρίπτουν πάντες ὅσοι εἶχον τοὺς καλάμους, ἀεὶ ὁ ἀκούων δεδιὼς μὴ ὀφθείη ἔχων*, Demosth. 4, 48 *οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα*, 9, 29 *περιορῶμεν...ἕκαστος ἐγνωκώς*. **τὰ οἴκοι** are *res privatae*.

§ **43**. l. 297. **καιρὸς ἡμῖν...ἔσται**, *nobis commodissimum erit* (Fischer).

13 l. 300. **οὕτω τετάχθαι**, 'that they should remain in this order'.

l. 301. **ἤν πῃ ἄλλῃ μετατάττωνται**, short for *ἤν μεταττόμενοι ἄλλῃ πῃ τάττωνται*: cp. V v 40. **ἐξ ὑπογύου**, *subito, necopinato*, 'on the spur of the moment'.

l. 302. **ταράξονται**, fut. mid. used passively. Cf. ii 38 *στερήσεται*, III ii 18 *ἀδικήσεσθαι*, 20 *ὠφελήσεσθαι*.

§ 45—§ 51. *Pantheia informs her protector, that her husband entertains no friendly feeling towards his own sovereign, who had himself conceived designs against her honour; and, on her suggestion, a message is sent to Abradatas, inviting him to transfer his allegiance to Cyrus. Apprised of the generous treatment of his wife, he passes over to the Persian camp with one thousand horse. He is there re-united to Pantheia and admitted to a high place in the esteem of Cyrus, to whom he gives active assistance, especially in furnishing one hundred additional scythe-armed chariots made in the approved fashion.*

§ **45**. l. 307. **πέμψασα εἶπε**, 'sent word to him'.

l. 311. **δύναμιν...ἔχων**, *cum copiis*.

l. 312. **δύνηται** *sc.* *ἔχειν*.

l. 313. **μέν** is to be translated 'while', the clause being logically subordinate to, though grammatically coordinate with, the following clause *ὁ δὲ νῦν βασιλεύων*. See n. to V i 6, II ii 5.

l. 314. **καὶ ἐπεχείρησε**, (he was so far from being friendly that) 'he *even* attempted' etc.

l. 315. **τὸν ἄνδρα**: I iii 13, V i 3. **ὑβριστήν**)(*σώφρονα*: III i 21.

l. 317. **οἷος σὺ εἶ** sc. *iustus, temperans et sanctus* (Weiske).

§ **46.** l. 319. **τὰ...σύμβολα,** 'the tokens sent by his wife', which served as the messenger's credentials.

l. 320. **τἄλλα...ὡς εἶχεν:** see n. to l. 247.

l. 321. **ἀμφὶ τοὺς χιλίους:** see n. to I ii 13 l. 162 and cp. below § 54 l. 375 and iii 19.

l. 323. The use of **ὅς** for *ὅστις* is not uncommon after a positive sentence, though rare after a negative. Cf. Soph. Ai. 1259 *μαθὼν ὃς εἶ*, Oed. T. 1068 *μήποτε γνοίης ὃς εἶ*, Herod. IX 71 *γενομένης λέσχης ὃς γένοιτο αὐτῶν ἄριστος*, Arist. Ach. 442 *τοὺς μὲν θεατὰς εἰδέναι μ' ὃς εἰμ' ἐγώ*, Dem. 52, 7 *ἐκέλευσε δεῖξαι ὃς εἴη*.

§ **47.** l. 326. **ἐκ δυσελπίστων,** *ex insperato:* Herod. I 111 *ἐξ ἀέλπτου ἰδεῖν*. Cf. III i 40 *ὥσπερ εἰκὸς ἐκ συναλλαγῆς*, 41 *ὥσπερ εἰκὸς ἐκ τοιούτων*.

l. 331. **τί δὲ ἄλλο** *sc.* *ποιῶν*. 14

l. 332. **ὅμοιος οἱόσπερ:** l. 254.

§ **48.** l. 336. **ἀνθ' ὧν**=*ἀντὶ τούτων ἅ*.

l. 337. **ἡμᾶς,** me and my wife. **τί** for *ὅ,τι*; VII iii 10.

l. 338. **φίλον σοι ἐμαυτὸν δίδωμι κτλ.** So Gobryas (IV vi 2) says *δίδωμί σοι ἐμαυτὸν δοῦλον καὶ σύμμαχον*.

l. 339. **ὅσα ἄν**=*ἐάν τι*.

§ **49.** l. 341. **ἐγὼ δέ:** the **δὲ** is in reference to the suppressed thought *σὺ μὲν δίδως σεαυτόν*. Cf. V iv 10.

l. 343. **αὖθις,** *posthac,* 'at another time', 'in future', II i 7.

l. 344. **σκηνοῦν,** 'to mess': IV ii 11.

§ **50.** l. 348. **τεθωρακισμένους:** see n. to III iii 27 and cp. iv 1, VII i 2.

l. 349. **συντελεῖν...ὅμοια ἐκείνῳ,** 'to contribute as many as one hundred chariots, like his'. With **εἰς τὰ ἑκατόν** cp. *ἀμφὶ τοὺς χιλίους* § 46.

l. 351. **ἐκείνῳ** is short for *τοῖς ἐκείνου ἅρμασιν* (ii 7). See n. to V i 4 l. 24. Hug reads *ἐκείνοις*.

l. 352. **ἐπὶ τοῦ ἅρματος:** see n. to l. 231.

§ **51.** l. 353. **ἵππων ὀκτώ,** 'with eight horses (abreast')', gen. of description. Cf. iv 2, Herod. VII 40 *ἅρματος ἵππων Νισαίων*, Lucian Somn. c. 15 *ὄχημα ὑποπτέρων ἵππων*.

l. 354—l. 356. See cr. n.

l. 357. **χαλκοῖς πᾶσι**, 'made entirely of bronze'. Cf. VIII ii 12 *ὡς ἐν ὀφθαλμοῖς πᾶσι*, Herod. I 52 *σάκος χρύσεον πᾶν*.

l. 358. **κατεσκευάσατο** *sc.* Abradatas.

§ 52—§ 55. *The sight of a team of eight horses abreast in the chariots furnished by Abradatas suggested to Cyrus the idea that a team of eight yoke of oxen might be made to draw the towers on wheels, which he expected would stand him in good stead. When these towers were finished, he made trial of the draught and found by proof that eight yoke would draw a tower with all the soldiers upon it more easily than a single yoke the ordinary load of baggage. Cyrus therefore arranged to employ these towers in the field of action.*

15 **§ 52.** l. 362. **ἄγειν**: the subject is indefinite, as in VIII viii 11.

l. 363. **τὸ κατωτάτω οἴκημα**, *imum tabulatum*, 'the basement story or stage', the framework on which the towers were mounted, which, with the wheels which supported it, was not higher than 3 fathoms (=18 feet) from the ground. See a further description in VII i 34. **τοῦτο** *sc.* *τὸ οἴκημα*.

l. 364. **σύν**, 'including'.

§ 53. l. 365. **σὺν τάξει**, 'with a (i.e. each) division'. For the construction of *ἀκολουθεῖν* with *σύν*, cp. V ii 13.

l. 366. **μεγάλη μέν...μεγάλη δέ**, III i 33.

l. 367. **ἑαυτῶν**, 'their', i.e. of himself and the Persians: cf. V ii 1 *ἕκαστον δ' ἐκέλευσε τοῖς καινοῖς ἑαυτῶν θεράπουσιν εἰπεῖν*, Anab. III iv 41 *ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν*.

l. 369. **περιδρόμους**, 'galleries'.

§ 54. l. 372. **τοῦ ἀγωγίου**, 'their draught'. **ῥᾷον...ἢ τὸ σκευοφορικὸν βάρος ἕκαστον τὸ ζεῦγος** *sc.* *ἦγε*, 'more easily than each pair of oxen (could draw) its (usual) load of baggage'.

l. 375. **ἀμφὶ τὰ πέντε καὶ εἴκοσι τάλαντα ἦν ζεύγει**, 'was about 25 talents to a (i.e. each) yoke'. The weight of the Attic talent was about 55·75 pounds avoird. For the article with a cardinal numeral, cf. l. 321.

l. 376. **ὥσπερ τραγικῆς—τὸ ἀγώγιον**=*τὸ δὲ ἀγώγιον τοῦ πύρ-*

γου, ἐπεὶ τὰ ξύλα αὐτοῦ πάχος εἶχεν ὥσπερ τραγικὴ σκηνή (or rather *ὥσπερ τὰ τῆς τραγικῆς σκηνῆς*, cf. IV iii 7, V i 4) *καὶ* (*τὸ ἀγώγιον τὸ*) *εἴκοσιν ἀνδρῶν καὶ ὅπλων, τούτων ἁπάντων* (*τὸ ἀγώγιον*) *ἐγένετο ἔλαττον ἢ πεντεκαίδεκα τάλαντα ἑκάστῳ ζεύγει*, so that the weight of the whole machine was 120 talents. Observe that *τραγικῆς σκηνῆς* is in the genitive by assimilation to *τῶν ξύλων*, as *τῆς δεξιᾶς* after *ἢ* in VIII iv 3. See Addenda.

l. 378. **ἔλαττον** used adverbially *extra constructionem*. Cf. ii 25, V iii 28, and my note to Oecon. c. 21, 4.

§ **55.** l. 382. **δικαιοσύνην**: cf. I vi 27 where Cambyses speaks in the same vein of one who is *πλεονέκτης τῶν πολεμίων* as being *δικαιότατος καὶ νομιμώτατος ἀνήρ*.

l. 383. **εὐδαιμονίαν**: VII i 10, v 42, 77, 83; VIII i 10, 23, 24.

CHAPTER II

§ 1—§ 3. *Cyrus sends three of the ambassadors who had returned from the Indian king, the day after their arrival, on a mission to the enemy. He hoped that by pretending that they were sent by their own sovereign they would be able, in their quality of Ambassadors, to obtain intelligence of the enemy's secret plans better than common spies in the guise of slaves.*

§ **1.** l. 1. **ἦλθον παρὰ τοῦ Ἰνδοῦ**: III ii 28, iii 1.

l. 3. **τοιάδε**, *haec fere*.

l. 5. **ὧν ἐδέου**: III ii 29.

l. 8. **τοῖς παρ' ἐμοῦ**, *legatis meis*: III ii 30. **ὅ,τι ἂν κελεύῃς** *sc.* *αὐτοὺς ποιεῖν*.

§ **2.** l. 10. **τοὺς μὲν ἄλλους** is in partitive apposition to *ὑμᾶς*. 16

l. 13. **ὡς παρὰ τοῦ Ἰνδοῦ περὶ συμμαχίας**, 'on the pretence of being sent by the king of India to treat of an alliance with him'.

l. 15. **ἀπαγγείλατε** for *ἀπαγγειλάντων*, IV ii 24. There is a similar transition to the Imperative in the same form in Anab. II ii 4.

l. 18. **καὶ γάρ**, *etenim*.

l. 19. **δούλοις ἐοικότες**, 'disguised as slaves', § 11.

l. 20. **εἰδότες ἀπαγγέλλειν** = *εἰδέναι καὶ ἀπαγγέλλειν*. **οἱ δὲ οἱοίπερ ὑμεῖς ἄνδρες**: Dem. de f. leg. 254 *τοὺς οἷος οὗτος ἀνθρώπους*, 186 *τῆς οἷα παρ' ἡμῖν ἐστὶ πολιτείας*.

§ 3. l. 26. **ἥξειν**, 'that they would be back': V iii 1. **ὡς δυνατὸν τάχιστα**, *quam fieri posset celerrime:* V iv 3.

§ 4—§ 8. *Preparations for the war are continued by Cyrus on a scale of magnificence, as he was bent upon no mean enterprise. He carried out the suggestions of his allies, and endeavoured to stir up a spirit of emulation among his own countrymen in military accomplishments. To this end he employed them in exercises, especially hunting, and rewarded the most meritorious with prizes. He animated with praises and indulgences the officers who took most pains in drilling and disciplining their men. The result was manifest in the general alacrity and elation of the army* (§ 4—§ 5). *The Persian cavalry numbered now* 10,000, *and there were as many as* 300 *scythe-armed chariots* (§ 6—§ 8).

§ 4. l. 27. **τά τε ἄλλα** corresponds to **ἐπεμέλετο δέ**: cf. II i 22 with note.

l. 30. **ὧν ἔδοξε**=*τούτων ὧν ἔδοξε ἐπιμέλεσθαι*: **ὧν** might also be, by a similar attraction, for nom. **ἅ**.

l. 32. **ὅπως αὐτοὶ ἕκαστοι φανοῦνται**: G. § 217, HA. § 885.

l. 33. **ἱππικώτατοι**: Xenophon is very partial to the adjectival termination *-ικος*. See a list of several such adjectives in my ed. of the *Oeconomicus* Index I p. 311 f.

§ 5. l. 36. **τοὺς κρατίστους ἕκαστα**: II i 21.

l. 38. **οἱ αὐτῶν** is the Subject, **κράτιστοι—στρατιῶται**, the Predicate.

17 l. 40. **ὅ,τι δύναιτο** *sc.* *χαρίζεσθαι.*

§ 6. **εἰ...ἄγοι**: I iii 10 note.

l. 42. **ἄνθρωποι**: I ii 7, VIII i 22. **πάντων τούτων ἀγῶνας ἐποίει.** Cf. II i 22 *ἀγῶνας αὐτοῖς προεῖπεν ἀπάντων ὁπόσα ἀσκεῖσθαι ἀγαθὸν ἦν*, I vi 18. For the emphatic repetition of the antecedent, see n. to I i 2.

l. 43. **μεγαλοπρεπῶς**, 'with splendid liberality': Anab. I iv 17 *δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς*, Plat. Rep. II 362 C *θυσίας μεγαλοπρεπῶς θύειν.* Cf. Caes. Bell. Civ. III 53, 6 *cohortem militaribus donis amplissime donavit.* **ἐδίδου**, 'offered'.

§ 7. l. 46. **τῶν μηχανῶν**, 'the towers on wheels'.

l. 47. **Πέρσαι**, used adjectivally, as in II i 13. **ἔκπλεῳ**, *numeris suis absoluti.*

l. 48. **εἰς τοὺς μυρίους**: i 50 note.

l. 51. **ὅμοια τοῖς Κύρου**: i 50.

§ **8.** l. 53. **μετασκευάσαι** for *κατασκευάσαι μετασκευάσαντα*: V v 40.

l. 54. **τῆς Διβυκῆς**, called *τῆς Κυρηναίων* i 27.

l. 58. **ὡς...οὐδὲν ὄντα**, acc. absol., as in I iv 21, vi 11.

§ 9—§ 13. *The Indian emissaries return from the enemy's camp with the disquieting news that Croesus had been appointed commander-in-chief of the vast united force, composed of many nationalities, which was already assembled on the banks of the Pactolus, ready to take the field against Cyrus. This news, confirmed as it is by spies and deserters from the enemy, produces something like a panic in the army of Cyrus, which he endeavoured to assuage by calling together the officers of the combined forces under his command, and addressing them within hearing of the men.*

§ **9.** l. 60. **ἐπεὶ δέ**. The Apodosis is suspended until § 12, *ἐν φροντίδι ἐγένετο*, after a fresh protasis, *ὡς...ἤκουσεν ὁ στρατός*. **οὕτω διακειμένων** *sc. αὐτῶν*, 'while they were in this temper': see n. to § 21. *Διάκεισθαι* serves as the perfect passive of *διατιθέναι*: cf. II ii 12 and see my n. to Plutarch Them. c. 18, 1. **ἦλθον**, *redierunt*, IV v 31.

l. 65. **τοῖς συμμάχοις**, dative of the personal agent after *δεδογμένον εἴη*, VII ii 15. **πάσῃ τῇ δυνάμει ἕκαστον**: *cum suis quemque copiis omnibus*: i 23.

l. 67. **ταῦτα δὲ τελεῖν κτλ.** *eamque* (pecuniam) *in milites, quotquot possent, conducendos et praemiis, quos conveniret, donandos impendere* (Gabrielli). Hartman is mistaken in supposing that *τελεῖν* in the sense of *ἀναλίσκειν* is not found elsewhere. It occurs also VIII i 13, Hier. c. 11, 1, Oecon. c. 1, 22.

l. 69. **οἷς δέοι** *sc. δωρεῖσθαι*.

§ **10.** **μεμισθωμένους εἶναι** depends on *ἔλεγον* l. 72.

l. 70. **μαχαιροφόρους**: Thucydides (II 96, 98; VII 27) speaks of a tribe of Dii at the foot of Mt Rhodope, as being *μαχαιροφόροι*, but here the Asiatic Thracians appear to be meant; Herod. VII 75. Ovid, writing of the Sarmatae and Getae, says (Trist. 5, 7, 195): *dextera non segnis fixo dare vulnera cultro, quem iunctum lateri barbarus omnis habet.*

18 l. 71. **Αἰγυπτίους**: Herodotus (I 77) speaks of Croesus having formed an offensive alliance with Amāsis king of Egypt, and Labynētus, king of Babylonia, and of his embassy to Lacedaemon (69, 82).

l. 73. **σὺν ἀσπίσι ποδήρεσι**, *cum clypeis talaribus*. The word *ποδήρης*, 'reaching to the feet', is applied to a robe in iv 2.

The ordinary Egyptian shields were circular at the top and of oblong shape, the sides being parallel or contracting as they descended. They were usually of wood (*ξύλιναι*, Anab. I viii 9) or wickerwork covered with untanned bull's hide, having the hair outwards: they were also strengthened by a broad metal rim and by a metal boss in the centre of the circular portion. Sometimes the shield was made nearly the height of the warrior, who had occasionally to rest one corner of it upon the ground. In this case a pointed arch was used instead of a circular top. See the woodcut in Rawlinson's *Hist. of Ancient Egypt*, I p. 477. In VII i 33 these shields are said to be far more useful than *γέρρα* whether for clearing a way or for the protection of the person.

οἷάπερ καὶ νῦν ἔχουσι: VII i 33.

l. 74. **κοπίσι**: I ii 9 note.

l. 75. **Κίλικας...Φρύγας ἀμφοτέρους**: see n. to I i 4 p. 93—4.

l. 76. **Λυκάονας**, the inhabitants of Lycaonia, a province in the South East of Asia Minor, a wild and lawless people, who maintained their independence against Persia (Anab. III ii 23) and lived by plunder.

l. 77. **Ἀραβίους**, the inhabitants of the Mesopotamian desert lying south of the Euphrates.

l. 80. **τοὺς ἐποικοῦντας**, 'settlers'. **σὺν Κροίσῳ**: V ii 13 l. 95.

l. 81. **ἠναγκάσθαι**: nam Graecos Asiam incolentes bello subactos vectigales factos esse a Croeso tradit Herodotus I 26 sq. (*Zeune*).

§ **11.** l. 83. **τὸν Πακτωλόν**: the Pactolus (mod. *Sarabat*) was a small river of Lydia, which flows down from Mt Tmolus in a Northern direction, and, after passing on the West of Sardis, empties itself into the Hermus (Herod. V 101). It was famed for its gold sands (whence its name Chrysorroas), which were supposed to be the source of the great wealth possessed by Croesus.

l. 84. **αὐτούς** refers by synesis to *τὸ στράτευμα*, as in l. 92 *ἡσυχαίτεροι* refers to *στρατός*. Cf. II iv 21, V iii 57.

l. 85. **ὁ σύλλογος**, 'the rendezvous': Oecon. c. 4, 6, Anab. I ix 7. **τῶν ὑπὸ βασιλέα**: I v 3, III iii 6.

l. 86. **κάτω**, i.e. in anterior Asia)(*ἄνω*, which denotes the interior of a country, journeying from the sea-coast. See cr. n. **ἀγοράν**, *commeatum*: § 38, II iv 32. **πᾶσι**, to all his subjects in this part.

l. 87. **σχεδὸν** goes with **ταὐτά**. For the dative after *ταὐτά*, cf. I iii 4, VII i 2. The ordinary position is *ταὐτὰ τούτοις*.

l. 89. **παρ' ὧν ἔμελλε πεύσεσθαί τι**, 'from whom he was likely to gain any intelligence'.

l. 90. **δούλοις ἐοικότας**: § 2. **ὡς αὐτομόλους** *sc. ὄντας*.

§ **12.** l. 92. **ἡσυχαίτεροι**: see n. to V iii 55 and for the construction, l. 84.

l. 94. **οὐ πάνυ**, *omnino non*, 'not at all'. See my n. to Plutarch Them. c. 4, 2. **ἐκυκλοῦντο**, not, as Hartman supposes, i.q. *κύκλοι συνίσταντο*, as if passive, but middle, 'formed into groups', as in Anab. VI iv 20 *σχεδόν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά*. Cf. the similar description in Caesar Bell. Gall. I 39, 40.

§ **13.** l. 97. **διαθέοντα**: cf. Oec. c. 20, 3 *οὐδ' ἂν ἀκούσαις λόγου οὕτω διαθέοντος*, Hell. VI v 36 *διέθει θόρυβος ἐν τῇ ἐκκλησίᾳ*.

l. 98. **τῶν στρατευμάτων**, plural, because the army is composed of different nationalities; cf. III iii 29, V iii 16, VI 2.

l. 99. **ὁπόσων ἀθυμούντων**, gen. absol.

l. 102. **τοῖς ὑπηρέταις**: see n. to II i 21. For the trajection 19
of **ἄλλος**, cf. I vi 43, Hell. IV viii 10 *καὶ ἄλλο εἴ τι ἀναγκαῖον ἦν*, Anab. IV v 5 *καὶ ἄλλο εἴ τι ἔχοιεν βρωτόν*, Thuc. II 72, 4; II 96, 3.

l. 103. **προσίστασθαι**, *adstare*.

§ 14—§ 20. *Speech of Cyrus.* '*It is a matter of great surprise to me that you should be so alarmed at the mustering of the enemy, when we are better prepared to meet them in battle, both in numbers and in equipment, than we were at the time we defeated them. Supposing the case had been reversed, and that they were reported to be marching against us, with a great victory over us fresh in their memory, with their cavalry armed cap-a-pie, exactly as the infantry were, when the battle was won by them, and with one*

strong javelin suitable for close combat; with chariots, not merely as before, to convey the combatants to the field of battle, but armed with scythes for mowing down the enemy, horses and drivers alike protected by complete armour—to say nothing of the cavalry and the turrets on wheels—supposing, I say, you had been told that the enemy was coming against us with all these advantages and means of attack, what would you have done—you who exhibit such craven fear at the present time, because you have heard that Croesus has been chosen generalissimo of the forces—Croesus the coward that dare not fight us—and that the Assyrians are compelled to hire troops to fight for them. If there are any present, who think, in spite of all this, that the enemy are formidable and we are weak—let them go and join the enemy's ranks: they will be of more use to us there than they are here'.

§ **14.** l. 106. **τοίνυν** (from *τῷ* 'wherefore' and *νύν* 'then') is often found in the beginning of a speech in reference to something present to the mind of the speaker or hearer; in the present instance:—'You wonder why I have called you together; I will therefore give you my reasons etc.'.

l. 109. **εἰ** = *ὅτι* 'that' after a verb expressive of wonder; hence we have *οὐ*, not *μή*, with *θαρρεῖτε*: cf. I vi 46 note.

l. 110. **πολύ—πολὺ δέ**: III i 33 note.

l. 111. **ἐνικῶμεν**: this refers to the earlier victory over the Assyrians and allies, recorded in III iii 57 ff., IV ii 27 ff.

l. 112. **σὺν θεοῖς**, *dis adiuvantibus*: I vi 14, II i 15 with note.

l. 113. **ταῦτα δέ**, epanaleptic: cf. I vi 43 note, II iii 19, VII ii 43. **οὐ θαρρεῖτε**, *diffiditis*. Weiske suggests *ὁρῶν τις οὐ θαρρεῖ*.

§ **15.** l. 114. **τί δῆτα ἂν ἐποιήσατε οἱ νῦν δεδοικότες**, 'pray, what would you have done, you who are afraid now?'

l. 115. **τὰ παρ' ἡμῖν...προσιόντα**, *ea quae nunc sunt in castris nostris* (h.e. apparatum nostrum), *haec adversa nobis adventare*, i.e. hostes ita instructos adventare, ut nos instructi sumus (*Fischer*).

l. 116. **καὶ πρῶτον μὲν ἠκούετε κτλ.**, details of the preceding *εἰ ἤγγελλον*.

l. 117. **οἱ πρότερον νικήσαντες...οὗτοι**: for this epanaleptic use of *οὗτος*, cf. Mem. III vii 4 *οἱ κατὰ μόνας ἄριστα κιθαρίζοντες οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν*, IV vi 5 *οἱ τοῖς νόμοις πειθόμενοι*

δίκαια οὗτοι ποιοῦσι, Plutarch Timol. c. 26, 1 *τὸν ἐπισφαλῶς νοσοῦντα δεῖσθαι τοῦτον τοῦ σελίνου.*

l. 118. **ἣν τότε νίκην**: observe that the antecedent when incorporated, as here, in the relative clause loses its article. Cf. I iii 7, III iii 44.

l. 119. **ἔπειτα δέ**: an independent clause taking the place of the subordinate clause which we should have expected:—*ὅτι οἱ τότε κτλ.* **οἱ τότε ἐκκόψαντες...τὰς ἀκροβολίσεις**, 'those who before made short work of the skirmishing'. This is explained by III iii 60.

l. 121. **ἄλλοι** i.e. the Sacae, Cadusians, Hyrcanians.

ὅμοιοι, *sc.* fortitudine : **τούτοις**, Persis.

§ **16.** l. 123. **οὕτω...παρεσκευασμένοι**, 'equipped in the same way'.

l. 125. **παλτὸν δὲ ἕν**: VII i 2 *παλτῷ κρανείνῳ ἑνὶ ἕκαστος*, VIII viii 22.

l. 127. **ἐκ χειρός**, *comminus*, I ii 9.

§ **17.** l. 128. **οὐχ ἑστήξει**, 'will not stand still', fut. of *ἑστήκω*.

l. 129. **ἀπεστραμμένα ὥσπερ εἰς φυγήν**, 'with their back to the enemy, as if for flight'. When the combatant quitted the chariot, the driver wheeled it round with its back towards the enemy, to facilitate the combatant's retreat in case of necessity. See n. to III iii 60. For *ὥσπερ εἰς φυγήν*, cf. VII i 7 *στραφέντες ὡς εἰς φάλαγγα.*

l. 130. **ἐν τοῖς ἅρμασιν**: Hartman finds a difficulty in this expression: in iv 1 we find *ὑπὸ τοῖς ἅρμασιν*, but horses may be said to be either 'in' or 'under' the yoke. Cf. II ii 26.

l. 131. **ἐν πύργοις**: i 29. **τὰ ὑπερέχοντα...συνεστεγασμένοι**: cf. II iii 19 *ἐπιδεδεμένους...ἀντικνήμιον.*

l. 133. **δρέπανά τε...προσήρμοσται**: to be taken as a parenthetical clause. Cyrus is here describing the scythe-chariots of the Medo-Persian army. Hence *οὗτοι* in the next line refers to the preceding clause. 20

l. 134. **καὶ οὗτοι** *sc.* *οἱ ἡνίοχοι, ὥσπερ οἱ πεζοὶ καὶ οἱ ἱππεῖς.*

§ **18.** l. 135. **πρὸς δ' ἔτι**, i.q. *προσέτι δέ*: II i 31.

κάμηλοι: i 30, ii 8, VII i 27.

l. 136. **προσελῶσιν**, 'will ride up to us'.

l. 137. **ἀνάσχοιντο ἰδόντες**: VII i 27.

l. 139. **κωλύσουσι μάχεσθαι**: *μὴ μάχεσθαι* would be the normal construction. Similarly Anab. I vii 19 we have *οὐκ ἐκώλυε τὸ Κύρου στράτευμα διαβαίνειν*.

§ **19.** l. 141. **οἱ νῦν φοβούμενοι**, in app. to *ὑμεῖς* understood with *ἐποιήσατε*. **ὁπότε** *sc. φοβεῖσθε*, *quandoquidem timetis*, VIII iii 7, II ii 13.

l. 142. **ἀπαγγελλομένων**, *nuntiis allatis:* cf. *σημανθέντων* I iv 18 where see note. **Κροῖσος μέν**: this corresponds to *ἔπειτα δέ* l. 146, where the writer changes to an independent clause, so that *διαγγέλλεται* takes up *ἀπαγγελλομένων*.

l. 143. **Σύρων**, used here for *Ἀσσυρίων*, as in VII iii 16, V iv 51 where see n. **τοσούτῳ...ὅσῳ**, 'all the more...because'. The comparison in the two clauses subordinate to *ὅσῳ* lies in the fact that the Syrians fled after defeat, whereas Croesus fled without fighting—thereby shewing himself *κακίων* 'a greater coward'. Cf. Mem. I iii 13 *τοῦτο τὸ...θηρίον...τοσούτῳ δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἁπτόμενον, ἐνίοτέ τι*, Hell. II iii 29, Plato Euthyphr. 13 D *κινδυνεύω—ἐκείνου δεινότερος γεγονέναι τοσούτῳ, ὅσῳ ὁ μὲν τὰ αὑτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἐμαυτοῦ καὶ τὰ ἀλλότρια*. Cf. VIII i 4.

l. 144. **μέν**, 'while', 'whereas': see n. to i 45, I i 4 l. 48.

l. 145. **Κροῖσος δὲ...φεύγων ᾤχετο**: see IV i 8, ii 29.

§ **20.** l. 147. **δήπου**, *scilicet*, ironical.

l. 149. **ὡς...μαχουμένους**: I iv 21. **αὐτοί** *sc. μαχοῦνται* or by attraction to *μισθοῦνται*.

l. 150. **τοιαῦτα ὄντα**, concessive participle.

l. 152. **πολύ**, to be taken with *πλείω*: see n. on I iii 2.

l. 153. **ἐκεῖ ὄντες**, a substitution for *εἰ ἐκεῖ εἶεν*. **πλείω**: i 38 l. 262, II i 25. 'Nam in timorem eos, ad quos confugerint, conicient' (*Weiske*).

§ 21—§ 22. *Speech of Chrysantas.* '*It was not so much fear that made some of us look sad and gloomy at the report which reached us, as vexation and disappointment—vexation at finding that our work had not yet been accomplished, but that there was a piece of service left to perform, and disappointment at the delay in our getting rich with spoil. But our regrets are only passing: the prospect of*

enjoying the affluence of Lydia, as well as the plenteous produce of Assyria, makes us forget our present discontent, and fills us with resolution and confidence in the future'. His speech is received with applause.

§ **21.** l. 155. Chrysantas, the Persian ὁμότιμος, had already before given proof of much practical wisdom, when he advised the division of all booty according to merit, II ii 19. His success in the reduction of Armenia seems to have raised him high in the esteem of Cyrus.

l. 157. **μὴ θαύμαζε εἰ**: l. 109 note.

l. 159. **διετέθησαν**: l. 60 note.

l. 163. **ἡμεῖς**: prudenter et hoc, quod in prima persona loquitur neque se ipsum excludit: ita succurrit sociorum pudori (*Weiske*).

l. 166. **ἄν** belongs to *βουλόμενοι*. Its position after *πεποιῆσθαι* 21
serves to emphasize *ἤδη*. What the soldiers would say was:—*οὐ φοβούμεθα τοῦτο τὸ ἔργον ἀλλὰ βουλοίμεθ' ἂν καὶ τοῦτο ἤδη πεποιῆσθαι.*

§ **22.** **ἀλλὰ γάρ**: the meaning is 'but (this our vexation is only shortlived) for', 'however'; see n. to VII i 49.

l. 167. **περὶ Συρίας...ὅπου σῖτος πολύς**: Anab. I iv 19, v 10. Herodotus (I 193) says of Assyria that it is *χωρέων ἁπασέων μακρῷ ἀρίστη τῶν ἡμεῖς ἴδμεν Δήμητρος καρπὸν ἐκφέρειν· τὰ γὰρ δὴ ἄλλα δένδρεα οὐδὲ πειρᾶται ἀρχὴν φέρειν· τὸν δὲ τῆς Δήμητρος καρπὸν ὧδε ἀγαθὴ ἐκφέρειν ἐστὶ ὥστε ἐπὶ* ('as much as') *διηκόσια μὲν τὸ παράπαν ἀποδιδοῖ, ἐπεὰν δὲ ἄριστα αὐτὴ ἑωυτῆς ἐνείκῃ, ἐπὶ τριηκόσια ἐκφέρει.*

l. 168. **φοίνικες οἱ καρποφόροι**, 'palms that bear ripe fruit'. The Greeks considered dates as a delicacy, for the fruit of the date-palm did not reach maturity in their own country, Theophr. Hist. Plant. III 3, 5 *ὁ φοῖνιξ περὶ μὲν Βαβυλῶνα θαυμαστός, ἐν τῇ Ἑλλάδι δὲ οὐδὲ πεπαίνει, παρ' ἐνίοις δὲ ὅλως οὐδὲ προφαίνει καρπόν*, Plutarch Mor. p. 723 C *ὁ φοῖνιξ...μηδὲ καρπὸν ἐν τῇ Ἑλλάδι φέρων ἐδώδιμον ἀλλ' ἀτελῆ καὶ ἄπεπτον.* Cf. also Herod. I 193.

l. 169. **Λυδίας**: cf. the remark of Sandanis the Lydian in Herodotus (I 71): *Πέρσῃσι πρὶν Λυδοὺς καταστρέψασθαι ἦν οὔτε ἀβρὸν οὔτε ἀγαθὸν οὐδέν.*

l. 170. **οἶνος**, especially that from Mount Tmolus, Plin. Nat. Hist. 5, 29, Verg. Georg. II 97. Only those products of Lydia, which fail in Assyria, are named; see n. to l. 167. **ἔλαιον**, 'olive oil'; the Assyrians had only sesame oil, Anab. IV iv 13, Herod. l.c. *χρέωνται δὲ οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν σησάμων ποιεῦντες*, Strab. Geogr. XVI c. 1, 14 *ἐλαίῳ δὲ (οἱ Ἀσσύριοι) χρῶνται τῷ σησαμίνῳ τὸ πλέον*.

l. 171. **ἔρχεται**, 'are brought by water'; cf. VII ii 13.

l. 172. **ἀγαθά**, 'delicacies'.

l. 174. **τῶν Λυδίων ἀγαθῶν**: idem adj. Anab. I v 6: *ἐν τῇ Λυδίᾳ ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ* (*Zeune*).

l. 176. **ἐπῄνεσαν**, 'expressed their approval of it'.

§ 23—§ 24. *Cyrus is in favour of an immediate advance, in order, if possible, to forestall the enemy and secure possession of the places where their provisions are stored; the sooner they started, the fewer preparations they would find made by their foes, and the greater their deficiencies. If any one had a safer and easier course to suggest, let him inform them of it.*

The proposal of Cyrus is advocated by many and opposed by none: whereupon he made a speech to the allies.

§ **23.** l. 177. **καὶ μὲν δή**, 'and in fact': I vi 3 note. **δοκεῖ μοι**, *placet mihi*, i 10.

l. 181. **ἔπειτα δέ**: observe the transition in the form of the sentence from the dependent (final) to the independent.

l. 182. **μείω**, predicative. **αὐτοῖς**: HA. § 768.

§ **24.** l. 184. **ἄλλῃ πῃ γιγνώσκει**, *alio modo rem aut tutiorem aut faciliorem esse* (Weiske). For **εἶναι** after a verb of thinking, cp. I iii 17; II i 22, 31; VIII iv 11, Hell. II iii 25.

l. 186. **ὡς χρεὼν εἴη**: Hell. VII i 28 λεγόντων ὡς χρεὼν εἴη.

l. 188. **ἦρχετο λόγου**: see n. to i 6 l. 41.

§ 25—§ 41. *Speech of Cyrus to the allied force.* '*Our present need is not of arms, but of provisions for men and animals, enough to last for twenty days at least. We shall have to march for fifteen days through a country destitute of provisions, we must therefore have a sufficient quantity of food: as to wine, it is not likely that we shall find more than a small supply of it: so we must accustom ourselves to do without it, but gradually; for any sudden change tries*

the constitution. This is not so difficult as it might appear. Only we must begin by drinking nothing but water with our meals: and this we have been used to do, since our food is mostly mixed or prepared with water; and then a little wine after meals will suffice to allay our thirst (§ 25—§ 29). *Heavy coverlets are a needless luxury: better spend the money on an extra amount of provisions than on them. I guarantee you will sleep well enough without them. But a good supply of wearing apparel is of real use, both in health and sickness. The kind of meats required. When we reach the part of the country, which has not been ravaged, we shall want hand-mills, comforts for the sick, leathern straps, rasps and files, timber for repairing carriages, tools of all kinds. The several officers, whose duty it is, must see that these wants and requisites are properly supplied* (§ 30—§ 36). *I shall take with me also smiths, carpenters and leather-cutters, who shall be detached from the men-at-arms, but always stationed ready to give their paid services* (§ 37). *Traders may attend the army, but they must not offer anything for sale during the days for which men are required to bring their provisions with them. At the expiration of that time, they shall be at liberty to sell as they please, and shall be rewarded in proportion to the amount they supply* (§ 38). *Those who have not enough money to make their purchases can be supplied from the army chest, provided they can produce proper vouchers and sureties.*

Finally, if any one has any other suggestion to offer, let him signify it to me. I shall now go and offer sacrifice, while you are preparing your baggage. 'All must attend, with the requisites I have mentioned, in their proper places, and await the signal for marching. The captains must come to me, to receive instructions about their several posts and stations' (§ 39—§ 41).

§ 25. l. 190. **ἐκ πολλοῦ**, *multo ante*, I vi 41.

l. 191. **σὺν θεῷ**: see n. to l. 112.

l. 192. **συσκευάζεσθαι**, *parare sibi et secum ferre.*

l. 193. **ὁπόσοις τετράποσι χρώμεθα** i.q. *τοῖς τετράποσι ὁπόσοις χρώμεθα*, l. 118 note.

l. 194. **μεῖον**: II i 5 l. 52 note, V iii 28.

l. 197. **ἀνεσκεύασται**, 'have been packed up and removed', 22
a pregnant expression, found also in Anab. VI ii 8 *τὴν ἀγορὰν εἴσω ἀνεσκεύασαν.*

l. 198. **ἐδύναντο** *sc.* *ἀνασκευάζειν*.

§ **26.** l. 201. **τοσοῦτον**, '(only) so much'; iii 22, VIII iii 40.

l. 202. **ἡμᾶς αὐτούς**: the reflexive is used for the simple *ἡμᾶς*, because it is the conceived, though not the real subject. **πολλὴ τῆς ὁδοῦ**: II iii 17, III ii 2.

l. 203. **οὐδ' ἄν**: 'even if we carry with us a large quantity of wine, it will not suffice'. The *καί* implied in *οὐδέ* = *ne quidem* belongs to the conditional clause, the negative to the principal.

§ **27.** l. 206. **ἐπὶ τῷ σίτῳ**, 'with our meal': see n. to I ii 11. So § 28 *μετὰ τὸν σῖτον* 'after our meal'.

l. 207. **τοῦτο ποιοῦντες**, 'by doing so': I ii 9.

l. 208. **μεταβαλοῦμεν**, *mutabimus rationem victus*.

§ **28.** l. 209. **τὴν μᾶζαν**: see n. to I ii 11 l. 134, Oecon. c. 8, 9.

l. 210. **δεδευμένον**, *subactum*, 'soaked', the regular expression for mixing a dry mass with liquid, so as to make it fit to knead (*μάττειν*). **τὰ ἐφθά**, *cocta et elixa*.

l. 211. **τοῦ πλείστου**, 'in greatest quantity'. 'De sensu vocabulorum' says Hartman 'dubito. An hoc dicit Cyrus: *quidquid coquitur, interdum quidem lacte vel vino apparatur sed plerumque aqua?*'

l. 212. **ἄν** for *ἐάν*. **οὐδὲν μεῖον ἔχουσα ἀναπαύσεται**, *non minus potus habens desinet appetere potum*, 'our appetite will be satisfied, not having less' than if we had drunk wine also with our meal.

l. 213. **ἡ ψυχή**, 'the appetite', I iii 18.

§ **29.** **ἔπειτα**, 'afterwards'. **τοῦ μετὰ δεῖπνον** *sc.* *οἴνου*, partitive gen.

l. 214. **ἀφαιρεῖν**, 'to diminish', 'moderate'. **ἕως ἂν λάθωμεν—γενόμενοι**, 'until such time as we become insensibly water-drinkers', G. § 279, 4, HA. § 984, II iv 15.

l. 215. **παράλλαξις**, *vicissitudo*, *alternatio*. The same thought occurs in Mem. IV iii 9 *τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερὸν ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους.*

l. 219. **ὃν χρὴ μιμουμένους**, 'whom we must imitate, in order to reach the end we would attain, by previous training'. The main idea is contained in the participle.

§ **30.** l. 221. **τὸ τῶν στρωμάτων βάρος...καταδαπανᾶτε**, 'the money spent on heavy coverlets you may spend on provisions instead'. For *καὶ—δέ*, cp. n. to I i 2. Zeune compares Anab. II iii 28 *ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περισσὰ* ('the superfluous articles') *ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν.*

l. 224. For the construction **μὴ δείσητε ὡς**, see n. to V ii 12 and G. *MT.* § 371 ed. ma. **εἰ δὲ μή**, *sc. ἡδέως καθευδήσετε*: see n. to III i 35.

l. 226. **πολλὰ...ἐπικουρεῖ**: II i 26 note. 23

§ **31.** l. 228. **ἐπὶ σῖτον ἄγει**, 'provoke appetite for food'. Such viands are condemned in Hier. c. 1, 22, and Mem. I iii 6, where Socrates cautions his pupils against *τὰ πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν* as *λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχάς.*

l. 229. **ἐπὶ πλεῖστον ἀρκεῖ**, 'last (i.e. retain their nutritive power) longest'. Cf. Thuc. I 71 *τούτοις τῶν ἀνθρώπων τὴν ἡσυχίαν ἐπὶ πλεῖστον ἀρκεῖν.* **ὅταν ἐκβαίνωμεν κτλ.** 'whenever we march out of (the region, where there are no provisions) into parts which are at present unravaged'.

l. 231. **χειρομύλας**, *molas manuarias*, 'hand-mills' or 'querns', for grinding wheat or other farinaceous produce as beans, lupins etc. They were also called in Latin *trusatiles* (Aul. Gell. II iii 14).

These **χειρομύλαι** were formed of two stones: the lower (*μύλος*), called by the Romans from its shape *meta*, rested on a cylindrical base, from which it rose about two feet high. The upper and outer stone (*ὄνος, catillus*) was shaped like a dice-box or hour-glass; one half of it fitted like a cap on the conical projection of the lower stone, at the top of which was fastened an iron pivot, to receive which iron pivot a socket was incavated between the two hollow cones. The corn was poured into the hollow cup at the top and descended on to the solid cone below; where it was ground into flour between the outer and inner surfaces of the cone and its cap, as the former was turned round and round by means of a wooden bar. The flour was received into a channel cut round the base. See the woodcut representing a mill, found in a baker's shop at Pompeii, in Rich's *Companion etc.*, p. 427[b].

αὐτόθεν, 'from the place where we are' or, as Hertlein, *illico*, 'immediately', 'on the spot'.

l. 232. **κουφότατον** *sc.* *φέρειν*. 'The two hand-mills found near Abbeville did not weigh more than fifty pounds, the upper and lower stones together'. (Walz, *Realencyclop.* v p. 129 quoted by Hertlein.)

l. 233. **σιτοποικῶν ὀργάνων**, *instrumentorum pistoriorum*, quibus frumenta pinsuntur (Oec. c. 9, 7), Vergil's *Cerealia arma* (Aen. I 177).

§ **32.** l. 235. **ὄγκος**, 'bulk'. **ἢν τύχῃ τοιαύτη γένηται**, *si tale quid evenerit* i.e. *ἀσθένεια*, implied in *ἀσθενοῦντες*.

l. 236. **δεήσει** *sc.* *αὐτῶν*.

l. 237. **ἱμᾶσιν ἥρτηται**: Hipparch. c. 8, 4 *χρὴ δέ, ἐπείπερ χαλινοὶ καὶ ἐφίππια ἐξ ἱμάντων ἠρτημένα ἐστί, μήποτε τὸν ἵππαρχον τούτων ἔρημον εἶναι.*

l. 238. **ἀργεῖν**, 'to be at a stand-still'.

l. 239. **περίζυγα**, *lora supervacanea*, 'spare straps'; like *περιπλεω* l. 244. So *αἱ περίνεῳ κῶπαι* are 'spare oars'. **πεπαίδευται**, 'has been taught (understands) how'.

l. 240. **ξύσασθαι**, *polire*. **ἀγαθόν** *sc.* *ἐστί*, 'it is a good thing'. **ξυήλης**, 'a rasp'.

l. 241. **ῥίνην**, 'a file'.

§ **33.** l. 242. **ἐκεῖνος**: see n. to i 17. **τὴν ψυχήν τι παρακονᾷ**; Oecon. c. 21, 3 *ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ ἐθελοντὰς πονεῖν*. On the sentiment Weiske remarks: 'acute dictum! neque vero sine ratione: nam praeter id quod auctor ipse addit, hoc afferri potest, quod in medio tali opere hostes, quorum in vulnera haec parantur, ante oculos versari et pugnandi cupiditatem inflammare debent'.

l. 246. **τὰ ἀπαγορεύοντα**, *usu corrupta* (Sturz), 'the worse for wear' or, possibly, 'defective'. Theophrastus, Hist. pl. III 20, 3 uses *ἀπειρηκυῖα γῇ* for 'an exhausted soil'. **τὰ ἀναγκαιότατα**, 'the most indispensable'.

§ **34.** l. 248. **τὸ δ' ἐφ' ἡμέραν ἀρκέσον...ποιῆσαι** (not, as Watson, 'nor will a few of them be able to do what will be required every day' but) 'there are comparatively only a few, who are not competent to make what will serve (l. 229) for one day' i.e. a makeshift for a time in the absence of experts: so Gabrielli *quod*

enim ad diem duret, nemo fere est quin possit conficere. For ἡμέραν without μίαν, cf. I v 1, VII v 13.

l. 250. **ἄμην καὶ σμινύην καθ' ἅμαξαν ἑκάστην**, 'a shovel and mattock for every wagon'. For the distributive κατά, see n. to I vi 22.

l. 251. **κατὰ τὸν νωτοφόρον δέ**, 'and also for *each* pack-animal', mule or ass. Cf. V iii 41. Xen. has transferred Spartan customs here and in § 37 to Cyrus: de rep. Lac. c. 11, 2 ὅσοισπερ ἐπὶ πόλεως χρῶνται ἄνθρωποι, πάντων τούτων καὶ ἐπὶ στρατιᾶς οἱ Λακεδαιμόνιοι εὐποροῦσι· καὶ ὅσα δὲ ὀργάνων ἡ στρατιὰ κοινῇ δεηθείη ἄν, ἀπάντων τὰ μὲν ἁμάξῃ προστέτακται παρέχειν, τὰ δὲ ὑποζυγίῳ· οὕτω γὰρ ἥκιστ' ἂν τὸ ἐκλεῖπον διαλάθοι. **ἀξίνην**, *dolabram, securim*, qua caeduntur et sternuntur arbores, called in l. 264 πέλεκυν ξυλοκόπον, cf. Matth. Ev. c. 3, 10: **δρέπανον**, *falx*, instrumentum ferreum, quo desecantur et tolluntur rami arborum, virgulta (*Fischer*).

§ **35.** l. 253. **τὰ εἰς τροφὴν δέοντα...ἐξετάζετε τοὺς ὑφ' ὑμῖν αὐτοῖς**: for the double accusative after ἐξετάζετε, cf. Plat. Gorg. p. 515 A, B ἐάν τίς σε ταῦτα ἐξετάζῃ, and see HA. § 724, G. § 164. Here one of the accusatives is virtually cognate.

l. 256. **παριέναι**, *neglegere.* **ὅτου ἄν—τούτων** i.q. ἐάν τινος τούτων *sc.* τῶν εἰς τροφὴν δεόντων.

l. 257. **τούτων**: in nosmet ipsos harum rerum indigentia redundabit (*Bornemann*). 24

§ **36.** l. 260. **ἔχετε μὲν ἀπογεγραμμένους κτλ.**, 'you have a list from me of those who have been turned out of the body of javelin-men or archers or slingers'.

l. 264. **πέλεκυν**: for the use of the singular in this and the following nouns σμινύην and ἄμην, cf. I ii 9.

l. 267. **ἔχοντας ταῦτα**, 'with these instruments' respectively.

l. 268. **πορεύεσθαι** *sc.* χρή.

l. 269. **εὐθὺς ἐνεργοὶ ἦτε**, 'you (their officers) may set to work without delay'. **ἤν τι δέωμαι** *sc.* αὐτῶν.

§ **37.** l. 270. **τοὺς ἐν τῇ στρατιωτικῇ ἡλικίᾳ**, 'those of an age for service'.

l. 273. **ἐλλείπηται**, *desit*, 'may be left undone': the active is much more common in this sense than the passive.

l. 275. **τῷ βουλομένῳ**, *cuivis:* I ii 14, IV ii 25. **μισθοῦ**: III ii 7.

l. 276. **ἐν τῷ τεταγμένῳ**, *in certo et his constituto loco* (Brodaeus). Inscr. Att. ap. Boeckh Oecon. Ath. II p. 749, 46 ed. alt.: *φυλάττοντες τὴν σφετέραν αὐτῶν ἐν τῷ τεταγμένῳ ὄντων* (*Dindorf*).

§ **38.** l. 277. **ἔμπορος**, as purveyor of necessaries to the army, and perhaps purchaser of the booty. Greek armies had no commissariat, but each soldier 'found himself' by purchase or plunder (IV v 42). Cf. Hell. I vi 37, Ages. c. 1, 21, Thuc. VI 31, 5 (where Arnold observes 'this mixing up of trade with war was a natural consequence of the system which made military service rather an interruption to a man's common business than the profession to which his life was devoted'), VI 44, 1; VII 24, 2.

l. 278. **τῶν προειρημένων ἡμερῶν τἀπιτήδεια ἔχειν** for *τῶν ἡμερῶν ὧν* (or *εἰς ἃς*) *προείρηται τὰ ἐπιτήδεια ἔχειν*, 'within the number of days (l. 194) specified for the soldiers to have their provisions'. Cf. Anab. IV i 14 *εἴ τι εὑρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον* i.e. 'of the things ordered to be abandoned', Hell. VII i 28 *ὅτι ἐξήκοι αὐτῷ ὁ χρόνος, ὃς εἰρημένος ἦν παραμένειν.*

l. 279. **πωλῶν ἁλίσκηται**: see note to II ii 22 l. 190. **στερήσεται**: I vi 9, IV ii 32.

l. 280. **ἐπειδὰν αὗται παρέλθωσιν**, 'after these shall have passed'. See G. *MT.* § 20 Note 1 (§ 90 ed. ma.), and cf. IV v 52.

l. 282. **ἀγοράν**: II iv 32.

§ **39.** l. 284. **τις** *sc. τῶν ἐμπόρων.*

l. 285. **εἰς ἐμπολήν**, *ad coemendas merces.* In Hell. V i 23 *ὀλκάδας γεμούσας τὰς μέν τινας σίτου, τὰς δὲ καὶ ἐμπολῆς*, as also in Arist. Ach. 930 *ἔνδησον...καλῶς τὴν ἐμπολήν*, it means *ὤνια φορτία.* **γνωστῆρας**, *cognitores*, 'vouchers for their respectability and identity': an un-Attic word. **ἐγγυητάς**, *sponsores*, 'sureties'. Cobet (*Nov. lect.* p. 388) is of opinion that the word *ἐγγυητάς* should be struck out, as being originally a gloss added to explain the old-fashioned Ionic word *γνωστῆρας*. See n. to II iii 4 on the form of nouns ending in *-τήρ.*

l. 286. **ἢ μὴν πορεύεσθαι**, 'as a pledge that he would go with the army', depends upon *ἐγγυητάς*. See cr. n. and G. *MT.* § 136 ed. ma.

l. 287. **ὧν** partitive genitive by attraction to the suppressed antecedent object of *λαμβανέτω*. **προαγορεύω**: These suggestions, which he puts into the mouth of Cyrus, were no doubt deduced from Xenophon's own personal experiences in his command of the Ten Thousand.

l. 288. **ἐνορᾷ** 'notices', I vi 9, II i 9, VII v 7. The usual construction is with the dative of the thing or person *in* which anything is seen. 25

§ **40.** l. 289. **συσκευάζεσθε**, *vasa colligite*, 'prepare for marching'.

l. 290. **ἐπὶ τῇ ὁρμῇ**, *profectionis causa*, ut dii profectionem nostram faustam esse iubeant (*Fischer*). Cf. II iv 18 l. 153, III iii 21. **ὅταν τὰ τῶν θεῶν καλῶς ἔχῃ**, 'whenever the omens from the (sacrifices to the) gods are favourable'.

l. 291. **σημανοῦμεν**, *signum dabimus profectionis*. **παρεῖναι εἰς**: I ii 4 note, VII iv 3.

l. 293. **πρὸς τοὺς ἡγεμόνας ἑαυτῶν**, an unusual collocation for *πρὸς τοὺς ἑαυτῶν ἡγεμόνας*.

§ **41.** l. 294. **τὴν ἑαυτοῦ ἕκαστος τάξιν**: For this juxtaposition of *ἕκαστος* with the reflexive pronoun, cf. iii 3, VIII v 4, An. V vi 37 *τοὺς αὐτοῦ ἕκαστον λοχαγούς*, VII v 13, Hell. II iv 38 *ἀπιέναι ἐπὶ τὰ ἑαυτῶν ἑκάστους*, V i 32 *ἀπήγγελλον ἐπὶ τὰς ἑαυτῶν ἕκαστοι πόλεις*, Lac. rep. c. 6, I *τῶν ἑαυτοῦ ἕκαστος ἄρχουσιν*.

l. 295. **συμβάλλετε**, *convenite*, VII i 20. **ἑαυτῶν** = *ὑμῶν αὐτῶν*. *τοὺς ἑαυτῶν* aut *ἑαυτῶν ἡγεμόνας* exspectes (*Dindorf*).

CHAPTER III

§ 1—§ 4. *The sacrifices proving favourable, the march forward was begun; Cyrus selected his first camping ground as near as possible to the former, for the convenience of those who might have left something behind. Cyaxarês did not accompany his nephew, but stayed behind with a third of the Median contingent. The order of march was as follows: the cavalry formed the advanced guard, with patrols pushed out to a distance, and parties of scouts in front ready to creep up to any commanding position. Behind the cavalry came the baggage column moving in one or several parallel lines, according to the nature of the country. In an open country the main body of infantry brought up the rear: in a defile the baggage train was screened on*

either flank by companies of infantry, the baggage of each company being kept as far as possible together and not allowed to mix with that of the others. To facilitate their movement, one of the several drivers attached to each division carried a flag, which was easily recognisable by the men of the companies. Thus they marched in a compact body and strict precautions were taken to prevent any baggage being left behind.

§ 1. l. 2. **ἐθύετο** lit. 'caused to be offered', 'had a victim slain in order to take the auspices', II iv 18, III ii 3.

l. 4. **ἐξεστρατοπεδεύσατο ὡς δυνατὸν ἐγγύτατα**, 'left the position he had hitherto occupied, and encamped as near as possible to it'. This verb does not occur elsewhere in the writings of Xen. Thucydides uses it once (IV 129, 5) in a somewhat different sense.

l. 7. **εἴ τίς τι ἐνδεόμενος γνοίη**, *si quis statueret se aliqua re indigere*, I ii 6, VII i 5 *ἔγνωσαν ὑπερφαλαγγοῦντες*, ii 27 *ἐπειδὰν γνῶσιν ἀπιστούμενοι*, HA. § 940.

§ 2. l. 8. **μὲν οὖν**: see n. to II ii 1.

l. 9. **μηδέ**: II v 10. **ἔρημα** 'unprotected': V v 33.

l. 13. **πρόσθεν** 'in front': V iii 55. **τὰ σκευοφόρα**, *iumenta*: V iii 45.

l. 14. **πεδινόν**, *campestre*.

l. 17. **ὑπολείποιτο** 'lagged behind'. **οἱ προστυγχάνοντες τῶν ἀρχόντων** *sc. τῆς φάλαγγος*, 'such of its officers as chanced to be at hand (a sort of partitive apposition to *ἡ φάλαγξ*, which it limits and defines) took care that they (and their men) might not be retarded in their advance'. Others make *σκευοφόρα* the subject of *κωλύοιντο*. The form of the sentence may be paralleled by V iv 34, or IV v 37, VIII iii 12. For the un-Attic use of *ὡς* with subj. after *ἐπεμέλοντο*, see n. to VII iii 17.

§ 3. l. 19. **διὰ μέσου ποιούμενοι**, i.q. *εἰς τὸ μέσον λαβόντες*, *in medium recipientes*, III i 6.

l. 20. **ἔνθεν καὶ ἔνθεν**, *utrimque*, VII i 31. For the absence of the article before *μέσου*, cf. II ii 3, 5, *κατὰ μέσον* VII v 3.

l. 21. **οἱ κατὰ ταῦτα γιγνόμενοι τῶν στρατιωτῶν**, 'those of the soldiers who were about that part', opp. to *οἱ προστυγχάνοντες... ἐπεμέλοντο*: cf. ii l. 88.

l. 22. **ὡς τὰ πολλά**: II i 30.

l. 24. **τοῖς σκευοφόροις**, 'the drivers who had charge of the baggage'. **ἑαυτῶν ἑκάστους**: so Sauppe and Hug with Hertlein for the MS reading *ἑαυτῶν ἑκάστου* (**AG**) or *ἑαυτοῦ ἑκάστου* (**D**), *ἑαυτοῦ ἕκαστον* (**G** vulgo). See n. to ii 41. 26

§ **4.** l. 26. **ὁ τοῦ ταξιάρχου σκευοφόρος**, 'the baggage captain of each centurion': see n. to ii 34.

l. 27. **ὥστε**, *itaque.*

l. 28. **ἐπεμέλοντο...τῶν ἑαυτοῦ ὡς μή** : I ii 10, G. *MT.* § 351, 1 ed. ma.

l. 29. **οὕτω ποιούντων** *sc.* *αὐτῶν*; III iii 54.

l. 30. **οὔτε...ἅμα τε**: II iii 6. **παρόντα...ἦν**, 'were at hand'. Cf. Anab. III iii 2 *εἰμὶ διάγων*, II ii 13 *ἦν αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη*, VII i 6 *ἦν δὲ οὐδὲν πεπονθώς*, Oecon. c. 7, 21 *δεόμενά ἐστι*, Hell. I ii 2 *διεσπαρμένους ὄντας.*

l. 31. **σαώτερα** 'in greater safety', i.e. than when they were dispersed and had to look for each other.

§ 5—§ 8. *The scouting parties observe in the distance certain indications of the proximity of the enemy, information of which was immediately sent to Cyrus. He directed them to remain at their post of observation and report to him from time to time, and despatched a squadron of cavalry in advance, to endeavour to capture some of the natives seen in the plain, that they might obtain more certain information from them. The rest of the army were brought to a halt, to give the men time to make the preliminary arrangements which Cyrus considered proper before they came in actual contact with the enemy. After a hasty meal, while the men were waiting orders, Cyrus summoned to his presence the commanding officers of the various corps.*

§ **5.** l. 35. **ἕτερα τοιαῦτα ἄγοντα**, 'carrying other such things' as forage and fuel.

l. 36. **τὰ δὲ καί**: see n. to III ii 12.

l. 37. **ἀφορῶντες**, *a longinquo prospicientes:* cf. Lycurg. c. Leocr. § 17 *οὐδὲ τὴν ἀκρόπολιν καὶ τὸ ἱερὸν τοῦ Διὸς...καὶ τῆς Ἀθηνᾶς ...ἀφορῶν καὶ προδιδοὺς ἐφοβήθη.*

§ **6.** l. 41. **ἀγγελοῦντα**: normally the present participle would be used.

l. 43. **ἀεί**=*ἑκάστοτε.*

l. 47. **μάθοιεν τὸ ὄν**, 'they might ascertain (from them) the real position of affairs', V iv 7: the subject is not *οἱ ἱππεῖς* but Cyrus and his staff. **ταχθέντες**, *iussi.*

§ **7.** l. 48. **κατεχώριζεν** 'made them halt (*κατὰ χώραν*)': cf. VIII v 2. The common meaning of the word is *disponere* (*χωρίς*).

l. 51. **παρηγγύησεν**, *imperavit:* II iii 21. **τὸ παραγγελλόμενον προνοεῖν**, 'to be on the watch for orders', IV i 6.

§ **8.** l. 53. **ἡγεμόνας**, without the article, as in III iii 11.

27 l. 54. **καὶ—δέ**: I i 2 note.

§ 9—§ 11. *Meanwhile the men who had been captured were brought into the presence of Cyrus, who by cross-examining them ascertained that they were from the enemy's camp and had pushed forward in front of the advanced guard, to get forage and fuel, of which there was a scarcity, for the large army which was two parasangs off; that the enemy were not in good spirits, but gloomy and anxious at the prospect of fighting them, and that they had been practising military tactics for the last two or three days under the leadership of Croesus, assisted by a Greek and a Median, the latter said to be a deserter from the army of Cyrus. 'I hope', exclaimed Cyrus, 'I may be lucky enough to give this fellow his desert'.*

§ **9.** l. 59. **ὅτι...εἶεν**, opt. in indir. discourse, HA. § 932.

l. 60. **ἐπὶ χιλόν**: I vi 12 note, V iii 49. We should have expected *οἱ μὲν ἐπὶ χιλόν* to correspond with *οἱ δ' ἐπὶ ξύλα.* Cf. III ii 12.

l. 61. **παρελθόντες**: V iv 45. **προφυλακάς**, 'vedettes', 'piquets', III iii 25.

§ **10.** l. 65. **ὡς δύο παρασάγγας**: see n. to II iv 21.

l. 66. **ἡμῶν**, 'of' or 'about us', objective gen. as in VIII v 28 *ἦς ἔτι καὶ νῦν λόγος ὡς παγκάλης γενομένης*, Plat. Apol. XIV 26 B *τῶν θεῶν ὧν νῦν ὁ λόγος ἐστίν.*

l. 67. **καὶ πολύς γε**: I vi 9 with note.

l. 69. **ἰόντας**, *sc.* *ἡμᾶς.*

l. 70. **τῶν παρόντων ἕνεκα**, *praesentium Persarum causa*, **ut** audiant hostes *non* metuendos esse Persis sed **a** Persis metuere (*Weiske*).

l. 71. **οὐ μὲν δή**, *minime vero:* I vi 9, II ii 22. **καὶ μάλα**: I i 1, iii 10.

§ **11.** l. 72. **ἐκτάττονται**, *se in acie instruendos praebent:* i 43.

l. 73. **τρίτην ἡμέραν**, 'two days ago', 'the day before yesterday'. Cf. Hell. II iv 13 *οὓς ἡμέραν πέμπτην τρεψάμενοι ἐδιώξατε* i. e. 'four days ago', Anab. IV v 24 *καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην* i.e. eight days ago, Aesch. 3, 77 *ἑβδομὴν ἡμ. τῆς θυγατρὸς αὐτῷ τετελευτηκυίας*, G. § 161 N, HA. § 721. For the omission of the article before the ordinal numeral, cf. Hell. I vi 20, II ii 17, IV i 20, V i 5.

l. 74. **ὁ τάττων**, substantively, i 28, 31.

l. 76. **ἄλλος** has an appositive relation to **Μῆδος**, 'a Mede besides', 'some one else, a Mede'. See n. on *ἄλλα νέα* I vi 38, *οἱ ἄλλοι Ἀρμένιοι* III ii 18. Araspas is meant; see i 38.

l. 78. **λαβεῖν—βούλομαι**: There is a *double entendre* here: Cyrus really wishes that he may find Araspas safe and sound; while he intends the captives to understand his wish to be that he may catch him in order to punish him for his disloyalty.

l. 79. **γένοιτο**, *utinam contingat:* V ii 12 note.

§ 12—§ 13. *The captives being removed, Cyrus was preparing to address the bystanders, when a second messenger arrived from the captain of the scouting party, announcing the appearance of a large division of cavalry in the plain, in advance of whom was another body of thirty, whose apparent object was to seize their place of observation; whereupon Cyrus told off a detachment of his own bodyguard to their help, and bid Hystaspas follow them at the head of* 1000 *horsemen.*

§ **12.** l. 82. **ἀνήγετο** (not 'turned towards' but) 'was getting ready', lit. 'getting under weigh', a nautical metaphor: cf. Lucian Lexiph. c. 15 *ἀνηγόμην ὡς ἀρχαιολογήσων ὑμῖν*, Plat. Charm. p. 155 C *ἐνέβλεψέ τέ μοι καὶ ἀνήγετο ὡς ἐρωτήσων*, [Aesch. Socr.] Eryx. c. 2 *ὁρῶν αὐτὸν ἀναγόμενον ὡς ἀδολεσχήσοντα...ἠρόμην*, quoted by Hemsterhuis on Lucian Nigrin. c. 8. *Ἀνακρούεσθαι* in the sense *retrogredi* is another metaphorical expression of the same kind.

l. 84. **προφαίνοιτο**, 'was within view', IV iii 4, VII v 39, VIII iii 13.

28 l. 86. **τόδε τὸ στράτευμα,** 'our armament'.

l. 88. **συχνόν,** 'at a considerable distance'; Anab. I viii 10 *ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων.* **καὶ μέντοι,** *atque adeo;* see n. to I iv 20. **κατ' αὐτοὺς ἡμᾶς**: Cyrus had told them (l. 43) to remain *ἐπὶ ταῖς σκοπαῖς.*

l. 90. **μία δεκάς,** '(only) a single decade'; i 9, ii 26.

§ **13.** l. 91. **τῶν περὶ αὐτὸν...ἱππέων,** partitive gen., I iii 7. See V iii 58 *ἦσαν αὐτῷ ἀεὶ τεταγμένοι οὕς τε διώκειν δέοι καὶ οὓς παρ' αὐτῷ μένειν.*

l. 92. **ὑπὸ τὴν σκοπήν,** 'close up to the foot of the place of observation'.

l. 93. **ἀτρεμίαν ἔχειν** 'to remain quiet out of view of the enemy'. Plutarch uses the Ionic verb *ἀτρεμεῖν* for *ἡσυχάζειν*, Timol. c. 16, 2 and elsewhere.

l. 94. **ἐξαναστάντες**: V iv 4, VII i 26.

l. 96. **οἱ ἀπὸ τῆς μεγάλης τάξεως**: l. 59.

l. 97. **τήν,** 'your', i 33.

l. 98. **λαβών**: HA. § 968 b. **ἐπιφάνηθι,** I vi 43, II iv 17.

l. 99. **διώξῃς δὲ μηδαμῇ**: so Hug reads for the vulgate *διώξεις δὲ οὐδαμῇ.* In Attic Greek *διώκειν* had invariably *διώξομαι* for its future. We find *διώξω* in Anab. I iv 8 (but Cobet there reads *διώξομαι*) and *διώξετε* in Dem. 38, 16. In the passages where *διώξεις* is found we ought probably to read *διώξει.* See Rutherford *Phrynichus* p. 378 and cr. n. **ὅπως...πάριθι,** 'before you advance onwards, be sure to provide for the stations remaining in your possession', not, as Hartman, *postquam effecisti ut speculatores salvi sint, ad me redi.*

l. 100. **ἦν δ' ἄρα**: see n. to I iii 17. This injunction is added because of Araspas, of whose preconcerted arrangement with Cyrus they were still ignorant.

l. 101. **ἀνατείναντες τὰς δεξιάς**: IV ii 17.

l. 102. **τοὺς ἄνδρας** for *τούτους*: see n. to II iii 15.

§ 14—§ 35. *Before the first party had reached the scouts, they were met by Araspas. Cyrus gave him a cordial greeting on his return, to the amazement of those about him, who knew nothing of the*

circumstances of his absence. Explanations follow, and Araspas, being highly complimented by Cyrus for his public spirit, ends by being welcomed by all. Araspas then, at the request of Cyrus, gives the result of his personal observation of the enemy's strength and line of battle (§ 14—§ 21). *Having listened to the report of Araspas, Cyrus arranges his plan of tactics, and directs his men to examine their own and their horses' accoutrements; and on the next day to breakfast early, while he was engaged in sacrificing, that they might be ready for any emergency. He proceeds to issue his field orders in a series of exhortations addressed to each of the principal officers of the different services. In the first line the cuirassiers were to be ranged two deep, twelve in front; behind them the lancers and behind these the archers, followed by the veteran reserves, who were to stimulate those in front with encouragement and threats. Behind the main body the wheeled towers were to follow, each carrying twenty baggage drivers, and behind the baggage train the women's waggon train: the longer the line the better, to oblige the enemy to enlarge their circuit, if they should attempt to draw a line round them. Behind all two infantry officers are told to march, each with a company of a thousand men, while two cavalry officers, with an equal number of horse, are to keep distinct from the main line, ready to fight first, if they should be called on. The position of the scythe-chariots to be settled by lot. The captain of one hundred scythe-chariots to be stationed in front of the phalanx, the other two to follow its advance right and left respectively* (§ 22—§ 35).

§ **14.** l. 103. **οἱ ὑπηρέται,** i.e. *οἱ περὶ αὐτὸν ἀεὶ ὄντες ἱππεῖς,* 'his body-guard', § 13.

l. 105. **καὶ δὴ ἐντός,** 'just within'; II iv 17 l. 144, III i 2.

l. 107. **κατάσκοπος,** i.e. Araspas; see VI i 36—44.

§ **15.** l. 110. **ὥσπερ εἰκὸς μηδὲν εἰδότας,** *ut ab illis expectandum erat qui nihil scirent* (Hartman).

l. 111. **ἥκει,** *rediit.*

l. 112. **πάντας ἀνθρώπους,** 'all the world', VII v 52.

l. 113. **αἰσχροῦ ἡττηθείς,** 'because the disgrace was too much for him'. For the gen., see G. § 175, 2; HA. § 749.

l. 115. **ἡμῖν,** dat. commodi.

l. 116. **τὰ ὄντα,** § 6 l. 47.

§ 16. l. 117. **ἀποδώσω**, 'I will fulfil'.

ἀποδιδόναι is (1) 'to give back', 'repay', some kind of obligation being implied; (2) 'to render as a due'; (3) hence 'to fulfil a promise', 'discharge an obligation'.

l. 118. **σὺν τούτοις πᾶσι**, 'with the concurrence of all these'. **δέ** (=*γάρ*) explains *σὺν τούτοις πᾶσι*, cp. IV v 2.

l. 120. **αἰτίαν ὑπέσχεν**, 'incurred the reproach'.

§ 17. l. 122. **εἰπόντος Κύρου...ἔφη**: cp. a parallel constr. I iv 20 l. 244.

l. 123. **τούτων** pertinet ad *ἀσπάζεσθαι* et *δεξιοῦσθαι*; etiam ad ea quae Cyrus dixerat de fide Araspae (*Fischer*). **καιρός**, *sc. ἐστί*: HA. § 611.

l. 126. **μείζω...μείονα...μείω**: similar juxtaposition of varying forms of the same word are common in Xen.: see on I v 5, II ii 25 and cp. VIII iii 40.

§ 18. l. 128. **ὡς ἄν...εἰδείην...ἐποίουν**, 'I took steps that (by which) I might know': *εἰδείην* is the potential optative, *ὡς* being modal for *ὅπως*: *ὡς ἄν* with opt. is always modal, not final; see G. *MT.* § 351, 2 ed. ma. **ἀσφαλέστατα**=*σαφέστατα*; cp. Soph. Oed. T. 613 *ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς*.

l. 130. **συνεξέταττον**: l. 72 note.

l. 133. **ἐγὼ μέν** *sc. οἶδα τὸ πλῆθος καὶ τὴν τάξιν καὶ ὡς διανοοῦνται ποιεῖσθαι...τὴν μάχην*, 'the (anticipated) battle', III iii 17.

l. 135. **ὅμως**: though it is of importance that we should know about the manner in which they intend to fight, yet *etc.*

l. 136. **ἐν κεφαλαίῳ**, *summatim.*

§ 19. l. 137. **ἐπὶ τριάκοντα**: II iii 21.

l. 138. **ἐπέχουσιν**, *occupant*, *implent* vel *extenduntur sc.* in latum s. frontem aciei (*Weiske*). **ἀμφὶ τὰ τετταράκοντα στάδια**, i 46. Allowing 3 feet to each man (footsoldier), according to tactics of Aelian, 208 men would have covered one stadium in front, therefore 8320 would extend over 40 stadia. As they are said to have been 30 deep, the whole army (had it consisted of infantry only) would have numbered in that case 8320 × 30=249,600. This did not include the Egyptians, who (acc. to ii 10) numbered 120,000.

l. 139. **ἐμέλησεν ὥστε εἰδέναι**: the simple inf. is usually found after *μέλει*: cp. II ii 20, III ii 28 and see G. *MT.* § 588 ed. ma.

l. 140. **κατεῖχον**: for the mood, cf. i 46 l. 223, I iv 26.

§ **20.** **οἱ δ' Αἰγύπτιοι...πῶς**; Observe the position of *πῶς*, which enables prominence to be given to *οἱ Αἰγύπτιοι*: so VII v 84 *αἰσχρὸν δὲ πῶς οὐκ ἂν εἴη*;

l. 141. **ὅτι εἶπας**, '(I ask this) because you said': see n. to IV v 11.

l. 143. **εἰς ἑκατὸν πανταχῇ**, 'formed them a hundred on each side', so that each square, being solid, would contain 10,000 men (*μυριοστύς*). Accordingly there would be 12 of these squares. By *πανταχῇ* is meant *καὶ τὸ βάθος καὶ τὸ μέτωπον*: cf. VIII iii 16. Observe that *τὴν μυριοστύν* is in partitive apposition to *τούτους*.

l. 144. **τοῦτον...νόμον**: I iv 28 note.

l. 147. **ὑπερφαλαγγῆσαι**: nempe collocatis etiam his *ἐπὶ* 30
τριάκοντα (*Weiske*). Suidas:—*ὑπερφαλάγγισίς ἐστιν, ὅταν ἐξ ἑκατέρων τῶν μερῶν τῆς φάλαγγος ὑπερέχωμεν τῶν πολεμίων.*

l. 148. **τοῦτο ἐπιθυμῶν**: there is a sort of tautology here, because *ἐβούλετο ὑπερφαλαγγῆσαι* ought to be supplied according to the usual construction, as in III i 38.

l. 149. **τῷ περιττῷ**, 'with the overplus, the part that extends beyond your line'.

l. 151. **οὗτοι ἂν εἰδεῖεν εἰ...κυκλωθεῖεν**, 'they certainly cannot know, whether they may not be themselves environed'. For *εἰ*= 'whether not', see note on i 17 and cf. Anab. III ii 22. **οἱ κυκλούμενοι**: i 28.

§ **21.** l. 152. **καιρός** *sc. ἐστί*, l. 123.

l. 154. **ἐπειδὰν ἀπέλθητε**: see note to ii 38.

l. 158. **ἕως ἂν θύωμαι**, 'during the time that I shall be sacrificing'. Cf. VII iii 14.

l. 160. **τούτου** non *τοῦ πράττειν* sed *τοῦ ἀρίστου* (*Weiske*).

l. 161. **σύ, ἔφη, ὦ 'Αρσάμα**: the old reading was, *σύ, ἔφη, ὦ 'Αράσπα*; the objection to this is that Araspas had no command at present, to meet which Poppo proposed *εἶχες* for *ἔχεις*; but Pantazides, comparing VII i 3, suggests that the proper reading is *ὦ 'Αρσάμα*: after which there followed, according to him, in

the original MS the words *τὸ ἀριστερόν, σὺ δὲ, ὦ Χρυσάντα,* which were left out in subsequent copies and *ἔχετε* the original word changed into *ἔχεις,* to suit the altered text. Schenkl tacitly adopts this reading in his *Chrestomathie* p. 157 ed. 8.

l. 163. **ὁμοῦ δὲ τοῦ ἀγῶνος ὄντος,** 'for when the struggle is close at hand'. For *δέ*=*γάρ,* see l. 118 note. **οὐδενὶ ἅρματι ...μεταζευγνύναι,** 'it is not the time for any chariot to change horses'; a proverb by which Cyrus enjoins the necessity of making all their dispositions beforehand and keeping to them in the critical moment.

l. 165. **ἐπὶ φάλαγγος καθίστασθαι κτλ.** 'to form in line with each separate lochus two deep': there would thus be a front of twelve men, as the lochus consisted of 24 men (cf. II i l. 207). But when the lancers, archers and *οἱ ἐπὶ πᾶσι* (l. 187) were brought up successively behind the cuirassiers or hoplites (see § 26), the line would evidently become 8 deep.

§ **22.** l. 168. **τῶν μυριάρχων**: see n. to II iv 2 l. 16.
καὶ δοκοῦμεν: the *καί* adds emphasis to the question.

l. 169. **ἱκανῶς ἔξειν,** *pares futuros esse.* **τοσούτους,** '(only) so many', i.e. 'so few', viz. eight. Cf. i 9 and the expression *παρὰ τοσοῦτον ἐγένετο.*

l. 170. **φάλαγγα** (*sc. τῶν πολεμίων*), which was 30 deep with a front of 100 men.

l. 171. **δέ** is, like *ἀλλά* (Anab. I vii 6), used in the beginning of a speech, when an objection is urged in reply. **βαθύτεραι...ἢ ὡς ἐξικνεῖσθαι,** 'drawn up too deep to reach the enemy with their weapons'. He is referring to the Egyptians, § 19. For the construction, cf. II iv 3.

l. 173. **τοὺς συμμάχους,** *commilitones,* l. 186.

§ **23.** l. 174. **ἐγὼ μέν,** 'I for my part': I iv 12 note.
τοὺς εἰς ἑκατόν *sc. τεταγμένους,* to be understood from the following *τετάχθαι*: cf. Hell. IV ii 18 *ἀμελήσαντες τοῦ εἰς ἑκκαίδεκα* ('the depth of sixteen') *βαθεῖαν παντελῶς ἐποιήσαντο τὴν φάλαγγα.*

l. 176. **ἐλαχίστοις,** i.e. only one man, if the division of 10,000 were drawn up 10,000 deep. **ἐξ ὅσων...βαθυνῶ,** 'according to the depth in which I shall make my order of battle'.

31 § **24.** l. 179. **ἐπί,** *proxime post,* II ii 6.

l. 181. **καὶ αὐτοί**, *sponte, per se*, non verbis sed ipso adspectu (*Weiske*).

l. 182. **ἐκ χειρός**: ii 16. **προβεβλημένοι τοὺς θωρακοφόρους**, 'if they have the cuirassiers as a screen, in front of them'. For the accusative, cf. ii 17, V iv 10.

l. 184. **ὑπὲρ τῶν πρόσθεν**, 'over the heads of those in front of them' (VIII v 12), to be taken closely with *ἀκοντίζοντες* and *τοξεύοντες*.

l. 186. **παντὶ τούτῳ**, the dative of respect, corresponding to the accusative *ὅ,τι*, G. § 1188 Note 1, HA. § 780.

§ **25**. l. 187. **τοὺς ἐπὶ πᾶσι καλουμένους**, *eos qui novissimi vocantur*, a standing expression for 'the rear-guard of veteran reserves'. We learn from § 27 what was their use. Cf. III iii 41, VII i 34, V 5. They were picked troops, like the *triarii* of the Romans, *veteranus miles spectatae virtutis* (Liv. VIII 8).

l. 189. **λιθολογήματος**, 'a foundation of stone', or 'a wall', as *λιθολόγος* is a 'stone-mason', and *ἐγκατελέγησαν* (Thuc. I 93, 1) = *ἐγκατῳκοδομήθησαν*. **τῶν στέγην ποιούντων**, 'the materials that go to form the roof' (not of course, as Watson, '*men* to form a roof'). Cf. Mem. III i 7 *πολὺ διαφέρει στράτευμα τεταγμένον ἀτάκτου· ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα, οἵ τε λίθοι καὶ ὁ κέραμος* ('the tiling'), *ὥσπερ ἐν οἰκοδομίᾳ συντίθεται, τότε γίγνεται πολλοῦ ἄξιον κτῆμα οἰκία. τῶν στέγειν ποιούντων*, Hartman's conjecture, will not commend itself to many.

l. 190. **ὄφελος** *sc. ἐστί*. **οὐδέ**, 'not—either'. **ἄνευ τῶν πρώτων—ἔσονται**, for *οὔτ' εἰ οἱ πρῶτοι οὔτ' εἰ οἱ τελευταῖοι μὴ ἀγαθοὶ ἔσονται*.

§ **26**. l. 192. **ὑμεῖς** *sc. οἱ μυρίαρχοι*, who were of course *θωρακοφόροι*. **ὡς παραγγέλλω τάττεσθε**, *sc.* duodeni in altitudinem, § 21 (*Weiske*).

l. 193. **τῶν πελταστῶν**, called *ἀκοντισταί* l. 179. Cf. IV iii 5.

§ **27**. l. 196. **ὃς τῶν ἐπὶ πᾶσιν ἄρχεις**, called also *οὐραγός* (III iii 40) and *ὀπισθοφύλαξ*.

l. 198. **ἑκάστῳ** in app. to *τοῖς σαυτοῦ*: the more common order would be *τοὺς καθ' αὑτὸν ἑκάστῳ*: see Schulze p. 5. By *τοὺς καθ' αὑτόν* are meant 'the men near (i.e. in front of) him'.

l. 199. **ἐπικελεύειν**, III iii 41.

l. 200. **προδιδόναι θέλων**, 'with a traitorous intent'.

l. 201. **ἔργον ἐστί**, 'it is the proper business, duty', II i 11, VII i 19. **μέν**, 'while', 'whereas'. See n. to i 45.

l. 204. **τοῦ ἀπὸ τῶν πολεμίων** *sc. φόβου*; III iii 53, I i 5. For an instance of the salutary terror exercised by them, see VII i 34.

§ **28.** l. 206. **τῶν ἐπὶ ταῖς μηχαναῖς**, 'those in charge of the engines', § 33, II iv 25, V iii 34.

32 § **29.** l. 209. **ἐπὶ τοῖς πύργοις**, 'immediately behind the towers on wheels'. **πάντα τὸν τοιοῦτον στρατόν**, *sc. τοὺς σκευοφόρους*, 'all such forces'.

l. 210. **ὑπηρέται**, 'adjutants': see note to II i 121.

l. 211. **τοῦ καιροῦ** (=*ἢ καιρός ἐστι, quam commodum, iustum, rectum est*) is the gen. after the comparative sense implied in *προϊόντας* and *λειπομένους*, 'advancing or lagging behind more than is good'.

§ **30.** l. 214. **ταῦτα πάντα** *sc. τὰ σκευοφόρα καὶ αἱ ἁρμάμαξαι*. **πλήθους δόξαν**, *opinionem nos esse multos*.

l. 215. **καὶ ἐνεδρεύειν...ἔσται.** The sentence would have been simpler, had it run thus:—*καὶ ἐνεδρεύειν ἡμῖν ἐξουσίαν παρέξει*.

l. 216. **μείζω τὴν περιβολὴν ποιεῖσθαι**, 'to make the compass that they shall fetch larger'.

§ **31.** l. 221. **ἐπὶ τούτοις**, 'behind these', i.e. the baggage and women's carriage train.

§ **32.** l. 224. **τὴν φάλαγγα**, 'the main line'.

l. 225. **καθ' ὑμᾶς αὐτούς**, *seorsum, separatim*. By *ἐξοπλίσθητε* is meant *ordinati state*.

l. 227. **οὕτω...παρεσκευάσθαι ὡς...δεῆσον**, *ita paratos esse* (hoc animo esse) *quasi primis* (h. e. antequam prima acies cum hostibus congrediatur) *pugnandum sit vobis* (Fischer). Cf. II i 11, 21; V i 27. **ὡς δεῆσον**, 'on the ground that there would be need'.

For this use of the participle of an impersonal verb in the accusative absolute, in the neuter singular with or without the infinitive, cf. VI i 26, and see G. *MT.* § 851 ed. ma.

§ **33.** l. 228. **καὶ σὺ δέ, ὁ ἄρχων**: on the nominative with the article, used as appositive to a vocative, see HA. § 707 a.

§ **34.** l. 231. **ὑμεῖς...ὁ μέν...αἱ δ' ἕτεραι ἑκατοστύες** are in partitive apposition, and so l. 233 *αἱ δ' ἕτεραι...ἡ μέν*; cp. ii 1, iii 2. The meaning, Schenkl observes, might have been expressed more neatly thus: *τῶν δὲ ἁρμάτων ἡ μὲν πρώτη ἑκατοστὺς πρὸ τῆς φάλαγγος καταστήτω, αἱ δ' ἕτεραι ἑκατοστύες κτέ.* **διακληρωσάμενοι**, 'after casting lots among yourselves', Thuc. VIII 30.

l. 232. **ὁ λαχών κτέ.**, 'let the leader, to whom that post falls by lot, occupy it with the hundred chariots under him'.

l. 233. **ἅρματα** serves as object to both *ἔχων* and *καταστησάτω*.

l. 235. **στοιχοῦσα**, 'in a line', further defined by *ἐπὶ κέρως* 'in file' (I vi 43), 'one after the other', in one long column.

§ 35—§ 37. *Abradatas, king of Susa, volunteers to occupy the position in front of the enemy but, the Persian officers objecting, the matter is decided by lot, and, the lot falling to him, he takes his place opposite the Egyptians. After these arrangements had been made, the officers supped and retired to rest.*

§ **35.** l. 239. **τὴν κατὰ πρόσωπον...τάξιν**, 'the post immediately in front of the enemy's phalanx': I vi 43.

§ **36.** l. 245. **οὐ καλόν**, 'inconsistent with their honour'. 33
ὑφίεσθαι, *se subducere, cedere.* **διεκλήρωσεν—ἔλαχεν**: cf. ll. 231—2.

l. 247. **ὑφίσταται** *sc. τάξιν ἔξειν.* **ἐγένετο**, 'took up his position', cf. § 3 l. 21. **κατά**, 'opposite to', § 27, VII i 22, 36.

§ **37.** l. 248. **ὧν προεῖπον**, *eorum quae supra dixi.* But, as the author rarely alludes to himself in his narrative (I i 1 and ii 15 are exceptions), Bornemann prefers to translate *quae se curaturos esse praedixerant.*

CHAPTER IV

§ 1. *Another morning is occupied with sacrificing and lunch. The troops present a splendid appearance under arms.*

§ 1. l. 4. **καλοῖς**, nempe *puniceis*, l. 9.

l. 5. **ὥπλιζον**, plural in agreement with the collective *στρατός*.

l. 6. **προμετωπιδίοις**, *frontalibus*, plates of metal over the forehead and frontal bone of horses, which, as Livy (38, 40, 4) says, *addebant speciem* to the animals.

Cf. VII i 2, Anab. I viii 7, Plin. Nat. H. 37, 12, 74, Arrian Tact. 34, 8 ed. Hercher: *ἵπποι δὲ αὐτοῖς προμετωπιδίοις μὲν ἐς ἀκρίβειαν πεφραγμένοι εἰσί, παραπλευριδίων δὲ οὐδὲ δέονται· ἀσίδηρα γὰρ ὄντα τὰ ἐπὶ τῇ μελέτῃ ἀκόντια τοὺς μὲν ὀφθαλμοὺς τῶν ἵππων καὶ [ὡς] κακόν τι ἂν ἀπεργάσαιτο· ταῖς πλευραῖς δ' αὐτῶν, ἄλλως τε καὶ τοῖς ἐφιππίοις τὸ πολὺ μέρος σκεπομέναις, ἀβλαβῶς προσπίπτει*, Xen. Eq. c. 12, 8 *ἐπείπερ δέ, ἤν τι πάσχῃ ὁ ἵππος, ἐν παντὶ κινδύνῳ καὶ ὁ ἀναβάτης γίγνεται, ὁπλίζειν δεῖ καὶ τὸν ἵππον προμετωπιδίῳ καὶ προστερνιδίῳ καὶ παραμηριδίοις.*

προστερνιδίοις, 'poitrels'. **τοὺς μονίππους** i. q. *κέλητας* (Her. VII 86) 'riding horses')(*τοὺς ὑπὸ τοῖς ἅρμασιν ὄντας*, (not, as Liddell-Scott, 'horsemen', 'riders'). Cf. Plat. legg. p. 834 D *μονίπποις ἅθλα τιθέντες πώλοις τε ἀβόλοις.*

l. 7. **παραμηριδίοις**, 'cuisses', which served also for the riders, VII i 2: for the reason why the horses were not armed with *παραπλευρίδια* also, see VII i 2. **ὑπὸ τοῖς ἅρμασιν**: ii 17, Arist. Av. 1128 *ἵππων ὑπόντων*, Herod. VII 86 *ὑπὸ δὲ τοῖς ἅρμασιν ὑπῆσαν ἵπποι καὶ ὄνοι ἄγριοι.*

l. 8. **ἤστραπτε χαλκῷ**: Eur. Phoen. 110 *κατάχαλκον ἅπαν πεδίον ἀστράπτει*, Xen. Ages. c. 2, 7 *ὥπλισέ τε οὕτως, ὥστε ἅπαντα μὲν χαλκόν, ἅπαντα δὲ φοινικᾶ φαίνεσθαι.*

l. 9. **ἦνθει φοινικίσι**: cf. Verg. Aen. VII 804 *florentes aere catervas*, Lucr. I 900 *flammai fulserunt flore coorto*, IV 450 *lucernarum florentia lumina flammis.*

The 'scarlet tunic' was the uniform of the Spartan army (de rep. Lac. c. 11, 3), and it was worn by the soldiers of the younger Cyrus (Anab. I ii 16) and by the Persian Masistius (Her. IX 22) over his cuirass. There is no reason for supposing that the use of a scarlet uniform was general among the Persians; on the contrary we find the soldiers of Artoxerxes wearing *λευκὰ* (not *φοινικᾶ*) *ἐπιθωρακίδια*, Plut. Artox. c. 11, 6.

§ 2—§ 11. *Abradatas is surprised by a present of a splendid cuirass and helmet from his wife Pantheia, together with a costly uniform—gifts which set off his noble figure. In her last interview with him she expresses her feelings of pride in him—though she could never forgive him, if he did not fight valiantly—and of gratitude to Cyrus for his generous treatment of herself. Abradatas prays that he may show himself worthy of her and of Cyrus and finally bids her farewell.*

§ 2. l. 10. **τὸ τετράρρυμον αρμα καὶ ἵππων ὀκτώ,** 'the chariot with four poles and eight horses abreast'. For the gen., cp. i 51.

l. 12. **τὸν λινοῦν θώρακα,** 'his cuirass of linen', i.e. a long loose doublet composed of linen, eight or ten or more folds thick, steeped in vinegar and salt and then compressed into a solid plate (Nicetas Chon. Annal. p. 247 A). See Anab. IV vii 15, Herod. II 182, III 47, Pausan. I 21, 7.

Such a cuirass was worn by Aias, son of Oïleus (Il. II 529) and Amphius (*ib.* 830) who are therefore called λινοθώρηκες; Alcaeus too mentions in his list of armour θώρακες νέοι λίνω (Athenae. XIV p. 627 b). It was suitable only for light troops. See the woodcut representing one, taken from the column of Trajan, in Rich's *Companion etc.* p. 393[a].

αὐτοῖς, 'them', i.e. him and his people, the inhabitants of Susiana.

l. 13. **<χρυσοῦν>** *sc.* θώρακα, *inauratam loricam;* cf. Anab. I ii 27, viii 28 ἀκινάκης χρυσοῦς, V iii 12 ξόανον χρυσοῦν.

l. 15. **τῶν χειρῶν,** *bracchiorum:* see § 24.

l. 16. **στολιδωτὸν τὰ κάτω,** 'furbelowed below'. Pollux 7, 54: εἴη δ' ἄν τις καὶ στολιδωτὸς χιτών· στολίδες δ' εἰσὶν αἱ ἐξεπιτηδὲς ὑπὸ δεσμοῦ γιγνόμεναι κατὰ τέλη τοῖς χιτῶσιν ἐπιπτυχαί, μάλιστα ἐπὶ λινῶν χιτώνων.

l. 17. **ὑακινθινοβαφῆ,** 'of a dark red (or violet?) colour'. **ἐποιήσατο,** 'got made'. **λάθρᾳ τοῦ ἀνδρός,** *clam marito.*

§ 3. l. 20. **συγκόψασα,** 'breaking to pieces'. **τὸν κόσμον,** *mundum muliebrem.*

l. 21. **οὔκουν τόν γε πλείστου ἄξιον** *sc.* κόσμον, 'certainly not my *most* precious jewels'. 34

l. 22. **καί** to be taken with τοῖς ἄλλοις.

l. 24. **ἐνέδυε τὰ ὅπλα** (*sc.* αὐτόν), *arma ei inducebat.*

l. 25. **λανθάνειν** *sc.* λείβουσα δάκρυα. Cp. Hom. Odyss. VIII 532 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων, XVII 304 αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ|ρεῖα λαθὼν Εὔμαιον.

§ **4.** l. 30. **ὑπαρχούσης** *sc.* καλλίστης καὶ ἐλευθεριωτάτης (*Weiske*), 'being in his favour' (*Hertlein*). **τοῦ ὑφηνιόχου**, not, as in Hom. (Il. VI 19), 'the charioteer' or 'driver', since Abradatas drove himself; but the groom who held the reins until his master mounted or when he dismounted. See VII i 15.

§ **5.** l. 34. **ὅτι—ὅτι**: see n. to V iii 30 l. 187. **εἴ τις καὶ ἄλλη**: III ii 26, iii 42.

l. 35. **πώποτε** is generally found with negative clauses, it is used in a hypothetical clause, as here, in Anab. V iv 6.

l. 38. **καθ' ἓν ἕκαστον**: see n. to I vi 22.

l. 39. **πιθανώτερα**, predicative.

§ **6.** l. 40. **οὕτως ἔχουσα πρὸς σέ**, concessive, 'thus disposed as I am towards you'. On the position of **ὅμως** before the participle, see note to V i 26. **ὥσπερ σὺ οἶσθα** *sc.* ἐμὲ ἔχειν.

l. 41. **ἢ μὴν ἐγὼ βούλεσθαι**: there is a similar attraction of case in [Dem.] e. Callipp. § 12 ἤθελον τούτῳ δοῦναι πίστιν ἢ μὴν ἐγὼ τοῦ πατρὸς ἀκούειν, Eur. Cycl. 266 ἀπώμοσα—μὴ τὰ σ' ἐξοδᾶν ἐγὼ ξένοισι χρήματα.

l. 42. The condition is contained in the participial clause **ἀνδρὸς ἀγαθοῦ γενομένου**, *si te virum fortem praebueris.*

l. 43. **κοινῇ γῆν ἐπιέσασθαι**, a poetical expression for **ταφῆναι**. **αἰσχυνόμενος** hic dicitur *qui se turpiter et ignave gessit* (Weiske).

l. 44. **οὕτως**, *adeo.*

§ **7.** l. 46. **ὅτι με—οὔτε με**: cf. IV v 29.

l. 47. **ἐξαιρεθεῖσαν**: see n. to IV vi 11.

l. 48. **ἐν ἀτίμῳ ὀνόματι**, 'under a disreputable name', *sc.* παλλακῆς, *concubinae.*

§ **8.** l. 50. **πρὸς δέ**, *insuper autem:* ii 18, VIII ii 11.

l. 51. **εἴ με ἐάσειε—ἥξειν**: see G. *MT.* § 54, 2.

35 l. 52. **πολύ** is separated from its comparative as in ii 20, VII i 16, iii 9. For the statement, see i 45.

§ **9.** l. 54. **ἀγασθεὶς τοῖς λόγοις**: for the dative, see n. to II iv 9.

l. 55. **θιγὼν αὐτῆς τῆς κεφαλῆς**, 'laying his hand on her head', not 'touching her on the head', since verbs of taking hold can have an accusative only of the person, when they have also the gen. of the part taken hold of, G. § 171, 1 Note, HA. § 738 a.

l. 56. **εἰς** 'towards': see n. to i 30 l. 208.

l. 57. **ἀνδρὶ—φίλῳ** are predicates assimilated in case to the object of the principal verb. See G. § 136 Note 3, HA. § 941.

l. 59. **θύρας**: see n. to i 1.

§ **10.** l. 61. **ὁ ὑφηνίοχος**: l. 30 note. **πῶς** for *ὅπως*; cf. I iv 3, VII iii 10.

l. 62. **ἄλλως** *sc. ἢ καταφιλήσας τὸν δίφρον.*

l. 64. **λαθοῦσα συνεφείπετο**: for the more usual Attic idiom *ἔλαθε συνεπομένη*. Cf. Hell. III v 19 *λαθόντες τὸν Λύσανδρον ἐπέπεσον αὐτῷ.*

§ **11.** l. 67. **λαβοῦσαι**: the fem. partic. is used because it follows immediately upon *θεράπαιναι*; whereas **κατακλίναντες** in l. 68 has a generic reference.

l. 68. **κατεκάλυψαν τῇ σκηνῇ**, 'hid her completely from view with the hood of the carriage', i.e. by drawing the curtains (*παραπετάσματα*) round it. See Plut. Artox. c. 5, 3, where we are told that Queen Stateira made herself very popular by appearing in public in an *ἁρμάμαξα γυμνὴ τῶν παραπετασμάτων*. The anecdote is repeated in Mor. p. 173 F where the curtains are called *αὐλαῖαι*. Hence Aeschylus gives the *ἁρμάμαξαι* the name of *σκηναὶ τροχήλατοι*. See my n. to Plut. Them. c. 26, 3 l. 21. Weiske (note to § 30) understands by *σκηναί*, *sedes quaedam quae claudi possent.*

l. 69. **καλοῦ ὄντος**, concessive, 'beautiful as it was'.

§ 12—§ 20. *The omens from the sacrifices being favourable, and the troops having been marshalled according to the directions given, Cyrus addresses another long exhortation to his generals. He reminds them of the advantage which they had over the enemy by their longer military training together, their previous victory, and the mutual confidence established between them and their allies, and by their superior equipment. He concludes with an admonition to them to repeat these his observations to their men, and to show themselves worthy of command by setting an example of fearlessness in word, look and gesture, and then dismisses them to their posts in the line of battle.*

§ **12.** l. 74. **κατέχων σκοπὰς ἄλλας πρὸ ἄλλων**, 'while he occupied one post of observation after another'. Cf. Aesch. Prom. V. 682 *γῆν πρὸ γῆς ἐλαύνομαι.*

§ **13.** l. 77. **οἷάπερ** *sc.* *ἔφαινον*: cf. § 17, § 20. For the fact, see III iii 34, IV ii 15.

l. 79. **ὧν** (i.e. *ταῦτα ὧν*) **μεμνημένοι**, 'which if you bear in remembrance'; cf. iv 6.

§ **14.** l. 81. **τὰ εἰς τὸν πόλεμον**=*τὰ πολεμικά*. Cf. II i 21 *ἀσκεῖν τὰ ἀμφὶ τὸν πόλεμον.*

36 l. 83. **ἐν τῷ αὐτῷ**, *eodem in loco*, i.e. in Assyria, I vi 16.

l. 85. **συνήττηνται μεθ' αὑτῶν**, 'have been associated together in defeat'. For *αὑτῶν*=*ἀλλήλων*, cf. V v 13 *ἡμᾶς αὐτούς*, de rep. Lac. c. 1, 5 *ποθεινοτέρως σφῶν αὐτῶν ἔχειν.* **οἱ ἀμάχητοι**, *ii qui nondum pugnae interfuerant.* The sentence began as if only *οἱ δὲ ἄλλοι* (*οἱ ἀμάχητοι*) *ἴσασιν...ὅτι...ἔχουσιν* were to follow, but the intrusion of *ἑκατέρων* necessitates the addition of the partitive appositives *οἱ μὲν* and *ὑμεῖς*.

l. 87. **τοὺς παραστάτας**, *adiutores.* The reference is to Croesus specially; see IV ii 29, VI ii 19.

§ **15.** l. 90. **ὁμόνως**: the form employed by the Attic writers is *ὁμονοητικῶς*: there is no instance in Attic Greek of an adverb directly formed from this class of adjectives, *πρόνους, κουφόνους, εὔρους, εὔπνους, δύσπλους.* See Rutherford's *Phrynichus*, p. 222.

l. 91. **ἀναγκαῖον** *sc.* *ἐστί.*

§ **16.** l. 93. **ἅρματα...ἄοπλα**, quia currus hostium carebant falcibus (*Fischer*). See VI i 27.

l. 94. **ὡς δ' αὕτως** for *ὡσαύτως δέ.*

l. 95. **ὡς ἐκ χειρὸς μάχεσθαι**, *ut comminus pugnemus.* Cp. i 16 and see Gr. Ind. to Vol. I p. 354 b.

§ **17.** l. 97. **οἷς καὶ πρόσθεν** *sc.* *ἐμάχεσθε*: **τοῖς μὲν ἄλλοις** with reference to the following *Αἰγύπτιοι δέ.* **ὁμοίως** i.e. *ὥσπερ οἱ ἄλλοι πεζοί.* He means 'equally badly'.

l. 99. **μείζους**, predicative. On the Egyptian shields, see note to ii 10. **ἢ ὡς**: see n. to VI iii 22 and G. *MT.* § 97 Note 4, § 764 (*a*) ed. ma. The infin. after the comparative with *ἤ*, with or without *ὡς* or *ὥστε*, depends on the idea of ability or inability, implied in the expression. **ποιεῖν τι**, 'to produce any effect': VII i 40 *ἐποίουν μὲν οὐδὲν ἔτι.* Cp. iii 20.

§ **18.** l. 101. **ὠθοῦντες ἐξώσειν** (*sc.* *ἡμᾶς*), *se nos trudendo (clypeis) extrusuros esse a locis nostris*, 'that they will push till they succeed in thrusting us back'. Cf. V iv 51 *πείθων ἔπεισε*. It was by an *ὠθισμός* of this kind that the battle of Leuctra was won, Hell. VI iv 14, Plut. Mor. 639 f.

l. 102. **πιστεύουσιν**, *confidunt*.

l. 103. **σιδήρῳ ὑφ' ἵππων ἰσχυριζομένῳ**, *ferro* (i.e. ferreis falcibus) *cui vis additur ab equis* (Fischer). **ἢν δέ τις...καὶ ὑπομείνῃ**, 'and if any of them (i.e. the Egyptians) *should* hold their ground' against the scythe-armed chariots.

l. 104. **ἅμα**, *uno eodemque tempore*.

l. 106. **οἱ ἀπὸ τῶν πύργων** idiomatically for *οἱ ἐν τοῖς πύργοις ἀπὸ τῶν πύργων*; see n. to I 42, IV 16, VII V 23.

l. 107. **παίοντες**, 'wounding'; I iv 21, III i 23, VII i 34, VIII v 12. Observe that *τοὺς πολεμίους* serves as object to both *παίοντες* and *ποιήσουσιν*.

§ **19.** l. 109. **σὺν θεοῖς**: see n. to VII V 24.

l. 112. **πρὸς τὰ ἱερά**, *ad locum ubi sacra facta erant*, § 12 (Dindorf). Cf. Anab. IV iii 9 *ἀπιόντες ἀπὸ τῶν ἱερῶν* and see note to VII iii 6.

l. 113. **ἐθύσαμεν**, the active, because as Commander-in-chief he offered the sacrifice in the name of the army.

§ **20.** l. 115. **ἅπερ ἐγὼ ὑμᾶς** *sc.* *ὑπέμνησα*. Intell. opportuni- 37
tates, quibus Persae eorumque socii praestabant Assyriis eorumque sociis (*Fischer*). **ἐπιδεικνύτω τις ἑαυτόν**, 'let each prove himself', III iii 39. For *τις* see n. to III iii 61.

l. 116. **ἀρχῆς** without the article, as in VIII V 25.

l. 117. **σχῆμα**, *habitum*, 'bearing'.

END OF NOTES ON SIXTH BOOK

NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK VII

BOOK VII

CHAPTER I

§ 1—§ 22. *The general officers go to their several divisions. Cyrus, after taking a hasty meal before he had finished sacrificing, and distributing meat and drink to those of his soldiers who appeared most in need of it, again offers prayer and libation. His staff do likewise. They then mount on horseback all armed in the same fashion, both men and chargers; only the armour of Cyrus outshone that of his staff. A clap of thunder on the right determines the line of his march: he starts with Chrysantas and the cavalry on his right and Arsamas and the infantry on his left. They halt three times, before coming in sight of the enemy. At last after marching about two and a half miles, they see the enemy advancing against them, with his line considerably extended on both wings. They halt, but Cyrus continues his advance. Dialogue between him and Chrysantas on the probable meaning of the extension of their wings. His instructions to Arsamas and Chrysantas as to the plan of attack. The watch-word. Cyrus, moving about amongst the ranks, delivers himself of other shorter exhortations and instructions to officers and men, especially to Abradatas, Hystaspas, Artagerses and Pharnuchus.*

§ 1. l. 1. **οἱ μὲν δή**, *sc.* οἱ ἡγεμόνες, VI iv 12. 41

l. 2. **τοῖς ἀμφ' αὐτόν**, 'his staff'.

l. 3. **ἐμπιεῖν καὶ φαγεῖν**: for the use of the infinitive, see n. to I iii 9. The preposition belongs ἀπὸ κοινοῦ to φαγεῖν also; it adds the sense of haste to the verb: see Cobet *Var. Lect.* p. 63 and cf. VIII i 44, Anab. IV ii 1, v 8, Hell. IV v 8; the meaning assigned by Liddell-Scott to ἐμπιεῖν of 'drinking one's fill' does not suit this passage.

l. 4. **οὗσιν ἀμφὶ τὰ ἱερά**: VI i 22. We must suppose that Cyrus offered sacrifice a second time, to invoke the aid of the gods.

l. 5. **ὥσπερ εἶχεν**: see n. to III i 7: *εἶχεν* is of course intransitive as usual when joined with a modal adverb.

l. 6. **ἀπαρξάμενος...καὶ σπείσας**, 'making a first offering of food and drink to the gods': *ἀπάρχεσθαι* generally includes both food and drink. This is another instance of the transference by Xen. of Greek customs to the Persians, who, acc. to Herodotus (I 132), *οὐ σπονδῇ χρέωνται*. See n. to II iii 1 and Introduction, Vol. I p. xlix. **ἀεὶ τῷ μάλιστα δεομένῳ**: on the position of *ἀεί*, when it belongs equally to the finite verb (as here to *μεταδίδου*) and the participle, see n. to V iii 45, and cf. Hell. II i 4 *ἀεὶ ὁ ἀκούων δεδιώς*, Plat. legg. VII p. 794 b *κολάζουσα ἀεὶ τὸν ἀδικοῦντα*.

l. 7. **καὶ οἱ ἄλλοι δέ**: see n. to I i 2.

l. 9. **Δία πατρῷον**: see l. 77 and note to I vi 1. 'By Zeus here is meant the Persian Ormuzd, the spirit of light and goodness' (*Goodwin*).

l. 11. **ἐκέλευεν** *sc. ἀναβαίνειν ἐπὶ τοὺς ἵππους*.

§ **2**. l. 12. **τοῖς αὐτοῖς Κύρῳ**, 'the same as those of Cyrus': see n. to I iii 4, VI i 50. **χιτῶσι φοινικοῖς** i.q. *φοινικίσι* VI iv 1.

l. 14. **κρανείνῳ**, 'made of cornel wood'. Vergil (Georg. II 447) speaks of *bona bello cornus*, and the latin poets often call a javelin *cornus*, as Verg. Aen. IX 698 *volat Itala cornus aëra per tenerum*, XII 267 *stridula cornus*, Sil. Ital. Pun. X 37 *penetrante per ilia corno*, XIII 204 *validam torquebat tertia cornum*. Cf. VI ii 16 *παλτὸν ἰσχυρόν*, Hell. III iv 14 *οἱ Πέρσαι κρανέϊνα παλτὰ ἔχοντες ταχὺ δώδεκα μὲν ἱππεῖς, δύο δ' ἵππους ἀπέκτειναν*, de re eq. c. 12, 12 *ἀντί γε μὴν δόρατος καμακίνου, ἐπειδὴ καὶ ἀσθενὲς καὶ δύσφορόν ἐστι, τὰ κρανέϊνα δύο παλτὰ μᾶλλον ἐπαινοῦμεν*.

l. 16. **τὰ δ' αὐτὰ...τῷ ἀνδρί**: cf. de re eq. c. 12, 8 *ἐπείπερ δέ, ἤν τι πάσχῃ ὁ ἵππος, ἐν παντὶ κινδύνῳ καὶ ὁ ἀναβάτης γίγνεται, ὁπλίζειν δεῖ καὶ τὸν ἵππον προμετωπιδίῳ, καὶ προστερνιδίῳ καὶ παραμηριδίοις· ταῦτα γὰρ ἅμα καὶ τῷ ἀναβάτῃ παραμηρίδια γίγνεται*. **παραμηρίδια** is of course predicative.

l. 18. **μέν**, 'while', 'whereas', VI i 45. **ἐκέχριτο χρυσοειδεῖ χρώματι**, 'had been lacquered over with the (common) gold colour'.

It is uncertain what this was; it must have been some kind of dull gilding.

l. 19. **ὥσπερ κάτοπτρον**: the comparison is the more appropriate because the mirrors of the ancients were made of white metal, a mixture of copper and tin.

§ **3.** l. 20. **ἀποβλέπων ᾗπερ ἔμελλε πορεύεσθαι**, (not 'looking 42
which way he should go', but) 'looking stedfastly before him, in the line of route which he intended to take'.

l. 21. **δεξιά**: see n. to II i 1. It was otherwise with the Romans, Cic. de div. II 39, 82: *ita nobis sinistra videntur, Grais et barbaris dextra meliora.* **ἐφθέγξατο**: the verb *φθέγγεσθαι* is applied to inarticulate as well as articulate sounds, those of inanimate as well as animate objects, cf. Aristoph. Plut. 1099 *τὸ θύριον φθεγγόμενον ἄλλως κλαυσιᾷ.*

§ **4.** l. 26. **ἐν ἴσῳ**, 'in an even line', § 8, Anab. I viii 11. **τὸ σημεῖον**: cf. Anab. I x 12 *τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.*

l. 27. **ἀνατεταμένος**, 'with spread wings'.

l. 30. **εἰς τρίς**, 'up to (i.e. as many as) three times'; VI i 50, ii 7. **ἀνέπαυσε**, *sc.* ὁ Κῦρος.

§ **5.** l. 34. **ἔγνωσαν...ὑπερφαλαγγοῦντες**, 'became aware that they were extending the line of their wings considerably': VI iii 20. For the construction, see n. to VI iii 1, and cp. VII ii 17.

l. 36. **ἄλλως**, 'otherwise' than by halting their main body. **ἐπέκαμπτον εἰς κύκλωσιν κτλ.** 'they moved their wings forward, so as to take in flank the Persians and hem them in, giving their own line the form of the letter gamma at either end ⌜⌝ (i.e. so that it formed three sides of a square), with the object of delivering a simultaneous attack on all (three) sides'. Cf. Hell. IV ii 20 *ἡγοῦντο ἐπὶ τοὺς ἐναντίους τὸ ὑπερέχον ἐπικάμψαντες εἰς κύκλωσιν.*

l. 37. **ὥσπερ γάμμα**: Λ (*Dindorf*). But see Oecon. c. 19, 9 where *γάμμα ὕπτιον* can only mean the form ⌜ upside down, ⌟. With *πάντοθεν* cf. § 7, § 24 *πάντοθεν πλὴν ἐξόπισθεν.*

§ **6.** l. 40. **οὐδέν τι μᾶλλον ἀφίστατο**, *nihilo magis recedebat:* see n. to I iv 22.

l. 41. **ὡσαύτως ἡγεῖτο** 'rode forward at the head of his army, just as before'. **κατανοῶν ὡς πρόσω...τὰ κέρατα**, 'observing

what a long way off (*τὸ μέσον*) they made the turning point, round which they wheeled in pushing forward their wings, right and left'. To understand this passage we must bear in mind that the enemy's phalanx had halted, while its two extremities which overlapped Cyrus' army left the main body and were marching in line at an angle to the right and left of it; they fetched a wide compass, in order to avoid coming into contact with the enemy before the centre advanced. By this movement they presented their flank to the army of Cyrus, and were too much separated from the centre (*πολὺ ἀπέσπων τὰ κέρατα ἀπὸ τῆς ἑαυτῶν φάλαγγος*). But when they had moved some distance and the main column advanced, they wheeled about (*ἔκαμπτον*) right and left, so as to advance in column towards the flanks of the Persian army.

l. 46. **καὶ θαυμάζω γέ**, 'yes, and I am surprised'.

§ 7. l. 48. **τί δὴ τοῦτο**; 'what is the meaning of this?'

l. 49. **δῆλον ὅτι** *sc.* *οὕτω πρόσω τὴν ἐπικαμπὴν ποιοῦνται* (or *ἀποσπῶσι τὰ κέρατα ἀπὸ τῆς ἑαυτῶν φάλαγγος*). For *δῆλον ὅτι*, cf. V ii 15 with note. **φοβούμενοι**, causal participle.

43 l. 51. **ἔπειτα**: see n. to III i 20.

l. 52. **οἱ ἕτεροι τοὺς ἑτέρους**, i.e. the two wings and the centre.

l. 54. **ἡνίκα ἂν γένηται...ἀναβαίνοντα κατ' ἀντιπέρας...στρατεύματος**, 'the very moment that their wings, advancing hitherto in column, get directly opposite the flanks of our army, they will face about so as to form front, and then advance upon us from all (three) sides at once, with the intention etc.'. For *ὡς εἰς φάλαγγα*, cf. VI ii 17.

l. 55. **τῶν πλαγίων**: V ii 1.

l. 56. **στραφέντες** agrees with *τὰ κέρατα* by *synesis;* HA. § 633.

l. 57. **προσίασιν** *sc.* *οἱ πολέμιοι*, centre and wings included.

§ 8. l. 59. **πρός γε ἃ ὁρῶσι**, 'yes (they do lay their plans well) to meet what they see'. **ἃ οὐχ ὁρῶσιν**: sunt milites et cameli post impedimenta collocati (*Poppo*). See VI iii 31—33 and cf. below § 22.

l. 60. **εἰ κατὰ κέρας προσῇσαν**: see n. to I vi 43 and cf. § 22. The suppressed protasis is *ἐβουλεύοντο ἄν*.

l. 62. **ἐμὲ ὁρᾷς** *sc.* *ἡγούμενον*. **τούτῳ** is dat. after *ἐν ἴσῳ*,

'at an even line with him' (Arsamas who was on the left), or it may be taken with Schneider and Dindorf after *συμπαρέπου*.

l. 65. **παριών**, *praeteriens*. See crit. n.

§ **9.** l. 66. **ἐπειδάν...ὅταν**: cf. V iii 9. **γένωμαι—γιγνώμεθα** l. 50, l. 104, VI iii 3, 36.

l. 67. **παιᾶνα ἐξάρξω**: see n. to III iii 58. **ἐπείγεσθε** is opposed to the preceding *ἡγοῦ...ἠρέμα* l. 61.

l. 69. **αἰσθήσεσθε** *sc.* *ἡμᾶς ἐγχειροῦντας τοῖς πολεμίοις*. **οἶμαι**, *profecto*; nam ironiae vim habet (Weiske).

l. 71. **εἰς τοὺς ἐναντίους**, 'against the foe'. On Xenophon's laxity in the use of *εἰς*, see my n. to Hier. c. 2. 10. **εἰρήσεται**, *dictum* (i.e. *iussum*) *erit* a me.

l. 72. **ἐχομένους ὅτι μάλιστα τῶν ἁρμάτων**, 'keeping as close as possible to the chariots'. Cf. VIII v 8.

l. 73. **οὕτω...ἐπιπεσούμεθα**: non enim tempus habebunt suos e fuga revocandi aut aciei restituendae (*Weiske*).

l. 75. **ᾗ ἂν δύνωμαι τάχιστα** *sc.* *διώκειν*, 'as quickly as ever (*ἄν*) I can'. **τοὺς ἄνδρας**; VI iii 13 note.

§ **10.** l. 77. **σύνθημα παρεγγυήσας**, 'when he had passed, as the watchword, along the line'. See n. to III iii 58. ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΗΓΕΜΩΝ: l. 9.

l. 80. **ὁπότε προσβλέψειε**, the optative of indefinite frequency, HA. § 894, 2, G. § 225.

l. 81. **εἶπεν ἄν...ἂν ἔλεξεν**, 'he would say' each time. On this use of the aorist with *ἄν*, see note to I vi 40, and cf. § 11, § 14.

l. 82. **ὡς ἡδύ**: I iii l. 42. 44

l. 84. **τῆς τήμερον**, *hodiernae*)(*τῆς πρόσθεν*, *prioris*.

l. 85. **τῆς πρόσθεν**: quia nomen et imperium illo proelio partum iam in discrimen adducitur (*Weiske*).

§ **11.** l. 87. **τὸ ἀπὸ τοῦδε**, IV ii 22. **ποτε ἔτι**: Anab. I vi 8, Aristoph. Pax 1087 *ἆρα φενακίζων ποτ''Αθηναίους ἔτι παύσει*;

l. 89. **ἄνδρες ἀγαθοὶ γενώμεθα**: VI iv 6.

§ **12.** **κατ' ἄλλους** *sc.* *γενόμενος*, cf. l. 104.

l. 91. **ἔρανον**, 'a club' or society of subscribers to a common fund for some definite purpose; also 'the subscription' which each *ἐρανιστής* paid to it: the metaphor is continued in l. 93 *εἰσενεγ-*

κεῖν, which was the technical term for paying the member's subscription. The word is used in a general sense also by Thucydides II 43 κάλλιστον ἔρανον αὐτῇ (τῇ πόλει) προϊέμενοι, Lyc. c. Leocr. § 143 οἷς τὸν αὐτὸν ἔρανον εἰς τὴν σωτηρίαν εἰσενεγκεῖν οὐκ ἐτόλμησεν in reference to the duty of patriotism, and the famous passage in the *Midias* of Demosthenes, §§ 184—5.

§ **13.** l. 96. **καλὰ ἀκούειν**, *bene audire, laudari*, used for the more common expression καλῶς ἀκούειν, probably for the sake of conformity with ἀγαθὰ ἔχειν.

l. 97. **τἀναντία τούτων** *sc.* ἆθλα πρόκειται.

l. 99. **ἑκὼν εἶναι**: see n. to II ii 15. The infinitive is used in a restrictive sense. **προσήσομαι**, *in me admittam, committam*, 'I shall bring myself to do'. Cf. v 83, III iii 45, Mem. II vi 18 πόλεις αἱ τὰ αἰσχρὰ ἥκιστα προσιέμεναι.

§ **14.** l. 102. **οἵαν...ἡμέραν ἄγουσι**, *qualem diem celebrent*, after the analogy of the expression ἑορτὴν ἄγειν, ii 6.

§ **15.** l. 105. **τῷ ὑφηνιόχῳ**: VI iv 4 note.

l. 109. **ἐν**, *apud*.

l. 110. **ὁ θεὸς...συνηξίωσέ σε...εἶναι** is explained by VI iii 36.

45 l. 115. **ἐρήμους**, 'unsupported'.

§ **16.** l. 116. **τὰ καθ' ἡμᾶς**, 'the part of the army where we are' i.e. the centre, as the opposite τὰ πλάγια, *dextrum et sinistrum latus*, shows.

l. 117. **λυπεῖ**: cf. III iii 50.

l. 118. **ἰσχυρά**, predicative.

l. 119. **παντοδαπῇ στρατιᾷ**, 'with troops of every kind of arms'.

l. 120. **ἡμέτερον**, 'on our side' i.e. on the flanks.

l. 121. **ὥστε**, *quocirca*.

l. 122. **ᾐσχυνόμην ἂν ἐνθάδε ὤν**, 'I should be ashamed of being, where I am': ᾐσχυνόμην ἂν εἶναι would have meant 'I should be ashamed to be', where I am not. See n. to III iii 13.
οὕτω, *adeo:* for **πολύ** instead of πολλῷ, see VIII i 37 and HA. § 781 a, and for its trajection, cf. I iii 2, vi 21, V ii 34.

§ **17.** l. 124. **θάρρει ὑπὲρ ἐκείνων**, 'never mind about them, i.e. τῶν πλαγίων.

l. 125. **ἔρημα...ἀποδείξω**, *nuda praestabo, nudabo.* For this meaning of *ἀποδεικνύναι*, see Gr. Ind. *s.v.*

l. 127. **διαμαρτύρομαι**, 'I adjure you', parenthetic, like *ἱκετεύω* I iv 10.

l. 128. **τοιαῦτα δ' ἐμεγαληγόρει—ἦν**, a parenthetical remark by Xenophon, copied by Plut. Mor. p. 545 b:—*καὶ γὰρ ὁ Κῦρος παρὰ τὰ δεινὰ καὶ τὰς μάχας ἐμεγαληγόρει, ἄλλως δ' οὐ μεγαλήγορος ἦν.*

l. 130. **οὐ μάλα**, 'not very', a litotes for 'not at all'.

l. 132. **καὶ—γάρ**, *etenim:* see n. to I iv 2.

l. 133. **κακίστοις ἂν χρήσαιο**, 'will find them most dispirited'. Cf. III ii 3, Oecon. c. 3, 11 *εἰ ἀνεπιστήμονι τούτων χρῷτο (αὐτῇ)*, Hier. c. 5, 4 *ἐνδεεστέροις οὖσι ταπεινοτέροις αὐτοῖς οἴονται χρῆσθαι.* So *uti* in Latin, *ne ille facili me utetur patre*, Ter. Haut. II i 5.

§ **18.** l. 134. **σχολή** *sc. ἐστι.*

l. 135. **πάντως**, 'by all means'. **παρελάσας**: cf. *παριών* § 11. Observe the alliteration in this line as in the preceding ll. 129, 130.

l. 136. **τοὺς σὺν σοί** not so common in Attic as *τοὺς μετὰ σοῦ.*

l. 137. **ἐπικουφίζων** *sc. αὐτούς* 'relieving', 'buoying up', 'cheering them'.

l. 138. **ὅπως φανεῖσθε...ἔμβαλλε**: HA. § 885, G. § 217.

l. 140. **τάδε**, 'the impending encounter'. Cf. VII v 52, IV v 25 *ἦν ταῦτ' εὖ γένηται.* **τὸ λοιπόν**: see note to IV iv 10. **μηδέν**: Commentators pass over in silence this deviation from Attic usage, acc. to which *οὐ* is the proper negative with the infinitive in indirect discourse after verbs of saying and thinking. For a similar exception to this rule, see I v 13. [The passage Hell. III iii 11 quoted by HA. § 1024 is irrelevant because the inf. there depends on *βουλόμενος.*]

Other instances are Cyr. VII v 59 *ἐνόμισε μὴ ἂν γενέσθαι ποτε πιστὸν ἄνθρωπον*, Anab. II iii 13 *ὑποπτεύων μὴ ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος*, Mem. I i 20 *θαυμάζω ὅπως ποτε ἐπείσθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν*, ii 39, 41 *οἶμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα τί ἐστι νόμος*; Plat. Apol. 21 A *ἀνεῖλεν ἡ Πυθία μηδένα σοφώτερον εἶναι*, 27 D, Gorg. 449 C *τοῦτό φημι μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν*, Protag. 336 B *Σωκράτης ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίας*, Theaet. p. 155 A, Rep. p. 346 E, Thuc. I 139, 2; V 49, 4, VI 102, 4.

l. 143. **ταῦτ' ἐποίει**, 'did so', *sc.* *παρεκάλει τοὺς σὺν ἑαυτῷ κτλ.*; see n. to I iv 27.

46 § **19.** l. 145. **τοὺς ἡμίσεις**: see note to II iii 17.

l. 146. **ἔχων**: I ii 11. **Περσῶν** in attributive apposition with **ἱππέων**. **ὀνομάσας** i.q. *ὀνομαστὶ προσαγορεύων*, V iii 47.

l. 148. **ἔργον**: VI iii 27. **ταχυεργίας**: acrem Chrysantam pingit etiam II iv 26 (*Schneider*). **νῦν γὰρ ..ἀποθανεῖται**; i 48, VIII viii 14. An obvious truism, uttered in a spirit of misplaced jocoseness (unless it be here to shew his coolness and self-possession), such as Xen. occasionally makes his hero deliver himself of. Cp. § 21, VIII iv 17 ff.

§ **20.** l. 151. **τῶν ἐξ ἐναντίας**, 'those opposite to us')(*τοὺς ἐκ πλαγίου*, 'those on the flanks'. So Thuc. IV 33, 2 *ἐξ ἐναντίας γὰρ οὗτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ νώτου.*

l. 152. **πρόσταξον** *committe* impugnandos. Iocose dictum nec minus animose, quasi hostes plane arbitrio Cyri subiecti sint (*Weiske*).

l. 153. **ὅπως μηδ' οὗτοι σχολάζωσι**, 'in order that they (the Assyrian wings) may not have an easy time of it either'.

l. 157. **ἀεί**: see n. to i 1, v iii 45.

l. 158. **ἐγένετο κατά**: see n. to VI iii 3.

§ **21.** l. 160. **ἐγὼ δέ**: see note to V iv 10. The opposition lies in what follows.

l. 161. **κατ' ἄκρον**, 'on the extremity', i.e. of the enemy's right wing, which Cyrus attacks § 26, for he was now on the left wing as appears from § 23 *ὁ Κῦρος ἐπὶ τὸ δεξιὸν παρῆει.* Observe the absence of the article before *ἄκρον* as in VII v 3 and see n. to V iii 3. Cf. Hell. VI ii 20 *ἄλλοι δ' ἐκδραμόντες ἐπιτίθενται τοῖς ἐσχάτοις· οἱ δ' ἀσθενὲς νομίσαντες τὸ ἄκρον τῆς φάλαγγος ἔχειν ἀναστρέφειν ἐπειρῶντο*, where *οἱ ἔσχατοι* and *τὸ ἄκρον* are identical terms.

l. 163. On the position of *πολύ*, see n. to l. 122.

§ **22.** l. 165. **Ἀρταγέρσαν**: VI iii 31.

l. 170. **τοῖς καθ' ὑμᾶς**, 'those opposite to you' i.e. those on the Assyrian left wing, cp. § 36 *τοὺς καθ' αὑτόν*, VI iii 36.

πρὸς κέρας *sc.* *τῶν πολεμίων*, short for *πρὸς τοὺς ἐπὶ κέρως* (*κατὰ κέρας*) *τεταγμένους*, *pugnabitis a latere hostes adorti.*

l. 171. **ὥσπερ**, *qua ratione* (si πρὸς κέρας pugnatur) exercitus hostilis fit imbecillior (*Weiske*). Cf. Arrian Anab. I vi 10 οἱ δὲ ἀπροσδόκητοί τε ἐπιπεσόντες καὶ φάλαγγι κατὰ κέρας, ᾗπερ ἀσθενεστάτοις αὐτοῖς καρτερωτάτῃ ἐμβολῇ προσμίξειν ἔμελλον κτλ., 13, 3 ἀτάκτως τε οὖν καὶ κατὰ κέρας, ᾗπερ ἀσθενέστατον, ἐκβαίνουσιν ἐπικείσονται ἐς φάλαγγα συντεταγμένοι τῶν πολεμίων οἱ ἱππεῖς.

l. 172. **φάλαγγα ἔχοντες**=ἐπὶ φάλαγγος 'in line', 'with broad front'. **ὥσπερ ἂν ἰσχυρότατοι εἶητε**, 'in which position you will be strongest'. The condition is contained in ὥσπερ.

l. 174. **πρόετε**, *immittite* or *praemittite?* Cf. l. 210.

§ 23—§ 28. *Cyrus now re-appears on the right flank. The signal is raised by Croesus for an advance in three divisions: they threaten to overpower the army of Cyrus hemmed in as it was on three sides; but Cyrus was prepared for them, he dashed forward with his horse upon their left flank and closed with them at once. The enemy thus outflanked beat a hasty retreat. Artagerses is equally active on the left with the camel corps, at the sight of which the horses take fright and general confusion ensues, increased by the invasion of the scythe-chariots.*

§ 23. l. 179. **ἐγγύτερον τῶν πολεμίων**: ita fieri Croesus vole- 47
bat, ut apparet ex § 7 (*Schneider*).

l. 181. **ἄνω πορεύεσθαι**: cf. ἀναβαίνειν § 7.

l. 182. **αὐτοῦ ἐν χώρᾳ στραφῆναι**, 'to stand where they were and face about'. For a similar pleonasm cf. Hell. IV viii 39 ἐν χώρᾳ αὐτοῦ μαχόμενος ἀποθνήσκει and see my Lex. to Plut. Timol. p. 210[b] s. v. αὐτόθι.

§ 24. l. 187. **τώ** (not τά) **δύο**: see n. to I ii 11. **ἡ μέν ...ἡ δέ**; observe the double partitive apposition.

§ 25. l. 193. **ὅμως δέ**, i.e. notwithstanding their πολὺς φόβος.

l. 194. **πάντες**: i.e. all who were not already ἀντιπρόσωποι, i.e. the right and left wings, so that the army of Cyrus now formed three separate phalanxes.

l. 195. **ὑπὸ τοῦ τὸ μέλλον ὀκνεῖν**, *prae metu de eventu pugnae* (Fischer).

§ 26. l. 198. **τῷ Ἐνυαλίῳ ἐπηλάλαξαν**: the ἀλαλή is here clearly distinguished from the paean: it was the war-cry addressed

to the War-God, while the paean was a formal invocation before, or else a thanksgiving after, victory addressed to the god of deliverance. Cf. Anab. V ii 14 *ἐπεὶ δ' ἐπαιάνισαν,...ἅμα τε τῷ* Ἐνυαλίῳ *ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὁπλῖται*, Hell. II iv 17 *ὅταν δὲ τὸν* Ἐνυάλιον *παρακαλέσωμεν, τότε πάντες ὁμοθυμαδὸν ἀνθ' ὧν ἰβρίσθημεν τιμωρώμεθα τοὺς ἄνδρας.*

l. 199. **ἐξανίσταται**, *erumpit:* V iv 4.

l. 201. **λαβὼν πλαγίους**, 'taking them in flank', explained by l. 205 *φάλαγγι κατὰ κέρας προσέβαλλεν.*

l. 204. **περιεπτύσσοντο**, 'began to enfold, outflank them', Anab. I 10 9.

l. 205. **ἐπλεονέκτει** *sc.* ὁ Κῦρος understood from *αὐτῷ*. **φάλαγγι**=*φάλαγγα ἔχων* l. 172. **κατὰ κέρας**: so *πρὸς κέρας* l. 170. Cf. § 28 and Hell. VI v 16 *μὴ ἐκ τῆς πόλεως οἱ Μαντινεῖς ἐξελθόντες κατὰ κέρας τε καὶ ἐκ τοῦ ὄπισθεν ἐπιπέσοιεν αὐτῷ.*

48 l. 206. **ἰσχυρὰ φυγή**, *fuga effusa:* I iv 22.

§ 27. l. 208. **ἐν ἔργῳ**, 'in action'.

Cp. Hell. V iii 1 *ἐλέγετο ἀποκτεῖναι ἐν τούτῳ τῷ ἔργῳ περὶ ὀγδοήκοντα ἱππέας*, VII ii 19. The word is frequently used in this sense by Thuc. as I 105, 4, 107, 4; II 42, 3; 89, 7 *ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστου ποιεῖσθε*, IV 32, 4; 72, 4; 131, 2 *αὐτῶν ἤδη ἐν ἔργῳ ὄντων*, VI 66, 1, VIII 105, 1 *τῷ ἔργῳ πολὺ περισχόντες.*

l. 209. **κατὰ τὰ εὐώνυμα**, 'on the left', § 22.

l. 211. **ἐκ πάνυ πολλοῦ**, 'a great way off'.

l. 212. **οὐκ ἐδέχοντο**; III ii 8.

l. 213. **ἐξήλλοντο**, *saltu facto deflectebant* (Sturz), cl. de re eq. c. 8, 14. Cf. VIII viii 25 and see n. to l. 247.

l. 214. **τοιαῦτα—καμήλων**: cf. Herod. VII 87, 1 *τὰς δὲ καμήλους ἔταξε ἀντία τῆς ἵππου τῶνδε εἵνεκεν· κάμηλον ἵππος φοβέεται καὶ οὐκ ἀνέχεται οὔτε τὴν ἰδέαν αὐτῆς ὁρέων οὔτε τὴν ὀδμὴν ὀσφραινόμενος*, Arist. Hist. an. c. 6, 18, p. 571, 25 *ἵππῳ* (ὁ *κάμηλος*) *ὅλως ἀεὶ πολεμεῖ.*

§ 28. l. 219. **ὑπὸ τῶν κατὰ κέρας ἐπομένων**, *ab iis qui a latere eos adorti in fuga sequebantur* (Bornemann).

l. 220. **ἀπέθνῃσκον**: l. 150.

§ 29—§ 35. *Meanwhile Abradatas with his scythe-armed chariots attacked the centre, and making his way through the chariots charged*

the Egyptian phalanx in front. The charioteers nearest him at first joined in the onset, but, seeing the firm resistance of the Egyptians, soon went off in pursuit of the fugitive chariots of the enemy, leaving none but his personal friends to support him. Abradatas gains a temporary advantage, but in the general tumult he and some of his friends are thrown out of their chariots, and after a brave resistance slain by the enemy. The Persians following in the opening made by him dealt destruction among the Egyptians, but elsewhere the latter presented a firm front, having the odds of number and offensive weapons. Locking their shields together they pushed and thrust their way, while the Persians, comparatively unprotected by their bucklers, retired before them foot by foot, giving and taking blows, until they got close under the wheeled towers, when the Egyptians began to have the worse.

§ **29.** l. 222. **οὐκέτι ἔμελλεν**, 'lost no more time'.

l. 223. **ἐνίει** intrans. as in Hell. II iv 32 *παρήγγειλε τοὺς μὲν ἱππέας ἐλᾶν εἰς αὐτοὺς ἐνέντας* i.e. 'at full speed'.

l. 227. **τὰ μὲν ἅρματα** *sc. τῶν πολεμίων.*

l. 228. **τοὺς παραβάτας**: see n. to III iii 60, where they are spoken of as *οἱ ἀπὸ τῶν ἁρμάτων προμαχοῦντες*. For *τὰ μὲν καὶ—τὰ δὲ καί*, see note to I v 3.

§ **30.** l. 230. **ἀντικρὺ διάττων**: see cr. n.

l. 231. **συνεισέβαλον αὐτῷ**: G. § 187, HA. § 775.

l. 233. **δῆλον** *sc. ἐστί.*

l. 235. **καὶ ἐν τούτῳ δέ**, 'and so on this occasion too'. **ἐδήλωσεν** impers.=*δῆλον ἐγένετο*. So Mem. I ii 32, Herod. II 117, 2, V 78, 1, IX 68, 1 *δηλοῖ μοι ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτητο ἐκ Περσέων.*

l. 236. **ὁμοτράπεζοι**: apud populos orientis hi qui convictu regio utebantur, in primis censebantur fideles, neque regem suum facile deserebant. Davides quidem eo nomine de perfidia cuiusdam amici *ὁμοτραπέζου* conqueritur Ps. 41, 9 ('yea even mine own familiar friend whom I trusted; who did also eat of my bread, hath laid great wait for me'). Et Xenophon ipse Anab. I v 15 *τοὺς πιστοὺς* appellat, de quibus I viii 25 haec scribit:—*πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι*, et I ix 31 *πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου* (*Weiske*).

49 l. 238. **ἐξέκλιναν...ἐφείποντο**: ad dextram aut ad sinistram hostium currus declinarunt, ita ut fugientibus instarent. Cf. iii 3 et Anab. III ii 4 (*Weiske*).

§ **31.** l. 239. **οἱ ἀμφὶ Ἀβραδάταν**, 'Abradatas and his troop'. **ᾗ μὲν ἐνέβαλλον** is answered by *ὅτου δ' ἐπιλάβοιτο* l. 244.

l. 240. **ἅτε οὐ δυναμένων...ἔνθεν αὐτῶν**, 'since the Aegyptians could not make an opening for them, because those on either side of them remained firm'. **διαχάσασθαι**, a poetical expression for *διαχωρῆσαι*. Another compound *ἀναχάζειν* occurs Anab. IV i 16 and its middle *ἀναχάζεσθαι* below l. 267 and Anab. IV vii 10.

l. 241. **ἔνθεν καὶ ἔνθεν αὐτῶν**: cf. VI i 30, VII v 10.

l. 242. **τοὺς ἑρθούς**, *stantes*)(**τοὺς πίπτοντας**, *cadentes, iacentes*.

l. 243. **κατηλόων...καὶ ἵπποις καὶ τροχοῖς**, *obterebant et equis et rotis curruum*. Cf. Aesch. de fals. leg. § 140 *αὐτῶν τοὺς ὁμήρους λαβόντες Φωκεῖς κατηλόησαν*. **καὶ αὐτοὺς καὶ ὅπλα**: the absence of the article is normal, cf. III iii 67, VIII viii 12, 22, Arist. Thesm. 349 *κακῶς ἀπολέσθαι τοῦτον αὐτὸν κᾠκίαν*, Herod. III 122 *ἐκκομίσας αὐτὸν καὶ χρήματα*. So we say 'land and people', 'wife and child', 'husband and wife', 'man and horse' etc.

l. 244. **ὅτου—πάντα**: see n. to I vi 11, V iii 50.

§ **32.** l. 246. **τούτῳ**: we should have expected either *ἐν τῷ ἀδιηγήτῳ ταράχῳ τούτῳ* or *ἐν τούτῳ τῷ ἀ. τ.*; but *οὗτος* may stand between the article and its noun, provided some qualifying word separates it from the article: so Anab. IV ii 6 *ἡ στενὴ αὕτη ὁδός*. **τάραχος** is an un-Attic form of *ταραχή*, found also in Anab. I viii 2, Oecon. c. 8, 2.

l. 247. **ὑπὸ τῶν παντοδαπῶν σωρευμάτων**, *propter varii generis acervos*, magnos, mediocres, parvos (*Fischer*). **ἐξαλλομένων τῶν τροχῶν** *sc. ἐκ τῶν ἀξόνων, cum rotae axe excuterentur*, 'when his chariot wheels flew off'. The other meaning given by Sturz *nimis in altum attollerentur* is only supported by a misinterpretation of *ἐξήλλοντο* in § 27.

l. 250. **ἄνδρες ἀγαθοὶ γενόμενοι**, *cum viros se fortes praestitissent*, VI iv 6.

l. 252. **οἱ Πέρσαι**: § 15.

l. 255. **ἀπαθεῖς**, *integri, non vulnerati*. **πολλοὶ δ' οὗτοι ἦσαν**, *hi autem multi erant*, a parenthetic clause.

l. 256. **ἐχώρουν ἐναντίοι,** 'advanced to attack'.

§ **33.** l. 258. **μάχη...δοράτων,** 'fight with spears'. **ξυστῶν:** IV v 58.

l. 260. **ἰσχυρά** and **μακρά** are predicatives.

l. 261. **ἔτι καὶ νῦν:** see n. to VI ii 10.

l. 263. **ὠθεῖσθαι,** middle, *perrumpere*, 'to force their way'. It is usually found with an accusative of the object. Cf. v 38, Thuc. IV 11, 3; 5, 3.

l. 264. **πρὸς τοῖς ὤμοις οὖσαι:** because the Egyptians supported their long shields with their left arm passed through the rail (*ὄχανον*), so that the hand was free, while the Persians held the handle (*πόρπακα*) of their *γέρρα* in the fingers of the left hand (*ἄκραις ταῖς χερσί* l. 266). See n. to VI ii 10 and I ii 9. **συγκλείσαντες,** 'locking together'.

l. 265. **ἐώθουν,** absol., as in VI iv 18, Hell. VII iv 31 *ἐμάχοντο οὐδὲν ἧττον καὶ ἐώθουν πρὸς τὸν βωμόν.*

§ **34.** l. 267. **ἐπὶ πόδα,** 'foot by foot', 'backwards': see n. to III iii 69 and cf. VII v 6.

l. 268. **ὑπὸ ταῖς μηχαναῖς,** 'under cover of the siege towers'. 50
Cf. v ii 2. For *ἐγένοντο* cf. VI iii 3, VII i 7.

l. 269. **ἐπαίοντο:** VI iv 18. **αὖθις,** *vicissim.*

l. 270. **οἱ ἐπὶ πᾶσι,** *novissimi:* see n. to VI iii 25. **οὐκ εἴων,** *vetabant.*

l. 271. **ἀνατεταμένοι:** see n. to IV i 3.

§ **35.** l. 273. **κτύπος,** 'din', 'clash', a poetical word, used once by Thucydides, VII 70.

l. 275. **ἀνακαλούντων:** I iv 22, iii 42.

§ 36—§ 40. *Cyrus effects a diversion in favour of the Persians by an attack on the rear of the Egyptians, who after a heavy loss of men face right about and make a valiant resistance. Cyrus is thrown from his horse and exposed to imminent danger: the devotion of his men to him is manifested on this occasion. Meanwhile Hystaspas and Chrysantas with the Persian cavalry, appearing on the scene, are ordered not to make a rush at the Egyptians but to gall them from outside with a discharge of missiles. Cyrus gets up into one of the wheeled towers, from which he views the whole battle-field and sees*

no signs of resistance elsewhere, but a general discomfiture, disorganisation and rout. The Egyptians, unequal to the contest, form themselves into a ring and sit close under cover of their shields.

§ **36.** l. 277. **τοὺς καθ' αὑτόν,** as in § 22 l. 170.

l. 279. **ἐκ τῆς χώρας,** *loco suo,* 'from their post'. Cf. Hell. IV ii 20 *ἐμάχοντό τε καὶ ἐν χώρᾳ ἔπιπτον,* V 10 *πλὴν ὅσων ἐτέθνασαν ἐν χώρᾳ ἢ υἱοὶ ἢ πατέρες.*

l. 280. **ἂν...σχοίη τοὺς π....τῆς...προόδου,** 'would prevent them from advancing onward'.

l. 282. **τὸ ὄπισθεν αὐτῶν,** 'their rear'.

l. 284. **ἀφορῶντας,** *aversos,* 'looking another way' viz. at the Persians in front.

§ **37.** l. 286. **ὄπισθεν** *sc. εἰσί.* **ἐστρέφοντο,** 'faced about'. **ἐν ταῖς πληγαῖς,** *inter ictus,* i.e. cum vulnerarentur. **φύρδην,** *confuse,* 'pell mell', a poetical word from *φύρειν, miscere.*

l. 289. **παίει:** l. 269.

l. 291. **σφαδάζων,** 'in his struggles', a poetical word, not found elsewhere in Xen. [Longinus] de sublim. c. 25 quotes this passage, premising the remark:—*ὅταν γε μὴν τὰ παρεληλυθότα τοῖς χρόνοις εἰσάγῃς ὡς γινόμενα καὶ παρόντα, οὐ διήγησιν ἔτι τὸν λόγον ἀλλ' ἐναγώνιον πρᾶγμα ποιήσεις.*

§ **38.** **ἔνθα δὴ ἔγνω ἄν τις,** *tunc vero cerneres:* see n. to III iii 70.

l. 292. **ὅσου ἄξιον,** *quanti faciendum, quanti momenti.*

l. 294. **προσπεσόντες** (not *accurrentes,* which would be *προσπίπτοντες* as in Anab. VII i 21 but), *impetu facto,* 'with a rush'.

l. 295. **ἐμάχοντο...ἐπαίοντο:**

[Longinus] de subl. c. 19 quoting a passage from the Hellenica (IV iii 19 *συμβαλόντες τὰς ἀσπίδας ἐωθοῦντο ἐμάχοντο, ἀπέκτεινον ἀπέθνησκον,* repeated *verbatim* in Ages. c. 2, 12) remarks how these asyndeta (or, as he calls them, *τὰ ἀλλήλων διακεκομμένα*) *φέρει τῆς ἀγωνίας ἔμφασιν.* Observe moreover how much is gained both in vividness and variety by the frequent use of imperfects and their interchange with aorists in the description of the struggle throughout.

l. 296. **τῶν...ὑπηρετῶν:** II i 21.

l. 297. **ἀναβάλλει αὐτόν,** 'helps him to mount'. Cf. Anab. IV iv 4, de re eq. c. 6, 12 *ἀγαθὸν δὲ τὸν ἱπποκόμον καὶ ἀναβάλλειν*

ἐπίστασθαι τὸν Περσικὸν τρόπον, Hipparch. c. 1, 17 *τούς γε μὴν πρεσβυτέρους τὸν Περσικὸν τρόπον ἀναβάλλεσθαι ὑπ' ἄλλων προσεθίσας καὶ τούτους ὠφελήσαις ἄν.*

In the Macedonian court, the sons of the principal officers of state (*τῶν ἐν τέλει*) were employed as *ἀναβολεῖς* who, *ὁπότε ἐξελαύνοι βασιλεύς, τοὺς ἵππους παρὰ τῶν ἱπποκόμων δεχόμενοι προσῆγον καὶ ἀνέβαλλον βασιλέα τὸν Περσικὸν τρόπον*, Arrian Anab. II 15, 6; 4, 13, 1. See my note to Plut. C. Gracch. c. 7, 2. The *ἀναβολεύς* probably placed his hand under the rider's foot, giving him a spring as is now done in giving a mount to a side-saddle.

§ 39. l. 299. **Ὑστάσπας**, § 19; **Χρυσάντας** §§ 8, 9. 51

l. 303. **παρὰ τὰς μηχανάς**: because these were drawn up in a long row. For *ἐγένετο*, see above l. 268 and n. to I iv 18 l. 228.

l. 306. **ἄλλο τι τῶν πολεμίων**: for the use of the neuter, cf. l. 310 *οὐδέν*, §§ 16, 20, 40 and see note to V iv 16 *τὸ μάχιμον*. **εἰ...μένοι**, 'whether it was making a stand'.

§ 40. l. 307. **ἀνέβη** *sc.* ὁ Κῦρος (not, as Goodwin, *τις*, apparently from misunderstanding the preceding *τινά*). **μεστόν**, 'crammed', 'crowded', predicative.

l. 311. **τὸ τῶν Αἰγυπτίων**, 'that of the Egyptians', in reference to *ἄλλο τι*.

l. 312. **ἠποροῦντο**: I vi 4 l. 20.

l. 313. **ὥστε ὁρᾶσθαι τὰ ὅπλα**, 'so that (only) their arms (i.e. shields) were visible'. So Pausanias ordered the Lacedaemonians at the battle of Plataea *τὰς ἀσπίδας πρὸ τῶν ποδῶν θεμένοις ἄτρεμα καθέζεσθαι καὶ προσέχειν αὐτῷ, μηδένα τῶν πολεμίων ἀμυνομένοις*, Plutarch Arist. c. 17, 4.

l. 314. **ἐποίουν οὐδέν**, 'produced no effect': cf. VI iv 17.

§ 41—§ 45. *Cyrus, admiring the valour of the Egyptians, spares their lives and makes them honourable offers of peace, which they accept on condition that they are exempted from serving under him against Croesus. He also gives them certain cities, which were still named after them in Xenophon's time.*

§ 41. l. 317. **ἀνεχώρισε πάντας τοὺς περιμαχομένους**, 'made all those who were fighting round the ring withdraw'. See n. on *καταχωρίζειν*, VI iii 7. **ἀπώλλυντο**: G. *MT.* § 70, 2 Note 1 (*a*), § 672 ed. ma.

l. 320. **ἐρωτῶν** *sc.* by deputy: so *ἠρώτα* III i 6, *ἤρετο* III i 5.

l. 322. **σωθῆναι ἄνδρες ἀγαθοὶ δοκοῦντες εἶναι,** 'to save their own lives without losing the reputation of brave men'. 'How can we' is their reply 'save our own lives without losing our reputation for bravery, since it is a disgrace to surrender?' 'We ask you, because we see you' rejoined Cyrus 'standing the brunt of the battle alone'. 'The question is, What can we do for the future consistently with our honour also (supposing our valour to be recognised and vindicated), to save our lives?' 'If you save them without betraying any of your companions-in-arms, delivering up your arms and entering into relations of amity with those who might if they choose put you to the sword but prefer that you should accept mercy'.

§ **42.** l. 325. **ὅτι**: see n. to VI iii 20, Oecon. c. I, 7. **μένοντας,** l. 241, l. 306.

l. 328. **εἰ τῶν τε συμμαχομένων,** the implied apodosis is *καλόν τι ἂν ποιοῖτε.*

l. 329. **προδόντες—παραδόντες**: the participles are both circumstantial, the former denoting condition, the latter means.

52 l. 331. **ἐξόν**: I v 11, G. § 278, 2, HA. § 973.

§ **43.** l. 332. **τί ἡμῖν ἀξιώσεις χρῆσθαι**: see n. to I iii 6.

l. 333. **εὖ ποιεῖν καὶ εὖ πάσχειν**: in full *ἀξιώσω εὖ ποιεῖν ὑμᾶς καὶ εὖ πάσχειν ὑφ' ὑμῶν.*

l. 334. **τίνα εὐεργεσίαν** *sc. ἡμᾶς ποιεῖν ἀξιώσεις;*

l. 336. **νῦν,** 'lately', 'till now', as ii 23, v iv 32, VIII vii 17.

l. 337. **ὑμῶν,** partitive gen. after *τῷ βουλομένῳ.*

§ **44.** l. 340. **ἀφελεῖν σφίσιν,** 'to grant them an exemption from': *ἀφαιρεῖν* (not *ἀφαιρεῖσθαι*) takes normally the dative of the person and the acc. of the thing. Cf. ii 26 *μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.*

l. 341. **τούτῳ μόνῳ γιγνώσκεσθαι ἔφασαν,** *huic soli se notos esse, cum hoc solo sibi notitiam intercedere dixerunt.* Croesus only, not the other princes, had taken them into his pay. Cp. Hell. v iii 9 *γνωσθῆναι τῷ Ἀγησιπόλιδι βουλόμενοι,* and for the imperfect infinitive, Cyr. v iii 48.

l. 343. **ἔδοσαν πίστιν καὶ ἔλαβον**: see note to III ii 23.

§ **45.** l. 346. **ἄνω,** 'up-country', 'inland')(*πλησίον θαλάττης.* Cf. Anab. I ii 1.

l. 347. **Λάρισαν**: cf. Hell. III i 7 *Λάρισαν τὴν Αἰγυπτίαν καλουμένην*. Strabo Geogr. IX c. 5, 19 calls it *ἡ Φρικωνὶς ἡ περὶ τὴν Κύμην*; Stephanus Byz. speaks of a town, named Larisa, as being *πέμπτη Αἰολίδος περὶ Κύμην τὴν Φρικωνίδα*. See crit. n.

l. 349. **οἱ ἀπ' ἐκείνων**, *eorum posteri*. **ταῦτα** does not refer to the preceding clause concerning the donation to the Egyptians, which must be regarded as intermediate, but to the principal subject, the victory of Cyrus.

l. 350. **σκοταῖος**, 'in the time of darkness', 'at nightfall', an adjective of time used adverbially like *τριταῖος*, *κνεφαῖος* etc.: so Anab. II ii 17 *οἱ δὲ ὕστεροι σκοταῖοι προσιόντες...ηὐλίζοντο*, IV i 10: G. § 138 N. 7, HA. § 619. Cf. V ii 2. **ἀναγαγών** *sc. τὸ στράτευμα*, 'falling back', 'retreating'. Cf. I iv 24, III iii 69, Arist. Av. 383 *ἄναγ' ἐπὶ σκέλος*.

l. 351. **ἐν Θυμβράροις**: see n. to VI ii 11. The battle therefore must have taken place in the neighbourhood of Sardis, and this is in agreement with the account of Herodotus (I 79, 80).

§ 46—§ 49. *Observations on the victory. On the enemy's side, the Egyptians were the only combatants who distinguished themselves; the Persian cavalry and the scythe-armed chariots did most execution. The camelry did no execution upon the cavalry, as the horses were frightened at the camels, which were therefore never afterwards employed in field service, but reverted to their proper destination as mere pack-animals.*

§ **46.** l. 355. **ἔτι καὶ νῦν**: cp. Anab. I viii 6, 7. **ἡ ὅπλισις**, as described IV v 58, VI ii 16.

§ **47.** l. 358. **τοῦτο...τὸ πολεμιστήριον**, *hoc genus apparatus bellici*; cp. VIII viii 26. **ἔτι καὶ νῦν**: Anab. I viii 10.

l. 359. **τῷ ἀεὶ βασιλεύοντι**: cp. VI i 23, iii 6.

§ **48.** l. 360. **οἱ ἐπ' αὐτῶν ἱππεῖς**: cp. Herod. I 80 where, speaking of Cyrus, he says: *ὅσαι τῷ στρατῷ τῷ ἑωυτοῦ εἵποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύτας πάσας ἁλίσας καὶ ἀπελὼν τὰ ἄχθεα ἄνδρας ἐπ' αὐτὰς ἀνέβησε ἱππάδα στολὴν ἐνεσταλμένους*.

l. 361. **ἀπέθνῃσκον**, *necabantur*: V ii 32.

§ **49.** l. 362. **μέν...ἀλλά**: cf. Oecon. c. 20, 12 for a similar consecution. ἀλλὰ γάρ has two meanings, (1) when it introduces an objection and is therefore ironical; (2) when it has the force of 'but be that as it may', 'but the truth is', 'however'.

l. 363. **οὔτε τρέφειν...ὥστ' ἐποχεῖσθαι κτέ.**, 'no gentleman cares to breed camels for his own riding or to practise fighting upon camel-back', because it would be considered unmanly to do so. For the meaning of καλὸς κἀγαθός, see note to I iii 1.

l. 365. **οὕτω δή**, *itaque:* ii 28 l. 166. **ἀπολαβοῦσαι**, *sc.* αἱ κάμηλοι.

l. 366. **τὸ ἑαυτῶν σχῆμα**, 'their original condition', 'proper destination' (not, as Goodwin, 'equipment' merely) i.e. as pack animals (σκευοφόρα). **διάγουσι** *sc.* οὖσαι. So διαγένωνται I ii 15.

CHAPTER II

§ 1—§ 8. *During the night, while the army of Cyrus were resting, the enemy were retreating in hasty flight, Croesus towards Sardis, the rest on their way to their several homes. In the morning Cyrus pushed on with his army to Sardis. He makes a feint of attacking it, but in the night sends a detachment of Persians and Chaldaeans to ascend the citadel on the most precipitous and inaccessible side by a path leading to it from the river—indicated to him by a Persian, who had been in the service of one of the native guardsmen—and takes possession of it. The whole city was speedily taken by storm, and in the morning Cyrus entered it, and, leaving the king under proper protection, ascended the citadel. Finding that the Chaldaeans had committed a grave breach of discipline in leaving their quarters for the purpose of pillage, he indignantly denounced their officers, and released them from further service, adding threats as to the treatment they had laid themselves open to. They disgorged their ill-gotten plunder, and gave it up to the Persians, who had remained true to their post. The army is lodged in the most convenient quarters in the city, with injunctions not to leave them.*

§ **1.** l. 1. **οἱ ἀμφὶ τὸν Κῦρον**: i 31, I iv 21.

l. 3. **μέντοι**: as in i 49 ἀλλά, so here μέντοι, takes the place of δέ, as an equivalent particle of contrast.

l. 4. **ἐπὶ Σάρδεων**, *Sardes versus*, 'in the direction of Sardis' (cf. VI i 25), but l. 7 *ἐπὶ Σάρδεις*, *contra Sardes*, 'against Sardis' with hostile intent.

l. 5. **τὰ ἄλλα φῦλα**, *reliquae gentes:* see VI ii 10.

l. 6. **ἕκαστος** refers to *τὰ φῦλα* by *synesis*. **τῆς ἐπ' οἶκον ὁδοῦ**, is a partitive genitive depending on *προσωτάτω*, 'as far as ever they could on their way home'; see l. 19 and n. to I vi 39.

§ **2.** l. 7. **ἦγε**, intrans. as I vi 43.

l. 8. **τῷ τείχει**, 'the citadel of Sardis', called afterwards variously *τὸ ἔρυμα*, *ἡ ἀκρόπολις*, *τὰ ἄκρα* and *ἡ ἄκρα*. Strabo Geogr. XIII c. 4, 5.

l. 9. **τὰς μηχανάς**: VI i 20. **ὡς προσβαλῶν**, *tamquam adorturus*, 'making a feint of assaulting'. His object was to divert the attention of the Lydians from the attempt which was to be made at night by a body of Persians and Chaldaeans.

§ **3.** l. 11. **κατὰ τὰ ἀποτομώτατα κτέ.**, 'by the most abrupt ascent, as it was considered'. The account of Herodotus (I 84) is somewhat different: *ἀνὴρ Μάρδος ἐπειρᾶτο προσβαίνων, τῷ οὔνομα ἦν Ὑροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος, τῇ οὐδεὶς ἐτέτακτο φύλακος, οὐ γὰρ ἦν δεινὸν κατὰ τοῦτο μὴ ἁλῷ κοτέ. ἀπότομός τε γάρ ἐστι ταύτῃ ἡ ἀκρόπολις καὶ ἄμαχος.*

l. 12. **τῆς ἐπιούσης νυκτός** 'during the on-coming night'. Cf. Anab. I vii 2 *ἅμα τῇ ἐπιούσῃ ἡμέρᾳ*, Arist. Eccl. 105 where Praxagora, who had before said *πρὸς ὄρθρον ἐστί*, talks about *τὴν ἐπιοῦσαν ἡμέραν* i.e. 'the day just dawning', Plato Crito p. 44 A where *τῆς ἑτέρας* 'to-morrow' is opp. to *τῆς ἐπιούσης ἡμέρας*, 'the day now beginning'.

l. 13. **Χαλδαίους** i.e. Gordyaeans, Carduchians, who were doubtless chosen with the Persians, as being mountaineers and accustomed to climbing. **ἡγήσατο αὐτοῖς**, *dux iis erat*, 'shewed them the way'.

l. 14. The order is: *δοῦλός τινος τῶν ἐν τῇ ἀ. φρουρῶν*: for the position of *τις*, cf. V iv 1.

l. 16. **εἰς τὸν ποταμόν**, *sc.* the Pactolus (VI ii 11), which flowed through the middle of the city; see Herod. V 101.

§ **4.** **ὡς δ' ἐγένετο τοῦτο δῆλον ὅτι εἴχετο τὰ ἄκρα**, *sed cum illud cognitum esset teneri arcem.*

l. 18. **ἀπὸ τῶν τειχῶν** *sc.* urbis.

l. 19. **τῆς πόλεως**, gen. after the adverb of place *ὅποι*, G. § 182, 2, HA. § 757.

l. 20. **μηδένα** *sc. τῶν Περσῶν καὶ Χαλδαίων*. Cyrus took this precaution because he was afraid of their being tempted to plunder; cf. IV ii 25.

§ **5.** l. 22. **Κῦρον ἐβόα**, 'cried for Cyrus', i.e. that he might appeal to him for protection. Cp. Arist. Vesp. 105 *κέκραγεν ἐμβάδας*, Eur. Phoen. 1154 *βοᾷ πῦρ καὶ δίκελλαν*.

l. 24. **ἀπαγαγών**: IV i 1, V ii 34. **τὴν ἐχομένην**, *quae capta tenebatur*, l. 17.

54 l. 26. **τὰ ὅπλα**, *stationes, ubi arma posuerant*, 'their quarters', as in l. 48: cf. Anab. II ii 20, iv 15, Hell. VII ii 6 *λαβόντες τῶν φρουρῶν τὰ ὅπλα ἔρημα*, i.e. the place where their arms were stacked, Thuc. III i *προεξιόντας τῶν ὅπλων*. They disobeyed the order *μηδένα ἐκ τῆς τάξεως κινεῖσθαι*. **κατεδεδραμήκεσαν ἁρπασόμενοι**, *decurrerant direpturi*. This was in keeping with the character given to some of them in III ii 25.

l. 27. **τὰ ἐκ τῶν οἰκιῶν**, by idiomatic attraction for *τὰ ἐν ταῖς οἰκίαις*: see n. to VI iv 18.

l. 29. **εἶπεν**, *iussit*.

§ **6.** l. 32. **τοὺς ἀτακτοῦντας**: so Anab. V viii 13 *ἀταξία* is the term applied to those who *αὐτοί, λιπόντες τὰς τάξεις, προθεόντες ἁρπάζειν ἤθελον καὶ πλεονεκτεῖν*.

l. 34. **πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι**, 'to make you objects of envy to all the Chaldaeans' i.e. by enriching you. Anab. I ix 6 *τὸν πρῶτον βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν*.

l. 36. **ἤν τις—ἐντύχῃ**, *siquis, etiam ubi discesseritis exauctorati, valentior in vos inciderit* (Weiske), 'if some one your superior in strength should fall in with you, even when you take yourselves off' (which might be considered punishment enough). 'Minae ambiguae' says Zeune 'magis feriunt animos'.

§ **7.** l. 38. **παύσασθαι ὀργιζόμενον**, G. § 279, 1, HA. § 981.

l. 39. **ὅτι οὐδὲν αὐτῶν δέοιτο**, 'that he had no need thereof'. Some understand *αὐτῶν* to refer to the Chaldaeans themselves (cf. V 45, 48), not to the *χρήματα* which they offered to give up.

l. 41. **τοῖς διαφυλάξασι**, 'to those (the Persians) who did not relax their guard'.

l. 43. **πλεονεκτοῦσιν κτἑ.**: Cf. VIII iv 4, Hipparch. c. 1, 24 *μέγα δὲ καὶ τὸ πλεονεκτεῖν μὲν ποιεῖν τοὺς εὐτάκτους, μειονεκτεῖν δ' ἐν πᾶσι τοὺς ἀτακτοῦντας.*

l. 44. **πάντα μοι καλῶς ἕξει**, 'all will go well with me', not 'I shall be quite satisfied'.

§ **8.** l. 46. **οἱ πειθόμενοι**, substantively 'the obedient ones'.

l. 47. **ὅπου...τῆς πόλεως**: l. 19.

l. 48. **ἐπὶ τοῖς ὅπλοις**: not 'under arms' but 'at their quarters': see above l. 26.

§ 9—§ 14. *Meeting of Cyrus and Croesus. Surrender of all his possessions by Croesus, who by these means saves Sardis and his palace from pillage.*

§ **9.** The accounts which Herodotus (I 80—87) and Ctesias (Persica c. 4, who seems to have been copied by Polyaenus VII vi 10) give of the treatment of the captive king by his vanquisher greatly differ from that of Xenophon. The long narrative given by Nicolaus of Damascus (Introd. p. xxi note 16), which is supposed by some to be a transcript from Xanthus, the Lydian historian, is considered by Grote to be a compilation from Xen. and Herodotus, perhaps including some particular incidents out of Xanthus.

l. 52. **τοῦτο—προσαγορεύειν**, 'to call (you) by this (name)', i.e. *δεσπότης*. Cf. Eur. Phoen. 11 *καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ ἔθετο.*

l. 53. **τὸ ἀπὸ τοῦδε**, 'henceforth': iv 5, v 74, IV ii 22.

§ **10.** l. 54. **καὶ σύ γε** *sc.* *χαῖρε*. Cf. Arist. Lysist. 6 *χαῖρ' ὦ Καλονίκη—καὶ σύ γ', ὦ Λυσιστράτη*, Pac. 718, Ran. 164.

l. 55. **ἐπείπερ...ἀμφότεροι**: ut non modo ego sed tu quoque salvere debeas: nam respicit ad *χαῖρε*. Bene autem haec vox convenit Cyri *φιλανθρωπίᾳ* (*Weiske*).

l. 56. **ἀτάρ**, marks a transition to a new thought; it is rarely found in prose. **ἆρ' ἄν...ἐθελήσαις**, 'would you be disposed?' The potential optative. So in Hier. c. 1, 1 Simonides prefers his request to Hieron in the same words;—*ἆρ' ἄν μοι ἐθελήσαις διηγήσασθαι*; Herodotus I 88 and Diodor. Sic. Exc. Vat. p. 26 make Croesus offer his advice unasked.

55 l. 57. **καὶ βουλοίμην γ' ἄν**, 'yes certainly and I would to God I could devise something of practical use for you', as well as advise you. For the difference between *θέλειν* and *βούλεσθαι*, cf. Eur. Alc. 281 *λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι*.

l. 58. **ἂν οἶμαι...γενέσθαι**: see n. to v 7, v iv 12.

§ **11.** l. 60. **γάρ**: see n. to I ii 15. **πολλὰ πεπονηκότας** = *πολλοὺς πόνους π.*, HA. § 716 b, G. § 159 N. 2.

l. 62. **τὴν πλουσιωτάτην**: Herod. I 29 *ἀπικνέονται ἐς Σάρδις ἀκμαζούσας πλούτῳ*, Strabo Geogr. XIII c. 4, 5. **ἐν τῇ Ἀσίᾳ** for *τῶν ἐν τῇ Ἀσίᾳ*.

l. 63. **ἀξιῶ ὠφεληθῆναι τοὺς στρατιώτας**, 'I think my soldiers deserve some reward'. We sometimes find the apparently awkward repetition of a noun, where a pronoun of reference would have sufficed; as in § 12 and in Hell. V iv 60 *συλλεγέντων δὲ τῶν συμμάχων εἰς Λακεδαίμονα, λόγοι ἐγίγνοντο ἀπὸ τῶν συμμάχων*.

l. 66. **πειθομένους ἔχειν**, 'to keep them in obedience'. Cf. I i 1 *χρῆσθαι πειθομένοις*. **διαρπάσαι...ἐφεῖναι**, 'to abandon to plunder'. Cf. Anab. I ii 19 *ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν*: and see HA. § 951, G. § 265, *MT.* § 770 ed. ma.

l. 68. **ἂν διαφθαρῆναι** = *ἂν διαφθαρείη* of direct discourse, the protasis (*εἰ ἐφείην*) being suppressed. In the next clause the protasis is contained in *ἐν τῇ ἁρπαγῇ* = *εἰ ἁρπαγὴ γένοιτο*. For the sentiment Schneider compares Liv. V 20, 6: *cum ita fere eveniat ut segnior sit praedator, ut quisque laboris periculique praecipuam petere partem soleat.*

§ **12.** l. 71. **Λυδῶν** part. gen. after *οὕς*. **διαπέπραγμαι παρὰ σοῦ**, *impetravi a te:* see n. to I iv 1 and cf. iv 9, v 45.

l. 72. **μὴ ποιῆσαι ἁρπαγήν** *sc. σέ*, 'not to allow any plundering': *ποιήσασθαι ἁρπαγήν* would mean 'to commit plunder'. **ἀφανισθῆναι**, 'to be removed out of sight' of their fathers and husbands, i.e. to be sold into slavery.

l. 73. **ὑπεσχόμην** depends on *ὅτι*.

l. 74. **ἀντὶ τούτων**, 'in return for this favour'.

§ **13.** l. 76. **ἦξει** is applied to things also in II ii 3 l. 26, Anab. V v 2 *ξένια ἦκε*: so is *ἔρχεσθαι* l. 82 and VI ii 22.

l. 78. **ὁμοίως** (not, as Goodwin, *perinde*, ac si urbs non fuisset capta, 'none the less' 'all the same', nor as if=**ὅμως**, which Hartman proposes to read, but), simply 'in like manner as in the present year'. **εἰς νέωτα**=*εἰς τὸ μέλλον ἔτος*, VII vi 15.

l. 79. **αἱ τέχναι**, 'the industrial arts'. He refers to the woven stuffs and industry of the place. Cf. also VI ii 22.

§ **14.** l. 81. **ἰδόντι ταῦτα ἐλθόντα** (*sc.* *καλὰ κἀγαθά* or *κτήματα*), 'after you have seen what is brought in'; it will not be too late to consider then whether or not you will allow the city to be plundered.

l. 83. **πρῶτον**, *ante omnia*, v 78. **ἐπί**; see n. to I vi 12.

l. 84. **παραλαμβανόντων** *sc.* *αὐτούς*, *τοὺς θησαυρούς*.

§ 15—§ 29. *Croesus, at the request of Cyrus, gives him an account of his own presumption in putting the credit of the great oracle of Apollo to the test, before he consulted him about having issue; of the fate of his two sons; of the advice afterwards given him by the oracle; of his subsequent immunity from misfortunes, until he was tempted by the King of Assyria to engage in the rash expedition against Cyrus, from which however he escaped without harm, and again, misled by his own vanity and ignorance of self and by the flattery of others, he courted the disaster which had now befallen him. He asks Cyrus to give him his opinion whether, now that at last he has gained self-knowledge, happiness will follow. Cyrus requires time for considering his reply, but in the meantime restores his wife, children and retinue to the captive king, forbidding him only to think of war. Croesus says that this generous offer supersedes the necessity of further reply, since it has made him the happiest of men, and explains why. Cyrus admired his cheerfulness and for the future took him with him as his companion wherever he went.*

§ **15.** l. 88. **πάντως**, 'by all means'. 56

l. 90. **σοὶ...τεθεραπεῦσθαι**: II iii 14, HA. § 769, G. § 188, 3. Observe the change of construction from the personal to the impersonal use of *λέγεται*.

§ **16.** l. 92. **ἐβουλόμην ἄν**, *vellem* 'I should wish', 'I should have liked' (on some condition not fulfilled), G. *MT.* § 246 ed. ma.

νῦν δέ, 'as it is', 'as the case actually stands', in opposition to what might have been under other circumstances. Cf. IV i 16 with note, VIII iii 32, viii 3.

l. 93. **προσηνέχθην τῷ Ἀπόλλωνι**, 'I behaved towards A.',

ita me gessi erga Apollinem, ut prorsus contraria facerem. Cf. Thuc. V iii 5 *οἵτινες τοῖς κρείσσοσι καλῶς προσφέρονται.*

§ **17.** l. 96. **ἀμελήσας ἐρωτᾶν**, 'instead of asking', lit. 'neglecting to ask'. Cf. Plat. Phaedo p. 98 D *ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν*, Euthyd. p. 287[B] *λαλεῖς ἀμελήσας ἀποκρίνασθαι*, Alcib. I p. 113 *ἐπιχειρεῖς διδάσκειν ἃ οὐκ οἶσθα, ἀμελήσας μανθάνειν*, Isae. de Arist. her. § 5 *ἀμελήσας αὐτὴν ἔχειν.*

l. 97. **ἀπεπειρώμην αὐτοῦ** 'I put him to the test': see Herod. I 46—48. **εἰ**, 'whether'.

l. 98. **τοῦτο δέ...ἀπιστούμενοι**: i.e. *ἐπειδὰν δέ, ἔφη, μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι κ. κ. γνῶσιν ὅτι τοῦτο (sc. τὸ ἀληθεύειν) ἀπιστοῦνται (Bornemann).* Others, as Hertlein, Breitenbach and Schenkl, take *τοῦτο* as the object of *γνῶσιν* and *ἀπιστούμενοι* as an epexegesis of it, 'as soon as ever they have learnt by experience this, viz. that they are not believed'. **μὴ ὅτι**, *ne dicam;* III ii 21, VIII i 28.

l. 99. **ἐπειδὰν γνῶσιν**: G. *MT.* § 20 Note 1. For the participle in indirect discourse, see G. *MT.* § 904 ed. ma.

§ **18.** l. 100. **ἐπεὶ ἔγνω...ποιοῦντος.** For the gen. instead of the acc. of the participle after *γιγνώσκειν*, on the analogy of *αἰσθάνεσθαι*, cf. Hom. Il. IV 357 *ὡς γνῶ χωομένοιο*, Plat. Apol. p. 27 A *ἆρα γνώσεται ἐμοῦ χαριεντιζομένου.*

l. 101. **καὶ μάλ' ἄτοπα**, 'some gross absurdities', I iii 10.

According to Herodotus *l. c.*, he resolved to test the credit of the chief oracles, and for that purpose sent envoys who started from Sardis on the same day and were directed on the hundredth day afterwards to ask at each of them how Croesus was employed at the precise moment of their enquiry. The Delphian priestess gave her answer in hexameter verse:

οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης,
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.
ὀδμή μ' ἐς φρένας ἦλθε κραταιρίνοιο χελώνης
ἑψομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν,
ἦ χαλκὸς μὲν ὑπέστρωται χαλκὸν δ' ἐπίεσται.

'I know the number of grains of sand and the limits of the sea; and I understand the dumb and hear the man who speaks not. A smell reaches my nostrils of a hard-shelled tortoise which is being cooked in a copper with lamb's flesh—copper is below and copper is above'. Croesus on receiving this reply, describing the details of what he had really been doing—viz. cooking the flesh of a tortoise and a lamb in a copper vessel—was awe-stricken

and accounted the Delphian oracle the most trustworthy on earth, since no human agency could have communicated to the Pythian priestess his doings at such a distance from the scene (*πρόσω Δελφῶν ἀπέχοντος*).

l. 102. **οὕτω δή**, 'in these particular circumstances', i 49.

§ 19. l. 104. **ἀναθήματα**: Herodotus (I 50 ff.) gives a list of these offerings, which he saw himself a century afterwards at Delphi.

l. 105. **ποτέ**, 'at last', like the Latin *aliquando* for *tandem aliquando*, Cic. p. Plancio § 33, § 36 etc.

l. 106. **ἐρωτῶντι, τί ἄν μοι π. π. γένοιντο**, 'when I asked what I must do to have issue'. The protasis is here contained in the participle = *εἰ ποιήσαιμι*. Cf. iii 10.

l. 108. **ἔσοιντο**: see n. to I v 3. What he said was *ἔσονται* and the ind. might have been retained in indirect discourse, but the optative is the more common form, G. *MT.* § 669, 2 ed. ma.

§ 20. **οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο**: the first *οὐδὲ* with *γάρ*, corresponding to the Lat. *neque enim* and to *καὶ γὰρ* in an affirmative clause, negatives the whole sentence; the second, = *ne—quidem* 'not—either', negatives only *τοῦτο*. Cf. VIII vii 20, II iii 10.

l. 110. **κωφὸς ὢν διετέλει**: Herodotus says that he was suddenly cured of his incapacity to speak in his fright at the capture of Sardis, when, seeing a Persian soldier enter, who did not know the King, he cried out *ὦνθρωπε, μὴ κτεῖνε Κροῖσον*, and that afterwards *ἐφώνεε τὸν πάντα χρόνον τῆς ζόης*. **ἐν ἀκμῇ τοῦ βίου**: for the omission of the article, see n. to V i 13.

l. 111. **ἀπώλετο**: Atys, who was killed by misadventure in a boar-hunt by Adrastus the Phrygian refugee: see Herod. I 34, 43.

l. 113. **τί ποιῶν** for *τί εἰ ποιοίην*, as in l. 106: **ἂν τὸν λ. βίον διατελέσαιμι**: cf. I ii 12, V 4.

l. 115. **σαυτὸν γιγνώσκων**, 'by self-knowledge', an obvious reference to the famous inscription *γνῶθι σαυτόν* in front of the Temple at Delphi; Mem. IV ii 24. **εὐδαίμων περάσεις** *sc.* *τὸν λοιπὸν βίον*, 'you will pass through the rest of your life happily'. Cf. Mem. II i 31 *ἐπιπόνως διὰ γήρως περῶντες*.

§ 21. l. 118. **διδόναι**: see n. to III iii 34. **τοὺς μὲν—τοὺς δέ** are in partitive apposition to **ἄλλους**.

57 l. 119. **οὔ**: II iii 8. **ἑαυτὸν ὅστις ἐστὶ...εἰδέναι**: see n. to I i 6.

§ 22. l. 121. **οὐδὲν ἐνεκάλουν ταῖς τύχαις**, 'I had no complaint to make of my fortunes'.

l. 123. **ὑπὸ τοῦ Ἀσσυρίου**: I i 4 l. 48, Introd. p. xlv.

l. 124. **εἰς πάντα κίνδυνον**, *in summum periculum*, i.e. *πᾶν εἰς ὃ ἦλθον ἦν κίνδυνος*. Cf. de re eq. c. 12, 8 *ἤν τι πάσχῃ ὁ ἵππος, ἐν παντὶ κινδύνῳ καὶ ὁ ἀναβάτης γίγνεται*, Hell. v iv 29 *ἐν παντὶ ἦσαν*, *in summo timore versabantur*, and see Krüger Gr. 50, 11, 10. **ἐσώθην**: IV ii 29 ff., VI ii 19.

l. 125. **οὐδὲ τάδε**, *ne haec quidem*. We should have expected *ταῦτα*. For the double accusative, object and cognate, after *αἰτιῶμαι*, cf. Arist. Ach. 514 *τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα*; and see HA. § 725.

l. 126. **ἔγνων ἐμαυτὸν μὴ ἱκανόν** *sc. ὄντα*: see n. on I iv l. 44, and for the omission of the participle in indirect discourse, G. *MT.* § 911 ed. ma. After verbs denoting an assurance or conviction the use of *μή* is normal, *οὐ* is a rare exception.

l. 127. **σὺν τῷ θεῷ**, *ope divina*, see n. to VII v 24.

§ 23. l. 128. **νῦν**, 'lately', i 43. **αὖ πάλιν**: I vi 13.

l. 129. **τῶν δεομένων μου προστάτην γενέσθαι**: a predicate noun is very seldom assimilated to a genitive, though a predicate adjective is generally assimilated to the preceding case of the omitted subject of the infinitive, when it is the same as the object of the principal verb, whether nom. gen. or dative. G. § 136 Note 3, HA. § 941.

l. 133. **μέγιστος**, 'most powerful': cf. V ii 24. **ὑπὸ τοιούτων δὲ λόγων**, *his igitur vocibus*, 'by such speeches, I say': see n. to I vi 43.

l. 134. **ὡς**, *postquam*.

l. 135. **οἱ κύκλῳ βασιλεῖς**, 'the princes round about me'.

l. 137. **ἄρα**, 'as the result proves'.

§ 24. l. 138. **ἐκ θεῶν γεγονότι**: because Cyrus was a lineal descendant of Perseus, son of Zeus and Danaë: see n. to I ii 1.

l. 139. **διὰ βασιλέων πεφυκότι**, 'having an unbroken line of kings for your progenitors'. See Introd. p. xxv. **ἐκ παιδός**, *a puero*, 'from boyhood': I ii 9.

l. 141. **ἀκούω**, 'I have heard', 'am informed': HA. § 827. **τὸν πρῶτον βασιλεύσαντα**: he means Gyges, who was according to Herodotus (I 8) one of the body-guard (*αἰχμοφόροι*), acc. to Plato (Rep. II p. 359 E) a shepherd (cf. Cic. de off. III § 38 *regius pastor*)—anyhow not in the position of *ἐλεύθερος* but of *δοῦλος* from a Greek point of view—when he murdered Candaules and became king. For the ingressive aorist *βασιλεύσαντα* see note to I i 4 l. 57.

ἅμα τε βασιλέα καὶ ἐλεύθερον γενέσθαι, *eodem tempore et regnum et libertatem adeptum esse* (Weiske). For the infinitive after *ἀκούειν* in indirect discourse, see G. *MT.* § 914 ed. ma.

l. 142. **ταῦτ' οὖν ἀγνοήσας** is a resumption of *ἀγνοῶν* at the beginning of the §, l. 137.

l. 143. **ἔχω τὴν δίκην**, 'I have my deserts'. Anab. II v 38 *ἔχει τὴν δίκην καὶ τέθνηκε*, Plat. Rep. p. 529 C. **νῦν δή**, *nunc demum.*

§ **25.** l. 144. **ἔτι δοκεῖς...ἔσομαι**, *putasne vocem Apollinis adhuc veram esse, me fore felicem?*

l. 146. **ἂν...δοκεῖς εἰκάσαι**: see n. to ii 10, I vi 18.

l. 148. **ποιῆσαι** *sc. ἐμὲ εὐδαίμονα.*

§ **26.** l. 149. **βουλήν μοι δός** (not 'give me a piece of advice' but) 'give me time to consider'. Cf. Herod. VII 12 *νυκτὶ βουλὴν διδοὺς* (*sibi*) *εὕρισκε.*

l. 152. **ἣν εἶχες**: quippe captivam amiserat captivus (*Dindorf*). 58 Hence he says *ἀποδίδωμι* not *δίδωμι.*

l. 154. **τράπεζαν σὺν οἵαπερ ἔξῆτε**, 'board (entertainment), such as that you and yours were used to'. Cf. VIII vi 11.

l. 155. **σοι...ἀφαιρῶ**, *tibi interdico:* see n. to i 44.

§ **27.** l. 157. **ἐμοί** is to be taken with *ἀποκρίνασθαι.*

l. 158. **ἢν ταῦτά μοι ποιήσῃς**, not necessarily, 'should you do this to me' as if it were *με* instead of *μοι*, but 'should you do this *for* me', the *dativus commodi*, as in IV vi 8, Mem. II iii 13 *καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν*, Hier. c. 7, 2 *τοιαῦτα ποιοῦσι τοῖς τυράννοις οἱ ἀρχόμενοι*, where see my note.

l. 160. **βιοτήν**, a poetical word. **συνεγίγνωσκον αὐτοῖς**, 'I concurred with them in opinion'; a sentence connected with but not under the regimen of the relative clause. See n. to V ii 15 l. 108.

l. 161. **ἔχων διάξω**: VII v 84, I ii 6.

§ 28. τίς δή; *sc.* *ἐστίν*.

l. 163. **τῶν ἀγαθῶν**: VI ii 22. **τῶν μαλακῶν**, 'comforts', 'luxuries', 'indulgences'. Cf. Epicharmus ap. Xen. Mem. II i 20 *ὦ πονηρέ, μὴ τὰ μαλακὰ μώεο, μὴ τὰ σκλήρ' ἔχῃς*, Hell. VI i 15 *ἐκ τῶν πόνων καὶ τὰ μαλακὰ γίγνεται*, Arist. Vesp. 1455 *τὸ τρυφερὸν καὶ μαλακόν*.

l. 164. **εὐφροσυνῶν πασῶν**, 'all manner of good cheer'; see my n. to Hier. c. 7, 4. "Many words gain no plural force in the plural, but become more concrete. Thus *ταφή* is 'sepulture', *ταφαί* 'a funeral' (Thuc. ii 34), *βαφάς* is 'a dyed garment' (Aesch. Agam. 239), while *βαφή* is 'dyeing' (ib. 249), *τέχναι* Κάλχαντος is 'the prediction' of Calchas, the work of his *τέχνη*" (*J. Riddell*). For the construction of the acc. rei with *μετεῖχε*, cf. II iii 6 *τοῦ ἀγαθοῦ μεθέξω πλεῖον μέρος*.

l. 165. **φροντίδων, ὅπως ἔσται**: the construction after *φροντίδων* is the same as after *φροντίζειν*, a verb of care, concern, G. § 217, *MT.* § 339 ed. ma., HA. § 889. **ταῦτα** *sc.* *τὰ ἀγαθά, μαλακά, εὐφρόσυναι*.

l. 166. **οὕτω δή**, in reference to what precedes 'so then'.

l. 167. **ὥσπερ ἐγὼ** *sc.* *κατεσκεύαζον ταύτην*, 'even in the state in which I put her'. **μάλιστα ἀνθρώπων**, 'more than any one else in the world': see n. to II ii l. 151.

§ 29. l. 170. **ἦγε...ὅποι...πορεύοιτο**, 'he used to take him with him, whithersoever he went', the opt. of indefinite frequency, G. *MT.* § 532 ed. ma., HA. § 894, 2. **τὸ λοιπόν**: IV iv 10.

l. 171. **εἴτε καί...εἴτε καί**: see n. to I v 3. **ἄρα**=*forte*. **τι**, adv. acc. 'in anything'.

l. 172. **ἀσφαλέστερον**, *tutius*, nam omnes eius actiones observare poterat et cavere ne quid novi ad recuperandum imperium moliretur (*Weiske*).

CHAPTER III

§ 1. *On the next day Cyrus calls together his friends and the general officers, to make arrangements for the present disposal of the booty. After setting apart for the gods whatever the Magians directed, it was to be conveyed on wagons, wherever the army went,*

and distributed amongst the proper recipients severally as opportunity served, and in due proportion to their claims.

§ 1. l. 4. **ἔταξε**, *iussit:* VI iii 6. **τοὺς θησαυρούς**, those mentioned in ii 14; **χρήματα** generally valuables, gold and silver, especially coins, and **ὅ,τι καλὸν κἀγαθόν ἐστιν ἐν Σάρδεσι**, ii 12.

l. 6. **τοῖς θεοῖς ἐξελεῖν**: see n. to IV v 14. We must understand **ἐκ τούτων** (or **τούτων** simply) as the antecedent of **ὁπόσα**. **ὁποῖ' ἂν οἱ μάγοι ἐξηγῶνται**: see note to IV v 51, and for an account of the **μάγοι**, n. to IV v 14. The subjunctive is retained from the direct discourse (**τοῖς θεοῖς ἐξέλετε ὁποῖα ἂν...ἐξηγῶνται**) instead of the usual optative without **ἄν**, as in l. 10, II iv 3, VIII i 6.

l. 7. **ἔπειτα** without **δέ**, as in V i, 57; I iv 11.

l. 8. **ζυγάστροις**, 'chests' of wood. **στήσαντας**, not, as 59 in VIII ii 21, 'weighing', but simply 'placing'.

l. 9. **ἐπισκευάσαι**, 'to pack'.

l. 10. **αὐτοί**)**(τὰς ἁμάξας.** **ὅπου καιρὸς εἴη**, 'whenever opportunity served', see n. to ii 29.

l. 11. **διαλαμβάνοιεν**, short for **διαλαμβάνοντες λαμβάνοιεν**, *divisione facta partem acciperent.* See n. to IV v 55, V i 1. **τὰ ἄξια**, *justa:* cf. II ii 21 **τῶν ἀξίων τεύξονται.**

§ 2—§ 17. *Cyrus is apprised of the death of Abradatas and its attendant circumstances and of the poignant grief of Pantheia his wife. He hastens with a guard of honour to the scene of the sorrow of the bereaved princess, to offer his sympathy and unite with her in paying the last honours to her husband's remains. On his approaching the bier and grasping the hand of the corpse, it comes away from the arm, the wrist-bone having been severed by a wound. He delivers the hand to Pantheia, who refits it to the arm. After offering to send Pantheia to any place she might choose for her future home, Cyrus departs. As her husband's body is about to be consigned to the grave, Pantheia stabs herself and dies with her head resting on the bosom of her beloved. The remains of the devoted pair are entombed under a single lofty monument.* [*At its foot are still seen the humbler graves of three favourite eunuchs, who slew themselves by the side of their mistress.*]

§ 2. l. 15. **ὅ,τι**, 'wherefore', 'why'. The answer is in l. 17 **ὅτι** 'because'. Cf. An. I x 16 **ἐθαύμαζον ὅ,τι οὐδαμοῦ Κῦρος φανοιτο.** **θαμίζων**, *ventitans.*

§ **3.** l. 19. **ἐξέκλιναν**: see i 30.

§ **4.** l. 21. **ἀνελομένη**, 'taking up his body for burial': the standing expression frequent in Thucydides, as III 109, 3 *τούς τε νεκρούς ἀνείλοντο καὶ ἔθαπτον*, Eur. Suppl. 471 *ἀναιρεῖσθαι νεκρούς βίᾳ*, 1167 *πατέρων ἀρίστων σώματ' ὧν ἀνειλόμην*.

l. 23. **αὐτόν**: see n. to I iii 15 l. 181. **πρὸς τὸν Πακτωλόν**: for the purpose of washing the body. Another instance of the transference of Greek usages to the Persians, who, acc. to the statement of Herodotus, *ἐς ποταμὸν...οὐ χεῖρας ἐναπονίζονται οὐδὲ ἄλλον οὐδένα περιορέουσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα*.

§ **5.** l. 25. **θήκην**, 'tomb'. Thuc. II 52, 3, Soph. El. 896 where *θήκην πατρὸς* is identical with *πατρὸς ἀρχαῖον τάφον*. The Persian mode of burial is described by Herodotus I 140:—*κατακηρώσαντες τὸν νεκὺν γῇ κρύπτουσι*.

l. 26. **τὴν γυναῖκα λέγουσιν ὡς**: the anticipatory accusative, here used to give prominence to the contrasted word. **κάθηται χαμαί**: see n. to V i 4.

l. 27. **κεκοσμηκυῖα οἷς εἶχε τὸν ἄνδρα**, 'having dressed her husband with the best she had'. Lucian de luctu c. 11 tells us what the customs of a Greek funeral were: *μετὰ ταῦτα λούσαντες αὐτούς, ὡς οὐκ ἱκανῆς τῆς κάτω λίμνης λουτρὸν εἶναι τοῖς ἐκεῖ, καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα...καὶ στεφανώσαντες τοῖς ὡραίοις ἄνθεσι προτίθενται λαμπρῶς ἀμφιέσαντες*. These offices were usually performed by the nearest female relatives.

§ **6.** l. 29. **ἐπαίσατο ἄρα τὸν μηρόν**, he did what was natural in the circumstances to express his grief, 'straightway smote his thigh': cf. Jerem. 31, 19, Ezech. 21, 12, Hom. Il. XII 162 *ᾤμωξέν τε καὶ ὃ πεπλήγετο μηρώ*, Od. XIII 198, Plut. Pomp. c. 24, 7 where it is said of the pirates that, when any of their captives cried out that he was a Roman citizen, pretending to be afraid and astonished *τούς τε μηροὺς ἐπαίοντο καὶ προσέπιπτον αὐτῷ*. For the force of *ἄρα* which corresponds to Lat. *igitur*, 'accordingly', 'fittingly' from root *ἀρ-* 'to fit', cf. I iii 2, iv 9, VIII iii 25, iv 7.

l. 30. **λαβών**, 'with', I iv 13, II ii 17.

l. 31. **τὸ πάθος**, 'the scene of sorrow'. Cf. l. 96, VI iv 19 *ἐλθόντες πρὸς τὰ ἱερά*. So *μάχη* is sometimes used for 'the battle-field', as Anab. II ii 6, Plut. Timol. c. 28, 2 where see my note.

§ **7.** l. 32. **ἐκέλευσεν ὅ,τι δύναιντο**...l. 37 **ὅπου ἂν πυνθάνηται:** When the leading verb is past, the dependent clause (after an infinitive following verbs of wishing, commanding and others which imply thought but do not take the infinitive in indirect discourse) may either take the optative in the tense in which the thought was originally conceived, or retain both the mood and the tense of the direct discourse. Here *ὅ,τι δύναιντο* represents *ὅ,τι ἂν δύνησθε*, while *ὅπου ἂν πυνθάνηται* represents *ὅπου ἂν πυνθάνῃ*. Goodwin *MT.* § 694, 695, 1 ed. ma.

l. 34. **μεταδιώκειν**, 'to follow him on horseback'.
ὅστις εἶχε, 'the man who had in his charge', *ὅστις* being here=*ὅς*, or perhaps distributively 'all those who had in charge'.

l. 36. **ἵππους**: see VIII iii 12. **εἶπε**, *iussit*.

l. 38. **ἐπισφαγείη τῷ Ἀβραδάτᾳ**, 'might be sacrificed over (i.e. in honour of) Abradatas'. Cf. l. 64, VIII vii 27 *ὁπόσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται.*

§ **8.** l. 40. **ἐπὶ τῷ πάθει**, *casui*, quod Abradatas in pugna 60
ceciderat (*Fischer*). See Gr. Ind. *s.v.* *ἐπί*.

l. 41. **οἴχει δὴ ἀπολιπὼν ἡμᾶς**, 'hast thou then really left us and gone away?' *ἀπολιπὼν* agrees with *ψυχή* by synesis; cf. I ii 12 l. 138.

l. 43. **ἐπηκολούθησεν**, 'followed after him', i.e. came away in his grasp.

l. 44. **πολὺ ἔτι μᾶλλον**: see note to VI iv 8 and cf. VII v 21.

§ **9.** l. 45. **δεξαμένη δή**, 'taking it at once'.

§ **10.** l. 47. **καὶ τἆλλα τοι**...**οὕτως ἔχει**, 'the rest also of his body, believe me, is in like case' i.e. mutilated. Pantheia wishes to spare him the shocking sight.

l. 49. **οὐχ ἥκιστα**, a litotes for *μάλιστα*, I 17.

l. 50. **ἴσως**, 'doubtless', 'I daresay': see n. to V i 18.

l. 51. **διεκελευόμην**: see VI iv 5. **οὕτω ποιεῖν, ὅπως**... **γενήσοιτο**: for the future optative in an object clause after a verb signifying 'to strive', 'effect', see G. § 217, *MT.* § 45 (§ 130, § 339 ed. ma.), HA. § 885 a, and cf. VIII i 43.

l. 52. **αὐτὸς**...**οὗτος**, *hic ipse*.

l. 53. **ὅ,τι πείσοιτο**, *quid ipsi eventurum esset*. **τί ἂν σοι ποιήσας χαρίσαιτο**, 'what he could do to gratify you'; cf. ii 19

l. 106. *τίς* and *ὅστις* are used interchangeably: so *πῶς* and *ὅπως* I vi 43, IV iii 19, VI iv 10.

l. 54. **καὶ γὰρ οὖν**, *itaque profecto, certe quidem*, 'therefore, in fact'. Cf. Anab. I ix 8, 12, II vi 13, 1, V viii 17, VII vi 37.

l. 55. **ἀμέμπτως**, *honeste, gloriose*, Fr. 'sans reproche'. **ἡ παρακελευομένη**, the participle of the imperfect expresses more bitter irony against herself than *ἡ παρεκελευόμην* would do.

§ **11.** l. 59. **λαβοῦσα τοῖσδε ἐπικόσμει κτέ.**, 'take and decorate his body with these ornaments from me'. Cf. II iii 17, VIII ii 25, Arist. Av. 56 *σὺ δ' οὖν λίθῳ κόψον λαβών*.

l. 60. **παρῆν...φέροντες**: the verb is made to agree with one only of the two subjects, the participle with both: cf. Anab. VII i 40, Hell. II iv 33 *ἐνταῦθα ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, ἄμφω πολεμάρχω*: similarly Dem. c. Timocr. 13 *ἀναπηδήσας Ἀνδροτίων καὶ Γλαυκέτης καὶ Μελάνωπος ἐβόων*.

l. 65. **ἀνδρὶ ἀγαθῷ** *sc. ἐπισφαγῆναι*: cf. IV ii 32.

§ **12.** **ἔρημος**, 'forlorn', 'friendless'.

l. 66. **σὲ...συστήσω**, *commendabo te:* IV v 58.

l. 67. **ὅστις ἀποκομιεῖ σε**, 'to some one who shall convey you hence'.

l. 68. **μόνον δ' λωσον**, 'do but say': IV ii 7.

61 § **13.** l. 70. **οὐ μή σε κρύψω**: 'the subjunctive (usually the aorist), and sometimes the fut. ind., with *οὐ μή* may have the force of an emphatic future with *οὐ*'. G. *MT.* § 295 ed. ma. See note to III ii 8.

§ **14.** l. 73. **οἷου στέροιτο**=*ὅτι τοιούτου στέροιτο*; **οἵαν**=*ὅτι τοιαύτην*.

l. 74. **ὄψοιτο**: see n. to I v 3, III i 3, IV i 23.

l. 75. **ἕως ἂν...ὀδύρωμαι**, 'until I (shall) have lamented'. Goodwin (*MT.* § 613, 3 ed. ma.) says that this is not necessarily the aorist subjunctive, it may be the present, quoting Thuc. I 90, where Krüger, however, with most edd. reads *ἄρωσιν*.

l. 76. **τῇ τροφῷ**: Greek women used sometimes to retain in their service, even when they were married, their old slave-nurse and to make her their confidant. The custom may have been borrowed from the East, see Gen. c. 35, 8.

l. 77. **ἐπειδὰν ἀποθάνῃ**: see n. to VI ii 38.

l. 79. **πολλά**, adv. as in l. 51, may mean either 'repeatedly' or 'earnestly'. **μὴ ποιεῖν τοῦτο**, 'not to do so' i.e. not to kill herself (*ἀποθανεῖν*).

l. 80. **ἐπεὶ οὐδὲν ἤνυτε**, *cum nihil proficeret.* **ἐκάθητο**, 'sat still'.

l. 84. **ἀπέθνησκεν**, 'lay dying'.

§ **15.** l. 87. **ἴεται**: I vi 36, III ii 10. **εἴ τι δύναιτο βοηθῆσαι**, 'to see whether he could, on the chance that he might, help'. Cf. III iii 49 and see HA. § 907, G. § 226, 4 N. 1, *MT.* § 489 ed. ma.

l. 89. **τρεῖς ὄντες**: cf. Arist. Vesp. 693 *ξυνθέντε τὸ πρᾶγμα δύ' ὄντε ἐσπουδάκατον*, Eur. Ion 518 *σὺ δ' εὖ φρόνει γε καὶ δύ' ὄντ' εὖ πράξομεν.* Cf. VIII vi 12 *εἷς ὤν.*

l. 90. **οὗπερ ἔταξεν αὐτοὺς** *sc. ἑστηκέναι*, 'where she had ordered them to stand'.

§ **16.** l. 91—l. 95. This passage is pronounced by L. Dindorf to be 'absurdum recentioris Graeculi additamentum'. It was probably not in the copy of Zonaras or Tzetzes, as neither of them mention the fact. Both Hug and Sauppe bracket it as an interpolation.

l. 94. **Σύρια** i.q. *Ἀσσύρια*, VI ii 19, 22, Herod. IV 87, Thuc. IV 50. The inscription was probably in cuneiform letters. *Συρία* is sometimes used in the more extended sense of the word for all western and southern Asia, between Taurus and the Persian Gulf.

l. 95. **σκηπτούχων**, 'wand-bearers', 'mace-bearers': cf. VIII i 38, iii 15, iv 2, Anab. I vi 11, viii 28. There is a picture of one of these officers on a Sassanian silver coin, struck nearly 700 years after the time of Xen., in Ker Porter's *Travels in Georgia, Persia* (Vol. II p. 125 pl. 58, inserted by mistake in Vol. I p. 705). Its obverse represents the sacred Persian Fire altar with two crowned figures carrying a long staff, surmounted with a ball, like that on the staff of the leading figure often repeated on the walls of Persepolis.

§ **17.** l. 96. **τῷ πάθει, l. 31.**

l. 98. **τούτων...ἐπεμελήθη ὡς τύχοιεν** by anticipation for *ἐπεμελήθη ὡς οὗτοι* (*sc.* Pantheia and the eunuchs) *τύχοιεν.* See G. *MT.* ed. ma. § 351 and App. IV p. 402. This use of *ὡς* (in the sense of *ὅπως*) in an Object clause with the optative is peculiar to Xen. and contrary to the best Attic usage. There are other

instances in the Cyr., VI iii 2, 4, VIII i 42. Xen. uses ὡς also in the same way with both subj. and fut. ind. and with the fut. opt., and ὡς ἄν with the optative, especially after primary tenses, as I ii 5, vi 23, V i 18, ii 2, VI iii 18.

l. 99. **πάντων τῶν καλῶν**, 'all due obsequies'.

l. 100. **ἐχώσθη**, 'was raised', l. 63.

CHAPTER IV

§ 1—§ 7. *The Carians seek the intervention of Cyrus to settle their internal feuds. He sends Adusius, a Persian, with some forces, which were augmented by a contingent from Cilicia and Cyprus, who in consideration of the service thus rendered were granted certain exemptions for all time. Adusius shows great address in reconciling the belligerent factions, taking possession of the strongholds of both. The two factions become reconciled and unite in begging him not to leave them and, on his refusal to stay, petition Cyrus to appoint him their satrap because of the amicable settlement he had brought about.*

62 § 1. l. 1. **οἱ Κᾶρες**: the Carians were included in the Lydian kingdom of Croesus acc. to Herodotus (I c. 28). He differs from Xen. in the name of the general and in his account of the manner in which they passed under the Persian dominion (c. 171 ff.).

l. 2. **ἅτε**: i 34. It is used when the cause assigned is stated merely on the writer's authority.

l. 3. **ἐν ἐχυροῖς χωρίοις**, 'in mountain fastnesses'. A large part of Caria is mountainous, hence the joke in Aristophanes Aves 293 *ὥσπερ οἱ Κᾶρες μὲν οὖν ἐπὶ λόφων οἰκοῦσιν, ὦγάθ', ἀσφαλείας οὕνεκα*, where there is also a covert allusion to another meaning of λόφος, viz. 'crest'; the Carians having been the first to wear crests on their helmets (Herod. I 171, Thuc. I 8).

l. 5. **μηχανὰς καὶ κριούς**, 'engines and (in particular) battering-rams', 'battering-rams and other siege engines', the part being connected to the whole, as often, by *καί*; cf. l. 26 *Κύρου καὶ Περσῶν*. According to Diod. Sic. XII 28, 3 the battering-ram was first used in the time of Pericles.

l. 6. **ἐποιεῖτο**, *exstruendas curavit*, I iii 17, iv 18. **τῶν μὴ πειθομένων**: G. § 283, 4, HA. § 1025 a.

l. 8. **τἆλλα**, *ceteris in rebus*, G. § 160, 2, HA. § 719 b.

l. 9. **καὶ πάνυ δὴ εὔχαριν**, 'and in particular of extremely gracious manners'; I iv 14, II ii 9.

l. 10. **Κίλικες καὶ Κύπριοι**: we are told in VI ii 10 that they joined Croesus; in VIII iii 8 the Paphlagonians also are coupled with them as having transferred their allegiance to Cyrus.

§ **2.** l. 11. **ὧν ἕνεκα οὐδ' ἔπεμψε πώποτε Πέρσην σατράπην**, 'which was the reason also, why he never yet sent a Persian as satrap over them'. For the double accusative, see HA. § 726.

l. 13. For the position of **ἀεί**, cf. **i** 1 l. 6 with note.

l. 14. **δασμόν**: so also in VIII vi 8, but Herodotus (III c. 89) tells us that *ἐπὶ Κύρου ἄρχοντος καὶ αὖτις Καμβύσεω ἦν κατεστεὸς οὐδὲν φόρου πέρι, ἀλλὰ δῶρα ἀγίνεον*, and that Darius Hystaspas was the first to tax them.

l. 15. **ἐπήγγελλεν αὐτοῖς** *sc. αὐτήν*, *imperabat iis* (*milites*), 'made requisitions on them for troops'. Cf. Thuc. III 16, 3 *κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλῆθος*, VII 17, 1 *στρατιὰν ἐπαγγέλλων ἐς τοὺς ξυμμάχους*, VIII 108, 3.

§ **3.** l. 17. **παρῆσαν πρὸς αὐτόν**: see n. to I ii 4, VI ii 40.

l. 18. **ἐπὶ κακῷ τῶν ἀντιστασιαζόντων**, 'to the detriment of the rival faction', IV vi 6, VI iii 16.

l. 21. **ὁποτέροις διαλέγοιτο**, 'whichever of the two factions he was treating with at the time', the optative of indefinite frequency, VI ii 6. Cf. Hell. II ii 11 *οὐ διελέγοντο περὶ διαλλαγῆς*, III iv 10. **λαθεῖν...γενομένους**, 'they must keep it a secret from their opponents that he and they had become friends'. **σφᾶς** here refers to Adusius and his people and to those of the Carians with whom he was in treaty: in l. 25 it refers to Adusius and his people only, as in V ii 16.

l. 22. **ὡς δή**, 'pretending that', V iv 4. **οὕτως** contains the protasis to *ἂν ἐπιπεσών*, which is equivalent to *ἂν ἐπιπέσοι* in direct discourse, G. *MT.* § 52, 1 (§ 472 ed. ma.).

l. 23. **ἀπαρασκεύοις**, predicative.

l. 24. **πιστά**: III ii 23.

l. 25. **ἀδόλως**, *sine fraude*, IV iv 11. **ἐπ' ἀγαθῷ τῷ Κύρου**; the third attributive position of the article: see n. to II iii 12.

l. 26. **αὐτὸς...θέλειν** *sc.* *ἔφη* to be understood from *ἠξίου*. Cf. II iv l. 205.

§ 4. l. 28. **ἀμφοτέροις**, to be taken with *συνέθετο*.

l. 30. **εἰσήλασε**: cf. Anab. I ii 26 *Κῦρος ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν*. See crit. note.

l. 31. **εἰς τὸ μέσον** *sc.* *τῶν ἐρυμάτων ἀμφοτέρων*. For *εἰς* with verb of rest, cf. II i 14.

63 l. 32. **σὺν τῇ στρατιᾷ**: he would naturally leave a detachment in both the fortresses. **τοὺς ἐπικαιρίους**, *principes* (*utriusque factionis*): see note to III iii 12.

l. 33. **ἠχθέσθησαν**, *irati sunt* quod Adusium adiissent (*Fischer*).

§ 5. l. 37. **ἀπολῶ**, *perdam*. **ὁποτέρους** for *ὁποτερουσοῦν*, *alterutros*, 'either faction', as in III ii 22.

l. 39. **ἐργάζεσθαι**, *colere*, V 36, VI i 17.

l. 41. **ἐπιμίγνυσθαι ἀλλήλοις**, 'to exchange friendly dealings, have friendly intercourse, with each other': Thuc. I 146, II 1. For this reciprocal meaning of *ἐπί*, see n. to III ii 23.

l. 42. **διδόναι τέκνα καὶ λαμβάνειν**, i.e. in marriage, so that they might have *ἐπιγαμία* (III ii 23).

l. 43. **παρὰ ταῦτα**, 'contrary to these rules'.

l. 44. **τις...τούτοις**, as *τις...αὐτούς* V 39, VIII ii 4.

§ 6. l. 45. **πύλαι**: for the omission of the article with local designations, cf. III iii 12, VIII i 34.

l. 47. **χῶροι**, *agri*, *praedia*, used often in this sense in the Oeconomicus (see my Gr. Ind. *s. v.*), but not in good Attic prose.

§ 8—§ 11. *On his return to the camp, Adusius is sent abroad on another service to facilitate the reduction of Phrygia Minor by Hystaspas, who had gone thither during his absence. The Greeks in Asia Minor petition that the Persians may not be quartered on them, offering to pay tribute and serve under Cyrus. The king of Phrygia refuses submission, but, deserted by his officers, surrenders to Hystaspas on the understanding that Cyrus should be his judge. Hystaspas, leaving a strong garrison behind him in the forts, was taking his departure with a considerable number of Phrygians, when he is joined by Adusius, who had orders from Cyrus to take back with them the Phrygians, with or without their arms, according as they had shown a readiness to submit or not.*

§ **8.** l. 58. **Φρυγίαν τὴν περὶ Ἑλλήσποντον**, the lesser Phrygia)(Phrygia proper or the inland district lying between Lydia and Cappadocia: see n. to I i 4 and cp. II i 5, IV ii 30.

l. 59. **ἐπεὶ ἦκεν**, *cum rediisset* ad Cyri castra, v 32.

l. 60. **μετάγειν**, *sequi converso itinere*, nempe in Asiam minorem, unde venerat (*Sturz*).

l. 61. **πείθοιντο** *sc.* *οἱ Φρύγες*, implied in *Φρυγία*.

§ **9.** l. 63. **οἱ Ἕλληνες**: see VI ii 10, Herod. I 169 f. 64

l. 64. **διεπράξαντο**: see n. to ii 12. On the apparently redundant *ὥστε*, cf. V i 11, Anab. IV ii 23, Hell. IV iv 7 and see G. *MT.* § 588 ed. ma.

l. 65. **βαρβάρους** i.e. Persas.

l. 66. **ἀποφέρειν**, *pendere*, VIII vi 8, II iv 12. **ἐπαγγέλλοι**, *imperaret*. For the reason of the optative, see v 35 l. 195.

§ **10.** l. 68. **παρήγγελλεν οὕτως**, *ita ut facerent imperabat* praefectis castellorum, ut defenderent castella neque illa Hystaspae traderent (*Fischer*). Some take the meaning to be 'gave it out to this effect'.

l. 70. **τελευτῶν**, 'at last', 'finally': I iv 9. **εἰς χεῖρας ἦλθεν...δίκῃ**, *dedidit se Hystaspae ea conditione ut Cyrus arbiter causae et iudex esset* (Fischer).

§ **11.** l. 74. **δέ**, 'for'.

l. 75. **συμμίξαντα πρὸς Ὑστάσπαν**, *ubi se coniunxisset cum Hystaspa*. Cf. V ii 29, and on Xenophon's use of *συμμιγνύναι* see Hug's note quoted II i 11. **τοὺς ἑλομένους Φρυγῶν τὰ σφέτερα... ἄγειν**, *Phrygum eos, qui ipsorum* (Persarum) *amplexi essent partes, armatos ducerent* i.e. ita ut iis arma non adimerent (*Fischer*).

l. 77. **τοὺς ἐπιθυμήσαντας, τούτων**: the pronoun here takes up and gives emphasis to the preceding participle in the acc. and therefore we should have expected it to be also in the acc.; but, as *ἀφαιρεῖσθαι* admits the double construction (*τινός τι* and *τινά τι*), the latter is used with the one and the former with the other, perhaps to avoid the disagreeable accumulation, as Prof. Goodwin suggests, of accusatives. There is a similar change from the acc. to the gen. in I vi 16 l. 182.

l. 78. **ἀφελομένους...κελεύειν**, *sc.* Adusius and Hystaspas. **σφενδόνας ἔχοντας**, 'with slings (only)', the least formidable and dangerous weapon, hence called a *δουλικώτατον ὅπλον* (§ 15).

§ 12—§ 15. *This matter having been satisfactorily arranged, Cyrus prepared to leave Sardis for Babylon. He had with him Croesus and all his treasures, which were conveyed in wagons under the superintendence of overseers. The lists of the valuables, given him by Croesus, he handed over to the chief officers. He had also with him Lydians, who were treated as the Phrygians had been.*

§ **12.** l. 83. **ἁμάξας**, 'wagon loads'. Cf. II iv 18, Hell. I i 35 πλοῖα πολλὰ σίτου, Plutarch Alc. c. 2, 2 ἅμαξα φορτίων, and, perhaps, Aesch. Agam. 961 οἶκος τῶνδε, 'a houseful of these'.

l. 84. **ἦκε**, *venerat, aderat*, i.e. before Cyrus started.

l. 86. **τὰ γράμματα**, 'the written inventory'.

l. 88. **τὸν μή** *sc.* ὀρθῶς ἀποδιδόντα; G. § 283, HA. § 1026.

§ **13.** l. 89. **καλῶς ποιεῖς προνοῶν**, 'you do well to take this forethought'; cf. V 48, I iv 13.

l. 91. **ἤν τι καὶ κλέψωσι**, 'supposing they *should* purloin any portion'.

l. 92. **τῶν ἑαυτῶν** gen. of τὰ ἑαυτῶν; cf. VI i 15 with note. **κλέψονται**: a very rare form of the future, which commentators do not notice.

l. 93. **τοῖς ἄρχουσιν**, *ducum principibus*.

65 l. 94. **οἳ...ἀποδιδοῖεν**: **οἳ** has an indefinite antecedent here as the negative *μή* shows, and takes the optative because it is in indirect discourse; G. *MT.* § 689, 3 ed. ma.

§ **14.** l. 95. **Λυδῶν**, partitive gen. after the relative *οὕς*.

l. 97. **πάντα...ὅ,τι**: see n. to l. 44. ὅ τι is the object acc., not the subject, of χαριεῖσθαι.

l. 99. **ἀχαρίτως**, 'with a bad grace', 'sulkily'.

l. 100. **τοῖς πρώτοις συστρατευομένοις**, 'to those who were the earliest to take the field with him': see I v 5, V iv 32, VI ii 7. For συστρατευομένοις, the imperfect participle, see G. *MT.* § 140 ed. ma.

l. 101. **καὶ τούτους**, 'these as well' as the similarly disposed Phrygians (§ 11).

§ **15.** l. 103. **τῶν ὑποχειρίων γενομένων**, partitive gen. after πάντας.

l. 104. **τοῦτο τὸ ὅπλον** *sc.* *σφενδόνη*, implied in *σφενδονᾶν*. **δουλικώτατον**: Supra II i 18 arcus cum iaculo dicuntur *ὑπηρετικὰ ὅπλα* (*Schneider*).

l. 105. **μάλα** belongs to *ἰσχυρῶς*. **ἔστιν ἔνθα**, *est ubi, alicubi*, 'there are occasions when'.

l. 106. **αὐτοὶ καθ' αὑτούς**, *ipsi per se.*

l. 107. **οἱ πάντες σφενδονῆται**, *quidquid est funditorum*, 'all the slingers in the world'. **ἂν...μείνειαν**, *sustinerent, impetum exciperent*, potential optative. Cf. Thuc. v 10, 5 *οἱ ἄνδρες ἡμᾶς οὐ μενοῦσιν*, ib. *μένειν τοὺς ἐπιόντας*, Hom. Il. III 52, XV 406.

l. 108. **σὺν**, 'with the aid of'. **ἀγχεμάχοις**: I ii 13.

§ **16.** l. 109. **τὴν ἐπὶ Βαβυλῶνος** *sc.* *ὁδόν*, acc. of extent, II iv 8, HA. § 720, G. § 161.

l. 110. **τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ**: see n. to I i 4 l. 59.

l. 112. **Ἀραβίους** (not the inhabitants of modern Arabia but) the nomad tribes (*Σκηνῖται*) of S.E. Mesopotamia which is called also for that reason *Ἀραβία*. **ἐξώπλισε**: see crit. n.

l. 114. **οὐ μεῖον**, 'not less than', as VII v 13, Anab. VI ii 24 *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους*, i 27. So in Lat. *minus duo milia hominum effugerunt*, Liv. 24, 16, 4.

CHAPTER V

§ 1—§ 9. *When Cyrus appeared before Babylon, a rapid survey soon convinced him that its strong and lofty walls could not be taken by storm, and he prepared to withdraw his army; but, on hearing from a deserter that the inhabitants, despising the apparent weakness of his force, were going to attack him, whenever he did so, he increased the depth, while he diminished the front, of his army, and ordered them to retire slowly with their face to the enemy, until they were out of reach of their missiles. They then faced about quickly, and made several halts of less and less duration, as they got further away, until they were completely out of danger, when they marched without stopping until they reached their tents* (§ 1—§ 6).

After they had encamped, Cyrus calls his chief officers together and states his opinion that an assault on such walls was impracticable; the only possible means of taking the city was by

blockade and starvation. Chrysantas suggests indirectly fording the Euphrates, which was a little more than two stadia in breadth, but Gobryas objects that it was too deep to be forded. Cyrus bids them not think any more of attempting impossibilities and proceeds to reveal his own plan (§ 7—§ 9).

§ **1.** l. 2. **μέν...ἔπειτα**: as in iii 1.

l. 3. **σὺν τοῖς φίλοις**: intelligendi, ut opinor, *duces Persarum principes* et *imperatores copiarum auxiliarium*, velut Gobryas, Gadatas; sed **οἱ ἐπικαίριοι τῶν συμμάχων** sunt *principes ducum copiarum auxiliarium*, velut legati, tribuni, centuriones, Armeniorum, Chaldaeorum, Sacarum, Cadusiorum (*Fischer*).

§ **2.** l. 5. **ἐπεὶ κατεθεάσατο**, 'after he had taken a survey of', but l. 9 *καταθεωμένοις* means 'looking down upon'.

66 l. 8. **μέλλοιεν** *sc.* **οἱ πολῖται**, to be understood from *τῆς πόλεως*.

l. 10. **ἀσθενὴς** *sc.* *τὸ βάθος*.

l. 12. **περὶ πολὺ τεῖχος κυκλουμένοις**, 'since it was a great extent of wall that they were encompassing'. Cf. VI iii 30.

Babylon (mod. *Hillah*), the Grecised form of Babel or Bab-ili, 'the gate of Bel', was the seat of empire of the Babylonio-Chaldaean kingdom. Herodotus, the earliest Greek historian who gives any description of the city, which he visited about a century after its first conquest by Cyrus, says of it (I 178):—*Κῦρος, ἐπείτε τὰ πάντα τῆς ἠπείρου ὑποχείρια ἐποιήσατο, Ἀσσυρίοισι ἐπετίθετο. τῆς δὲ Ἀσσυρίης ἔστι μέν κου καὶ ἄλλα πολίσματα μεγάλα πολλά, τὸ δὲ οὐνομαστότατον καὶ ἰσχυρότατον καὶ ἔνθα σφι, Νίνου* (Nineveh) *ἀναστάτου γενομένης, τὰ βασιλήια κατεστήκεε, ἣν Βαβυλώνι, ἐοῦσα τοιαύτη δή τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτωπον ἕκαστον εἴκοσι καὶ ἑκατὸν σταδίων ἐούσης τετραγώνου· οὗτοι στάδιοι τῆς περιόδου τῆς πόλιος γίγνονται συνάπαντες ὀγδώκοντα καὶ τετρακόσιοι· τὸ μέν νυν μέγαθος τοσοῦτό ἐστι τοῦ ἄστεος τοῦ Βαβυλωνίου, ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλέη ὕδατος περιθέει, μετὰ δὲ τεῖχος πεντήκοντα μὲν πηχέων βασιληίων ἐὸν τὸ εὖρος, ὕψος δὲ διηκοσίων πηχέων. ὁ δὲ βασιλήιος πῆχυς τοῦ μετρίου ἐστὶ πήχεος μέζων τρισὶ δακτύλοισι.* The historian then proceeds to give details of the building of the wall, how molten bitumen from the village of Is (mod. *Hit*) was used for mortar and a layer of reeds inserted at every thirtieth course. Its summit was dotted with low towers some 10 or 15 feet in height, on the outer and the inner edge, which served as guard-rooms for the defenders. A hundred gates

of bronze—twenty-five in each face—opened into the city, which was divided into two distinct quarters (*φάρσεα*) by the river, and the roads led straight to these portals, the whole area being thus cut up into square blocks. Many of the houses were three or four stories high. There was also an inner *enceinte*, called *Imgur-Bel*, its outwork bearing the name of *Nimitti-Bel*, the exact dimensions of which are nowhere given, but it appears to have been about 44 stades or 5½ miles. This seems to have been the work of Nebuchadnezzar; but the great or outer wall was an old work which he merely repaired and renovated (Rawlinson *Transl. Herodotus* I p. 528).

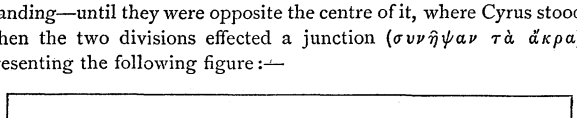
Ctesias—who was also an eye-witness and the next writer on the subject, although we have only excerpts from him made by Diodorus Siculus and others—reduced the circuit of the walls from 480 to 360 stades (Diod. II c. 7 *περιεβάλετο* (*ἡ Σεμίραμις*) *τεῖχος τῇ πόλει σταδίων ἑξήκοντα καὶ τριακοσίων, διειλημμένον πύργοις πυκνοῖς καὶ μεγάλοις*). Cleitarchus, followed by Q. Curtius, made the circumference 365 stadia, Strabo 385. 'The two estimates of Herodotus and Ctesias', says Rawlinson (*Five Great Mon.* Vol. II p. 511 f.) 'are respectively the greatest and the least that have come down to us....It seems to be established, on a weight of testimony which we rarely possess in such a matter, that the walls of this great town (which Grote properly describes as 'artificial mountains') were about 40 miles in circumference and enclosed an area as large as that of the Landgraviat of Hesse-Homburg', above 130 square miles.

Besides the great outer and inner walls, two others of brick skirted the banks of the Euphrates along their whole length and the quays with which it was lined. Each of these latter contained twenty-five gates, answering to the number of the streets they led into. Q. Curtius (XV c. 51) asserts that the enormous space included within the great outer wall was only partially occupied with buildings; the rest consisted of gardens, orchards and even fields, in which a considerable quantity of corn was grown. According to Herodotus, the height of the wall was 200 royal cubits (more than 335 English feet) and their width 50 royal cubits (more than 85 feet): the spaces between the 40 towers irregularly dispersed along the wall being broad enough to allow a four-horse chariot to turn. Ctesias made the height 50 fathoms, somewhat more than 300 ordinary feet; Cleitarchus and Strabo estimate it at 75 feet in the time of Alexander, but, no doubt, it gradually sank from want of repairs, and hence a portion of it which Xen. (Anab. II iv 12) saw, was in his day no more than 100 feet. 'It must have contained' says Rawlinson (*Transl. of Herodotus* I p. 527) 'nearly twice the cubic contents of the great wall of China, which is 1200 miles long, from 20 to 25 feet high, and from 15 to 20 broad'. (Sir H. C. Rawlinson says 'my own belief is that the height of the walls of Babylon did not exceed 60 or 70 English feet'.) These dimensions will appear less incredible when we read that the ruined wall of Mespila, the

north-west portion of the ancient Nineveh, was 150 feet high even in Xenophon's time (Anab. III iv 10); and the so-called wall of Media 20 feet broad and a hundred feet high and nearly 70 miles long (ib. II iv 12). Ktesias tells us that the number of labourers employed in building the wall was one million.

§ **3.** l. 13. **ἐπ' ὀλίγων τὸ βάθος**, ('only) a few deep'. Cf. II iii 21, Hell. III iv 13 *τὸ βάθος ἐπὶ πολλῶν ποιήσαντες*, Anab. I ii 15 *ἐτάχθησαν ἐπὶ τεττάρων*.

l. 14. **κατὰ μέσον**: see n. to VI iii 3. The two wings, right and left, were to face about and fold back (*ἀναπτύσσειν*) the phalanx by marching from front to rear of the main body—which remained standing—until they were opposite the centre of it, where Cyrus stood, when the two divisions effected a junction (*συνῆψαν τὰ ἄκρα*), presenting the following figure:—



Arrian (II viii 2) says of Alexander that, when he heard that the army of Darius was in front of him in order of battle,—*ἕως μὲν πάντη στενόπορα ἦν τὰ χωρία, ἐπὶ κέρως ἦγεν· ὡς δὲ διεχώρει εἰς πλάτος, ἀνέπτυσσεν ἀεὶ τὸ κέρας ἐς φάλαγγα, ἄλλην καὶ ἄλλην τῶν ὁπλιτῶν τάξιν παράγων*.

l. 16. **τοῦ ἄκρου**: i 21.

§ **4.** l. 19. **ποιούντων**: see note to II iii 54.

l. 20. **οἱ μένοντες** i.q. *τὸ ἑστηκὸς τοῦ στρατεύματος*, 'the stationary portion'. **ἐπὶ διπλασίων...γιγνόμενοι**, *cum duplo longiores fierent* (Fischer).

l. 21. **οἱ ἀπιόντες** are those who moved from the two extremities.

l. 23. **<ἀντ'>αὐτῶν** *sc. ἀντὶ τῶν ἀπιόντων*. **πρὸς τοὺς πολεμίους ἐγίγνοντο**, *propius ab hostibus aberant* (Fischer). See cr. n.

l. 25. **ἰσχυρότεροι**, *firmiores* numero et loco (not, as Weiske, *confidentiores*).

§ **5.** l. 28. **ἀνάγκη** *sc. ἦν*.

l. 29. **τοὺς τελευταίους**, those who were posted in front (*πρωτοστάται* i.e. officers, see n. to III iii 57) at either extremity

before the *ἀνάπτυξις τῆς φάλαγγος*, and became *τελευταῖοι* after that movement; so that the *ἄριστοι* were ranged foremost and hindmost of all. Cf. VI iii 25, Mem. III i 8 *ἐν τῷ πολέμῳ τούς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν δὲ μέσῳ τοὺς χειρίστους ἵνα ὑπὸ μὲν τῶν ἀγωνται, ὑπὸ δὲ αὖ τῶν ὠθῶνται.* The same arrangement is found also in Homer, Il. IV 298 ff.:—

> *πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλούς,*
> *ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,*
> *ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.*

l. 31. **πρὸς τὸ μὴ φεύγειν**, 'to keep them from flight'.

l. 32. **οἱ ἀπὸ τῶν κεράτων**, 'who before operated on the wings'.

l. 33. **τοῦ ἄρχοντος**: stantis *κατὰ μέσον τῆς αὐτοῦ στρατιᾶς* (*Zeune*).

l. 34. **βραχυτέρα**, 'less extended'.

§ 6. l. 35. **συνεσπειράθησαν**, 'had closed (lit. had coiled) up'. Cf. Anab. I viii 21.

l. 36. **ἐξικνεῖτο**: III iii 60. **ἐπὶ πόδα**, 'backwards': see n. to I 34.

l. 37. **ἔξω βελῶν**, 'out of the reach of missiles': see n. to II iii 69. **στραφέντες**,)(*ἐπὶ πόδα*, is to be taken with *ἀπῆσαν*.

l. 38. **ὀλίγα**, '(only) a few'. **μετεβάλοντο ἐπ' ἀσπίδα**, 'they 67
wheeled to the left': so *ἐπὶ δόρυ* means 'towards the spear-hand' i.e. the right. Cf. de Lac. rep. c. 11, 7 *ἐὰν δ' ἐν τῷ τοιούτῳ* (i.e. *ὅταν ἐπὶ κέρως πορεύωνται*) *ἐκ τοῦ ἐναντίου πολεμία φάλαγξ ἐπιφανῇ, τῷ ἐνωμοτάρχῃ παρεγγυᾶται εἰς μέτωπον παρ' ἀσπίδα καθίστασθαι*, i.e. 'supposing at such a moment (i.e. when they are marching in column), the enemy's phalanx comes into view opposite them, the word is passed to the officer in command of each company to form in front towards (i.e. coming up upon) the left'.

l. 40. **ὅσῳ δέ...τόσῳ δέ**: it is doubtful whether we should not read *τοσῷδε* here, as also in Thuc. 137, 5 quoted by Breitenbach. But cf. Herod. I 196 *ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἴδεος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἱ δ' ἂν...αἰσχίονας παρθένους ἐλάμβανον*. In Eur. Bacch. 675 Hertlein even proposes to substitute *τόσῳ δέ* for the vulgate. **μανότερον**, *rarius*)(*πυκνότερον*. Cf. I iv 4.

l. 42. **συνεῖρον** (*sc. τὴν ὁδόν* or *τὰ βήματα*). Translate: 'they marched continuously (without stopping), until they came to the

tents'. For **ἐγένοντο** see l. 18 and Gr. Ind. *s.v.*: **ἔστε**, originally a prepositional Adverb, is used as a conjunction (in Attic prose and the tragedians, not in Homer), like *ἄχρι*, *μέχρι*, *πλήν*.

§ **7.** l. 46. **ὅπως**, not the relative adverb here (as Schenkl takes it), but an indirect interrogative=*ὅτῳ τρόπῳ*. See G. *MT.* § 13 ed. ma. and my note to I ii 5. **ἂν...ἕλοι**, potential optative.

l. 47. **οὕτως ἰσχυρὰ καὶ ὑψηλά**: see n. to § 2. **προσμαχόμενος**, 'by assault'.

The broad and deep trenches in front of the walls made it impossible to undermine them; even if these could be filled up under the missiles of the enemy in a few places for the battering-rams to be brought forward, the strength of the walls was so great that they could not be broken. Still less possible was it to mount them. They were so high that the arrows of the besiegers could not reach them with force, and even if the attack was carried successfully over the trenches, no towers or ladders would be at once strong and high enough to bring the storming party to the turrets. DUNCKER, *Hist. of Antiq.*, VI p. 86, Eng. Tr.

l. 48. **ἐνορᾶν**, VI ii 39. For *μοι δοκῶ*, cf. I i 1 l. 9.

l. 50. **ἂν...ἡγοῦμαι ἁλῶναι**: see n. to ii 10.

l. 51. **ἔχετε**, *potestis*. **τούτῳ** *sc. τῷ τρόπῳ*.

l. 52. **πολιορκητέους**, *obsidendos*. **τοὺς ἄνδρας**: see n. to VI iii 13.

§ **8.** l. 53. **εἶπεν...ἔφη**: for the pleonastic *ἔφη*, cf. I iii 6, and see n. to Oecon. c. 8, 2. **διὰ μέσης τῆς πόλεως**: Herod. I 180:—*τὸ δὲ μέσον αὐτῆς* (Babylon) *ποταμὸς διέργει, τῷ οὔνομά ἐστι Εὐφρήτης, ἐὼν μέγας καὶ βαθὺς καὶ ταχύς*.

l. 54. **ἐπὶ δύο στάδια**: Strabo Geogr. XVI c. 1, 5 says *ὁ ποταμὸς διὰ μέσης ῥεῖ τῆς πόλεως σταδιαῖος τὸ πλάτος*. Gobryas probably was more accurately informed than the geographer. Diodorus (II c. 19) gives the length of the bridge, said to have been built by Semiramis across the river, in its narrowest part as five stadia.

l. 55. **καὶ βάθος γε** *sc. ἔχων τοσοῦτον*.

l. 56. **ὡς** relative adverb, or for *ὥστε*, as Schenkl says. Cf. Anab. III v 7 quoted l. 57 below. **ὁ ἕτερος...ἑστηκώς**, in partitive apposition to *ἄνδρες*. Cf. VIII ii 28, Hell. VI v 28 *τὴν πόλιν ἄλλος ἄλλῃ ἐφύλαττον διαταχθείς*, Anab. VII iii 47 *οἱ ἵπποι οἱ χονται ἄλλος ἄλλῃ διώκων*. Sometimes the singular of the verb is used,

as Anab. II i 15 *οὗτοι μὲν ἄλλος ἄλλα λέγει*, Eur. Herc. F. 73 *οἱ δ' εἰς ἔλεγχον ἄλλος ἄλλοθεν πίτνων...αὐδᾷ*.

l. 57. **τοῦ ὕδατος**: G. § 177, HA. § 751. Cf. Anab. III v 7 *ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους*, Thuc. VII 25, 6 (*σταυροὺς*) *οὐχ ὑπερέχοντας τῆς θαλάσσης*.

§ **9.** l. 59. **ἐῶμεν**, *missa faciamus*.

l. 60. **διαμετρησαμένους**, 'apportioning among ourselves', a reciprocal middle, which is a subdivision of the dative-like middle, denoting reflex influence.

l. 61. **τὸ μέρος ἑκάστους**, 'each (of the different nationalities) our proper share' of the work. Cf. IV v 53.

l. 63. **ὅτι ἐλαχίστων**, 'as few as possible', since the width and depth of the river will compensate for this paucity. Cyrus proposes to give his trench the appearance of a mere defensive work, to which the towers between it and the river are a necessary addition.

§ **10.** l. 64. **οὕτω δή**: VIII i 14.

l. 65. **ἀπολιπὼν ὅσον τύρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ**, 'leaving just enough room from the river for (the erection of) large towers' i.e. between the trench and the river, where the ground was not parcelled out. Zonaras says *μέτριόν τι τοῦ ποταμοῦ ἀφιστάμενοι*.

l. 67. **ὤρυττεν**, *effodiendam curavit*. **ἔνθεν καὶ ἔνθεν τοῦ τείχους**, *ab utraque parte muri* (i 31, VI i 30); nam quia Euphrates interfluebat, murus divisus erat in duas partes (*Fischer*).

The stratagem which Cyrus resolved to put into execution was probably conceived by him at Agbatana before he marched from that quarter upon Babylon 15 years after the fall of Sardis. By the dispersion of the waters of the Gyndes (mod. *Diyálah*), his army had perhaps gained an important experience, before attempting to deal with the far mightier stream of the Euphrates, where any accident—the weakness of a flood-gate or the disruption of a dyke—might not only have disconcerted the scheme on which the taking of Babylon depended, but have destroyed a large portion of the Persian army. The exact mode by which Cyrus drained the stream of its water is uncertain. Herodotus (I c. 190) relates that it was by turning the river into the receptacle excavated by a former queen (Nitocris), when she made the stone piers of the bridge within the town.....Both he and Xen. agree that he entered the city by the channel of the Euphrates and that he waited for a general festival which was likely to engage the attention of the inhabitants, before turning the stream from its

natural bed. If the sinking of the water had been observed, his plan would have been frustrated by the closing of the city water-gates, and his army would have been caught, as Herodotus expresses it, 'in a trap' (*ὡς ἐν κύρτῃ*). RAWLINSON *Transl. of Herod.*, Vol. I p. 541 f. ed. 3, who adds in a foot-note that the Nitocris of Herodotus still figures in history upon his sole authority. She was unrecognised by Berosus and no trace of her appears in the Inscriptions. Some regard her as the wife of Nebuchadnezzar: but without any proof. Her name is Egyptian. The *ἔλυτρον* which Herodotus (I c. 185) ascribes to her may have been the extensive reservoir built by Nebuchadnezzar near Sepharvaim (*Sippara*). The river-walls indeed—one of the chief defensive works ascribed by Herodotus to his Nitocris—are distinctly assigned to the reign of Nabonnedus by Berosus (ap. Joseph. c. Ap. I c. 21, see below n. to l. 181), and the bricks which compose them, one and all, bear upon them the name of that monarch.

l. 68. **τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς**, 'threw up the earth towards themselves' i.e. on the side of the Persian camp or farthest from the city. Observe the change of subject, in transition from the leader to his people.

68 § **11.** l. 69. **πρῶτον μέν** is answered by **ἀνίστη δέ** l. 77.

ἐπὶ τῷ ποταμῷ, 'on the banks of the river' i.e. between it and the cutting.

l. 70. **φοίνιξι...πλεθριαίοις**, 'with date-palm trees not less than one hundred feet long'. For *μεῖον* see n. to II i 5.

l. 71. **εἰσὶ γὰρ καὶ μείζονες...πεφυκότες**: this serves as an explanation of *πλεθριαίοις*, probably added by Xen. for the information of his own countrymen to whom palm-trees of such magnitude were unknown. **τὸ μῆκος** is the accusative of specification dependent on *τοσοῦτοι*.

Theophrastus (*Hist. Plant.* II 6) says that there are various kinds of palm-trees: the most marked difference is between the *κάρπιμος* and the *ἄκαρπος* kind (from the latter of which *οἱ περὶ Βαβυλῶνα τὰς τε κλίνας καὶ τἆλλα σκεύη ποιοῦνται*): with whom agrees Strabo (*Geogr.* XVI c. 1, 5) *διὰ τὴν τῆς ὕλης σπάνιν ἐκ φοινικίνων ξύλων αἱ οἰκοδομαὶ (ψιλὴ γὰρ ἡ χώρα καὶ θαμνώδης ἡ πολλὴ πλὴν φοίνικος, οὗτος δὲ πλεῖστος ἐν τῇ Βαβυλωνίᾳ) συντελοῦνται καὶ δοκοῖς καὶ στύλοις*, Diod. Sic. II 53 ed. Vogel *τὰ δὲ στελέχη τῶν φοινίκων (κατὰ τὴν Ἀραβίαν καὶ τὴν Βαβυλωνίαν) τὸ μὲν μῆκος ἀέριον ἔχει, τὴν δὲ περιφέρειαν ψιλὴν πανταχόθεν μέχρι τῆς κορυφῆς*.

l. 72. **καὶ γὰρ δὴ πιεζόμενοι...κυρτοῦνται κτέ.**, assigns the reason why palm-wood was used, 'for it is a known fact that under great

pressure they bend upwards, like (the backs of) pack-asses', which bunch out on either side to meet their burden.

This property of elastic resistance offered by the timber of the palm-tree is mentioned by Theophr. (*Hist. Pl.* v c. 6):—*ἰσχυρὸν δὲ καὶ ὁ φοῖνιξ· ἀνάπαλιν γὰρ ἡ κάμψις ἢ τοῖς ἄλλοις γίγνεται· τὰ μὲν γὰρ εἰς τὰ κάτω κάμπτεται· ὁ δὲ φοῖνιξ εἰς τὰ ἄνω*, by Strabo (*Geogr.* XV c. 3, 9) *ἴδιον δέ τί (φησι) πάσχειν τὴν φοινικίνην δοκόν· στερέαν γὰρ οὖσαν, παλαιουμένην οὐκ εἰς τὸ κάτω τὴν ἔνδοσιν λαμβάνειν, ἀλλ' εἰς τὸ ἄνω μέρος κυρτοῦσθαι τῷ βάρει καὶ βέλτιον ἀνέχειν τὴν ὀροφήν*, by Plutarch, *Qu. conv.* VIII 4 p. 724 F *φοίνικος ἂν ἄνωθεν ἐπιθεὶς βάρη πίεζης, οὐ κάτω θλιβόμενον ἐνδίδωσιν ἀλλὰ κυρτοῦται πρὸς τοὐναντίον, ὥσπερ ἀνθιστάμενον τῷ βιαζομένῳ*, and by Aulus Gellius (*Noct. Att.* III 6) after Aristotle:—*Si super palmae arboris lignum magna pondera inponas ac tam graviter urgeas oneresque, ut magnitudo oneris sustineri non queat, non deorsum palma cedit nec intra flectitur, sed adversus pondus resurgit et sursum nititur recurvaturque.*

§ **12.** l. 74. **τούτους**, *sc. τοὺς φοίνικας τοὺς πλεθριαίους.* **ὑπετίθει** *sc. τοῖς πύργοις*, 'he used as a foundation', not placing them vertically as piles, but horizontally: the length of the beams, extending beyond their bases, would support the towers, even when the soil was washed from under them.

l. 75. **πολιορκήσειν παρασκευαζομένῳ**: the Infinitive of the Future is occasionally found with verbs denoting 'to be able', 'to wish', 'to intend' and the like: Soph. Phil. 1394 *εἰ σέ γ' ἐν λόγοις πείσειν δυνησόμεσθα*, Thuc. VI 57, 2 *τὸν λυπήσαντα σφᾶς ἐβούλοντο προτιμωρήσεσθαι*, IV 115, 2 *πῦρ ἐνήσειν διενοοῦντο.* G. *MT.* § 113 ed. ma.

l. 76. **ὡς...μὴ ἀνέλοι τοὺς πύργους**, 'that it might not carry away the towers'. This clause is meant to express the apparent purpose of Cyrus—the view which he wished the Babylonians to take—while the preceding one to which it is subordinated expresses his real design. Such is Prof. A. Goodwin's solution of this passage, the difficulty of which has driven commentators to suspect interpolation: see crit. note. **εἰ καὶ διαφύγοι**, *etiamsi dilaberetur:* see n. to VI i 14.

l. 77. **ἀνίστη δέ**: see l. 69. Uniformity would require *ἔπειτα δὲ καὶ ἄλλους π. π. ἀνίστη.*

l. 78. **ἀμβολάδος** for *ἀναβολάδος*, *aggestae:* cf. l. 68 and Anab. v ii 5 *τάφρος ἦν περὶ αὐτὸ (τὸ χωρίον) εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς.*

l. 79. **φυλακτήρια**, *stationes, propugnacula.* Arist. Pol. p. 1331^{a} 20 *τὰ τείχη (δεῖ) διειλῆφθαι φυλακτηρίοις καὶ πύργοις.*

§ **13.** l. 81. **πλέον**, like *μεῖον* l. 70, is indeclinable: see n. to iv 16 and IV ii 36. For *ἐτῶν*, the genitive of measure, amount, here used predicatively, cf. § 2 and Herod. I c. 190 (*οἱ Βαβυλώνιοι*) *προεσάξαντο σιτία ἐτέων κάρτα πολλῶν. ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα.* Besides the quantity of provisions laid up in store, fresh crops might be raised on the land within the defences, for, as has been seen already (n. to l. 12), the walls of Babylon, like those of most Oriental towns, enclosed rather populous districts than cities.

l. 82. **τὸ στράτευμα κατένειμε δώδεκα μέρη**, 'he divided his army into twelve parts': the number of parts being placed in apposition with the whole, as being the sum thereof. See n. to I ii 4.

l. 83. **ὡς...φυλάξον**: see n. to I iv 21. **μῆνα**, 'one month'. So *ἐνιαυτόν*, not *ἕνα ἐν.* I v 1, *ἡμέραν*, not *μίαν ἡμ.* VI ii 34.

§ **14.** l. 85. **ἐννοούμενοι εἰ...φυλάξοιεν**, 'at the thought of... their being about to keep guard over them'. The future optative is rarely used except in indirect discourse after past tenses to represent a future indicative of the direct form, G. *MT.* § 128 ed. ma. **σφᾶς** and **σφίσιν** are here used in their proper sense, as indirect reflexives i.e. in a dependent clause, referring to the subject of the leading verb, HA. § 685, G. § 144, 2 (*a*).

§ **15.** l. 89. **αἱ τάφροι**: see n. to l. 67.

l. 90. **ἑορτήν**: Herod. I c. 191 *ἀλλὰ τυχεῖν γάρ σφι ἐοῦσαν ὁρτήν, χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃσι εἶναι.* Cp. Isaiah xiv 7—9; xxi 4—9; Jerem. li 31, 32, 39; Dan. v 1—31.

l. 92. **πίνουσι**: the present of course denotes a customary action. **ἐπειδὴ τάχιστα συνεσκότασε**, 'as soon as ever it had grown dark'. Cf. I v 6.

l. 94. **ἀνεστόμωσε τὰς τάφρους κτἑ.**, 'opened the heads of the trenches towards the river', i.e. by removing the soil between the river and the cutting under the towers.

§ **16.** l. 95. **ὡς τοῦτο ἐγένετο**, 'as soon as this had been done'.

l. 97. **ἡ...τοῦ ποταμοῦ ὁδός**, 'the bed of the river making its way through the city'. Observe the use of the imperfect *ἐγίγνετο* in the next line and *ἐχώρει* l. 96.

l. 98. **ἀνθρώποις**: VI ii 6.

§ **17.** l. 99. **ὡς τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο**, 'when the river difficulty had been thus provided for'. For the meaning of *πορσύνειν*, see n. to I vi 17.

l. 101. **εἰς δύο**, 'two and two', 'two abreast', 'in files', see n. to VI iii 21, II iii 21. **τὴν χιλιοστύν**, 'each body of a thousand', VI ii 34, iii 4. 69

l. 102. **τοὺς δὲ ἄλλους συμμάχους**, 'and the allies besides': see n. to I vi 38, III ii 18.

l. 103. **ἧπερ πρόσθεν τεταγμένους** i.e. *τεταγμένους, ἧπερ πρόσθεν τεταγμένοι ἦσαν*, therefore not in files. For *ἧπερ*, cf. V iv 22.

§ **18.** l. 105. **τοὺς ὑπηρέτας**: see n. to II i 21.

l. 106. On **εἰ** 'whether' followed by the optative in an indirect question, see G. *MT.* § 669, 2 p. 260 ed. ma. Cf. VI i 3.

§ **19.** l. 108. **ἐνταῦθα δή**: i 37.

l. 109. **τῶν πεζῶν καὶ ἱππέων**: the article is very often omitted in Xen. when it belongs to two nouns which form as it were one notion, as Hell. VII i 29 *οἱ Ἀρκάδες καὶ Ἀργεῖοι*. Sometimes even when a preposition is repeated as i 44 *πρὸς τοὺς Ἀργείους καὶ πρὸς Ἀρκάδας*, ii 5, III v 13. See HA. § 662.

§ **20.** l. 110. **Ἄνδρες, ἔφη, φίλοι**: for the position of *ἔφη*, cf. II ii 27, III i 30 *ὦ γαθέ, ἔφη, Κῦρε*. **παρακεχώρηκε τῆς ὁδοῦ**: the genitive of separation. Cf. II iv 24, Mem. II iii 16 *ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ νομίζεται*, Hier. c. 7, 2, 7, 9, Dem. 18, 68 *τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρῆσαι Φιλίππῳ*, Arist. Ran. 790, Nub. 993.

l. 112. **εἰσίωμεν...εἴσω**: Arist. Plut. 231 *εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθι*.

l. 115. **πρὸς ἑαυτοῖς**, 'in addition to themselves'.

l. 117. **ἐνικῶμεν**, 'we were the victors'.

§ **21.** **ἐπ' αὐτοὺς ἴμεν**, *eos adoriemur*.

l. 118. **ἐν ᾧ**: iv 7.

l. 120. **πολὺ ἔτι μᾶλλον**: cf. l. 85, iii 8.

l. 121. **ὑπὸ τοῦ ἐκπεπλῆχθαι**, 'owing to their being thoroughly frightened': iii 15. The perfect is more emphatic than the present or aorist. Cf. Anab. I v 13 *ἤλαυνεν ἐπὶ τοὺς Μένωνος ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπὶ τὰ ὅπλα*, and see n. to l. 132.

§ **22.** l. 122. **τοῦτο ἐννοεῖται...μή**, 'is apprehensive of this, lest'. The verb occurs several times in Xen. with the same meaning and construction. Cf. l. 85, Anab. III v 3 *ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐχ ἕξοιεν ὁπόθεν λαμβάνοιεν*, IV ii 13 *ἐννοήσας μὴ... ἐπιθοῦντο*, VI i 28 *ἐκεῖνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθείην*.

l. 123. **εἰσιοῦσι** may be taken as either future or present participle, *inituris* or *ineuntibus*. G. *MT.* § 31 ed. ma.

l. 124. **ἔνθεν καὶ ἔνθεν**, 'right and left'. **τοῦτο μάλιστα θαρρεῖτε**, 'be least afraid of this': see n. to V v 42, I v 14.

l. 126. **εὔφλεκτα** *sc. ἐστί*. **δέ=γάρ**: cf. iv l. 75, VI iii 16, 21.

l. 127. **φοίνικος...πεποιημέναι** *sc. εἰσί*: see n. to VI i 29. For the fact, see the passage from Strabo quoted above l. 71.

l. 128. **ὑπεκκαύματι**, *fomite*, 'a combustible substance'. The bitumen was of course used, as it is in the present day, to preserve the wood-work.

§ **23.** **αὖ**, *contra*.

l. 129. **δᾷδα** in collective sense, 'pine-wood'. Cf. Thuc. VII 53, 4 *ὁλκάδα παλαιὰν κλῆματίδων καὶ δᾳδὸς γεμίσαντες...ἀφεῖσαν τὴν ναῦν*, and see HA. § 609.

l. 130. **παρακαλεῖ**, *excitabit*.

70 l. 131. **τοὺς ἀπὸ τῶν οἰκιῶν**: cf. VI iv 18.

l. 132. **κατακεκαῦσθαι**: 'the perfect infinitive signifies that the action is to be decisive and permanent'. G. *MT.* § 110 ed. ma. Hence it is frequently joined with adverbs like *ταχύ*, *εὐθύς*, *παραχρῆμα*.

§ **24.** l. 133. **σὺν τοῖς θεοῖς**, 'with the help of the gods', a stereotyped phrase (sometimes in the form *σὺν θεοῖς* or *σὺν θεῷ*) frequently employed by Xenophon, nine times in the *Anabasis* (always in the plural, as also in the *Oeconomicus*), nineteen in the *Cyropaedeia* (only three times in the singular); in seventeen of the latter instances Xen. places it in the mouth of his ideal hero Cyrus, once in that of the unfortunate Croesus (VII ii 22 *ἀσφαλῶς σὺν τῷ θεῷ* (*sc.* Ἀπόλλωνι) *ἀπῆλθον*); once in that of Cambyses the father of Cyrus (VIII v 23 *Κῦρος ἡγούμενος τούτου* (*τοῦ στρατεύματος*) *σὺν θεοῖς εὐκλεεῖς ὑμᾶς, ὦ Πέρσαι, ἐποίησεν*). In the *Hipparchicus* the phrase has so strongly impressed itself on the writer's reverent feeling, that he thinks it necessary at the end of the treatise to justify his use of it: c. 9, 8 *ταῦτα δὲ πάντα θεῶν συνεθελόντων γένοιτ' ἄν. Εἰ δέ τις τοῦτο θαυμάζει, ὅτι πολλάκις γέγραπται τὸ σὺν θεῷ πράττειν, εὖ ἴστω, ὅτι ἦν πολλάκις κινδυνεύῃ,*

ἧττον τοῦτο θαυμάσεται. See the statistics furnished by A. Simon *Xenophon-Studien*, Part IV, Leipzig 1889.

l. 135. **ὅταν ἐντὸς γενώμεθα**, 'when we have got within'. See Gr. Ind. *s.v.* γίγνεσθαι. **τὴν ταχίστην**, *celerrime:* ii 26, IV v 10.

l. 136. **τὰ βασίλεια**, *aedes regias:* more common in the plural than in the sing. which occurs below l. 139 and l. 152.

§ **25.** l. 137. **οἱ ἀμφὶ τὸν Γωβρύαν**, *Gobryas eiusque ducum principes:* cf. I iv 21.

l. 138. **εἰ** is not = ὅτι, nor is it to be taken with καί.

l. 139. **ὡς ἐν κώμῳ δοκεῖ—νυκτί**, *quoniam in bacchanalibus hac nocte videtur universa urbs versari.* ὡς is generally taken here in the sense of *quasi;* see critical notes.

l. 141. **οὐκ ἂν μέλλειν δέοι**: for a similar asyndeton, cf. I iv 13.

l. 143. **τοὺς ἄνδρας**: see n. to l. 52.

§ **26.** l. 145. **ἀπέθνησκον**: V ii 52.

l. 146. **εἴσω**, 'in-doors' as in l. 160,)(ἔξω l. 168. Cf. ἔνδον l. 156, III iii 2.

l. 150. **ἐπὶ τοῖς βασιλείοις ἐγένοντο**: cf. VII v 6.

§ **27.** l. 152. **τοῦ βασιλείου**: by 'the palace' is here meant one of the two royal citadels, either the older on the western bank, or the more recent on the eastern bank of the Euphrates, the palace of Nabopolassar and Nebuchadnezzar. DUNCKER, *Hist. of Antiq.* Vol. VI p. 88 Eng. Tr.

οἱ ἐπὶ τοὺς φύλακας ταχθέντες, 'those who had been told off to attack the sentry': cf. II i 9. Weiske strangely mistakes τοὺς φύλακας for τὰς φυλακάς.

l. 154. **πρὸς φῶς πολύ**, 'by a glare of light'. Cf. Arist. Nub. 632 πρὸς τὸ φῶς, St Luke xxii 56 καθήμενον πρὸς τὸ φῶς, St Mark xiv 54, Xen. Oecon. c. 4, 16 πρὸς πῦρ ἡμερεύειν, c. 16, 13 ὀπτὴν πρὸς τὸν ἥλιον, Arist. Eccl. 64 ἐχλιαινόμην ἑστῶσα πρὸς τὸν ἥλιον, Pax 1131 πρὸς πῦρ διέλκειν, Hell. V i 9 πρὸς σελήνην, 'by moonlight'.

§ **28.** l. 156. **οἱ ἔνδον...τινες**, are in partitive apposition, HA. § 624 d; cf. IV v 37, Anab. IV ii 7.

§ **29.** l. 161. **τὸν βασιλέα**: the King of Babylon at the time of the invasion of Cyrus was Labynetus or Nabonnedus (the Nabunahid of Persian and Babylonian inscriptions), who was not a member of the kingly family of Nabopolassar, father of Nebu-

chadnezzar, but elevated by conspirators to the throne which he occupied for seventeen years from B.C. 555 to B.C. 538 according to the Babylonian tablets. But Nabonnedus, after the defeat B.C. 538 in the neighbourhood of Babylon, recorded by Herodotus, appears from the statement of Berosus (ap. Joseph. in Apion. c. I 20) to have taken refuge in Borsippa (*Introd.* p. xxxv) at the great temple of Nebo, the god whose name he bore, where he was besieged. The command in Babylon then devolved on his eldest son Bel-sar-ussur (the Belshazzar of Holy Scripture).

71 l. 162. **ἐσπασμένον**, *strictum tenentem*, the indirect or dative-like middle, Anab. VII iv 16. Cf. above IV i 3 *ἀνατεταμένος τὴν μάχαιραν*.

§ **30.** l. 164. **καὶ—δέ**: see note to I i 2.

l. 165. **προβαλόμενός τι**, *obiciens aliquid* quo se tueretur.

l. 166. **ὅτῳ**, instrumental dative: cf. II iii 10.

§ **31.** l. 168. **τοὺς δ' ἐν ταῖς οἰκίαις...μένειν**, the order is *προεῖπεν τοὺς συριστὶ ἐπισταμένους* ('those who understood Assyrian') *κηρύττειν τοὺς ἐν ταῖς οἰκίαις μένειν ἔνδον*. Observe that *κηρύττειν* has the construction of a verb of commanding: *Συριστί* is for *Ἀσσυριστί*, see n. to iii 16.

l. 170. **θανατώσοιτο**, 'he would be doomed to die', fut. middle in passive sense. The proclamation would be: *εἴ τις ἕξω ληφθήσεται, θανατώσεται*.

§ **32.** l. 171. **οἱ μὲν δή** *sc. οἱ ἱππεῖς*.

l. 172. **ἦκον**, 'had returned', iv 8. **θεοὺς μὲν πρῶτον** for *πρῶτον μὲν θεούς*. Cf. VIII v 8, vi 11.

l. 173. **ἀνόσιον**, because of his cruel treatment of Gadatas and the son of Gobryas, concerning which see IV vi 2, V ii 8.

l. 175. **ἅμα** goes with *δακρύοντες*, not with *χαρᾷ*; cf. iv 6.

§ **33.** l. 176. **τὰς ἄκρας**: 'The narrative of Xen. betrays itself' says Grote (IV p. 287) 'as not having been written from information received on the spot, like that of Herodotus; for he talks of *αἱ ἄκραι* of Babylon, just as he speaks of the *ἄκραι* of the hill-towns of Caria (ii 5, iv 7). There were no *ἄκραι* on the dead flat of Babylon'.

According to Diodorus (II c. 8), whose authority is Ktesias, there were two royal quarters in Babylon, one on each side of the bridge, which joined the two banks of the Euphrates, one of which protected the east, the other the royal palace proper—the west side of the city. Herodotus too (I i 181) says that the centre of each division of the town was occupied by a fortress.

In the one stood the palace of the kings, surrounded by a wall of great strength and size (identified with the modern mound called *Kasr*); in the other was the sacred precinct of Jupiter Belus (Bel), in the middle of which was a tower of solid masonry, upon which were seven other towers, the temple of the god himself being in the topmost. Berosus (ap. Joseph. c. Apion. c. 19, 8) says that Nebuchadnezzar προσκατεσκεύασε τοῖς πατρικοῖς βασιλείοις ἕτερα βασίλεια ἐχόμενα ἐκείνων, ὑπεραίροντα ἀνάστημα ('in elevation') καὶ τὴν πολλὴν πολυτέλειαν. It was the same king also, according to Berosus, who built the famous hanging garden (τὸν καλούμενον κρεμαστὸν παράδεισον). Xenophon's ἄκραι are doubtless to be identified with the buildings mentioned by these three Historians.

§ **34.** l. 181. **θάπτειν ἐφῆκε τοῖς προσήκουσι**, 'gave permission to their relatives to bury them'. See n. to ii 11, iv ii 24.

l. 182. **ἀποφέρειν**: I iv 26.

l. 183. **ληφθήσοιτο**: the announcement was to be:—ὅπου ληφθήσεται ὅπλα ἐν οἰκίᾳ, πάντες οἱ ἔνδον ἀποθανοῦνται. Cf. III i 3 εἴ δέ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο. In the latter case the announcement was:—εἴ τινα λήψομαι, ὡς πολεμίῳ χρήσομαι.

§ **35.** l. 189. **τοὺς μάγους**: IV v 14. **ὡς δοριαλώτου τῆς πόλεως οὔσης**, *quoniam urbs capta esset*, a subjective reason, see § 73.

l. 191. **ἐξελεῖν**: see n. to IV v 14, 52.

l. 192. **οἰκίας**, 'private houses': **ἀρχεῖα**, 'official residences', I ii 3, 4, VIII v 17. **οὕσπερ κοινῶνας...τῶν καταπεπραγμένων**, 'those (only) whom he considered to have borne their share in the exploits achieved'. κοινών,—a poetical form of *κοινωνός, socius*,—is said by Pollux, 8, 134, to be peculiar to Xen. Cf. I ii 25 and see Rutherford's *Phrynichus*, p. 170.

l. 194. **ὥσπερ ἐδέδοκτο**: see II iii 16, where Cyrus calls on his 72
followers to decide whether there should be an equal division of spoil among all, or one in proportion to merit, and the decision is κατὰ τὴν ἀξίαν τιμᾶσθαι ἕκαστον, Κῦρον δὲ τὸν κρίνοντα εἶναι.

l. 195. **εἴ τις...προσιόντας**: cf. iv 5 τις—τούτοις and below § 39 where αὐτούς has reference to τις. **οἴοιτο**. Oratio obliqua after ἐκέλευε (*A. Goodwin*). This is misleading for two reasons; (1) the infinitive after a verb of commanding is *not* in indirect discourse, and (2) the optative is that of a past general sup-

position or indefinite frequency, of which there is an instance below l. 214, VI ii 6; see G. § 225, HA. § 194 B.

§ 36. l. 197. **ἐργάζεσθαι**, iv 4.

l. 198. **θεραπεύειν**, 'to serve', I iii 7, VIII iii 23.

l. 199. **τῶν συμμάχων**: most of those who elected to stay were Medes and Hyrcanians, as we are told in VIII iv 28. The order is:—*προηγόρευε τοὺς κ. καὶ ὅσοι τῶν συμμάχων μ. ἦ. παρ' αὐτῷ, ὡς δεσπότας (ὄντας τούτων) οὓς ἔλαβον, (οὕτω) διαλέγεσθαι (αὐτοῖς).* Cf. § 73, VIII vi 5, and for the construction being ruled by the participle, see Anab. II vi 23 *τῶν συνόντων ὡς καταγελῶν διελέγετο*, and n. to V iii 53, and cf. VIII iv 11, vi 18.

§ 37—§ 47. *Cyrus wishes to have a permanent establishment at Babylon. He gives public audience to an enormous crowd of suitors. In a council of friends and principal officers, he complains of the personal inconvenience and unnecessary encroachment on his time occasioned by so large a number of strangers, and that, if this went on, he should have no time for intercourse with his own personal friends. He requests the opinion of those present on the precept, which he thought of issuing, that in future all who had a petition to make should be introduced to him by some of his personal friends.*

§ 37. l. 202. **ἐπιθυμῶν...ἔδοξεν αὐτῷ**: see VI i 31 for a similar anacoluthon. **κατασκευάσασθαι** (not *se gerere*, as Sturz, but), *providere sibi domicilium*, 'to settle', 'to establish himself permanently'. Cf. Thuc. II 17, 2 *κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἕκαστός που ἐδύνατο*, Lysias 24, 20 *πλεῖστοι (εἰώθασι προσφοιτᾶν) ὡς τοὺς ἐγγυτάτω τῆς ἀγορᾶς κατεσκευασμένους*. Schneider thinks that the eighth book ought to begin here, 'ubi bellis finitis pacis artes explicantur'. The original division into books was of course the work of grammarians.

l. 204. **σὺν τῇ γνώμῃ**, 'with the concurrence': cf. VIII v 20, Hell. II iii 25 *σὺν τῇ Λακεδαιμονίων γνώμῃ τήνδε τὴν πολιτείαν καθίσταμεν*, Hipparch. c. 2, 2 *δεκαδάρχους σὺν τῇ τῶν φυλάρχων ἑκάστου γνώμῃ καταστῆσαι*.

l. 205. **ὡς...ἂν...φανείη**: in his use of *ὡς* and *ὡς ἄν* in the final construction Xen. differs from the best Attic prose writers. *ὡς* is scarcely found, as a final particle, in Thucydides, Plato and the Orators or in Aristophanes, although it is the commonest in the tragedians. Xen. uses it in such a manner as to shew that he felt its original force as a relative particle 'as', especially when

ὡς ἄν takes the optative with a potential force. The separation of ἄν from ὡς in the present passage makes the potential nature of φανείη ἄν especially plain, 'he resolved to do this so as he would appear'. Cf. below § 81, III i 1. Dr P. Weber, in Schanz's *Beiträge zur historischen Syntax etc.*, has given interesting statistics of the use of the final particles in pure final clauses by different authors; which are reproduced by Prof. Goodwin in an Appendix to the latest edition of his *Syntax of Greek Moods etc.* p. 398 ff.

l. 206. **σπάνιός τε καὶ σεμνός**, 'seldom and with dignity, pomp and circumstance': ὅτι ἥκιστα ἐπιφθόνως=ὅτι ἀνεπιφθονώτατα.

l. 209. **τὸν βουλόμενον**, *quemvis*, VI ii 37.

§ **38.** l. 210. **ὅτι προσδέχοιτο**, (not that he *would* receive them (*Watson*), which would require ἄν with προσδέχοιτο but) 'that he admitted', 'gave them access to his presence'. The optative is of course due to indirect discourse.

l. 211. **ἀμήχανοι τὸ πλῆθος**, 'in endless (rather than 'impracticable', 'unmanageable') numbers'.

l. 212. **μηχανὴ πολλή**, *multiplex molitio*, 'a good deal of management', 'trickery'.

§ **39.** l. 213. **οἱ δὲ ὑπηρέται...προσίεσαν**, *ministri autem partem eorum facto, ut poterant, discrimine admittebant.*

l. 216. **προσήγετο**, *attrahebat ad se:* cf. VIII iv 26, Arist. Av. 141 καλῶς γέ μου τὸν υἱὸν...οὐ προσεῖπας, οὐ προσηγάγου.

l. 220. **ἔφθασεν ἑσπέρα γενομένη πρὶν τοῖς φίλοις σχολάσαι**, 'evening set in before he had leisure to attend to his friends': σχολάζειν is very frequently thus used in late Greek, as Lucian V. H. 2, 5 μουσικῇ τε καὶ ᾠδαῖς σχολάζουσιν, Plut. Demetr. c. 3, 1 πρεσβείᾳ τινὶ τοῦ Ἀντιγόνου σχολάζοντος, Sull. c. 7, 6. In Demosth. c. Androt. c. 4 πάντα τὸν βίον ἐσχόλακεν ἐνὶ τούτῳ, the reading ἑνί is a conjectural emendation of Reiske for the vulgate ἐν. Sometimes it is followed by the infinitive, as in II i 9, VIII i 18. Φθάνειν is often used in the leading sentence to emphasize a following πρίν, as Il. XVI 322, Herod. IX 70, Thuc. VIII 12, 1 φθήσονται πλεύσαντες, πρὶν τὴν τῶν νεῶν ξυμφορὰν Χίους αἰσθέσθαι.

§ **40.** l. 225. **δίκην δεδωκότες ὑπὸ πάντων τῶν ἀναγκαίων**, 73
ab iis prohibiti (*Dindorf*). For τὰ ἀναγκαῖα, 'the wants of nature', cf. I vi 36, VIII viii 11.

§ **41.** l. 228. **παρῆν εἰς**: cf. iv 3, v 17, VIII iii 32.

l. 231. **πολὺ πρότερον ἢ οἱ φίλοι παρῆσαν**, 'much sooner than his friends arrived'. Observe that *πρότερον ἤ prius quam* is here used just as *μᾶλλον ἤ*, not like *πρὶν ἤ* = *πρίν*. G. *MT.* § 654 ed ma.

l. 232. **ξυστοφόρων**, 'lancers'; VIII iii 16.

l. 233. **μηδένα ἤ**, 'no one (else) but'; cf. II iii 10 *οὐ παρ' ἑνὸς μαθὼν ἢ τῆς φύσεως*.

l. 234. **παριέναι**, *aditum permittere*, I iv 6, V iii 13.

l. 235. **καὶ ἄρχοντας**: For the omission of the article, see HA. § 662.

§ **42.** l. 238. **τὸ μὴ οὐχὶ...πάντα...καταπεπραχέναι** is the direct object of **τοῖς θεοῖς...μέμψασθαι**, 'we cannot possibly find fault with the gods for not having so far accomplished all our wishes'. Cf. Arist. Nub. 525 *ταῦτ' οὖν ὑμῖν μέμφομαι* and see G. *MT.* § 814 ed. ma.

l. 240. **τὸ μεγάλα πράττειν**, 'great success'. See n. to I vi 3 l. 28.

l. 241. **ἔχειν**: the indefinite subject is not expressed.

l. 242. **ἐγὼ μέν**, *equidem*: I iv 12. Cf. VIII ii 9. **χαίρειν ...κελεύω**, 'I bid good-bye to', 'renounce'.

§ **43.** l. 245. **πρόσθεν ἐσπέρας** is for the more usual *πρὸ ἑσπέρας*. Cf. Oecon. c. 17, 6.

l. 246. **τῶν χθὲς** *sc. παρόντων*.

§ **44.** l. 248. **ὑφέξει ἑαυτόν**, 'will sacrifice himself'.

l. 250. **οὐδ' ὁτιοῦν**, *ne tantillum quidem, omnino nihil*, I vi 12.

§ **45.** l. 252. **ὑμῖν ὥσπερ εἰκὸς διάκειμαι**, in full *οὕτω διάκειμαι ὑμῖν ὥσπερ εἰκός ἐστί με διακεῖσθαι sc. φιλικῶς, amo vos, ut facile est existimare* (Weiske). The commoner construction is *πρός τινα διακεῖσθαι*, I vi 4, IV i 14; cf. l. 342.

l. 253. **ἤ τινα ἢ οὐδένα**, 'few or none'. Cf. Plat. Apol. c. 1 *ἤ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν* i.e. 'little or nothing', Rep. VI p. 496 C *ἢ γάρ πού τινι ἄλλῳ ἢ οὐδενὶ τῶν ἔμπροσθεν γέγονε (τὸ δαιμόνων σημεῖον)*, Herod. III 140 *ἀναβέβηκε δ' ἤ τις ἢ οὐδείς κω παρ' ἡμέας αὐτῶν*.

οἶδα = *γιγνώσκω*, as in Plat. Crit. p. 44 B *οἳ ἐμὲ καὶ σὲ ἴσασιν*.

74 l. 256. **διαπραξόμενοι**: ii 12. **τοὺς τοιούτους**, 'all such'.

l. 258. **δεομένους προσαγωγῆς**, 'requesting an introduction': cf. I iii 8 *τιμὴν ἔχων προσάγειν τοὺς δεομένους (προσαγωγῆς)*.

§ **46.** l. 259. **τί δῆτα οὐχ οὕτως...παρεσκευασάμην,** *cur igitur non hanc rationem tenui*, ut me continerem praetorio. Cf. v iv 35.

l. 260. **ἐν τῷ μέσῳ** i.q. *ἐν τῷ φανερῷ* § 55. **ὅτι,** 'my reason, I reply, is that' etc.

l. 261. **τοιαῦτα ἐγίγνωσκον ὄντα, ὡς μὴ ὑστερίζειν δέον,** 'I felt the conditions of war to be such that it is improper for a commander to be behind others in his knowledge etc.'. The participle *δέον* is used after *ὡς*=*ὥστε* instead of the infinitive by a sort of attraction to the predicate of the principal clause *ἐγίγνωσκον*, which of course takes here a supplementary participle (not, as Prof. A. Goodwin says, the direct accusative). Cf. I vi 11, II iii 15. Dem. p. 28, 5 *τὰ δὲ πράγματα ὁρῶ εἰς τοῦτο προήκοντα ὥστε σκέψασθαι δέον.* In Plato Timaeus p. 56 C *ὡς* is followed by both the participle and the infinitive. See G. *MT.* § 609 ed. ma.

l. 262. **τῷ εἰδέναι:** the dative of respect. The articular infinitive is used with the dative in all its relations, where no personal idea is involved.

l. 263. **ἄν**=*ἃ ἄν.* **σπανίους ἰδεῖν,** 'seldom to be seen'. Observe that the omitted subject of the active infinitive after the adjective is distinct from that of the adjective itself, cf. VIII iv 35. In the passive the subject remains the same, e.g. Xen. Cyn. c. 3, 3 *κύνες αἰσχραὶ ὁρᾶσθαι.* See G. *MT.* § 763 ed. ma.

l. 264. **παριέναι:** VI ii 35.

§ **47.** l. 265. **ἐπειδὴ καὶ...δοκεῖ...καί:** on the cumulative *καί* in bimembral clauses, see n. to I v 3 and cf. Andoc. de myst. 143 *ἐπειδὴ καὶ ἡ πόλις ἐσώθη,...ἀξιῶ κἀμοὶ σωτηρίαν γενέσθαι.*
ἀναπέπαυται: Plut. Lucull. c. 5, 1 *πολλῶν αὖθις ἀνακινούντων τὸν Μιθριδατικὸν πόλεμον, ἔφη Μάρκος αὐτὸν οὐ πεπαῦσθαι ἀλλ' ἀναπεπαῦσθαι* (*Dindorf*).

l. 266. **δοκεῖ μοι...ἀξιοῦν τυγχάνειν,** 'requires, unless I am mistaken, to have'. See n. to I i 1 on *ἐδοκοῦμεν.*

l. 268. **ὅ,τι ἂν τύχοιμι ποιῶν:** the *ἄν* belongs, of course, not to the relative but to the optative: the protasis is contained in the participle. Cf. VIII ii 10.

l. 270. **συμβουλευέτω ὅ,τι τις ὁρᾷ** for *συμβουλευέτω τις ὅ,τι ὁρᾷ.*

§ 48—§ 54. *Artabazus delivers his opinion in favour of such a precept. He reviews the course of events, since his first introduction to Cyrus, and laments in a humorously bitter tone that he has had hitherto so little enjoyment of the friendship of his Chief.*

§ 48. l. 271. **ἀνίσταται**: VI i 19.

l. 272. **Ἀρτάβαζος**: see I iv 27, V i 24.

l. 273. **καλῶς ἐποίησας...ἄρξας τοῦ λόγου**, 'you do well to enter upon the subject'. See n. to I iv 13 and VI i 6.

l. 275. **πάνυ** belongs to *ἐπεθύμουν*. **ἀρξάμενος**, 'from the very first'.

§ 49. l. 277. **ποτέ**: see IV i 22.

l. 279. **εἰ ταῦτά σοι συλλάβοιμι**: cf. Oec. c. 11, 10 *καὶ τάδε συλλαμβάνω αὐτοῖς*, Arist. Lys. 540 *ἡμεῖς τι ταῖς φίλαισι συλλάβωμεν*.

l. 280. **ὡς...ἐξέσοιτό μοι**, *mihi liciturum esse*, l. 170.

§ 50. l. 283. **Ὑρκάνιοι**: IV ii 1.

l. 284. **καὶ μάλα πεινῶσι συμμάχων**, *vehementer expetentibus socios*. Cf. VIII iii 39, Oecon. c. 13, 9: and the similar use of **διψῆν** V i 1, Plat. Rep. VIII p. 562 C *πόλις ἐλευθερίας διψήσασα*. **μόνον οὐκ**, *tantum non, propemodum*.

l. 285. **ἐν ταῖς ἀγκάλαις περιεφέρομεν αὐτούς**, 'we fondled, dandled, them'. So Plat. Rep. X p. 600 D *ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται, ὥστε μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσιν αὐτοὺς οἱ ἑταῖροι*. Fischer compares also Ter. Adelph. 4, 2, 24 *in manibus gestare* and 4, 5, 75 *in sinu gestare*.

75 l. 286. **ἑάλω**: IV ii 28.

l. 287. **ἀμφ' ἐμὲ ἔχειν**: cf. below l. 294 and see note to VI i 22.

l. 288. **σοὶ συνεγίγνωσκον**, ii 27.

§ 51. l. 289. **Γωβρύας...Γαδάτας**: see IV vi, V iii 15.

l. 290. **ἔργον ἦν**, 'it was quite a business': I i 5, III iii 27. **σοῦ μεταλαβεῖν**: cf. l. 310.

l. 291. **ἐπεί γε μέντοι**, 'when however', implying that in spite of discouragement he had not abandoned all hope. **Σάκαι** V iii 24.

l. 292. **ἔδει** (*sc. σέ*) **θεραπεύειν τούτους**, ita ut eorum duces tecum versare paterere (*Fischer*).

§ **52.** l. 294. **ἔνθεν**=*ἐκεῖσε ἔνθεν*. He means *τὰ μεθόρια τῶν Σύρων καὶ Μήδων*, V iv 51.

l. 295. **ἐπεὶ ἀπὸ τούτων σχολάσαις**, 'as soon as you had leisure from these distractions'. For the optative of indirect discourse in the dependent clause, see G. § 247, *MT.* § 689, 3 ed. ma. In the direct form it would have been *ἐπειδὰν ἀπὸ τούτων σχολάσῃς, τότε ἀμφ' ἐμὲ ἔξεις σχολήν*.

l. 297. **τὸ...συλλέγεσθαι**, in definitive apposition to *ἡ ἀγγελία*. Cf. III i 20 *ἡ...ἦττα...τὸ γνῶναι*.

l. 299. **μέγιστα**, 'matters of paramount importance'.

l. 301. **τῆς ἐμῆς καὶ σῆς**; cf. VI iv 6.

§ **53.** l. 304. **καί**, 'and yet'. **μὰ τὸν Μίθρην**: Mithras was the Persian Sun-god. Strabo Geogr. XV c. 3, 13 *τιμῶσι δὲ* (Πέρσαι) *καὶ ἥλιον ὃν καλοῦσι Μίθρην*. Xen. puts the same oath into the mouth of Cyrus the younger, Oec. c. 4, 24.

l. 305. **διεπύκτευσα**: cf. Hor. Sat. II 6, 28 *luctandum in turba*. For the meaning of *διά* in composition, see n. to I iv 4.

l. 308. **ἄσιτος καὶ ἄποτος**: this remark, like that in l. 311, is of course intended as a joke, 'though my attendance on you did bring me nothing but hunger and thirst'.

§ **54.** l. 309. **εἰ μὲν ἔσται πῃ ὅπως...μεθέξομεν**, 'if it will be possible in any way for us to have the largest share of your company'. The apodosis is omitted for effect, as in IV v 10, VIII vii 23: some such expression as 'well and good' must be supplied.

l. 310. **πλεῖστόν σου μέρος μεθέξομεν** 'we shall have most share of your company'. For the expression *μετέχειν μέρος*, cf. Menander (fr. 739 ed. Kock vol. III 2) *ὦ Νύξ, σὺ γὰρ δὴ πλεῖστον Ἀφροδίτης μέρος μετέχεις θεῶν*, Arist. Plut. *ὅπως ἂν ἴσον... ἡμῖν μετάσχῃ τοῦδε τοῦ πλούτου μέρος*, Aesch. Agam. 512 *μεθέξειν φιλτάτου τάφου μέρος*, Choeph. 290 *κρατῆρος μέρος μετασχεῖν*, Lysias, 18, 2 *τῶν κακῶν οὐκ ἐλάχιστον αὐτὸς μετέσχε μέρος*, Plat. Rep. III p. 396 E *μετέχουσα σμικρόν τι μέρος...τῆς μιμήσεως*.

l. 311. **πάλιν αὖ** (I vi 13) goes with *ἐξαγγέλλειν*.

§ 55—§ 56. *Chrysantas, the Persian, follows on the same side: it was all very well for Cyrus to live in public, as long as he had to win the favour of the rank and file by all available means, that he*

might ensure their loyal and hearty co-operation: but, now that the case was altered and he had to consider the claims of himself and of others also besides those of the main body, it was but right that he should have a proper establishment and not be without the greatest of all blessings—a home. Else what enjoyment would his sovereign rule bring him; and would they not be ashamed to be better off in this respect themselves, than he was?

§ **55.** l. 314. **ἐπὶ τούτῳ**: VI i 34, VIII iv 12.

76 l. 318. **εἶπας**: see § 46. **οὐχ ἡμᾶς μάλιστα**: 'but others more than us' viz. *τὸ πλῆθος, milites gregarios*, is implied.

l. 320. **ἀνακτᾶσθαι**: I iii 9, iv 2.

§ **56.** l. 322. **νῦν δ' ἐπεὶ οὐ τοῦτο μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀνακτᾶσθαι δύνασαι**: I have given the reading proposed by Dindorf and adopted by Sauppe and Breitenbach, being dissatisfied with any of the other proposed emendations, for which and the reading of the MSS, see critical note. Translate: 'but now, seeing that you have not them only, but are in a position to win the regard of others also'. Substitute *ἀνακέκτησαι* for *ἔχεις* and *τὸ πλῆθος* for *τοῦτο*, and the meaning will appear plainer.

l. 323. **οὓς καιρὸς εἴη**: for the optative in the relative clause, dependent on a verb of possibility with an infinitive, where the two form an expression nearly equivalent to an optative, which would be expected in their place, see HA. § 942, G. *MT.* § 555 ed. ma. and cf. I vi 19, with note. Here *ἀνακτᾶσθαι δύνασαι=ἀνακτῷο ἄν*.

l. 324. **ἄξιον** *sc. ἐστί*. **ἢ**=*εἰ δὲ μή*, 'else': see n. to Hier. c. 4, 11.

l. 325. **ἄμοιρος**, not found elsewhere in Xen. **οὗ** *sc. χωρίου*.

l. 327. **οἰκειότερον**, 'more one's own'. **οὐκ ἂν οἶει...αἰσχύνεσθαι**: ii 10, 25, v 7.

l. 328. **ἔξω**, 'out of doors'; cf. l. 168.

l. 330. **πλεονεκτεῖν**, IV iii 21.

§ 57—§ 65. *Several others also spoke to the same effect. Thereupon Cyrus entered upon possession of the royal palace. After discharging his first duty, viz. to sacrifice to Hestia and Zeus and the other deities, according to the direction of the Magians, he proceeds to*

organise his household, with a due sense of the magnitude of the undertaking before him in a city which was of course most hostilely disposed. He begins with the appointment of his body-guard. His reasons for selecting eunuchs explained in full.

§ **57.** l. 334. **ἀπέδοσαν**: ii 26.

l. 335. **Ἑστίᾳ**: see n. to I vi 1. **ἔπειτα**: l. 3.

l. 336. **ἐξηγοῦντο** *sc. θύειν*. See n. to iii 1.

§ **58.** l. 337. **ποιήσας ταῦτα**: i 18 l. 143.

l. 338. **τὸ αὑτοῦ πρᾶγμα**, 'his own position', 'circumstances'.

l. 341. **τῶν φανερῶν**, *illustrium* (*urbium*). Aristotle (Polit. III 3) says of Babylon, that it had *περιγραφὴν μᾶλλον ἔθνους ἢ πόλεως· ἧς γέ φασιν ἐαλωκυίας τρίτην ἡμέραν οὐχ αἰσθέσθαι τι μέρος τῆς πόλεως*. The latter observation is an exaggerated statement of Herodotus. **οὕτως ἔχοι αὐτῷ**: we should have expected *πρὸς αὐτόν*, as in VI iv 5, cf. l. 252.

l. 342. **ὡς πολεμιωτάτη ἂν γένοιτο ἀνδρὶ πόλις**, short for *ὡς πόλις ἂν ἔχοι ἀνδρὶ γενομένη πολεμιωτάτη*. **ἀνδρί**=*τινί*. **ταῦτα δὴ λογιζόμενος**, resumptive of *ἐννοῶν*. Cf. I iii l. 21.

§ **59.** l. 344. **εὐχειρωτότεροι**: see n. to I vi 36.

l. 347. **ἐν τούτοις**, 'during such times'. Cf. I iii 14 *ἐν δείπνῳ*.

l. 348. **ἐνόμισε μὴ ἂν γενέσθαι...ἄνθρωπον**: for a similar use of 77
μή instead of the regular *οὐ* after verbs of saying, thinking etc. in indirect discourse, cf. i 18 and see G. *MT.* § 685 ed. ma.

§ **60.** l. 351. **γυναῖκας συναρμοττούσας**, 'suitable partners for wives', VIII iv 19. **παιδικά**, 'favourites'.

l. 352. **ἠναγκάσθαι...φιλεῖν**, *natura cogente amare*. Ita supra VI i 31, Hier. c. 3, 9 (*Schneider*). Hartman justly remarks in reference to Hug's reading *ἂν ἠναγκάσθαι*:—'Habent hoc omnes mariti parentesque, non illi soli haberent, quos ex eorum numero satellites esset delecturus'.

l. 356. **τιμὰς περιάπτειν**: cf. I v 9. **τούτοις** *sc. τῷ πλουτίζειν καὶ τῷ βοηθεῖν κτέ*. See crit. note. The order is:—*ἡγεῖτο δὲ οὐδένα ἂν δύνασθαι ὑπερβάλλειν αὐτὸν* (Cyrus) *εὐεργετοῦντα τούτοις*.

§ **61.** l. 359. **καὶ διὰ τοῦτο**, 'for this, if for no other, reason'. *οὕτως* (l. 418), *διὰ τοῦτο* (*ταῦτα*) are sometimes joined to the verb of the sentence in which the causal participle stands, to give

greater emphasis to the causal relation: so l. 418, VIII i 22, iii 39, Anab. I vii 3 *νομίζων κρείττους πολλῶν βαρβάρων ὑμᾶς ὄντας διὰ τοῦτο προσέλαβον.*

l. 360. **ἐπικούρου,** *ad opem ferendam.* **οὐδεὶς ἀνὴρ ὅστις οὐκ:** see n. to I iv 25: *ἀνήρ* is introduced into the formula here in opp. to *εὐνοῦχος*, as in Herod. VIII 106.

l. 361. **εἰ μή τι ἄλλο κρεῖττον ἀπείργοι,** 'unless some superior power were a bar thereto'.

l. 363. **οὐδὲν κωλύει,** 'there is no reason why he should not': *κωλύει* is impersonal, *οὐδέν* adverbial.

§ **62.** l. 364. **ἀνάλκιδας,** a poetical word for *δειλούς*, used again VIII i 45. Dindorf quotes Chardin *Voyages en Perse*, Vol. VI p. 44 ed. Langlès, to prove the contrary:—'il est assez rare de leur trouver de vrai courage, quoique la Cyropédie dise que les eunuques sont plus fidèles et aussi courageux que les autres hommes'.

l. 365. **ἐφαίνετο** inusitata brevitate positum est pro *ἐφαίνετο οὕτως ἔχειν* (*Hartman*).

l. 367. **ὑβρίζειν** de bestiis i.q. *σκιρτᾶν* (*Zeune*).

l. 369. **μέν—δέ:** see note to i 2, VI i 45.

l. 370. **ὑφίενται,** 'abate': Mem. IV iii 17 *τῆς δυνάμεως μηδὲν ὑφίεσθαι*, Arist. Vesp. 337 *ἀλλ' ὕφεσθε τοῦ τόνου.*

§ **63.** l. 375. **ταύτης τῆς ἐπιθυμίας:** the kind of *ἐπιθυμία* meant is sufficiently plain from the preceding.

l. 376. **ἀμελέστεροι τῶν προσταττομένων:** VIII iii 5.

l. 377. **ἱππικοί:** III i 16.

§ **64.** l. 378. **κατάδηλοι ἐγίγνοντο...ὅτι:** we have the same construction in I iv 1 l. 6.

78 l. 380. **πιστοὶ εἶναι:** cf. Herod. VIII 105 *παρὰ τοῖσι βαρβάροισι τιμιώτεροί εἰσι οἱ εὐνοῦχοι πίστιος εἵνεκα τῆς πάσης τῶν ἐνορχίων.*

l. 381. **οὐδένες,** as rare as the plural of *nullus:* cf. I i 2.

§ **65.** l. 383. **ἄρα,** *forte.*

l. 384. **τοῦ σώματος**)(*ἐν ταῖς ψυχαῖς* l. 380.

l. 385. **ἀνισοῖ,** *aequat.*

l. 386. **ἀρξάμενος ἀπὸ τῶν θυρωρῶν,** 'beginning with the door-keepers', 'from the door-keepers upwards'. See n. to I vi 8 and cf. VIII iv 5.

l. 387. **πάντας τοὺς...θεραπευτῆρας** is the predicate, **εὐνούχους** the object, accusative. Translate with Schneider *ascivit eunuchos ad omnia ministeria aulae.* Hertlein compares a similar abnormal construction in Plato Rep. VI p. 503 B *τοὺς ἀκριβεστάτους φύλακας φιλοσόφους δεῖ καθιστάναι.* For the un-Attic form *θεραπευτῆρας*, see Gr. Ind. *s.v. γνωστήρ.*

§ 66—§ 70. *Besides these he appoints ten thousand native Persians to form the palace guard. His reasons for choosing them. He establishes also a city police, to be supported at the expense of the Babylonians. Both these institutions are still maintained.*

§ 67. l. 393. **κακοβιωτάτους κτέ.**: cf. I iii 3, Herod. I 71, IV 95, IX 122. Arrian (Anab. V iv 5) is referring no doubt to this passage, when he says:—*Πέρσαι τότε* (in the time of Cyrus the Elder) *πένητές τε ἦσαν καὶ χώρας τραχείας οἰκήτορες.*

l. 395. **αὐτουργούς**: Schol. Thucyd. I c. 141, 4:—*δι' ἑαυτῶν τὴν γῆν ἐργαζομένους σπάνει δούλων*, Oecon. c. 5, 4, Eur. Or. 916 *αὐτουργός, οἵπερ καὶ μόνοι σῴζουσι γῆν.*

§ 68. l. 397. **τούτων** *sc. τῶν οἴκοι Περσῶν.* **δορυφόρους**, predicate acc., HA. § 726. Cf. VIII iii 15.

l. 399. **ἐπὶ χώρας**=*ἐπίδημον*, 'in residence'. Cf. IV v 37.

l. 400. **ἔνθεν καὶ ἔνθεν**, *ab utroque latere*, VI iii 3.

§ 69. l. 405. **ὡς ἀμηχανωτάτους**, *quam maxime inopes.*

l. 406. **ταπεινότατοι**, 'most submissive': cf. Hier. c. 5, 4 where it is said of despots:—*ἐνδεεστέροις οὖσι ταπεινοτέροις αὐτοῖς* (*sc. τοῖς ἀγαθοῖς πολίταις*) *οἴονται χρῆσθαι*, Plato legg. VIII c. 3 p. 832 C *φοβούμενος δὲ ἄρχων ἀρχόμενον οὔτε καλὸν οὔτε πλούσιον οὔτε ἰσχυρὸν οὔτ' ἀνδρεῖον οὔτε τὸ παράπαν πολεμικὸν ἐκὼν ἐάσει γίγνεσθαί ποτε.*

§ 70. l. 408. **αὕτη ἡ...φυλακὴ...οὕτως ἔχουσα διαμένει.** Cf. VIII v 27, Dem. 8, 71 *διαμένει λέγων.*

Sir R. Ker Porter, *Travels in Georgia etc.*, vol. I p. 594 ff., Lond. 1821, tells us that on a frieze in the *Chehel-minar* or 'Palace of Forty Pillars' at Persepolis he saw a number of figures, the numbers, the uniform dresses, arms and positions of which leave no doubt that they are the stone effigies of the vast body guard, the *Doryphores*, which once held an actual station on these very spots. Cyrus after the conquest of Babylon chose ten thousand spearmen from among his faithful Persians for this very purpose and Xenophon adds that in his day the royal guard was still kept on the same footing. These men had already received the distinguishing mark of honour, the Median robe (VIII i 40, the

Kaalat of that time and probably the origin of the custom)—and also the high cap worn by Cyrus himself. See Plate XXXVI opp. p. 601.

§ 70—§ 86. *Since not only the central seat of government but the whole subject country had to be considered, it was important that the inferiority in numbers of these guardians of the public peace should be compensated by their superior discipline and steadiness; Cyrus therefore calls a council of Peers and others and exhorts them to exercise self-control and set a good example of an active and noble life to those under them.*

79 l. 410. **ἡ πᾶσα**)(to Babylon.

l. 412. **τούτους**, those mentioned in § 69. **οὐ τοσοῦτον βελτίονας...ὅσον ἐλάττονας**, *non tanto virtute superiores, quanto erant numero inferiores* (Gabrielli).

l. 413. **τοὺς δὲ ἀγαθοὺς...συνεκτέον εἶναι**, *milites fortes continendos esse* in officio, ut non desciscerent a pristina fide et fortitudine (*Fischer*).

l. 415. **ὅπως μὴ ἀνήσουσι**, *ne remitterent*, l. 448.

§ **71.** l. 417. **γνόντες...οὕτως**: on this use of *οὕτως*, 'for this cause' as a corroborating word after a participle, see n. to l. 359 and G. *MT.* § 857 ed. ma.

l. 418. **ἐμμένοιεν** *sc. τούτοις.*

l. 419. **τοὺς ὁμοτίμους**, 'the Peers', see n. to I ii 15.

§ **72.** l. 424. **χάρις** *sc. ἔστω*: cf. VIII vii 3, Anab. III iii 14.

l. 425. **μέν** answered by *μέντοι* l. 436. **γὰρ δή**: VI i 41.

l. 426. **ἀγαθήν**: on the fertility of the soil of Babylonia, see Herod. I 193.

§ **73.** l. 429. **κατασκευάς**, 'furniture'. **μηδεὶς νομισάτω**: on the use of *μή* with *third* person of aor. imperative in prohibitions (a somewhat rare construction), see G. *MT.* § 260 ed. ma., and add to his exx. Cyr. VIII vii 26, Sympos. c. 4, 20 *κρινάτω δ' ὑμᾶς μὴ Ἀλέξανδρος ἀλλ' αὐτοὶ οὗτοι*, Ages. c. 10, 3 *μή τις...νομισάτω*, Cyneg. c. 2, 2, Aesch. 1, 19 *μηδὲ συνδικησάτω*, Isae. 9, 35 *τοῦτο μηδὲν ἰσχυσάτω.*

l. 432. **πολεμούντων**, 'of belligerents': for the substantival use of the participle without the article in an indefinite sense, see G. *MT.* § 827 (*a*) and cf. iv 6, VIII i 2.

l. 434. **φιλανθρωπίᾳ οὐκ ἀφαιρήσεσθε**, 'it will be out of kindness that you refrain from depriving them'.

§ **74.** l. 436. **τὸ ἐκ τοῦδε**, 'as for the future', 'hereafter' (cf. i 11, ii 9), is not the direct object, as Prof. A. Goodwin states, to *γιγνώσκω*, but an adverbial acc. like *τὸ λοιπόν* (ii 28, see HA. § 719 *b*) to be taken with *τρεψόμεθα*. In fact the clause *οὕτως ἐγὼ γιγνώσκω ὅτι* might have been omitted, in view of the following *φημί*.

l. 441. **στερήσεσθαι** fut. mid. used as pass. from *στερεῖν*, 80 cf. l. 170, VIII vii 15, IV ii 32.

§ **75.** l. 442. **τοῦτο** is epanaleptic of *τὸ—γενέσθαι*, 'to have acquitted yourselves *once* as brave men—this etc.': see n. to VI ii 15 and cf. below §§ 76, 79. **ἀρκεῖ ὥστε καὶ διατελεῖν**, *sc. ὄντας ἀγαθούς*, 'is sufficient to the perpetuity of valour'. Cf. Plat. Protag. c. 30 *γενέσθαι μὲν ἔστιν ἄνδρα ἀγαθὸν χαλεπὸν ἀλαθέως, οἷόν τε μέντοι ἐπί γε χρόνον τινά, γενόμενον δὲ διαμένειν ἐν ταύτῃ τῇ ἕξει καὶ εἶναι ἄνδρα ἀγαθὸν ἀδύνατον καὶ οὐκ ἀνθρώπειον.*

l. 443. **αὐτοῦ** *sc. τοῦ ἄνδρα ἀγαθὸν εἶναι.* The same sentiment as in Mem. I ii 19 ff.

l. 444. **ὥσπερ καί—οὕτω καὶ**: see n. to l. 265.

§ **76.** l. 450. **τὸ αὐτίκα ἡδύ**: I v 9. **προϊέναι αὐτούς**, *proicere se*, 'to give themselves up to'. The reflexive pronoun refers to the object of **δεῖ**, which being indefinite is not expressed.

l. 451. **ἀρχὴν καταπρᾶξαι**, *consecutum esse imperium*, l. 482, II iii 5.

l. 455. **οὐκέτι**, *non iam, non item:* I v 8.

§ **77.** l. 457. **χρή** *sc. ἡμᾶς.*

l. 458. **ἢ πρίν**, i.e. *ἢ (ἠσκοῦμεν) πρίν*. This ellipsis of a past verb preceded by *πρίν* after *ἤ* occurs first in Xen., cf. v ii 36.

l. 459. **φθονοῦσι**: cf. Soph. Ai. 157 *πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.*

l. 461. **κἄν**=*καὶ ἄν* (*ἐάν*).

l. 464. **ἔχομεν** *sc. τά τε κτήματα καὶ τὴν θεραπείαν* (*servitium*).

§ **78.** l. 465. **ἡμῖν αὐτοῖς**)(*τοὺς θεούς* l. 462.

l. 466. **τὸ βελτίονας ὄντας ἀξιοῦν**: the participle here contains the leading idea of the expression, as in l. 486, V iii 14, V 48, VIII

vi 3. Translate 'to determine to be better ourselves in our capacity of rulers than those over whom we rule'.

l. 469. **μεταδιδόναι—μεταδιδόντας**: IV i 38, VIII iii 1.

§ **79.** l. 471. **πολεμικῆς**: cf. de rep. Lac. c. 7, 2, c. 12, 4 concerning the Spartan policy:—*τοὺς δούλους εἴργουσιν ἀπὸ τῶν ὅπλων.*

81 l. 474. **αὐτούς** *sc.* *ἡμᾶς.*

l. 476. **ταῦτα** is the object, **ὄργανα** the predicate.

l. 480. **τούτοις**: see n. to l. 442.

l. 481. **οἰκειότατα**, 'most their own', i.e. most at command.

ἄν=*ἃ ἄν*, l. 263.

§ **80.** l. 486. **προπονήσας**: see n. to l. 466. **ἐπ' αὐτὰ ἴῃ**, 'advances to lay hold of them'.

l. 487. **ὄψον**: see n. to I v 12. **τοῦ δεόμενον τυγχάνειν** is the gen. of the infinitive of *δεόμενος τυγχάνω*. The meaning therefore is not, as Prof. A. Goodwin takes it, 'without the *obtaining* of a thing as one who wants it'.

l. 488. **οὐδὲν...παρασκευασθείη ἄν κτἑ.**, *nullus cibus tam sumptuose parari potuerit, ut suavis sit* (Fischer).

§ **81.** l. 493. **τοσούτῳ πλεονεκτήσει τῶν ἐνδεεστέρων βίου, ὡς κτἑ.**, 'will be so much better off than those who are not so well supplied with the means of living, that etc.'. For **ὡς**=*ὥστε*, cf. V iv 11, Hell. IV iv 16: *ὥστε* is used after *τοσούτῳ* Hell. III i 10, and after *τοσοῦτον* Cyr. I i 4; III i 19.

l. 496. **ὡς ἥδιστον** *sc.* *ἐστίν*; cf. l. 498. Beware of taking it adverbially, as if *ὡς ἥδιστα.*

§ **82.** l. 498. **ὅπως ἀπολαύσωμεν**: G. *MT.* § 364.

l. 500. **οὐ γάρ—λυπηρόν**: the same sentiment is expressed by Thuc. II 44, 2 *λύπη οὐχ ὧν ἄν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἂν ἐθὰς γενόμενος ἀφαιρεθῇ.* **λαβεῖν—στερηθῆναι**: the aorists are used, because there is no reference to time in itself; they only express time as the corresponding substantives would.

82 § **83.** l. 502. **τίνα πρόφασιν ἔχοντες ἂν προσιοίμεθα κτἑ.**, 'what plea we should have for allowing ourselves to become (not, as Liddell-Scott, 'allowing that we are') less deserving than hereto-

fore'. See note to VII i 13 and cf. Anab. V v 3 *ὅτι οὐδαμῇ προσίοιντο οἱ θεοὶ τὸν πόλεμον.*

l. 505. **ἀλλ' ὅτι**, *an quia*, 'or because': VIII iv 9.

l. 507. **ἔπειτα** in a question expressing surprise, irony etc. is common enough in Aristophanes: cf. I 7, VIII iv 23.

§ **84.** l. 509. **καί**, prefixed to interrogative pronouns like our 'and', when used in stopping a speaker with an abrupt question.

l. 513. **πῶς**: a trajection like that in VI iii 20.

l. 514. **εἰ...οὐ δορυφορήσομεν**; After verbs expressing emotion (*αἰσχρὸν ἂν εἴη* here *αἰσχύνεσθαι ἂν δέοι*), *εἰ οὐ* can be used on the principle of being closely connected with a particular word, with which it forms a single negative expression. Cf. Isocr. I, 44 *μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι.* Others, as Krüger Gr. 67, 4 A. 1, explain the use of *οὐ* as belonging to a question which is really independent. For **μέν**, 'while', see n. to § 62.

l. 516. **καὶ μήν**, 'and indeed', 'moreover'.

l. 517. **οὐκ ἔστιν...οἵα...ὑπάρχειν**, 'there is no such safeguard as this, viz. that each one should himself be etc.'. The simple infinitive is here used as the subject nominative without the article, which Hartman however thinks necessary.

l. 518. **συμπαρομαρτεῖν**: I vi 24.

l. 520. **προσήκει**, *consentaneum est*, 'it is natural'.

§ **85.** **ποῦ**, 'wherein?' 'in what relation?', nearly=*πῶς*: see n. to I vi 10.

l. 522. **ἐν Πέρσαις**, 'in Persia' (I iii 3))(*ἐνθάδε* 'at Babylon', l. 524. For the statement, see also I ii 4 ff.

l. 524. **τοὺς ὁμοτίμους**: see cr. n.

§ **86.** l. 529. **οἳ ἂν γίγνωνται** is better than *οἷς ἂν γίγνωνται* (*Dindorf*), because it was the duty of the Persian *ὁμότιμοι* to take part in the education of all children, not only to educate their own.

l. 532. **οὐδ' ἂν εἰ**: the *καί* implied in *οὐδέ* belongs to the conditional, the negative to the main clause, as in VI ii 26, VIII i 14. 83

END OF NOTES ON SEVENTH BOOK

NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK VIII

BOOK VIII

CHAPTER I

§ 1—§ 5. *After Cyrus had spoken, Chrysantas next addressed the assembled Peers and Chieftains. He commends the advice given by Cyrus as eminently favourable to a continuance of their success; and dwells further on the vital importance of hearty obedience and willing deference to law and authority: as submission to authority is an essential condition of successful accomplishment, so it must be of the greatest moment for ensuring permanence of success. He concludes by exhorting his hearers to be constant in their attendance at the palace of Cyrus, so that they may be ready with service for any occasion that may arise, since they had all common and united interests.*

§ 1. l. 2. **ἀλλά**: VII v 55. 87

l. 3. **δή**, '*iam*', as in VII i.

l. 5. **τε—τε**, 'as'—'so'.

l. 8. **ἀφ' ὧν**, 'the means by which'; **τὰ συμβεβουλευμένα** being considered as a starting-point.

l. 9. **εὐδαιμονοῦντες διατελοῖμεν**: VII ii 20.

l. 10. **ἐνδεέστερον ἢ ὡς ἐχρῆν**, *minus quam oportebat.*

§ 2. l. 12. **ὑπὸ μὴ πειθομένων**: see n. to VII v 73.

l. 18. **τοῖς κρείττοσι**, 'their superiors in attainment and 88
experience', 'adepts'. Before he had been speaking of military subordination; he is now speaking more generally.

l. 19. **ἂν οἰκήσειαν** intrans., 'would be administered'. Cf. Mem. I ii 64 **ᾗ** (**ἀρετῇ**) **πόλεις τε καὶ οἶκοι εὖ οἰκοῦσι.**

§ 3. l. 23. **διὰ τοῦτο** *sc.* quia imperatori parebamus (*Fischer*).

l. 25. **ἀνυπόστατοι**, 'invincible', v ii 33.

l. 26. **εἰ—οὕτως**, 'if'...'then'; cf. § 30, III iii 25. Hartman would omit *οὕτως*, as Schneider also does after **D** and Stobaeus. But cf. IV v 49, de red. c. 4, 30. **μέγιστον ἀγαθὸν τὸ πειθαρχεῖν**: cf. Aesch. S. c. Th. 208 *πειθαρχία γάρ ἐστι τῆς εὐπραξίας μήτηρ.*

l. 27. **εἰς**: 7, 11, 33, VI i 20, 28.

§ **4.** l. 31. **κατεσκεύασθε οὕτω**, *ea est rerum vestrarum conditio.*

l. 34. **οἷς ἂν ἡμᾶς καθήκῃ**, 'whomsoever it is our duty (to obey)'.

l. 35. **ὅσον**: cf. VI ii 19. **μέν**, 'whereas': VII v 84.

l. 39. **ἄνευ μοναρχίας**: tangit Athenas (*Dindorf*).

l. 40. **ταύτην**: 'this, I say': see n. to VI ii 15, VII v 75, 79.

l. 41. **τῶν πολεμίων ἀκούειν**, 'to submit to enemies'; VIII vi 1.

§ **5.** **παρῶμεν ἐπὶ τόδε τὸ ἀρχεῖον**: III iii 12. He is pointing to the palace occupied by Cyrus.

l. 44. **παρέχωμεν...χρῆσθαι...ὅ,τι ἂν δέῃ**, 'let us offer ourselves to Cyrus for any service, which he may have occasion for': cf. I ii 9, V v 33. With *δέῃ* understand *χρῆσθαι.*

l. 45. **ὅτι οὐ μὴ δυνήσεται**: for the use of *οὐ μή* with the future indicative in indirect discourse, see note to VII iii 12 and G. § 296 ed. ma.

l. 46. **ὅ,τι αὐτῷ...ἡμῖν δὲ οὔ**, *in quo opera nostra ita uti possit ut ipse quidem emolumentum capiat, nos non item.* Observe that a second *ἡμῖν* must be supplied after *χρήσεται*, since the datives *αὐτῷ* and *ἡμῖν* in the text depend on *ἐπ' ἀγαθῷ.* The phrase *αὐτῷ χρῆσθαι*, but in a different sense, is common enough in Plutarch: see the passages quoted in my Lex. to Timol. p. 273 a. For the virtual cognate accusative *ὅ,τι*, cf. VII v 11.

89 § 6—§ 8. *The suggestions of Chrysantas are advocated by several other speakers: and a resolution is passed that the Persian and other notables should be in constant waiting at court, ready to serve Cyrus. The custom, then instituted, is still continued under Oriental monarchs.*

§ **6.** l. 49. **οὕτω δή**: l. 104, VII v 10, III iii 25.

l. 52. **τοὺς ἐντίμους**, *proceres* et Persarum et sociorum. **ἐπὶ θύρας**, 'at court': l. 125, vi 10.

l. 54. **ἕως ἀφείη**: the optative is required, because the verb upon which the clause depends is in the secondary tense and denotes repeated action. In *ὅ,τι ἂν βούληται* the mood of direct discourse (*παρέχομεν ἡμᾶς αὐτοὺς χρῆσθαι ὅ,τι ἂν βούληται* Κῦρος) is retained.

l. 56. **οἱ ὑπὸ βασιλεῖ ὄντες**, 'the subjects of the great king'.

l. 57. **θεραπεύουσι τὰς θύρας**, 'are in attendance at the court', iii 47, vi 14. For the asyndeton, see note to III iii 26, VIII iii 40 and cf. Anab. VII iii 22.

§ **7.** l. 58. **ἐν τῷ λόγῳ**, 'in my narrative'; see VII v 72 ff. and cf. IV v 26. **δεδήλωται καταστησάμενος**: G. § 280, HA. § 982. The middle *καθίστασθαι* is used absolutely also in V i 30; here however we may supply *νόμιμα* as object.

l. 60. **ταὐτά** is used as if *ὅσα* or *ἃ* had preceded instead of *ὡς*.

§ **8.** l. 61. **οὕτω δ' ἔχει...τἄλλα**, 'it is the same with these regulations, as it is with everything else'. For the double *καί*, see n. to VII v 75.

l. 63. **καθαρώτερον**, i. q. *ἀκριβέστερον*, *accuratius*, iii 9. For the sentiment, cf. viii 5.

l. 64. **μὲν οὖν**, not to be taken in combination, since each particle has its own separate force, the *μέν* being correlative to *δέ* l. 68, and the *οὖν* continuative after the digression l. 54—l. 64. Cf. l. 90.

l. 66. **συνδόξαν**, acc. absol., v 28, VII i 42.

§ 9—§ 15. *Cyrus next turned his attention to the appointment of officers for the civil service, such as receivers of revenue, paymasters, superintendents of public works etc. He reserved to himself, as his own peculiar province, the charge of those whom he thought desirable to associate with himself in the maintenance of his authority. His reasons for so doing. He showed great tact in modelling his distribution of the duties of civil administration after the military; whereby he secured to himself the requisite amount of leisure for general superintendence.*

§ **9.** l. 69. **ἀποδεκτῆρες...δοτῆρες**: see Greek Index *s. v.* *γνωστήρ*.

l. 71. **ἔργων**, '(public) works'.

l. 73. **κυνῶν**: Herod. I c. 192 *κυνῶν Ἰνδικῶν τοσοῦτο δή τι πλῆθος ἐτρέφετο, ὥστε τέσσερες τῶν ἐν τῷ πεδίῳ (τῆς Βαβυλωνίης χώρης) κῶμαι μεγάλαι, τῶν ἄλλων ἐοῦσαι ἀτελεῖς, τοῖσι κυσὶ προσετετάχατο σιτία παρέχειν.*

l. 74. **βέλτιστ' ἂν...χρῆσθαι**, 'would keep them in best condition for use'. For the inf. after adj., see HA. § 952 and cf. VII v 46.

§ **10.** l. 75. **οἱ**, *sibi*, is governed by the preposition in *συμφύλακας*, as in VI ii 11.

l. 76. **τούτους ὅπως**, by anticipation for *ὅπως οὗτοι*: the independent accusative *τούτους* may be compared with *τοὺς Ἕλληνας* II i 5.

l. 77. **ἔσοιντο**: the future optative is used also in l. 276: the fut. ind. is the normal use after secondary tenses, G. *MT.* § 339 ed. ma. Observe that the verbal subst. *τὴν ἐπιμέλειαν* takes the construction of its corresponding verb. Cf. I iv 17. **οὐκέτι**: see n. to VII v 76. **τούτου** takes up and emphasizes the clause *ὅπως...ἔσοιντο*, VII v 75.

l. 79. **ἔργον** is, of course, predicative; otherwise it would require the article. **εἴ τι...δεήσοι...λῃπτέον εἴη**: in direct discourse, *εἴ τι δεήσει,...λῃπτέον ἐστίν*. Cf. III i 3.

90 l. 80. **αὐτῷ**, dat. of the agent after the verbal *λῃπτέον*. See HA. § 991, G. § 281, 2 and cf. VII v 55.

§ **11.** l. 85. **πεμπτέον εἴη** *sc. τοὺς στρατηγούς.*

l. 86. **φύλαξι**, 'as guardians'. The apposition of a predicate noun, that may be resolved by 'as', is rarely found with the objects of a verb which are not in the accusative, except with *χρῆσθαι* (dative) and *τυγχάνειν* (genitive), as in Anab. V v 15.

l. 88. **ὅπερ** *sc. τὸ πρέσβεις πέμπειν.* **μεγίστοις εἰς**, 'of most importance for the purpose of'.

§ **12.** l. 89. **μὴ ὄντων...οἷον δεῖ** i.q. *τοιούτων, οἵους εἶναι δεῖ, si non essent quales oportet esse etc.* Cf. II i 22.

l. 91. **ἔμελλον εἶναι**, *debebant fieri.*

l. 92. **δέοι**: optative by assimilation to *εἶεν*. **καλῶς ἔσεσθαι**=*ἕξειν καλῶς*.

l. 93. **ἐνέδυ...εἰς**, 'he became absorbed in'.

l. 94. **ἐνόμιζε...αὐτῷ...εἶναι**, *adhibendum sibi existimabat.* Cf.

II iv 22, V v 43, Oecon. c. 17, 9 (where however the meaning of *νομίζω* is doubtful).

l. 96. **αὐτόν τινα**: cf. VII v 81.

§ **13.** l. 98. **εἰ μέλλοι**, 'if he intended', I iv 16.

l. 99. **τῶν κρατίστων**, 'matters of paramount importance' = *τῆς τῶν ὅλων σωτηρίας* l. 103. **προσόδων** 'revenue': the plural is more often used in this sense than the singular.

l. 101. **τελεῖν εἰς**, 'to spend on'. Cf. Oecon. c. 1, 22 *τελεῖν (ἃ ἂν αὐτοὶ ἐργάζωνται) εἰς τὰς αὑτῶν ἐπιθυμίας*, Hier. c. 11, 1 *δοκεῖ τὰ εἰς τὴν πόλιν ἀναλούμενα μᾶλλον εἰς τὸ δέον τελεῖσθαι*.

l. 102. **τὸ δ' αὖ...ἀμφὶ ταῦτα αὐτὸν ἀεὶ ἔχειν**, 'on the other hand to be constantly busied in person about them would, he knew, leave him no time for the care etc.'. For the phrase *ἀμφί τι ἔχειν*, see note to VI i 22 and cf. VII i 1, v 50, 52.

§ **14.** l. 104. **σκοπῶν, ὅπως ἂν...ἔχοι**: see note to VII v 70.

l. 105. **τὰ οἰκονομικά**, 'the business of administration'. **καί**, 'and still, all the same'. **ἡ σχολή**, 'the (desired) reprieve from work'.

l. 106. **ὡς τὰ πολλά**, *plerumque*.

l. 107. **δεκάδαρχοι**, *decuriones*, II iii 21. **δεκαδέων** (*δεκαδεύς*): II ii 30.

l. 108. **λοχαγοί**: II i 22. **χιλίαρχοι**: II i 23. In the enumeration of officers, the intermediate *ταξίαρχοι* are omitted. We should have expected *ταξίαρχοι δὲ λοχαγῶν, χιλίαρχοι δὲ ταξιάρχων*.

l. 109. **μυρίαρχοι**: see note to II iv l. 16 and cf. III iii 11. **ἀτημέλητος**: V iv 18.

l. 110. **οὐδ' ἦν**: see n. to VII v 86.

§ **15.** l. 113. **ὥσπερ οὖν**, resumptive, as V i 6. 91

l. 114. **συνεκεφαλαιώσατο**, *in paucas summas contraxit, compendio curavit*, 'centralized'. Cf. VI 14 *συγκεφαλαιοῦνται πολλαὶ πράξεις ὀλίγοις ἐπιστάταις, per paucos multa brevi compendio absolvuntur*, 'much business is summarily got through by (only) a few officers'.

l. 115. **καὶ τῷ Κύρῳ**, 'Cyrus as well' i.e. as the ideal commander-in-chief of an army. **ἐγένετο**, *contigit*, V ii 12. **ὀλίγοις διαλεγομένῳ**, 'by communicating with (only) a few persons'.

§ 16—§ 39. *Cyrus, desirous of securing the frequent attendance of the nobles at his court, adopts various measures for inducing or compelling habitual absentees to come* (§ 16—§ 20). *The example which he set of religious practice, justice, modesty, sobriety and self-control, produced a refining and elevating influence on those who attended at his court, where a breach of good manners was unknown* (§ 21—§ 33). *Cyrus also set them an example of hunting, riding and other manly exercises, such as form the best training for war, and inured them to hardships and physical discomforts, while he bestowed honours and privileges on those who distinguished themselves most in these and other such accomplishments* (§ 33—§ 39).

§ 16. l. 121. **μὲν δή**: VII iii 2.

l. 122. **ἐπιστατεῖν τοῦ εἶναι...τοὺς κοινῶνας**, 'to study that the partners of his cares should be such as they ought to be'. The *κοινῶνες* are the same as the *συμφύλακες* of § 10. Cf. VII v 33.

l. 123. **πρῶτον μέν**: for the asyndeton, cf. I vi 19. The *μέν* is taken up in § 21, where there is a *δέ* to follow.

l. 124. **ἱκανοὶ...τρέφεσθαι**, i.e. rich men and men of rank, whose attendance at court there was nothing to prevent.

l. 125. **ἐπεζήτει**, *requirebat*, 'he made inquiry after them'. Cf. I ii 4.

l. 128. **ὁρῶντ' ἄν** *sc. πράττοντες.*

l. 130. **ἀκρατείᾳ τινί**, 'because of some form of intemperance'.

§ 17. l. 132. **τοὺς τοιούτους**, generically, 'all such'.

l. 133. **ἐκέλευεν ἄν** and l. 135 **ἦκον ἄν**: see n. to VII i 10, I vi 40.

l. 134. **φοιτῶντος** *sc. ἐπὶ τὰς θύρας.* **φάσκοντα**: see cr. n.

l. 135. **ἐπεὶ...γένοιτο** (not, as Prof. A. Goodwin, 'whenever this happened' but) 'as soon as this had been put in execution (each time)': I iii 10.

§ 18. l. 137. **οὐκ ἐσχόλαζε...ὑπακούειν**: cf. II i 9.

l. 140. **θεραπεύειν**: l. 57.

l. 141. **κολάζων**, *castigando.*

92 **§ 19.** l. 142. **διδασκαλίας τοῦ παρεῖναι**, *disciplinae* (i.e. consuefaciendi) *ut adessent.*

§ **20.** l. 145. **ὁ...μέγιστος τρόπος ἦν...ἂν ἐδίδου**: for the construction, cf. Anab. VI i 8 *ὁ δὲ τρόπος τῆς ὁρχήσεως ἦν, ὁ μὲν σπείρει.*

l. 146. **εἰ τούτων μηδέν τις ὑπακούοι**, 'if they paid no attention to any of these three methods'. For the construction Hertlein compares II ii 3 *ὁ δὲ μάλα γε τοῦτο εὐτάκτως ὑπήκουσεν.*

§ **21.** l. 151. **προσεφέρετο**, 'dealt with': VII ii 16, Ep. Hebr. c. 12, 7 *ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός.*

l. 152. **τοὺς παρέχοντας ἑαυτούς** *sc.* *χρῆσθαι*: VIII i 5, 6.

§ **22.** l. 157. **ἐδόκει**: VII v 7, 47. **καὶ διά**: cf. iii 39, VII v 61.

l. 159. **βλέποντα**, 'living'. So Cic. de legg. III 1, 2 calls a magistrate *legem loquentem* and a law *mutum magistratum.*

§ **23.** l. 163. **ἐν τούτῳ τῷ χρόνῳ, ἐπεὶ κτέ.** Cf. I vi 3 where Cyrus recalls his father's monition:—*ὅτι πρακτικώτερος εἴη...ὅστις, ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῷτο.*

l. 164. **οἱ μάγοι**: see note to IV v 14.

l. 166. **οἷς οἱ μάγοι εἴποιεν**: cf. VII iii 1. For the repetition *οἱ μάγοι* instead of pronoun, cf. VII i 21.

§ **24.** l. 169. **ταῦτ'**, 'in this respect' i.e. in his devoutness.

l. 173. **ἂν ἡγοῦντο...ἀρέσκειν**: cf. ll. 185, 194 and see n. to 93 VII ii 10.

§ **25.** l. 174. **ἀγαθόν**, 'an advantage': cf. v 7, II i 29.

l. 175. **ὥσπερ** *sc.* *λογίζονται.* **πλεῖν...μετὰ τῶν εὐσεβῶν**: cf. Aesch. S. c. Th. 597—600 *ἦ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ ναύταισι θερμοῖς...ὄλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,* Eur. Electr. 1353 *οὕτως ἀδικεῖν μηδεὶς θελέτω μηδ' ἐπιόρκων μέτα συμπλείτω,* Supp. 226 ff., Antiphon de caed. Her. 82, *πολλοὶ ἤδη ἄνθρωποι μὴ καθαροὶ χεῖρας...συνεισβάντες εἰς τὸ πλοῖον συναπώλεσαν μετὰ τῆς αὑτῶν ψυχῆς τοὺς ὁσίως διακειμένους τὰ πρὸς τοὺς θεούς,* Hor. Od. III 2 l. 26—30.

l. 177. **ὡς...ἐθέλειν**: the *ὡς* is of course superfluous before the infinitive.

§ **26.** l. 180. **ἐμφανίζων** = *εἰ ἐμφανίζοι.*

l. 183. **ἰσχυρῶς ἀθρῶν**, *acriter intuens, sedulo et constanter*

curam habens; the participle is used by a change of construction for ὅτι ἤθρει. The following ἄν belongs of course to ἀπέχεσθαι.

l. 185. **πορεύεσθαι**: see cr. n.

§ **27.** l. 187. **ὡς**=ὥστε, as in VII v 81.

§ **28.** l. 189. **μὴ ὅτι**, 'not only', VII ii 17. **γάρ**, 'namely' explanatory of ἐκ τοῦδε; see n. to I ii 15. **οὓς**=τούτων οὕς *ex iis quos non timent.*

§ **29.** l. 194. **ἀπροφασίστως**, 'unhesitatingly': II iii 8, Hier. c. 7, 2.

l. 197. **οὕτω**, to be taken also with ποιῶν.

§ **30.** l. 200. **ὑβρίζειν**, 'to run riot' in the use of superior strength and power or in sensual gratification.

l. 201. **οὕτω**: l. 28.

§ **31.** l. 203. **ὡς...φεύγοντας**, accus. absol., cf. I iv 21, VII v 13.

94 § **32.** l. 205. **ἐγκράτειαν**: from § 25 to the present section, the virtues which occupy the first place in the teaching of Socrates are dealt with, viz. δικαιοσύνη, ἐγκράτεια, σωφροσύνη. Only ἀνδρία is omitted, which has no place here.

l. 207. **τῶν παραυτίκα ἡδονῶν**: I v 9, VII v 76.

l. 208. **προπονεῖν—τῶν εὐφροσυνῶν**; Leunclavius translates *ante voluptatum gaudia laborem cum honestate coniunctum suscipere.* But I think this is not the meaning here, and that Sturz rightly translates προπονεῖν by *laborare pro consequenda aliqua re:* here 'to labour for (the attainment of) refined pleasures'. For σὺν τῷ καλῷ, cf. ii 23, I iii 17.

§ **33.** l. 210. **ἐπὶ ταῖς θύραις**, in aula sua et aulae ministris (*Schneider*). V. ad Anab. I ix 3 (*Dindorf*).

l. 211. **χειρόνων...ἀμείνοσι**, 'inferior'—'superior'.

l. 213. **ἐπέγνως ἄν**: VII i 38.

l. 214. **ὑβριστικῷ**, 'boisterous', 'riotous'.

l. 215. **εἰς κάλλος**=καλῶς, as εἰς τάχος=ταχέως Arist. Ach. 686. Cf. Ages. c. 9, I τῷ εἰς κάλλος βίῳ, Arrian. Anab. II vii 7 εἰ δή τῳ ἰδίᾳ τι διαπρεπὲς ἐς κάλλος τετολμημένον, Cyneg. c. 25, 9 ἀνδρὶ εἰς κάλλος (i.e. *honesti oblectamenti causa*) κυνηγετοῦντι, Aristid. vol. I p. 508 ὅπως εἰς κάλλος βιώσονται.

§ **34.** l. 219. **ταῦτα** *sc.* *τὰ πολεμικά* to be understood from *τῆς πολεμικῆς ἀσκήσεως.*

l. 221. **ἀληθεστάτην**, 'the most genuine, natural', I ii 10.

§ **35.** **ἐπόχους ἀποδείκνυσι**, 'turns them out good riders', 'gives them a firm seat': VII i 17.

l. 223. **ἀπὸ τῶν ἵππων ἐνεργούς**, 'active on horseback'.

§ **36.** l. 225. **τοῦ λαμβάνειν φιλοτιμίαν καὶ ἐπιθυμίαν**, *studium et cupiditatem capiendi (feras).*

l. 226. **ἐγκράτειαν** is the acc. after *προσελθιζε* (HA. § 724, G. § 164), upon which *δύνασθαι* also depends, but *πόνους καὶ ψύχη* etc. depend upon *φέρειν.*

l. 227. **ἐνταῦθα**, *hic* i.e. in venatione.

§ **37.** l. 230. **προσήκειν οὐδενὶ ἀρχῆς**, 'that no one has any business with command'. Cf. IV ii 40.

l. 232. **ὅτι** i.e. *καὶ τούτῳ (δῆλον) ὅτι.* The dative (*τοῖς προειρημένοις*) is that of the standard by which anything is measured or judged of or done: cf. I iii 5.

§ **38.** l. 236. **μένειν** without *οἴκοι*, as in I ii 12. **καὶ ὁπότε**, ne tum quidem cum domi manendum erat, venando abstinebat. 95

l. 237. **τὰ ἐν τοῖς π. θηρία τρεφόμενα**: we have a similar position of the participle in Hell. II i 1 *οἱ ἐν τῇ Χίῳ...στρατιῶται ὄντες*, IV 10 *τοὺς ἀπὸ Φυλῆς περὶ χιλίους ἤδη συνειλεγμένους*, Anab. II i 12, V iii 4 *τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον*, VII vii 32, Ages. c. 1, 34 *τοὺς πρόσθεν προσκυνεῖν Ἕλληνας ἀναγκαζομένους.* See G. § 142, 2 N. 5. **παραδείσοις**: I iii 14.

l. 238. **πρὶν ἱδρῶσαι**: so the younger Cyrus in Oecon. c. 4, 24 says of himself that, when in health, *μηπώποτε δειπνῆσαι πρὶν ἱδρῶσαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν ἔργων μελετῶν.*

'Πρὶν ἱδρώσειε in the generic sense' says Goodwin *MT.* § 629 ed. ma. 'would be the natural expression here; but it is doubtful whether this construction was ever used with *πρίν*'.

δεῖπνον ἥρεῖτο, *cibum capiebat.*

l. 239. **ἐνέβαλλε**, *infundebat, sc.* *τῇ φάτνῃ*: the technical phrase, cf. VI 12, Anab. I ix 27 *ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν*, Oec. c. 17, 9, Theophr. Char. IV *καὶ ἀριστῶν δὲ ἅμα τοῖς ὑποζυγίοις ἐμβαλεῖν [τὸν χόρτον]*, Plut. Eumen. c. 9, 4 *τοῖς ἵπποις χιλὸν ἐμβαλόντας.*

l. 240. **ταύτην** *sc.* in vivariis.

l. 241. **σκηπτούχους**: see n. to VII iii 16.

§ **39.** l. 247. **ἕδραις**: IV 3, Oecon. c. 4, 8 (de Persarum rege) (*τῶν ἀρχόντων*) *τούτους καὶ δώροις κοσμεῖ καὶ ἕδραις ἐντίμοις γεραίρει.* **πάσαις**, 'all possible'.

l. 249. **φανήσοιτο**, cf. § 10 and § 43, VII v 34.

§ 40—§ 42. The whole of this passage is enclosed between brackets as spurious by Hug, who gives, however, no note on the subject. The sentiments it contains are entirely foreign to those which we should expect Xenophon to give utterance to, if we may judge from the celebrated passage in the *Oeconomicus* (c. 10, 3—9), in which Ischomachus takes his wife to task for practices which are here gravely commended by Xenophon's ideal hero.

§ **40.** l. 250. **καταμαθεῖν τοῦ Κύρου δοκοῦμεν**, '(thus much) to our thinking, we have observed in Cyrus'; *τοῦ Κύρου* is a partitive genitive dependent upon the following relative clause *ὡς... διαφέρειν*, as if it were a single word, like *ἐκεῖνο* or *τοῦτο*. Cf. V ii 18, Oecon. c. 16, 3, Anab. III i 19, Mem. III vi 17 *ἐνθυμοῦ τῶν λεγόντων ὅ τι λέγουσι.* **δοκοῦμεν**: I i 1.

l. 253. **καταγοητεύειν**, 'to beguile'.

l. 254. **στολὴν...τὴν Μηδικήν**: see note to I iii 2 l. 18. Rawlinson in his Herodotus I p. 261 gives a representation of the Median and Persian costumes. **γοῦν**, 'at all events', is used to confirm a general assertion by giving a particular instance of the truth of it. See I i 3 l. 42.

l. 258. **μεγίστους ἐπιδεικνύναι**, 'to make them appear extremely tall'. Cf. III i 41, V i 5.

§ **41.** l. 260. **ἐν οἷς μάλιστα κτἑ.**, 'in which more than any other the wearers may even place something underneath (their soles) to make them appear taller than they really are, without being detected'. The implied object of *λαθεῖν* is *πάντας* or *τοὺς ἄλλους*, G. *MT.* § 892 ed. ma.; cf. IV 33.

l. 261. **καὶ—δέ** refers to the *τε* of l. 254.

l. 262. **ὑποχρίεσθαι τοὺς ὀφθαλμούς**: see note to I iii 2 l. 15. **προσίετο**, *non improbabat, permittebat* (Sturz): others translate 'he introduced the fashion of'.

l. 263. **ἐντρίβεσθαι**: I iii 2 l. 16.

§ **42.** l. 264. **ἐμελέτησε...ὡς μὴ...εἶεν**: cf. VII iii 2 *ἐπεμέλοντο ὡς μὴ κωλύοιντο πορεύεσθαι* and see n. to VII iii 17.

l. 265. **πτύοντες**: I ii 16.

l. 266. **μεταστρεφόμενοι ἐπὶ θέαν μηδενός**, 'not turning round 96
to look at any thing'. This agrees with the sagest regulations of Lycurgus at Sparta: *σιγῇ πορεύεσθαι, περιβλέπειν δὲ μηδαμοῖ, ἀλλ' αὐτὰ τὰ πρὸ τῶν ποδῶν ὁρᾶν.* **οὐδὲν θαυμάζοντες**, *nil admirantes* (Hor. Epist. I 6, 1, Cic. Tusc. III 14, 30), like the Stoics, to whom all emotions were forbidden, Zeno's doctrine being *τὸν σοφὸν οὐδὲν θαυμάζειν τῶν δοκούντων παραδόξων* (Diog. Laert. VII 123).

l. 267. **φέρειν**, 'contributed', 'conduced'. Cf. Mem. IV ii 31 *τὰ πρὸς τὸ ὑγιαίνειν φέροντα.*

§ 43—§ 44. *The policy of Cyrus towards those who were destined to be of the servile class.*

§ **43.** l. 269. **δι' ἑαυτοῦ**, *per se:* § 10 l. 79.

l. 270. **τῷ σεμνῶς προεστάναι**, 'by the respect which he commanded as their leader'; the articular infinitive expressing means, manner, G. *MT.* § 799.

l. 275. **ἐπεμέλετο ὅπως...ἔσοιντο**, 'he took care that they should not be without either food or drink'. His thought was (*ὅπως μὴ ἔσονται*), cf. § 10 l. 76.

l. 276. **ἐλευθερίων ἕνεκα μελετημάτων**, 'for the matter of liberal exercises' (which they were forbidden). Cf. III ii 36.

§ **44.** l. 279. **φέρεσθαι σῖτον**, 'to take provisions with them', I ii 8. It was not Cyrus's policy to teach them to endure privations, like those of the higher rank.

l. 282. **ἔστε ἐμφάγοιέν τι**, 'until they had snatched a meal' (not, as Prof. A. Goodwin, 'while they took a little food'). See G. *MT.* § 617; also note to VII i 1.

l. 284. **ἐπεμέλετο αὐτῶν ὅπως**: see n. to I ii 10. **[ὅπως ...διατελοῖεν]** 'Verba sunt nescio cuius' says Cobet *N. L.* p. 385 'Xenophontem odiose irridentis'. 'Mancipium et *ἀνδραποδώδης* sit necesse est qui talem *patrem* non exsecretur' Mnemos. *N. S.* vol. III p. 407. Breitenbach and Hug are of the same opinion.

Hertlein, on the other hand, retains the passage, as a purposely humorous remark of the writer.

§ **45.** l. 286. **τὴν ἀσφάλειαν,** 'the (necessary) stability'.

l. 287. **ἑαυτῷ δὲ...ἐθάρρει,** *sibi vero ipsi nullum instare periculum, ne quid ab eorum, quos subegerat, multitudine pateretur, magnopere confidebat* (Gabrielli).

l. 290. **ἀσυντάκτους**)(ὡπλισμένους καὶ ἀθρόους.

§ **46.** l. 295. **καὶ τοὺς μὲν αὐτῶν** for καὶ ὧν τοὺς μέν, cf. III i 38.

97 l. 297. **φρονήματα ἔχοντας...ὡς...ἄρχειν,** 'that they gave themselves airs, as if they were fit to command'.

l. 300. **ἀνάγκη ἦν** *sc.* αὐτοὺς συμμιγνύναι τῷ Κύρῳ. **ὅ,τι χρῆσθαι:** cf. § 5 l. 44.

l. 301. **τούτων** corresponds to the οὕς of l. 293; οὓν is resumptive as in II iii 21.

§ **47.** l. 303. **τὰ ἀπὸ τούτων,** 'their relations to him'.

l. 304. **περιελέσθαι αὐτῶν,** 'to take from them'. Cf. III i 29, iv 16 l. 119, l. 277.

l. 306. **κατάλυσιν τῆς ἀρχῆς ταύτην νομίζων,** 'because he believed this to be a dissolution of his empire'. ταύτην is for τοῦτο by assimilation to the gender of the predicate, as in I v 28, VI iii 20. For the meaning of κατάλυσιν, see note to I i 1.

l. 307. **προσίεσθαι,** 'to admit to his presence', l. 262.

§ **48.** l. 312. **ὡς,** 'how'.

CHAPTER II

§ 1—§ 2. *The means by which Cyrus won the hearts of his new subjects. He showed always condescension and sympathy with them in good and ill fortune.*

§ **1.** l. 5. **οὕτω καὶ...ἡγουμένων,** *ita etiam eos, quos constaret amare et benevolos esse, non posse odio esse iis, qui se amari putarent* (Fischer).

§ **2.** l. 8. **ἀδυνατώτερος,** nondum captis Sardibus ac Babylone (*Fischer*). **χρήμασιν** goes with **εὐεργετεῖν;** the idea being τοῖς ἄλλοις τοὺς φίλους ἐπειρᾶτο εὐεργετεῖν.

l. 9. **τῷ προπονεῖν**, 'by dint of labouring on their behalf', i 43.

l. 10. **τῷ...φανερὸς εἶναι**: for the nominative attraction, see n. to VI i 8.

l. 12. **τούτοις**, epanaleptically, 'by these means' *sc.* *τῷ τε προνοεῖν κτέ.* **τὴν φιλίαν θηρεύειν** *sc.* *τῶν συνόντων.* Cf. II iv 10, Auct. ad Herenn. c. 4, 3 *laudem modestiae venari.* **ἐπειδὴ δὲ ἐγένετο αὐτῷ**, *ubi vero ei contigit*, as in V ii 12. For **ὥστε** after *γίγνεσθαι* in this sense, cf. Anab. V vi 30, Hell. V iii 10.

l. 14. **πρῶτον μέν**, there is nothing to answer to this, until we come to l. 70, the *μέν* being taken up by *μὲν δή* l. 69.

l. 15. **ἀπὸ τῆς αὐτῆς δαπάνης**, 'at the same expense'. Cf. 98
Arist. Eq. 545 *ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων*, Mem. I ii 14 *ἀπ' ἐλαχίστων χρημάτων ζῶντα.*

§ 3—§ 6. *He adopted the surest method of ingratiating himself with his subjects by sharing meat and drink with them. His own table was served with a superabundant amount of viands, so that what remained might be distributed, in token of remembrance or love, among his friends and the various deserving officials about his court and even among his dependents. He thought it would gratify his dependents if all their food were first placed on his own table, from which he would also send portions to his friends, thinking that such a compliment would give them consequence in the eyes of others. Not that dishes from the royal table have a mere fanciful superiority over others; they are really superior in flavour, being dressed in a much superior manner: on the same principle that the arts and industries are brought to a higher degree of excellence in large towns, where artisans can afford to be specialists, than in small ones, where subdivision of labour is not feasible.*

§ 3. l. 16. **τοῦτο οὕτω νομίσας**, a redundancy of expression similar to that in II iv 11.

l. 17. **ἐπὶ τὴν αὑτοῦ τράπεζαν** is to be taken with *παρατίθοιτο.* Cf. Anab. IV v 31.

l. 22. **διεδίδου**: such was the practice of the younger Cyrus also (see Anab. I ix 25, 26) and of the Spartan kings (see Ages. c. 5, 1, de rep. Lac. c. 15, 4).

l. 23. **τῶν φίλων** part. gen. after *οἷς*, VI 4.

l. 26. **λανθάνοιεν** *sc.* *αὐτόν*.

§ 4. l. 27. **χαρίζεσθαι**: cf. iii 5. **τῶν οἰκετῶν**: see n. to I iii 10. So Plutarch Sympos. VII 4 (Mor. p. 703 E) *τοὺς Περσῶν βασιλεῖς φασιν οὐ μόνον φίλοις καὶ ἡγεμόσι καὶ σωματοφύλαξιν ἀποπέμπειν ἀεὶ μερίδας, ἀλλὰ καὶ τὸ τῶν δούλων καὶ τὸ τῶν ἑνῶν ἀεὶ δεῖπνον ἐπὶ τῆς ἐκείνων προτίθεσθαι τραπέζης, ὡς ἀνυστὸν ἦν, πάντας, οἷς ἐχρῶντο, ποιουμένων ὁμοτραπέζους καὶ ὁμοεστίους. ἡμεροῦνται γὰρ τῇ τῆς τροφῆς μεταδόσει καὶ τὰ σκυθρωπότατα τῶν θηρίων.*

l. 36. **διαπράττειν**: VII ii 12.

l. 39. **τῷ ὄντι**, 'in reality': *ὄντως* 'really' is not found in prose before Plato and Xen. (Ages. c. 1, 26, Symp. c. 9, 5, Hipp. c. 5, 9, Hell. III iv 17, IV viii 4, VII iv 3). See Gr. Ind. *s. v.* *εἶναι*.

ἡδονῇ, 'flavour', as in Anab. II iii 16 *τὴν ἰδιότητα τῆς ἡδονῆς* (speaking of the crown of the palm-tree). Cf. *ἡδύς* iv 6.

§ 5. l. 40. **καὶ...μέντοι** is only a stronger form of *καὶ...δέ*: see n. to I iv 20. It is not here adversative, as Prof. A. Goodwin asserts.

l. 42. **αἱ ἄλλαι τέχναι**: VII v 75. Cf. the similar remarks on the subdivision of labour in II i 21, Plat. Rep. II 369, Leg. VIII 846.

99 l. 48. **καὶ οὕτως**, 'even in these circumstances', notwithstanding the variety of his work.

l. 49. **ἐργοδότας**, 'employers', a late and unclassical word.

l. 51. **ἑκάστου** *sc.* *τεχνίτου*.

l. 52. **εἰς τὸ τρέφεσθαι**, 'for getting a living'.

l. 54. **ἔστιν ἔνθα**, *alicubi*, 'in some (large) towns'.

l. 55. **νευρορραφῶν**, 'by stitching'.

l. 56. **σχίζων**, 'by cutting out'. It might also mean 'slitting'. **χιτῶνας**, 'upper-leathers', that which 'coats' the foot. Cf. Aristot. Rhet. II 19, 10 *εἰ γὰρ πρόσχισμα...καὶ χιτὼν δύναται γενέσθαι, καὶ ὑποδήματα δυνατὸν γενέσθαι*, 'if a front-slit and upper leather are capable of being made, then also shoes can be made'.

l. 57. **συντιθείς**, 'putting together' (the various parts). **ἀνάγκη...ἠναγκάσθαι**, 'it is a necessary consequence that he must do it (*τὸ ἔργον*) in the best possible manner'. For the gnomic perfect in the infinitive of indirect discourse, see G. *MT.* § 169 ed. ma. See also crit. n.

l. 58. **βραχυτάτῳ**, 'of the smallest compass'. **τοῦτον**: i 4.

§ **6.** l. 61. **κλίνην**, 'couch' for reclining at meals. **κοσμεῖ**, 'prepares', 'lays', vi 11, Hom. Odyss. VII 13 *εἴσω δόρπον ἑκόσμει*, Alexis Hesione (fr. 85 ed. Kock) *τράπεζαν ποικίλων παροψίδων κόσμου βρύουσαν.* **μάττει**: see n. to I ii l. 134.

l. 62. **ἀνάγκη τούτῳ, ὡς ἂν ἕκαστον προχωρῇ, οὕτως ἔχειν**, 'each operation must be for him, according as it may turn out' i.e. 'he must be satisfied with its being done anyhow'.

l. 66. **παντοδαπούς**: on the various kinds of bread, see Anab. IV v 31, VII iii 21. **ἓν εἶδος εὐδοκιμοῦν**, 'one sort only that is highly esteemed'. Alexis fr. inc. 282 ed. Kock Vol. II p. 400 *ἄτοπόν γε τὸν μὲν οἶνον εὐδοκιμεῖν σφόδρα...τὸν παλαιόν*, Philemon ap. Athenae. II p. 64 E (fr. inc. 122 ed. Kock) *τὸν βολβὸν...σκόπει ὅσα δαπανήσας εὐδοκιμεῖ.*

§ 7—§ 12. *But it was not only in complimentary distribution of eatables from his own table that Cyrus was so distinguished: his liberality in making all sorts of presents was in proportion to his ample revenues. Digression. The liberal practice which he inaugurated has since become traditional with the kings of Persia. In no other way but this can the number of officers called 'eyes' and 'ears' of the king be accounted for.*

§ **7.** l. 69. **τῇ τῶν σίτων θεραπείᾳ**, 'in the art of making much of his friends by means of food')(*τοῖς ἄλλοις πᾶσιν*, 'in every other (possible) mode' of shewing them favour and attention. Cf. Anab. I ix 24 f.

l. 71. **ἐκράτει**, *praestabat.*

l. 74. **πλεῖστα ἀνθρώπων**, 'most in the world'. Cf. VII ii 28, Plat. de legg. I p. 636 E *κάλλιστ' ἀνθρώπων*, Theaet. p. 148 B *ἀριστά γ' ἀνθρώπων.*

l. 77. **ἡ πολυδωρία**, 'the practice of making many presents', 100
a very rare word, not found elsewhere in Xen. Cf. Aelian var. hist. I c. 22.

§ **8.** l. 78. **φανεροί** *sc. εἰσίν.*

l. 80. **γιγνώσκεται**, 'are recognised as such'.

l. 81. **ὥσπερ**, 'so readily as'. **τῶν βασιλέως**: cf. I iii 3, Anab. I ii 27 *Κῦρος δὲ ἐκείνῳ* (Syennēsis, king of Cilicia) *δῶρα* (*ἔδωκε*) *ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν.*

l. 82. **οὐ γὰρ δὴ ἔξεστιν**: according to Procopius de bell. Pers. I c. 17, no Persian was permitted to wear either ring, girdle or bracelet, or any other ornament of gold, unless given him by the King.

§ **9.** l. 84. **ἀντ' ἀδελφῶν**: Xen. is thinking of such instances as are recorded [in viii 4]. The subject of the infinitive *αἱρεῖσθαι*, being indefinite, is not expressed, cf. VII v 42.

l. 86. **ἐδυνάσθη**, 'was in a position to'. For the form, see note to I i 5.

l. 88. **πατήρ**: cf. i 44, viii 4, Herod. III c. 89 *λέγουσι* Πέρσαι, *ὡς* Δαρεῖος *μὲν ἦν κάπηλος*, Καμβύσης *δὲ δεσπότης*, Κῦρος *δὲ πατήρ*.

§ **10.** l. 91. **τοὺς καλουμένους ὀφθαλμούς**, 'the so-called eyes': I ii 3 l. 28, Herod. I cc. 100, 114, Arist. Ach. l. 92. Similarly the present Chinese Minister in London, in a memorial to the Emperor, graphically describes his English Secretary as his 'arms and legs'. Vide *Times* Feb. 25, 1890 p. 9.

l. 96. **μεγάλως**, an adverb of very rare occurrence; it is found in some editions de rep. Lac. c. 4, 6 *οἱ δὲ ζημιοῦσι μεγάλως* (with variant *μεγαλεί*ως), Ages. c. 11, 16 *μεγάλως ὠφελῶν*, where also several editions retain the MS. *μεγαλεί*ως. The word in general use is *μεγάλα*.

§ **11.** l. 98. **ἐκ τούτου**, *exinde iam.* **ἐνομίσθησαν**, 'became fashionable', l. 108.

l. 100. **αἱρετὸν εἶναι**, *electum*, not *eligendum esse*, 'was (not 'should be') chosen'.

l. 102. **ἄν** must be repeated with *ἀκούσειε*. **ὥσπερ ἀμελεῖν ἂν παρηγγελμένον εἴη**, 'it would be as good as ordered once for all...not to concern themselves'.

l. 103. **πρὸς δέ**, 'and besides', II i 31, VI ii 18.

l. 104. **τοῦτον** may be the anticipatory acc. after *εἰδεῖεν* or dependent directly on *φυλάττεσθαι*.

l. 105. **οὐχ οὕτως ἔχει**, 'such is not the case', that he chooses only one 'eye'.

l. 106. **ἄξιον ἐπιμελείας**, 'worth regard'.

l. 107. **παντός** belongs to *τοῦ φάσκοντος*.

101 § **12.** l. 108. **νομίζονται**, l. 98.

l. 111. **οὔκουν ὅπως**, *non solum igitur non.* See cr. note.

l. 113. **ὡς ἐν ὀφθαλμοῖς...τοῖς ἀεὶ παροῦσιν...διέκειτο**=*ἐν τοῖς ἀεὶ παροῦσιν, ὡς ἐν ὀφθαλμοῖς πᾶσι καὶ ὡσὶ βασιλέως...διέκειτο*, 'felt before those who were in attendance from time to time, as if they were nothing but the king's eyes and ears'. Observe that the preposition is idiomatically inserted in the ὡς-clause only; see my n. to Plut. Themist. c. 32, 2 l. 25 and cf. v 14.

l. 115. **τὸ οὕτω διακεῖσθαι...αἰτιάσαιτο**, 'as to this feeling towards him,...I don't know what cause may be assigned for it'. For the construction cf. VII ii 22, Hell. VII v 12 *τό γε μὴν ἐντεῦθεν γενόμενον ἔξεστι τὸ θεῖον αἰτιᾶσθαι.*

§ 13—§ 23. *The munificence of Cyrus to his friends is not so surprising as the pains which he took to serve them. He considered the duties of a king towards his subjects as resembling those of a herdsman to the cattle in his charge. A conversation which he is reported to have once had with Croesus on the subject of his excessive liberality furnishes an excellent proof of the genuineness of his sentiments.*

§ **13.** l. 118. The same praise and in precisely the same form is bestowed upon the younger Cyrus, Anab. I ix 24 *καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδή γε καὶ δυνατώτερος ἦν, τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.*

l. 120. **βασιλεύοντα**, 'though he was a king' i.e. 'as king'.

l. 121. **ἀξιολογώτερον** for *μᾶλλον ἀξιόλογον*, which is a synonym of *θαυμαστόν*: so Oec. c. 15, 13 *αἴσχιον* for *μᾶλλον αἰσχρόν*, Hell. VII v 19 *θαυμαστότερα* for *μᾶλλον θαυμαστά*. **τοίνυν**, *profecto*. **ἐκεῖνος...μηδενὶ ἂν...ἡττώμενος κτέ.**, 'it is said that it was no secret that there was nothing wherein he would have been so much ashamed of being beaten as in serving his friends'. Observe that the protasis is contained in the participle *ἡττώμενος*=*εἰ ἡττᾶτο*; *μηδενί* (which, and not *οὐδενί*, is used because the participle is hypothetical) is the dative of respect. For the personal construction of *κατάδηλος λέγεται* with the supplementary participle *αἰσχυνθείς*, cf. IV vi 5, VI i 2 and see G. § 280 Note 1 and *MT.* § 907 ed. ma. It is equivalent to *λέγεται ὅτι κατάδηλον εἴη ὅτι ἐκεῖνος οὐδενὶ οὕτως ἠσχύνθη ἂν κτέ.*

§ **14.** l. 123. **λόγος...ὡς λέγοι**: cf. Anab. I ix 11 *εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὔχοιτο.* The use of the optative *λέγοι*

after a primary tense may be explained by resolving λόγος ἀπομνημονεύεται into its equivalent εἰπεῖν λέγεται. Cf. Plato Hipp. ma. c. 13 λέγει ὁ λόγος ὅτι Νεοπτόλεμος Νέστορα ἔροιτο.

l. 124. **ἔργα**, 'functions'.

l. 126. **τε—τε**, 'just as'...'so': see note to i 1.

l. 127. **ᾗ δὴ προβάτων εὐδαιμονία** *sc.* *ἐστί*, 'so far as sheep have happiness' i.e. can be spoken of as happy. This clause should logically follow immediately after *ποιοῦντα*. For the sentiment, cf. Mem. III i 2 ff.

Thrasymachus in Plato Rep. I c. 16 ff. ridicules the Socratic notion that herdsmen *τὸ τῶν προβάτων ᾗ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ παχύνειν αὐτοὺς καὶ θεραπεύειν ἄλλο τι βλέποντας ἢ τὸ τῶν δεσποτῶν ἀγαθὸν καὶ τὸ αὑτῶν*, any more than rulers attend to the good of their subjects except for their own selfish interest. The *ποιμήν* is only *δαιτυμών τις καὶ μέλλων ἑστιάσεσθαι πρὸς τὴν εὐωχίαν ἢ αὖ πρὸς τὸ ἀποδόσθαι, ὥσπερ χρηματιστής, ἀλλ' οὐ ποιμήν*.

l. 131. **εἴπερ**, *siquidem*.

l. 132. **τὸ φιλονίκως ἔχειν...περιγίγνεσθαι**, *eum contendere superare omnes homines cultu et cura (amicorum)*.

§ **15.** l. 133. **καλὸν ἐπίδειγμα**, 'an excellent proof' *sc.* *ταύτης τῆς γνώμης*.

l. 134. **ἐνουθέτει** *sc.* *Κροῖσος*.

l. 136. **ἑνί γε ἀνδρί** logically modifies the superlative **πλείστους**, the amount was 'very great' in view, at least (**γε**), of the fact that 'a single man' (*ἑνὶ ἀνδρί*) was in question. Cf. Anab. I ix 12, 22.

l. 137. **καί** is used as if only *λέγεται τὸν Κροῖσον νουθετῆσαί ποτε αὐτόν* had preceded; we should have expected *γάρ* as explanatory of *ἐπίδειγμα*, as in l. 171. **καί** emphasizes **πόσα**, 'pray, how much?'

l. 138. **ἄν** of course is to be taken with *εἶναι*=*ἦν* of dir. disc.

102 l. 139. **εἰμί** after **ἐξ ὅτου** (as after *πάλαι*, *ποτέ* etc.) has a force between the aor. and perfect, denoting the continuance of a past action, 'ever since I have been and still am'.

§ **16.** l. 140. **εἰπεῖν πολύν τινα ἀριθμόν**, 'named a considerable sum'.

l. 143. **περιελθὼν πρὸς τοὺς φίλους**, 'going the round of my friends'.

l. 146. **ἂν...δύναιτο**, potential: see n. to I iv 14 l. 170.

l. 147. **κατασημηναμένους** *sc.* *τὴν γραφήν*, to be understood from *γράψαντας* or *τὴν ἐπιστολήν*.

l. 148. **δοῦναι...φέρειν**, *dare ferendam* (*ad me*), the infin. of purpose, G. *MT.* § 772 (*a*) ed. ma. Cf. Eur. Troad. 874 *κτανεῖν ἐμοί νιν ἔδοσαν.* **τὴν ἐπιστολήν**, 'each letter', VI ii 34, iii 4.

§ **17.** l. 151. **ἐνέγραψε** *sc.* *τῇ ἐπιστολῇ*.

l. 152. **ἐπεὶ...ὁ δὴ Ὑστάσπας**, *postquam...tum vero Hystaspas.*

l. 153. **τὰς ἐπιστολάς** *sc.* amicorum Cyri.

l. 156. **διὰ τὰ σὰ γράμματα**, 'thanks to your letter', in which they had been told by Cyrus to welcome Hystaspas as his personal friend.

§ **18.** l. 158. **τοὺς ἄλλους**, *reliquos* (*thesauros*) *sc.* amicos,)(**εἷς**, which refers to Hystaspas.

l. 159. **ἤν τι...χρῆσθαι**: i 5.

l. 160. **πολλαπλάσια...ἤ**, *multo plura quam.* Multiplicatives take the construction of comparatives, either *ἤ* or gen. case, as iii 38, 42.

§ **19.** l. 164. **παρ' ἐμοί**, *chez moi.*

l. 167. **τούτοις** *sc.* *τοῖς φύλαξι.* **τοὺς φίλους...θησαυρούς**: cf. Hier. c. 11, 13.

l. 170. **ἢ εἰ...ἐπεστησάμην**, short for *ἢ φρουροὶ μισθοφόροι ἂν* 103
ἦσαν, εἰ τοιούτους ἐπεστησάμην. The middle of *ἐφιστάναι* is rarely found in the sense meant here.

§ **20.** l. 172. **ὃ...πάντας...περιγενέσθαι**, *qua re di animis hominum insita* (habendi cupiditatem puta) *omnes pariter inopes effecerunt, eam eicere ne ipse quidem potui* (Gabrielli).

l. 173. **πάντας ὁμοίως**: v 15, I iv 4. **πένητας**: because, as Horace says (Epist. I 2, 26), *semper avarus eget* and Cicero (Paradox. 6, 3) *avari non modo non divites sed etiam inopes ac pauperes existimandi sunt.* **τούτου...περιγενέσθαι**: HA. § 749.

§ **21.** l. 176. **ὅτι οἱ μέν κτέ.**: to correspond to this sentence, that in § 22 should properly have been *ἐγὼ δὲ τοῖς περιττοῖς τῶν ἐμοὶ ἀρκούντων τάς τ' ἐνδείας τῶν φίλων ἐξακοῦμαι κτέ.*, but owing to the

long interval between the first and second parts of the bimembral clause, the latter assumes an independent form.

l. 177. **τῶν ἀρκούντων περιττά**: the gen. is due to the idea of comparison latent in *περιττός*. Cf. Hier. c. 1, 19 *τὰ περιττὰ τῶν ἱκανῶν*.

l. 179. **ἱστάντες**, 'weighing'. **διαψύχοντες**, 'airing'.

l. 181. For the position of **ὅμως**, cf. v i 26.

l. 182. **γάρ**, 'else' i.e. if they did eat more than they can stand.

l. 184. **πράγματα** is predicate to *περιττὰ χρήματα*, 'in a superfluity of possessions they possess only so much vexation'. HA. § 726 a: but in l. 180 *πράγματα ἔχουσιν* means 'have much ado what with counting etc.'.

§ **22.** l. 185. **ὑπηρετῶ τοῖς θεοῖς**, *dis obsequor*, i.e. by complying with this law of our nature.

l. 186. **ἄν**=*ἃ ἄν*.

l. 189. **ἐξ αὐτῶν** *sc. τῶν περιττῶν*.

l. 190. **ἐκ τούτων** *sc. εὐνοίας καὶ φιλίας*. **ἃ** *sc. ἀσφάλεια καὶ εὔκλεια*.

l. 191. **ὑπερπληροῦντα**, causal participle, 'by surcharging'.

l. 194. **κουφοτέρους παρέχεται**, *expeditiores reddit*, inasmuch as *ἡ τιμὴ τοὺς πόνους ἐπικουφίζει* (I vi 25).

§ **23.** l. 196. **ἐγώ**, '(I tell you that) I'.

l. 197. **πλεῖστα**, adv. *maxime*.

l. 198. **οὕτως**='if that were so' contains the protasis.

l. 200. **σὺν τῷ δικαίῳ**: cf. i 32, Anab. II vi 18 *σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν*, Ages. c. 4, 5 *σὺν τῷ ἀδίκῳ πλέον ἔχειν*.

104 l. 203. **ὥσπερ ἔλεγε καὶ πράττων**, 'as were his words, so were his actions'. For instances of *καί* in apodosis answering to *ὡς* in protasis, cf. Thuc. II 93, 3 *ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς*, IV 8, 7 *ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν νῆσον τοὺς ὁπλίτας*, VII 43, 1; 60, 3; VIII i 4 *ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίουν ταῦτα*.

§ 24—§ 25. *Amid all his other cares, Cyrus did not forget to provide for and sometimes to visit the sick, but collected round him*

the best physicians and surgeons that could be procured for money and the best surgical instruments and medical stores recommended by them—all of which were kept in his palace and at their service.

§ **24.** l. 204. **τοὺς πολλούς**, the anticipatory accusative, VII ii 21.

l. 207. **κατατίθενται**, 'lay up for themselves'.

l. 209. **ὅπως...τούτου**: cf. i 10. **ἢν ἀσθενήσωσι**, 'in case they should fall sick', the inchoative aorist, on which see n. to I i 4.

l. 210. **οὐ πάνυ**, 'not at all', VI ii 12. The sentence is irregular: *ἐώρα* is used as if *ἐπεὶ κατενόησε* had preceded instead of *κατανοήσας*; *ἐπιμέλονται* would have been enough to range with *παρασκευάζονται*, or else the participle *ἐπιμελομένους* without *ἐώρα*. The transition to the finite verb occasions the use of *οὖν* after *ἔδοξεν*. On the abnormal construction **κατανοήσας—ἔδοξεν αὐτῷ**, see n. to IV ii 3.

l. 212. **συνεκομίσατο πρὸς αὑτόν**, 'collected round him'; cf. IV iii 18. The verb is used in its proper sense in I v 12. **τῷ τελεῖν ἐθέλειν**, 'because he was willing to bear the expense'. See note to VII v 46.

l. 213. The order is *ὁπόσα ἦ ὄργανα ἦ φάρμακα...τις αὐτῶν ἔφη ἂν γενέσθαι χρήσιμα, οὐδὲν τούτων ὅ τι οὐχὶ* (*horum nihil non*) *ἐθησαύριζε*.

§ **25.** l. 216. **τῶν [θεραπεύεσθαι] ἐπικαιρίων**, 'important persons to be taken care of'. But see cr. n.

l. 217. **ἐπεσκόπει**: the technical term for 'visiting' the sick: see n. to V iv 10. **πάντα...ὅτου**: cf. iii 46, VII i 31.

l. 218. **χάριν ᾔδει**: see n. to I iii 14.

l. 219. **τῶν παρ' ἐκείνου**: Intelligas ex anteced. *παρεσκευασμένων ὀργάνων ἢ φαρμάκων ἢ σίτων ἢ ποτῶν* (*Weiske*). For the partitive gen. after verb, cf. VII v 78.

§ 26—§ 28. *He made himself popular also by his endeavour to promote rivalry in good and noble accomplishments among the highest class. Any dispute between claimants for superiority was to be referred to judges of their own selection. Those who lost their case were mostly so jealous of their old friends and rivals, that they transferred their affections to Cyrus.*

§ **26.** l. 221. **πρωτεύειν** *sc.* *τῷ φιλεῖσθαι* or *φιλίᾳ* (l. 238). **παρ' οἷς**=*παρὰ τούτοις, ὑφ' ὧν*, 'in the affections of those by whom'; an unusual sort of attraction. **ἑαυτόν**: cf. VII ii 22, V i 21 and see n. to I iv 4.

l. 222. **ὧν**, 'the things for which', viz. *καλῶν κἀγαθῶν ἔργων*. For the gen., cp. VI ii 6.

l. 226. **ἐπεμέλετο ὅπως ἀσκοῖτο**: cf. i 44.

§ **27.** l. 229. **ὥσπερ νόμον**, 'a rescript in manner of a law'. 'Ergo morem tantum: neque iudices horum certaminum erant certi aut semper iidem' (*Weiske*).

l. 230. **εἴτε δίκῃ εἴτε ἀγωνίσματι**, 'whether in a civil action or in a prize contest'.

105 l. 232. **συντρέχειν** *sc.* *ἑαυτοῖς* in iudicibus eligendis (*Dindorf*), 'should concur in the choice of judges' (*Liddell and Scott*). For the dative, cf. Arist. Ran. 807 *οὔτε γὰρ Ἀθηναίοισι συνέβαιν' Αἰσχύλος.*

l. 233. **τῶν κρατίστων**, *optimatum, principum* (Weiske).

l. 235. **τοὺς μὴ ἑαυτὸν κρίνοντας** *sc.* *νικᾶν*, 'those who did not vote in his favour'. Cf. Arist. Av. 1102 *τοῖς κριταῖς ὅσ' ἀγαθά, ἢν κρίνωσιν ἡμᾶς, δώσομεν*, Ran. 1416 *τὸν ἕτερον λαβὼν ἄπει, ὁπότερον ἂν κρίνῃς*, Eccl. 1157, 1160, Xen. Hell. I vii 34 *ἔκριναν τὴν τῆς βουλῆς (γνώμην).*

l. 236. **τῷ δικαίῳ**, 'in virtue of the justice of his cause'.

§ **28.** l. 238. **ἐν πόλεσι** *sc.* *παρὰ τῷ δήμῳ*, 'in free states', as)(to the Persian monarchy. Cf. the opposition between *τύραννος* and *ὁ ἐν ταῖς πόλεσι*, Hier. c. 2, 12.

l. 239. **καὶ οὗτοι**: see n. to i 4, ii 5.

l. 240. **ὥστε**, 'accordingly'. **ὁ ἕτερος τὸν ἕτερον** are appositives of *οἱ πλείονες*, see n. to VII v 6.

l. 241. **συνέπραξαν ἄν...ἀγαθόν**, 'would have acted in concert for any good'. Cf. IV ii 10. Observe that the protasis 'if they had been able' is left to be understood.

l. 242. **καὶ ταῦτα μὲν δεδήλωται, ὡς ἐμηχανᾶτο**, *atque haec quidem exposita sunt, quo modo effecerit ut etc.*

CHAPTER III

§ 1—§ 18. *Having arrived at the full possession of the empire, Cyrus makes his first procession with due form and ceremony and stately array. He begins by distributing on the day before dresses of honour first among the nobles, telling them of his intention to visit in state those portions of ground that had been chosen and set apart for the gods, and there offer sacrifice with them. He then distributes other robes of various colours among the officers of lower rank with instructions to make presents of them to their friends also.*

Pheraulas, a commoner, is appointed grand marshal to determine the places of each in the procession, in the manner to be settled by previous arrangement. Cyrus gives him presents of robes and riding-cloaks for the officers, to prevent any jealousy on their part. The procession moved out of the palace gates between the body-guard drawn up in two lines—Persians on the right, allies on the left—and half the war-chariots on one side, half on the other, in the following order:—

Bulls for sacrifice to Zeus four abreast
Horses for sacrifice to the Sun-God
The sacred Car of Zeus with white horses
The sacred Car of the Sun-God with white horses
Another car with scarlet trappings for the horses
Men carrying fire upon a large altar

CYRUS,

with lofty upright tiara and bandeau round it, a purple vest with white stripes, crimson trousers, and purple robe of honour, his arms outside the sleeves; by his side a charioteer. All prostrated themselves before him—a form of homage which the Persians had never paid before. When Cyrus's chariot appeared outside the gateway, the 4000 *lancers rode in advance, the* 2000 *formed a regal escort on each side,*

300 *mace-bearers on horseback bravely accoutred with their javelins*
200 *saddle horses with striped clothing and gilt reins*
2000 *lancers*
Chrysantas with the original 10000 *mounted infantry*
Hystaspas with 10000 *cavalry*
Datamas with 10000 ,,
Gadatas with 10000 ,,

Medians
Armenians
Hyrcanians
Cadusians
Sacae
Artabatas with the war-chariots four and four.

§ 1. l. 1. **ἐξήλασε**, 'drove forth in state', l. 93. So *εἰσελαύνειν* is often used by Plutarch of entering a place in solemn procession, on horseback or in a chariot; see Nic. c. 27, 6, Pomp. c. 14, 2, Marcell. c. 8, 1, Rom. c. 16, 8.

l. 7. **Περσῶν**, partitive gen. after *τοὺς τ. ἀ. ἔχοντας*.

l. 8. **τῶν ἄλλων συμμάχων**: see n. to VII v 75 and III ii 18, and cf. l. 78. **διέδωκεν...διαδιδούς τε**: cf. VII v 78.

l. 10. **διαδιδοὺς ἅμα**, 'while he was distributing them', VII iv 6.

l. 11. **τὰ τοῖς θεοῖς ἐξῃρημένα**: VII v 35.

§ 2. l. 14. **ἥλιον**: for the omission of the article, see HA. § 661.

l. 16. **ἐν τῇ ῥηθείσῃ χώρᾳ**, 'in the place assigned you' by Pheraulas at my direction.

l. 18. **ἐπειδὰν πάλιν ἔλθωμεν**, 'as soon as we shall have returned', G. *MT.* § 90 ed. ma.

106 l. 19. **ὅπῃ—ταύτῃ**, *quo modo—hoc modo.*

§ 3. l. 21. **τοῖς κρατίστοις**, ii 27.

l. 24. **ὀρφνίνων**, 'sable' or 'murrey'.

l. 25. **καρυκίνων**, 'dark-red', from *καρύκη* a dish, the ingredients of which were blood and rich spices. **τὸ μέρος**, 'his proper share', I vi 45.

§ 4. l. 30. **οὐ γὰρ νῦν δοκῶ**, 'why, do I not now seem?' (you should not ask such a question, 'for' etc.): cf. I iv 12.

§ 5. l. 33. **οἱ μὲν ἀπελθόντες κτέ.** i.q. *οἱ μὲν ἀπῆλθον καὶ μετεπέμποντό τε τοὺς φίλους καὶ ἐκόσμουν.*

l. 35. **τὸν ἐκ τῶν δημοτῶν**: II iii 7.

l. 37. **χαρίζεσθαι**: ii 3 l. 27.

l. 39. **συνεῖπε**, 'advocated', II iii 15.

l. 40. **τοῖς εὖνοις κάλλιστα ἰδεῖν**, 'in a manner most splendid for the friendly to behold'. The infinitive after the adverb, as

after the corresponding adjective, limiting its meaning to a particular action, see G. *MT.* § 765.

§ 6. l. 43. **ἐπιμεληθῆναι ὅπως ἄν γένηται:** ὅπως ἄν with the subjunctive in object clauses, where the future is normal, occurs chiefly in Xen. Aristophanes and Plato. G. *MT.* § 348 ed. ma. Cf. I ii 10, V v 48. Below (l. 46) it is used in a pure final clause. It is the only final expression found in the formal language of the Attic inscriptions, G. ib. § 328. Cf. V ii 21.

l. 45. **εἴρηκα,** *iussi.*

l. 49. **κασᾶς:** Agatharchides Photii Bibl. cod. 250 p. 445, 34: *στολὰς αὐτοῖς τε καὶ τοῖς ἵπποις ἀνέδωκε πιλητάς, ἃς οἱ κατὰ τὴν χώραν ἐκείνην προσαγορεύουσι κάσας, ὥστε πᾶν κρύπτειν τὸ σῶμα πλὴν τῶν ὀφθαλμῶν* (*Dindorf*). Liddell-Scott give the word the meaning of 'carpet or skin to sit upon', 'saddle', but it probably means here 'a riding cloak', large enough to cover the back of the horse as well as the rider.

§ 7. l. 52. **ἐπεὶ ἴδοιεν,** i.e. as he came to one after another, 107
the optative of indefinite frequency; cf. l. 144, VI ii 6.

l. 53. **Μέγας δὴ σύγε:** said, of course, ironically, because the *ἡγεμόνες* were *ὁμότιμοι*, whereas Pheraulas was only a *δημότης*. For *δή*=*scilicet*, see VI ii 20. **ὁπότε γε,** *quandoquidem*, II ii 13.

l. 55. **οὐ μόνον γε** *sc. ὑμῖν τάξω ἃ ἂν δέῃ ποιεῖν, ἀλλὰ καὶ σκευοφορήσω:* Prudenter homo *iucundus*, ut iii 7 appellatur, omnem arrogantiae speciem tali ioco a se removet (*Weiske*).

l. 56. **φέρω τῶδε δύο κασᾶ,** 'I bring you here two cloaks' (not, as Watson, 'these two cloaks', which of course would be *τώδε τὼ δύο κασᾶ*).

§ 8. l. 59. **ἐπελέληστο,** 'had once and for all forgotten', see G. *MT.* § 52 ed. ma. and cf. I iv 1, II i 21, l. 181. **συνεβουλεύετο αὐτῷ ὁπότερον λαμβάνοι,** 'consulted with him (Pheraulas) which of the two he *should* take'. The optative here represents the interrogative subjunctive (not the indicative) of direct discourse; the question put was *πότερον λαμβάνω*. See G. *MT.* § 677 ed. ma. and cf. l. 136, III ii 1, IV v 21, V v 1.

l. 60. **συμβουλεύσας ἄν:** There is no finite verb, to which the *ἄν* may be actually referred in this clause; since the intrusive words *ὁ μὲν Φ. οὕτω διαδοὺς ᾗ ἐτάχθη* in l. 63 intervene between it and *εὐθὺς ἐπεμέλετο*. There is a similar anacoluthon in ii 24. For the force of the *ἄν*, see n. to v 17.

l. 63. **ἑτέρῳ χρήσει μοι διακόνῳ**, 'you will find in me a different sort of minister', i.e. not so good natured as I am now: his meaning is 'I wont give you the choice again'. For the double dative after χρῆσθαι, see HA. § 777 a.

l. 64. **οὕτω...ᾗ ἐτάχθη**, *ita ut imperatum erat* a Cyro (*Fischer*).

l. 65. **ὅπως ὡς κάλλιστα ἕκαστα ἕξοι**, 'that every detail should be arranged in the best manner possible', i 43.

§ **9.** l. 66. **καθαρά**, *sine turba parata, ordinata.*

l. 67. **πρὸ ἡμέρας**: Q. Curt. II 3, 8 *patrio more Persarum traditum est orto sole demum procedere.* **στοῖχοι**: Thuc. IV 47 *διῆγον διὰ δυοῖν στοίχοιν ὁπλιτῶν ἑκατέρωθεν παρατεταγμένων.*

l. 68. **τῆς ὁδοῦ**: VI i 30.

l. 69. **ὧν**, *sc.* *στοίχων.*

l. 72. **τῶν δορυφόρων εἰς τετρακισχιλίους**, *quattuor fere milia satellitum hastatorum,* serves as subject to **ἕστασαν.**

l. 73. **εἰς τέτταρας**, 'four deep' as VI iii 21; but in l. 82 it means 'four abreast'.

§ **10.** l. 76. **διειρκότες τὰς χεῖρας κτέ.**, 'with their arms thrust through their coat sleeves'. No Persian was allowed to have his arms out of the sleeves of his candys in the king's presence. 'A covering over the hand' says Porter *Travels in Georgia, Persia etc.* Vol. I p. 555 'is regarded in most countries in the East as a mark of subjection'. Cyrus the younger (Hell. II i 8) had two princes of the blood put to death *ὅτι αὐτῷ ἁπαντῶντες οὐ διέωσαν διὰ τῆς κόρης τὰς χεῖρας, ὃ ποιοῦσι βασιλεῖ μόνον· ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χειρίς, ἐν ᾗ τὴν χεῖρα ἔχων οὐδὲν ἂν δύναιτο ποιῆσαι.*

l. 79. **τὰ ἡμίσεα**, 'each half', ii 16.

108 § **11.** l. 81. **ταῦροι**: Xen. is wrong in attributing to the Persians burnt offerings of victims, such as were customary in Greece. Herodotus says expressly (I 132) that when offering sacrifice they build no altar and kindle no fire, but the victim is brought to a high place, where after calling on the god they cut the animal in pieces, and cook the flesh, and lay it afterwards on the grass. The Magian, who stands by, sings the theogony over it, and the person who has made the sacrifice carries the flesh away and uses it for a feast. So Strabo Geogr. xv c. 3, 13 *θύουσι δ' ἐν καθαρῷ τόπῳ κατευξάμενοι, παραστησάμενοι τὸ ἱερεῖον ἑστεμμένον·*

μελίσαντος δὲ τοῦ Μάγου τὰ κρέα τοῦ ὑφηγουμένου τὴν ἱερουργίαν ἁπίασι διελόμενοι, τοῖς θεοῖς οὐδὲν ἀπονείμαντες μέρος· τῆς γὰρ ψυχῆς φασι τοῦ ἱερείου δεῖσθαι τὸν θεόν, ἄλλου δὲ οὐδενός.

l. 82. **καὶ οἷς...ἐξηγοῦντο**, i.e. *καὶ τούτοις τῶν ἄλλων θεῶν οὓς οἱ μ. ἐξ.*: see on VIII iii 1, v 57.

l. 83. **πολύ** belongs to *μᾶλλον*. Cf. VI iv 8.

l. 84. **τεχνίταις**, 'experts'. **ἢ περὶ τἆλλα**: short for *ἢ τοῖς περὶ τἆλλα*.

§ **12**. l. 85. **θῦμα τῷ Ἡλίῳ**: Xen. (Anab. IV v 24, 35) ascribes the custom to the Armenians also, and Herodotus (I 216) to the Massagetae, Pausanias (III c. 20) to a part of Laconia. Cf. Strabo (Geogr. XI c. 8, 6), Iustin I 10, 5 *Solem Persae unum deum esse credunt et equos eidem sacratos ferunt*, Ovid (Fast. I 385)

placat equo Persis radiis Hyperiona cinctum,
ne detur celeri victima tarda deo.

l. 86. **ἅρμα λευκὸν χρυσόζυγον**, 'a chariot drawn by white horses with golden yokes'. According to Herodotus, in his description of Xerxes' procession from Sardis (VII 40), there were eight in number. For *ἅρμα*, like Lat. *currus*, in the sense of *equi iugales*, cf. Hier. c. 10, 5 *ἅρματα τρέφειν*, Plat. legg. p. 834 B *ἅρματος τροφεύς, equorum nutritor*, Eur. Phoen. 173 *ὃς ἅρμα λευκὸν ἡνιοστροφεῖ βεβώς*; so Diodor. XIV 117 *ἐπὶ λευκοῦ τεθρίππου*.

'The primeval religion in Persia was the worship of the great First Cause, typified in the solar orb, and he was adored in the open air, from an idea that any human temple would have seemed to exclude the Deity'. PORTER, *l. c.* p. 569.

l. 87. **Διὸς ἱερόν**: Q. Curt. (III 3, 10) *currum deinde Iovi sacratum albentes vehebant equi: hos eximiae magnitudinis equus, quem Solis appellabant, sequebatur.*

l. 88. **Ἡλίου ἅρμα**: Dio Chrys. or. 36 Vol. II p. 61 ed. L. Dindorf.

l. 90. **οἱ ἵπποι**: in partitive apposition to *ἅρμα*. For *καταπεπταμένοι* (*καταπετάννυσθαι*), cf. Arist. Plut. 731 *ἡ Πανάκεια δὲ κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι*. **πῦρ**: Herod. III 16 *Πέρσαι γὰρ θεὸν νομίζουσι εἶναι τὸ πῦρ*, Strabo Geogr. XV c. 3, 16 *ὅτῳ δ' ἂν θύσωσι θεῷ, πρώτῳ τῷ πυρὶ εὔχονται*.

Sir R. K. Porter *l. c.* p. 568 thinks it probable 'that, when the mountain-altars or other high places were open to the air, the sacred

fire was not an object of adoration in itself, but only considered holy as an element first kindled by the sun, and by whose consuming agency the sacrifices were offered to that orb, or rather to the Divine Intelligence it contained. In this view we find the fire borne to the sacrificial altars in the processions recorded by Xenophon. But when Zoroaster (see my note to IV v 14) pretended to bring the sacred flame direct from the presence of God, then what was before only sanctified, became divine; and henceforward it appears to have shared the honours of worship'.

l. 91. **ἐπ' ἐσχάρας μεγάλης**: cf. Quintus Curtius (III 3, 8) *ignis, quem ipsi sacrum et aeternum vocabant, argenteis altaribus praeferebatur* (*agmini*).

§ 13. l. 93. **προυφαίνετο**, 'made his appearance in public'. **ὀρθὴν ἔχων τὴν τιάραν**: Sen. de benef. VI c. 31, 12, speaking of Demaratus king of Sparta, says: *petiit ille ut Sardis...curru vectus intraret, rectam capite tiaram gerens; id solis datum regibus.* The same story is told in Plutarch's *Life* of Themistocles, c. 29, 3, where see other passages quoted by me. So Josephus Antiq. Jud. XX c. 3, 3 tells us that Artabanus the Parthian allowed Izatas *τὴν τιάραν ὀρθὴν φορεῖν καὶ ἐπὶ χρυσῆς κλίνης καθεύδειν, ἅπερ μόνων ἐστὶ γέρα καὶ σημεῖα τῶν Παρθῶν βασιλέων.* Cf. Xen. Anab. II v 23, Arrian Anab. III xxv 5. Hence the joke in Arist. Aves l. 487 where it is said of the cock that *ἔχων, ὥσπερ βασιλεὺς ὁ μέγας, διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν*, and that therefore he is called **Περσικὸς ὄρνις**. The *tiara recta* differed from the ordinary tiara in being stiff instead of soft and flexible. It was called in Persian *κύδαρις* (Q. Curt. III 3, 19); see the woodcut in Rich's *Companion etc.* p. 661 b.

l. 94. **μεσόλευκον**, 'shot or striped with white'. Plutarch (Alex. c. 51, 3) and Diodorus Siculus (XVII 77) call it **διάλευκον**. Cf. Qu. Curtius (III 3, 17) *purpureae tunicae medium album intextum erat.*

ἄλλῳ δ' οὐκ ἔξεστι: doubtless, no other than the sovereign personage; because white was sacred to the sun, and he derived his descent from that orb. PORTER *l. c.* II 555.

l. 96. **ὑσγινοβαφεῖς**, dyed with *ὔσγινον*, a dye of bright crimson from the shrub *ὔσγη*, which is said to be another name for *πρῖνος*.

l. 97. **διάδημα**: Q. Curt. *l. c. Cidarim Persae vocabant regium capitis insigne: hoc caerulea fascia albo distincta circumibat.* According to Porter *l. c.* p. 555, the *cydaris* was the name given to a twisted bandeau of intermingled white and purple, which was always received as the peculiar mark of royalty by the Persians.

l. 98. **οἱ συγγενεῖς**: see n. to I iv 27. It was a well-known title

of honour also in the Ptolemaic court. See *Journal of Hell. Stud.*, vol. IX p. 223.

§ **14.** l. 99. **ἔξω τῶν χειρίδων**: see n. to l. 77.

l. 101. **εἴτε καί—εἴτε καί**: VII ii 29.

l. 102. **ὁπωσοῦν**, *utcumque*, 'in some way or other', 'however it was'. Cyrus may have employed artificial means to add to his stature: see n. to i 41. Strabo (Geogr. XV c. 3, 19) says that the Persian *ἡγεμόνες* wore *ὑπόδημα κοῖλον διπλοῦν*.

l. 103. **ἄρξαι**, *eius rei initium facere, sc.* **τοῦ προσκυνεῖν**: VI i 6, VII v 48.

l. 105. **τῷ δόξαι...φανῆναι**, *quod visus esset specie:* cf. Mem. II i 22 *ὥστε λευκοτέραν καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι.*

l. 106. **Περσῶν οὐδείς**: this does not apply to other nations; see IV iv 13, V iii 18; and cf. Arrian Anab. IV xi 9 *λέγεται πρῶτον προσκυνηθῆναι ἀνθρώπων Κῦρον.*

§ **15.** l. 107. **οἱ τετρακισχίλιοι δορυφόροι**: see § 9 and cf. Qu. Curt. *l. c.* § 15 *doryphoroe vocabantur proximum his agmen, soliti vestem excipere regalem: hi currum regis anteibant, quo ipse eminens vehebatur.*

l. 109. **ἑκατέρωθεν τοῦ ἅρματος**: l. 67.

l. 110. **σκηπτοῦχοι**: i 38, VII iii 16.

l. 111. **ἀμφὶ τοὺς τριακοσίους**: VI i 46.

§ **16.** **τῷ Κύρῳ**, dativus commodi.

l. 112. **ῥαβδωτοῖς ἱματίοις**, 'with striped housings'. Cf. Verg. Aen. VIII 660 *virgatis lucent sagulis.* 109

l. 115. **οἱ πρῶτοι γενόμενοι μύριοι**, 'the original 10,000', by which are meant the Persian cavalry force as organized in Media out of the foot soldiers, which at the time constituted Cyrus's only force. **εἰς ἑκατὸν πανταχῇ**: see n. to VI iii 20.

§ **17.** l. 119. **ἄλλοι μύριοι**: according to VII iv 16, there were 40,000 in all. **ὡσαύτως** *sc.* **τεταγμένοι.**

§ **18.** l. 124. **ἐπὶ τεττάρων** *i.q.* **εἰς τέτταρας** l. 82. Cf. VI iii 19, VII v 2, 4.

§ 19—§ 23. *Great crowds of people escort the procession, who had sundry petitions to prefer to Cyrus. Seeing this, he sent some of his*

mace-bearers, to tell them to make their wants known to certain delegates deputed by him who would communicate them to him directly. It was Cyrus's way to give his favourites opportunity of becoming popular, and he sent for them one by one, to instruct them how they should deal with the suitors. They rode up in haste as they were called, with the exception of one—Daiphernes, who thought to show his independence by not being so forward and eager as the others. How Cyrus resented his rudeness.

§ **19.** l. 127. **τῶν σημείων** *i.q.* **τῶν στοίχων** l. 67. **δεόμενοι ἄλλος ἄλλης πράξεως,** *alius aliam rem efflagitantes,* instead of the usual construction *δεόμενοι* Κύρου ἄλλος ἄλλην πρᾶξιν.

l. 128. **ἄλλος,** a collective singular, in apposition to *πάμπολλοι.*

l. 131. **διαγγέλλειν,** *internuntium esse,* 'to carry messages between'; VI ii 20.

l. 132. **εἰπεῖν,** *iubere.*

l. 134. **οἱ μὲν δή** *sc.* οἱ δεόμενοι.

l. 135. **τίνι** *sc.* τῶν ἱππάρχων.

l. 136. **προσίοι,** '*should* repair to': see n. to l. 59.

§ **20.** **οὓς...τῶν φίλων**: see n. to ii 3 l. 23.

l. 138. **τινά,** one of the six wand-bearers. **καθ' ἕνα ἕκαστον,** *singulos:* see n. to I vi 22.

l. 140. **μηδὲν λέγειν,** *dicere quod nullius sit momenti.* Observe that *μηδέν* is used because it is in a conditional relative clause.

l. 141. **ὃς δ' ἄν**=*ἐὰν δέ τις.* **αὐτοῖς**: because *ὃς ἄν,* to which it refers, has a collective force. Cf. § 46, ii 25.

110 l. 143. **διαπράττωμεν**: V iii 30.

§ **21.** l. 144. **ἐπεὶ καλέσειεν**: see n. to l. 52. **ἀνὰ κράτος** 'with might and main': IV ii 30, V iii 12.

l. 145. **ὑπήκουον,** *vocanti respondebant:* II ii 30, III iii 11. **συναύξοντες τὴν ἀρχήν,** 'to amplifie all they could the Soveraine Majestie of his empire' (*Holland*).

l. 147. **ἦν...ὃς ᾤετο**: *ὧν ᾤετο* would have been simpler. **σολοικότερος τῷ τρόπῳ,** 'somewhat rude in his demeanour': *τὸν τρόπον* would mean 'in his character' (*Schenkl*). Cf. II ii 11.

l. 149. **ἂν φαίνεσθαι**=*ἂν φαίνοιτο* of direct discourse. Weiske aptly compares de rep. Lac. c. 8, 2 *ἐν τῇ Σπάρτῃ οἱ κράτιστοι..*

τῷ ταπεινοὶ εἶναι μεγαλύνονται καὶ τῷ, ὅταν καλῶνται, τρέχοντες ἀλλὰ μὴ βραδύνοντες ὑπακούειν.

§ **22.** l. 150. **αὐτόν** *sc.* Δαϊφέρνην. **αὐτῷ** *sc.* *τῷ Κύρῳ.*

l. 152. **οὐδὲν ἔτι δέοιτο** *sc.* *αὐτοῦ* cf. VII ii 7. **τὸ λοιπόν**: IV iv 10.

§ **23.** l. 153. **ὕστερον αὐτοῦ**, 'after him *sc.* Daiphernes'. **αὐτῷ** *sc.* *τῷ Κυρῷ.*

l. 154. **τῶν παρεπομένων**, 'one of the led horses'. See l. 112.

l. 156. **κελεύσειε** *sc.* *συναπαγαγεῖν.*

§ 24—§ 34. *The sacrifices concluded, horse-races according to the different nationalities follow; in the Persian, Cyrus himself rides and wins. The names of the other prize-takers; one of them is a young Sacan. Episode, showing how the latter came to give his horse away to Pheraulas* (§ 26—§ 32). *Then follow chariot races open to all, the prizes of which are oxen and cups. Cyrus takes the ox which he has won, but gives away his prize cups to Pheraulas for his services as grand marshal. The procession, thus inaugurated by Cyrus, becomes an established custom. Return to Babylon.*

§ **24.** l. 160. **ὡλοκαύτησαν**: see n. to l. 81.

l. 161. **τῷ Ἡλίῳ** *sc.* *ἔθυσαν.*

l. 162. **Γῇ**: III iii 22. **σφάξαντες** *sc.* *ταύρους*, l. 82.

l. 163. **ἥρωσι τοῖς Συρίαν ἔχουσι**, 'the tutelary heroes of Assyria'. Cf. III iii 22, Thuc. II 74, 2 *θεοὶ ὅσοι γῆν τὴν* Πλαταιίδα *ἔχετε καὶ ἥρωες*, Arist. Nub. 273, 595 *Φοῖβ' ἄναξ Δῆλιε Κυνθίαν ἔχων πέτραν* and see n. to II i 1.

§ **25.** l. 164. **ἔδειξε τέρμα...χωρίον**, 'he pointed out a goal in a plot of ground about five stadia off'.

l. 165. **εἶπε κατὰ φῦλα...ἵππους**, 'commanded the riders, nation by nation, to put their horses to their full speed there'. **ἐνταῦθα**=*ἐν τούτῳ τῷ χωρίῳ*, not, as Fischer, *ad metam.*

l. 169. **ἱππικῆς**: IV iii 13.

l. 171. **τῶν ἀποστάντων**, *qui quidem ad eum defecerant*, V iii 15. 'Erant apud Cyrum ex Syris nonnisi ea pars quae cum Gadata ad eum defecerat' (*Madvig*).

l. 173. **ἰδιώτης ἀνήρ**: cf. Anab. V vii 28 *καὶ ἄρχοντα καὶ ἰδιώτην*, I iii 11 *οὔτε στρατηγοῦ οὔτε ἰδιώτου.* **ἄρα** here marks something unexpected, surprising; see n. to VII iii 6.

III l. 174. **τῷ ἵππῳ** dat. of accompaniment, cf. VI i 23. **τῷ ἡμίσει τοῦ δρόμου**, dat. of degree of difference, cf. VI ii 19. For the assimilation of the adjective to the gender of its partitive genitive, cf. II iii 17.

§ **26.** l. 176. **εἰ**, 'whether'.

l. 178. **ὅτι** introduces the direct question, as in I vi 18, III i 8. **χάριν ἀνδρὶ ἀγαθῷ καταθέσθαι**, *collocare apud virum fortem beneficium* i.e. *beneficio eum obstringere*, 'to make an investment of a kindness with a brave man', to be returned when required. Cf. Antiph. de caed. Her. § 62 *τῇ πόλει χάριν καταθέσθαι*, Dem. de f. l. § 240, Thuc. I c. 33, 1, Herod. VI 41, VII 178, Xen. Ages. c. 4, 4 *παρακαταθήκην χάριτος φυλάσσειν*.

§ **27.** l. 180. **ἔνθα**, '(a place) where': cf. l. 184, IV ii 20. **κἂν**=*καὶ ἐάν*. **μύων**, *connivens*, 'with your eyes shut'.

l. 183. **ἀνελόμενος** *sc.* *αὐτήν*: cf. II iii 17.

§ **28.** l. 187. **οὐδὲ μετεστράφη**: cf. i 42.

§ **29.** l. 191. **τῶν γε ἀπόντων** *sc.* *οὐδενὸς ἔτυχον*.

l. 192. **σύγε** *sc.* *ἔτυχες*; the English idiom requires emphasis to be laid on the verb, 'you *did* hit'. Cf. l. 53.

l. 193. **καὶ πῶς**, 'pray, how comes it that?' Cf. ii 15, VII v 84.

§ **30.** l. 197. **τὸ γένειον**, the accusative of specification after *κατάπλεων*.

§ **32.** l. 204. **πλουσιωτέρῳ...ἢ ἐμοί**, 'to a rich man rather than to me'; *πλουσιωτέρῳ*=*μᾶλλον πλουσίῳ*. Cf. ii 13.

112 l. 205. **νῦν δέ**, 'as it is', is always preceded by a hypothesis of something contrary to facts and is parallel to the protasis of that sentence which it contradicts. Cf. [viii 3].

l. 207. **τῆς ἐμῆς δωρεᾶς**, 'your present to me'. Cf. III i 28 *εὐνοίᾳ τῇ ἐμῇ*, 'goodwill to me'.

l. 208. **ἀπέλα**, 'ride off', from *ἀπελᾶν*, a rare poetical form for *ἀπελαύνειν*, found also Hell. II iv 32.

l. 209. **αὖθις**, *alio tempore, posthac*, VI i 49. **παρέσομαι πρὸς σέ**: II iv 21, VII iv 3.

l. 210. **διηλλάξαντο**, 'made an exchange' (not, as Watson, 'separated').

§ **33.** l. 211. **ἀφίει** *sc.* *ὁ Κῦρος*.

l. 212. **καθ' ἕκαστον**)(*κατὰ φῦλα* l. 166.

l. 213. **ὅπως ἂν...ἐστιῷντο**, *ut epularentur: ὅπως ἄν* with the (potential) optative in a final sense is found once only in Thucydides (VII 65) and in three other places in Xen., Hell. IV viii 16, 30, Anab. VII iv 2. See G. *MT.* § 330, and note on VII v 37.

l. 215. **τὸ νικητήριον** *sc.* *ἆθλον*, 'the (fixed) prize of victory' in the race with the Persian riders.

§ **34.** l. 218. **οὕτω** to be taken with *καταστα θεῖσα*. We should have expected *ὡς δὲ τότε ἡ ἔλασις...κατεστάθη, οὕτως ..διαμένει*.

> It is the custom of the King of Persia to march out of his capital on the Nou Rôze or feast of the vernal equinox, attended by his ministers, nobles and as many of his army as can be assembled. The ceremonies of the day commence with a review; and then the tribute and presents of all the rulers and governors of the different provinces are laid at the foot of the throne, which is placed in a magnificent tent pitched for the purpose in an open plain. The king remains in camp several days, which are passed in joy and festivity. Horse-races are among the amusements; and the monarch, whose favourite horses generally win, gives presents to the fortunate riders; he also confers dresses of honour on all the chief nobles and officers of his government, who give similar marks of their regard to their servants and dependants. MALCOLM, *Hist. of Persia*, Vol. II p. 405 ed. 1829.

l. 220. **πλήν**, 'only that', VII i 24. **θύῃ** *sc.* *ὁ βασιλεύς*.

l. 222. **ἐσκήνησαν**; VI i 49.

l. 223. **ἐν τάξει**, 'in their several quarters'.

§ 35—§ 50. *After their return to Babylon, Pheraulas entertained his newly won friend the Sacan, who had given him his horse, in his own quarters, and held a conversation with him on the subject of happiness, as dependent on the possession of money and property. He offered to make over the whole of his possessions to the Sacan, on the condition that he would give him just enough out of them for his daily wants, treating him as his guest. The offer was accepted and thenceforth they lived together in perfect amity and undisturbed happiness.*

§ **35.** l. 226. **ἔκπλεω**, *affatim:* I vi 7.

l. 228. **προύπινε**, 'drank to his health'. Cf. Anab. VII iii 26 *προπίνω σοί, ὦ Σεύθη, καὶ τὸν ἵππον τοῦτον δωροῦμαι*, Pindar Ol. VII 1 *φιάλαν ὡς εἴ τις...δωρήσεται...γαμβρῷ προπίνων*, where the

schol. notes προπίνων: κυρίως ἐστὶ τὸ ἅμα τῷ κράματι τὸ ἀγγεῖον χαρίζεσθαι.

§ **36.** l. 229. **στρωμνήν**, *stragula.*

§ **37.** l. 233. **ποίων πλουσίων**, 'rich, indeed!' 'what do you mean by rich?' See n. to I iv 28 and cp. iv 31. **μὲν οὖν**, 'nay rather', V ii 29. **σαφῶς**, 'unmistakeably'; III ii 15. **ἀποχειροβιότων**: Herod. III 42.

l. 234. **τὴν...παιδείαν**: I ii 15.

113 l. 237. **τρέφειν ἀργόν**, 'to keep me in idleness', I ii 15. **ἐργάζεσθαι**, 'to cultivate the soil'; i 16, VII iv 6.

§ **38.** l. 239. **καὶ μάλα**: I iii 10, VII ii 18, v 50.

l. 240. **δικαιότατον**, 'the most just'; ironically.

l. 241. **δικαίως ἀπεδίδου**: cf. Oecon. c. 5, 12 *ἡ γῆ θέλουσα δικαιοσύνην διδάσκει· τοὺς γὰρ ἄριστα θεραπεύοντας πλεῖστα ἀγαθὰ ἀντιποιεῖ.* Dobree quotes Menander (fr. 96 ed. Kock) *κριθὰς δ' ἐὰν σπείρω, πάνυ δίκαιος ὢν* (ὁ ἀγρὸς) *ἀπέδωχ' ὅσας ἂν καταβάλω*, Verg. Georg. I 4 *fundit humo facilem victum iustissima tellus.* The humour of the whole passage is seen especially in the words *ὑπὸ γενναιότητος* (l. 242).

l. 242. **τόκον**: Hertlein compares Cic. de sen. 15, 51 *terra nunquam recusat imperium nec umquam sine usura reddit quod accepit, plerumque maiore cum faenore.* **οὐδέν τι**, 'not at all', II ii 4.

l. 243. **διπλάσια ὧν ἔλαβεν**: see n. to ii 18.

§ **39.** l. 247. **πολύ**, separated from its comparative, as in l. 83.

l. 248. **καὶ διὰ τοῦτο**, 'if only for this reason'. **ἥδιον**, *libentius.* **πεινήσας**: VII v 50.

l. 249. **ἐπλούτησας**, 'you became rich', ingressive aorist; VII ii 24. See crit. n.

§ **40.** l. 252. **οὐδ' ὁτιοῦν**: see on VII v 43.

l. 253. **ὅτι δέ**, *quod vero*, 'as to the fact that': cf. [viii 13], Hier. c. 6, 12.

l. 254. **τοσοῦτον**, '(only) thus much', i 6, VI ii 26. For the absence of γάρ, cf. VIII i 6 l. 57.

l. 255. **ἐπιμελόμενον πράγματα ἔχειν**: see n. to ii 21.

§ **41.** l. 257. **πιεῖν**: I iii 9, VII i 1.

l. 259. **λελυκωμένα**, 'worried' or 'mangled by wolves'. **τῶν βοῶν κατακεκρημνισμένα**, 'some of the oxen killed by falling down a precipice': an unusual construction for *κατακεκρημνισμένους*, as if referring to some generic term, as *κτήνη* or *θρέμματα* or *ζῷα*.

l. 260. **ἐμπεπτωκέναι**, *incidisse*, the technical expression.

l. 262. **πλείω**=*πλείους λύπας*, i 5.

§ **42.** l. 264. **πολλαπλάσια ἐμοῦ**: see n. to l. 243.

l. 268. **ἀναγκάζεται**: VI i 31. 114

§ **43.** l. 271. **νυστάζοντα**, *obdormiscentem*, 'slumbering'.

§ **44.** l. 275. **ἐστίν** is generally omitted after *ἀνάγκη*.

l. 276. **δαπανᾶν εἰς θεούς**: VI ii 30.

§ **45.** l. 279. **μὰ Δί' ἀλλά**: I iv 28. **τούτων** *sc. οἱ δαπανῶντες ἀνιῶνται*.

§ **46.** l. 281. **τί οὖν...οὐχὶ...ἐγένου**; a proposal conveyed in the more lively form of a question, 'why don't you become?' i.e. 'do become'. Cf. II i 4.

l. 285. **μηδὲν ἄλλο** *sc. ποιεῖ*: cf. VI i 47 and see n. to I iv 13.

l. 286. **εὐτελέστερον**, 'more barely, scantily'.

l. 287. **ὅ,τι...τούτων**: l. 141, ii 25, VII iv 5, 14.

§ **47.** l. 289. **ἢ μήν**: VII ii 12, II iii 12.

l. 290. **προσδιαπράξομαι**, 'I will get done for you besides'; VII ii 12, iv 9. **μήτε θεραπεύειν**, 'both exemption from attendance': see on i 6.

l. 292. **ταῦτα ποιήσω** *sc. θύρας τὰς Κύρου θεραπεύσω καὶ στρατεύσομαι*: cf. V iii 19.

l. 293. **ἐμοῦ**, for *ἐμαυτοῦ*, the personal for the reflexive pronoun, as in Oecon. c. 7, 11 *βουλευόμενος ἐγώ τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ*.

l. 296. **μόνον...ἀπόλυσον**: VII iii 12.

l. 297. **σχολὴν ἄγω**: i 15. **ἀπὸ τούτων** refers to *ταύτης τῆς ἐπιμελείας*; cf. i 34, I iii 16.

§ **48.** l. 302. **ὅτι ἕξοι**, *quod habiturus esset*. 115

§ 49. l. 305. Construe: *καὶ οὐδὲν θεραπεύειν ἐδόκει εἶναι οὕτως ἡδὺ αὐτῷ* (l. 265) *οὐδ' ὠφέλιμον ὡς ἀνθρώπους* (*sc. θεραπεύειν*).

l. 309. **τινός—τούτους**; see note on l. 287.

l. 313. **πολὺ μᾶλλον** goes with *πάντων τῶν ζῴων*.

l. 314. **ἐθέλοντας** (*solitos*) *sc. τοὺς ἀνθρώπους ἐώρα*.

l. 315. **καὶ ζῶντας καὶ τελευτήσαντας** goes with *γονέας*: see Mem. II ii 13.

l. 316. **ἀγνωμονέστερα**, 'more unfeeling', 'unsympathetic'.

l. 319. **ἀμφὶ τοὺς φίλους ἔχειν**, i 13.

l. 323. **ἐπιμελόμενος**, concessive, 'though he had the charge of'.

CHAPTER IV

§ 1—§ 23. *Banquet given by Cyrus to a select few of his friends, with Artabazus, Tigranes, the commander of the Hyrcanian horse, and Gobryas. The arrangements are left entirely to Gadatas, who is commissioned to determine each guest's place at the royal table. Precedence depended solely upon merit; it did not remain unalterable, but was changed according to circumstances. The custom of thus arranging guests at the royal table still continued in Xenophon's time* (§ 1—§ 5). *When dinner was over and Gobryas had warmly eulogised the charity and generosity of Cyrus, which was even greater than his military genius, the conversation takes a lively turn. Hystaspas asks Cyrus, why Chrysantas has been given precedence of himself at his table, and, when told the reason, expresses his intention to try and imitate the arts by which that officer had ingratiated himself with Cyrus* (§ 6—§ 12). *The reply of Gobryas to Cyrus, when asked whether he had formed a higher opinion of his* ἀγαθοὶ φίλοι *than he had at first, when he was sceptical as to finding a husband among them fit for his daughter. Hystaspas is pleased with his reply and Gobryas ends by offering him his daughter in marriage. The conversation turning on matrimony, Chrysantas is promised a suitable wife; Hystaspas takes the opportunity of raising a laugh at the expense of Cyrus, whom he rallies on the poverty of his wit and the coldness of his temperament* (§ 13—§ 23).

§ **1.** l. 1. **καὶ ὁ Κῦρος** *sc.* *ὥσπερ οἱ ἄλλοι οἳ ἐνίκησαν ἐν τῷ ἀγῶνι* (*Schenkl*). Translate: 'when Cyrus also, after sacrificing, was celebrating his victory by an entertainment'.

For the phrase *νικητήρια ἑστιᾶν*=*νικητήρια ἄγειν ἑστιῶν*, cf. Plut. Phoc. c. 20, 1 *νικήσαντος δὲ καὶ πολλῶν αἰτουμένων ἑστιᾶσαι τὰ νικητήρια*. Similar expressions are *ἑστιᾶν* (*τοὺς*) *γάμους*, 'to give a wedding-feast', Arist. Av. 132, Isae. 8, 9, 18, 20, *ἑστιᾶν τὰ ἐπινίκια* [Dem.] c. Neaer. § 33, *δεκάτην ἑστιᾶσαι* Dem. 40, 28, *θεσμοφόρια ἑστιᾶν* Isae. 3, 80, *γενέθλια θυγατρὸς ἑστιῶντι* Lucian Hermot. c. 11.

l. 2. **τῶν φίλων οἵ**: cf. II i 23.

l. 4. **αὐτοῖς**: HA. § 775, G. § 187. 116

§ **2.** l. 7. **τῶν σκηπτούχων ἦρχεν αὐτῷ**, 'was the chief of his mace-bearers'. Cf. Anab. IV vi 16 *εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται*, and see G. § 184, 3 Note 4.

l. 9. **οὐδ' ἐκάθιζε**, 'he also did not take his seat', as a guest (any more than the *σκηπτοῦχοι*). Cf. VII i 20 and see n. to II ii 3.

l. 10. **αὐτοί**, 'by themselves', as in V iii 9, Arist. Ach. 504, Plato Parmen. 137 B.

l. 11. **ἤδετο** *sc.* ὁ Κῦρος, who remains always the principal subject. **ἀντὶ τούτων** *sc.* *τῶν ἐπιμελειῶν*, implied in *ἐπεμέλετο*.

§ **3.** l. 14. **οὐχ ὅπου ἔτυχεν ἕκαστον ἐκάθιζεν**, 'he did not seat each guest at hap-hazard', lit. 'where it chanced'. Cf. Oecon. c. 3, 3 *ἐν χώρᾳ ἐν ᾗ ἔτυχεν* 'in any chance place', ib. *ὅποι ἔτυχεν ἕκαστον καταβέβληται*. The chief place of honour with the Persians was the middle seat, according to Plutarch Quaest. conv. 1, 3:— *Ἄλλοι ἄλλοις* (*τόποι*) *ἔντιμοι· Πέρσαις μὲν ὁ μεσαίτατος, ἐφ' οὗ κατακλίνεται βασιλεύς· Ἕλλησι δὲ ὁ πρῶτος*.

l. 16. **εὐεπιβουλευτοτέρας**, 'more readily exposed to treacherous designs'.

l. 17. **ἢ τῆς δεξιᾶς** for *ἢ ἡ δεξιά ἐστιν*, by attraction to the preceding genitive.

l. 20. **ἦν πλείονες ὦσιν**: we should have expected the iterative *εἰ πλείονες εἶεν*: but the writer's thoughts stray to his own time, when the custom still existed, see l. 35 ff.

§ **4.** **σαφηνίζεσθαι**, *signis externis declarari* (Sturz).

l. 21. **τοῦτο** refers to *σαφηνίζεσθαι*, which it takes up and emphasizes; cf. VI ii 15, VII v 75, VI i 16, 20. **ἀγαθόν**, *utile*, I 25.

l. 22. **ὅπου οἴονται**: cf. II ii 17. **ἄνθρωποι**, iii 20.

§ **5.** l. 28. **παρ' ἑαυτῷ**, 'in his esteem'. **ἀρξάμενος**: VII v 65.

l. 29. **παραστάσεως**, 'standing position' near the king. **ἀθάνατον**, 'in perpetuity'.

l. 31. The infin. is used after *νόμιμον* as after *νομίζεται*, 'it is customary'.

l. 34. **ἠσχύνετο μὴ οὐ...φαίνεσθαι**: the *μή* negatives the infinitive normally; the *οὐ* (abnormal here) strengthens the idea of unwillingness (*οὐ καλὸν ἡγεῖτο*) underlying *ἠσχύνετο*; cf. VII v 42 and de Rep. Lac. c. 6, 2 *αἰσχρόν ἐστι μὴ οὐκ ἄλλας πληγὰς ἐμβάλλειν*, Anab. II iii 1 *ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν* and see G. *MT.* § 817 ed. ma.

117 l. 35. **ἐπὶ Κύρου**, 'in the time of Cyrus'.

§ **6.** l. 38. **ἐπεὶ ἐδείπνουν**, *inter cenam*, 'when they were at supper': *ἐπεὶ ἐδεῖπνησαν* (or *ἐδεδειπνήκεσαν* l. 45, iii 35) would mean 'when they had finished their supper'.

l. 39. **πολλά**, predicative, 'in abundance', as in l. 46.

l. 40. **τὸ δὲ τὸν Κῦρον...καταδαπανᾶν** *sc. τοῦτο αὐτῷ θαυμαστὸν ἐδόκει εἶναι.* **μεγάλα πράττοντα** ('not', as Watson and others, 'who had achieved great exploits' but), as Fischer, *qui tanta fortuna et felicitate uteretur*. See n. to I vi 3 and cp. VII v 42.

l. 41. **τι ἡδύ**, 'any delicacy', ii 4. For *τι...τούτων*, see n. to ii 4.

l. 42. **μόνον**, 'by himself'. **καταδαπανᾶν**, 'consume', as l. 230. **ἔργον ἔχειν δεόμενον τούτου κοινωνεῖν τοὺς παρόντας**, *enixe rogare convivas ut partem eorum* (ciborum lautorum) *capiant* (Fischer). Observe that *ἔργον ἔχειν* is here used, like *πράγματα ἔχειν* (ii 21, iii 40), with the participle; elsewhere it is used with the infinitive, in the sense of 'to make it one's business', as Mem. II x 6 *ἔργον εἶχε σκοπεῖν*, Ages. c. 11, 12 *ἀμαυροῦν τὰ τῶν πολεμίων ἔργον εἶχεν*, Hier. c. 9, 10 with my note. See however crit. n.

l. 44. **ἔστιν οἷς**=*ἐνίοις*, *nonnullis*, II iii 18. **ἑώρα** *sc.* Gobryas. **πέμποντα**: ii 4.

§ **7.** l. 46. **τὰ πάντα πάμπολλα ὄντα**: see crit. n.

l. 48. **ἄρα**, 'naturally', 'could not help saying' (*A. Goodwin*): cf. I iii 2.

l. 49. **τούτῳ...τῷ εἶναι**: see on i 40 and cf. l. 126, [viii 11].

§ **8.** l. 53. **πολὺ ἥδιον**, *multo libentius*, iii 39.

l. 54. **πῶς δή**, iii 29.

l. 55. The order is:—*δεῖ ἐπιδείκνυσθαι τὰ μὲν (τὰ ἔργα τῆς στρατηγίας) κακῶς ποιοῦντα ἀνθρώπους, τὰ δὲ (τὰ ἔργα τῆς φιλανθρωπίας) εὖ ποιοῦντα.*

§ **9.** l. 56. **ἐπεὶ ὑπέπινον** (not, as Watson 'when they *had* drunk a little' or, as Prof. A. Goodwin, 'had well drunk' which would require *ὑπέπιον*, but), 'when they *were* drinking after their meals', see l. 38, and Arist. Av. 494.

l. 63. **εὐφήμει** = 'don't ask me', II ii 12. **ἀλλὰ**, VII v 83. **ὑπακούων...ὑπήκουσα**: cf. V i 1, iv 51.

l. 65. **ὃ δὲ πράττοιμι...πράττοντά με κατέγνως**, 'did you ever 118
yet particularly observe me doing anything, that I was engaged in doing, otherwise than with alacrity?' For the accusative after *καταγιγνώσκειν*, cf. Oecon. c. 2, 18 *τοὺς γνώμῃ συντεταμένῃ ἐπιμελομένους καὶ θᾶττον καὶ ῥᾷον...κατέγνων πράττοντας*: it usually takes a genitive, in the sense 'judging badly of a person', as VI i 36.

§ **10.** l. 69. **ἔγραψας**, significat ordinem scriptum (*Dindorf*). 'Why did you put him down for the more honourable place than mine?'

l. 70. **ἐμοῦ** short for *τῆς ἐμῆς*: see on IV iii 7.

l. 71. **ἢ λέγω;** 'am I to tell you?' interrogative subjunctive as in l. 100, l. 118. **πάντως**: iii 27.

§ **11.** l. 73. **μὲν οὖν**, *immo vero*, iii 27.

l. 77. **ὅ,τι αὐτὸς γνοίη ἄμεινον εἶναι πεπραγμένον ἡμῖν**, 'whatever he himself thought it as well for us should be done' (lit. 'if done'). *ἄμεινον* (*ἐστί*), which signifies properly 'it is better than not', loses its comparative force and comes to mean simply 'it is expedient'.

l. 79. **εἰς τοὺς συμμάχους**: III iii 7. **ἃ ᾤετο...ἃ...αἴσθοιτο**: the former verb refers to a definite, the latter to an indefinite number of things, being in a conditional relative clause.

l. 83. **ἔν γε τούτοις**, 'in these matters', if not in others. **τί κωλύει...εἶναι**, 'what reason is there, why he should not be of more use to me even than myself', Cf. VII v 61, Oecon. c. 2, 12, Hier. c. 9, 5.

l. 85. **πάντα τὰ παρόντα**: pertinet ad cibos appositos (*Fischer*).

ἐμοὶ either, as Breitenbach understands, *dat. commodi* after *σκοπῶν*, or after *προσγενόμενον*, according to the rule that when a participle and a verb of different construction refer to one and the same object, the case of that object is determined by the participle, not by the verb. Cf. VII v 36, Thuc. VI ii 1, Eur. Hel. 753 *τοῖς θεοῖσι χρὴ θύοντας αἰτεῖν ἀγαθά*, Hipp. 663 *τῆς σῆς τόλμης εἴσομαι γεγευσμένος*.

l. 87. A single *τε* for *καί*, by which the second member of a sentence is joined to the first as an addition, rarely occurs in prose. Thucydides uses it to connect a new sentence which serves to corroborate, continue or enlarge upon, the preceding one, almost in the manner of *καί—δέ*.

§ **12.** l. 89. **νὴ τὴν Ἥραν**: see note to I vi 1.

l. 90. **τί μάλιστα**, *cur potissimum?*

l. 93. **τῷ** (not *τά*) **χεῖρε**: cf. I ii 11 with note.

Artabazus recommends him to dance the Persian dance because he would then clash shields together instead of clapping his hands. Anab. VI i 10 *τὸ Περσικὸν* (*sc.* *ὄρχημα*) *ὠρχεῖτο, κρούων τὰς πέλτας καὶ ὤκλαζε* ('kept sinking on his knees') *καὶ ἐξανίστατο*. It was called *ὄκλασμα* from its characteristic gesture, Pollux, 4 100. Dindorf quotes Duris ap. Athenae. X p. 434 E who says that in one feast only—that to Mithras—the king gets drunk and dances the Persian dance, but no one else is allowed to do so, notwithstanding the national love of dancing.

§ **13.** l. 96. **προϊόντος τοῦ συμποσίου**, 'in the course of their drinking bout'. Cf. Plat. legg. II c. 12 *προϊούσης τῆς πόσεως*, Theaet. p. 150 D *προϊούσης τῆς ξυνουσίας*.

119 l. 99. **τὸ πρῶτον**: See V ii 12 ff., where Gobryas doubts whether he shall find amongst the friends of Cyrus a husband worthy of the daughter whom he has consigned to his care.

l. 100. **κἀγὼ λέγω**: in reference to l. 71.

l. 102. **ἥδιον** *sc.* *δοίην ἄν*.

§ **14.** l. 109. **ὕβριν**: cf. Thuc. III 39, 4.

§ **15.** l. 113. **ἢ ἐὰν ἐκπώματα...ἐπιδεικνύῃ**: this is explained by V ii 7, where Gobryas offers his treasures to Cyrus.

§ **16.** l. 115. **συγγεγραμμένα**, 'in a written collection'. This may be a joke or a transference of Greek habits to Orientals. Cf. Mem. IV ii 1, 8 where Euthydemus is spoken of as having collected *γράμματα πολλά* of sophists and poets.

l. 118. **οὐκ οἶδ' εἰ**, 'I don't know whether I must not (i.e. I rather think I shall) give them'. Cf. I vi 41. For **δῶ**, see on l. 71.

l. 119. **τὴν ἕδραν**: l. 70. **σου** is the genitive after *ὑφήρπασε*. Cf. Oecon. c. 17, 14 with my note, Arist. Eq. 708, 1149.

§ **17.** l. 120. **καὶ οἱ ἄλλοι δέ**=*καὶ ὑμεῖς δὲ οἱ ἄλλοι*; cf. III iii 20.

§ **18.** l. 125. **καὶ τοῦτο** *sc.* *δεῖ λέγειν*.

§ **19.** l. 126. **τὸ γνῶναι** is in apposition to *τέχνην*, cf. l. 49, ii 14, III i 20.

l. 127. **ἂν συναρμόσειε**, 'would suit': VII v 60.

§ **20.** l. 130. **μικρός**: II iii 5, 6. 120

l. 131. **ὀρθήν**, 'in a standing posture'; [viii 10].

l. 133. **οὐδ' ὀπωστιοῦν**: I iv 15 l. 178.

§ **21.** l. 134. **σιμή**, 'snub-nosed'.

l. 138. **ὥσπερ καὶ ἐγὼ νῦν** *sc.* *δεδείπνηκα*.

l. 139. **ἄδειπνος**, 'a supperless (wife)'.

§ **22.** l. 142. **ψυχρῷ**: the word conveys here a *double entendre;* it may apply either to one who makes frigid jokes (as in l. 148; cf. Sympos. c. 6, 7) or to one who is cold in temperament.

§ **23.** l. 145. **γελώντων ἅμα** *sc.* *αὐτῶν*: iii 1.

l. 146. **τούτου σε ζηλῶ**, 'I envy you because of this', G. § 173. HA. § 744. He is of course speaking ironically.

l. 149. **ἔπειτα**: VII i 7, v 83. **οὐκ ἂν πρίαιό γε παμπόλλου κτέ.**, 'would you not give a good deal for all this to have been said by you, and to have it reported (to the lady), with whom you wish to be in good repute as a witty fellow?' Cf. III 36, 19.

l. 151. **ταῦτα...διεσκώπτετο**, 'these pleasantries were being bandied to and fro'.

§ 24—§ 27. *After this Cyrus bestows other presents upon his guests Tigranes, Artabazus and the Hyrcanian Chief. To Gobryas he makes a present of a husband for his daughter in the person of Hystaspas, to whom also he gives many valuable presents for his intended bride. Chrysantas is honoured with a kiss, which provokes the jealousy of Artabazus. After a further interchange of mild pleasantry, the party breaks up.*

§ **24.** l. 155. **συνεστρατεύετο τῷ ἀνδρί**: see the account given in III i 43.

121 § **25.** l. 159. **δώσεις**: the second person of the future may express a concession or permission; and it often expresses a command, like the imperative. G. *MT.* § 69 ed. ma. Cf. I vi 35. **ἵνα καὶ**, 'that so': III iii 39. **τὰ συγγράμματα**, *commentarios:* l. 115.

l. 161. **τῶν τῆς παιδός**, 'the girl's fortune'.

l. 162. **μὲν οὖν**: l. 73. **πολλαπλασίων χρημάτων** *sc.* *ἔστι μοι οὐσία ἢ ὅσα ἔχει ἡ παῖς.*

l. 164. **ὅπουπερ καὶ σύ**: the sentiment is a counterpart of that in ii 15 ff.

l. 166. **δίδου** *sc.* *ἄνδρα τῇ θυγατρί.* **δέχομαι**, *accipio et probo;* vii 3.

§ **26.** l. 170. **προσαγαγόμενος**: VII v 39.

§ **27.** l. 171. **οὐχ ὁμοίου γε χρυσοῦ κτέ.**, 'the cup which you have given me is not of like gold with (i.e. of the same worth as) the present you have given Chrysantas', viz. a kiss. See n. to I iv 27.

l. 174. **εἰς τριακοστὸν ἔτος**, 'thirty years hence', an expression for an indefinite postponement, like *εἰς τριακοστὴν ἡμέραν* V iii 6.

l. 175. **ὡς ἀναμενοῦντος** *sc.* *ἐμοῦ*, 'make your preparations with the idea that I shall remain and shall not die': see n. to III i 9 and cf. vii 10, VI i 30, 40.

l. 177. **ἡ σκηνή**, 'the entertainment', II iii 1. **αὐτῶν** *sc.* the guests, to be understood from *ἡ σκηνή.*

§ 28—§ 36. *The next day Cyrus sends home all the allies who had volunteered to serve under him. Those who elected to remain and settle in the country were given lands and houses, which are still in the possession of their descendants. After the departure of the allies, the treasure taken at Sardis was divided amongst the army, a choice portion being reserved for the generals and for Cyrus's staff, and care being taken that each individual had his fair share. It is rumoured in some quarters that Cyrus must have kept back for himself a considerable portion of the spoil, on hearing which he takes the opportunity of lecturing his friends and others on the use and abuse of riches. To prevent further suspicion, he gives an account of, and*

exhibits where possible, all the treasures in his possession, and begs that they may be considered as belonging to them all no less than to himself.

§ **28.** l. 179. **τοὺς ἐθελουσίους συμμάχους**, the Armenians, Cadusians, Hyrcanians and Sacae, also the Medians.

§ **29.** l. 186. **ἀμέμπτους**, 'without a murmur', as in IV v 52.

l. 189. **ἐκ Σάρδεων**: VII iii 1, iv 12.

l. 190. **τοῖς...ὑπηρέταις**: II iv 4, VII v 18. 122

l. 191. **πρὸς τὴν ἀξίαν**, 'according to their deserts'.

l. 192. **τὸ μέρος**: I vi 45.

l. 193. **διανέμων ὥσπερ αὐτός**: cf. III iii 6.

l. 194. **ἐκείνοις** *sc. τοῖς μυριάρχοις.*

§ **30.** **τὰ μὲν ἄλλα**, proleptic with reference to the following *τὰ τελευταῖα*, 'what was left to the last'.

l. 195. **ἄρχων ἄρχοντας ..δοκιμάζων**, 'each officer examining into the merits of the officers subordinate to him', in partitive apposition to the subject of *ἐδίδοσαν*. Cf. VII v 8.

l. 196. **ἑξάδαρχοι**, III iii 11. **ἰδιώτας**, iii 25.

l. 198. **εἰλήφεσαν** 'were found to have received'. See n. to iii 8, II i 21.

§ **31.** l. 201. **ὅπου γε**, *quandoquidem:* cf. II iii 11.

l. 203. **ποῖα πολλά**, 'abundance indeed!' 'what do you mean by abundance?' See n. to I iv 28 and cp. iii 37.

l. 204. **οἷος χρηματίζεσθαι**, 'of the sort to make money'. Cf. VII iii 13, v 84, G. *MT.* § 759 ed. ma.

§ **32.** l. 208. **τοὺς ἐπικαιρίους**: VII iv 4.

l. 212. **τοὔμπαλιν οὖ**=*τοὐναντίον τούτου ὅ.* **ἐφέλκεσθαι** means (not 'to be drawn into' as Watson translates, but) 'to bring upon themselves', 'attract'. Cf. Eur. Troad. 643 *αὐτὰ ταῦτ' ἐφέλκεται κακῶς ἀκούειν, ἥτις οὐκ ἔνδον μένει.*

l. 213. **τὸ γὰρ πολλὰ δοκοῦντα ἔχειν μὴ κατ' ἀξίαν τῆς οὐσίας φαίνεσθαι ὠφελοῦντα...περιάπτειν**, *nam si quis multis opibus instructus esse creditur neque pro copiis suis amicos iuvat, hoc ipsi illiberalis animi notam inussit* (Weiske).

l. 215. **περιάπτειν**: see n. to I v 9, VII v 60.

§ **33.** l. 216. **λεληθέναι** *sc.* *τοὺς ἄλλους.*

l. 219. **ἐπαγγέλλουσιν**: VI ii 1. **τητῶνται**, *egent.* Aliter Plato Leg. VII p. 810 B: *συγγράμματα τητώμενα ῥυθμοῦ τε καὶ ἁρμονίας*, Aristot. Eth. Nic. I 9 fin. *ἐνίων δὲ τητώμενοι ῥυπαίνουσι τὸ μακάριον*, ubi est varietas *ἠττώμενοι*, ut alibi. Xenophon autem fortasse cogitabat Hesiodi Opp. 406 *μὴ σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνῆται, σὺ δὲ τητᾷ* (*Dindorf*). See crit. n.

§ **34.** l. 220. **ἁπλουστάτου**, 'without duplicity', 'most plain-dealing', 'straightforward man', predicate-genitive after *εἶναι* denoting duty, nature, HA. § 732 c.

123 l. 221. **τὴν δύναμιν**, 'his means'. **ἐκ ταύτης**, *hac, huius ope.*

§ **35.** l. 226. **ὡς**=*ὥστε*. **ῥᾴδια ἰδεῖν**: cf. VII v 46 *σπανίους ἰδεῖν.*

§ **36.** l. 228. **ἢ καί**: cf. V v 40 *οὔτε ἧττόν τι ἢ καὶ πρόσθεν.*

l. 231. **ἀεί**: VII i 1, 30.

CHAPTER V

§ 1—§ 16. *Departure of Cyrus from Babylon for Persia. Detailed description of the order and method of his encampment, when on a march.*

§ **1.** l. 1. **τὰ ἐν Βαβυλῶνι**, 'the state of things in Babylon'.

l. 2. **ὡς**: iv l. 226. **συνεσκευάζετο τὴν πορείαν**, 'he began to make preparations for the journey'.

l. 4. **παρήγγειλεν** *sc.* *συσκευάζεσθαι.*

l. 5. **οὕτω δή**, *ita demum*, III iii 25. **ἀνεζεύγνυ**, prop. 'yoked again', hence abs. 'started', used once only by Thucydides (VIII 108 *ἀναζεύξας ἤλαυνεν ἐπὶ τῆς Ἰωνίας*), common in Plutarch.

§ **2.** l. 7. **ἀνεσκευάζετο**=*τὰ σκεύη ἀνελάμβανε*, 'packed up'. Cf. VI ii 25. **κατεχωρίζετο**, *res a carris sumptas suo quamque loco conlocabat;* hoc fit ubi castra ponuntur (*ἐν τῇ στρατοπεδεύσει* § 6 et § 16) *Hug.* I prefer Sturz's rendering *consisteret loco quo deberet,* or Dindorf's *suo se quisque loco sisteret.*

§ **3.** l. 11. **ἐνόμιζε**, 'made it a rule'. For *τοῦτο* referring to the following infinitive, cf. i 40.

l. 12. **πόσον...ἀπολιπόντας...σκηνῆς,** 'at what distance from the royal pavilion the guards should pitch their tent'.

l. 14. **ἀπέδειξε,** 'assigned'.

l. 18. **καὶ μέτρῳ καὶ τόπῳ:** i.e. how much room (*μέτρον*) he 124
might occupy, and where he should take his place, right or left.

§ **4.** l. 19. **συντίθησι...σκεύη,** *vasa colligit:* **οἷσπερ** of course refers to *σκεύη*.

l. 21. **ἅμα μὲν...ἅμα δέ,** non *uno eodemque tempore* duae res fieri dicuntur, sed unum idemque consilium ad duas res utile esse demonstratur...*suo quisque dominus iumento sarcinam imponit* (*Hartman*).

l. 22. **ἐπὶ τὰ τεταγμένα ἄγειν** (not, as Watson, 'the baggage appointed them to carry', but) 'to the pack-animals appointed for transport'.

l. 25. **ἀνῃρῆσθαι,** *refixa esse.*

§ **5.** **ὡσαύτως οὕτως**=*τῷ αὐτῷ τούτῳ τρόπῳ.* Cf. I i 4 l. 55, vi 3, Plat. Protag. p. 351 B, Phaed. p. 98 A. **περὶ κατασκευῆς** i.q. *περὶ τοῦ καταχωρίζεσθαι.*

l. 28. **ἀρκεῖ...πεποιῆσθαι,** 'is sufficient for the provisions to be ready'. Observe that the infinitive denotes a reference to the action of a different subject than that of the main verb.

§ **6.** l. 29. **οἱ περὶ τἀπιτήδεια θεράποντες** i.e. *οἱ σιτοποιοὶ καὶ οἱ ὀψοποιοί* of § 3.

l. 33. **ᾔδεσαν ταύτην ὁποία ἦν:** ii 24.

l. 34. **ἐπ' ἀναμφισβήτητον** (not, as Watson and Prof. A. Goodwin, 'without hesitation' but) *in* (*locum*) *non dubium,* 'to a place about which there could be no dispute'. Cf. Thuc. I 132, 5.

§ **7.** l. 35. **μέν,** 'while', VI i 45: the sentence is logically subordinate, though grammatically coordinated with that introduced by *δέ* l. 37.

l. 36. **εὐθημοσύνην,** 'tidiness'. Possibly a reminiscence of Hesiod Opp. 471 *εὐθημοσύνη γὰρ ἀρίστη ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.* Cf. Oecon. c. 8, 4 ff.

l. 38. **κάλλιον** *sc. ἐπιτήδευμα,* or, perhaps, as independent neuter predicate adjective, regarded generally: see n. to II i 29. **φύλων:** iii 25.

l. 39. **ὅσῳ τε**, as if *τοσούτῳ κάλλιον* had preceded. **ὀξύτεροι** *sc. εἰσί*, 'are more sudden', 'more quickly come and go'.

l. 40. **τὰ ἀπὸ τῶν ὑστεριζόντων ἐν αὐτοῖς** (*sc. τοῖς καιροῖς*))(*ἀπὸ τῶν ἐν καιρῷ παραγιγνομένων*, 'the miscarriages due to those who are too late in (availing themselves of) them'.

l. 42. **τὰ κτήματα**, 'the acquisitions, gains': see crit. n.

§ **8.** l. 45. **αὐτὸς μὲν δὴ πρῶτον** for *πρῶτον μὲν δὴ αὐτός*: cf. vi 11, VII v 32. **ἐν μέσῳ**: IV ii 27. **κατετίθετο**: eodem modo § 15 dicitur *τιθέναι* (*Dindorf*). Cf. VII v 46.

l. 46. **ἐχυρωτάτης**, 'most secure': cf. Anab. I viii 22.

l. 47. **ὥσπερ εἰώθει** *sc.* domi.

125 l. 48. **τούτων...ἐχομένους**, *his proximos:* cf. VII i 9.

l. 50. **ἐχυρᾶς**: cf. III ii 26 sq.

§ **9.** **σὺν οἷς μάχονται ὅπλοις** for *τῶν ὅπλων σὺν οἷς μάχονται*. A gen. or dat. antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition, as here: G. § 154 N., HA. § 995. The following *τούτων* emphasizes the antecedent (*τῶν ὅπλων*). On the omission of the article with *ὅπλοις*, see n. to I iii 7, and for the use of *σύν*, n. to VII iv 15 and cf. II i 21, III iii 54.

l. 51. **οὐδὲν πρόχειρον ἔχοντες**, 'not having any ready to hand': cf. III iii 26, 27.

l. 53. **εἰ μέλλουσι χρησίμως ἕξειν**, 'if they are to be of use, to act to any purpose': see cr. n.

§ **11.** l. 57. **τὰ μεγάλα γέρρα** i. q. *τὰς ἀσπίδας*: VII i 33, VI ii 10. **κύκλῳ πάντων**, *circa omnes:* see n. to IV v 5.

l. 58. **ὅπως καί**, 'that so': l. 159.

l. 59. **πρόσθεν ὄντες**, 'by being in front of them', iii 12.

§ **12.** l. 60. **ἐκάθευδον αὐτῷ**, 'he had them sleep'.

l. 61. **ὥσπερ...οὕτω δέ**: cf. VII v 6 with note, and III iii 36.

l. 62. **ἐκ νυκτῶν**, 'at night-fall', not here in its usual sense 'hours of the night': cf. I iv 2.

l. 63. **ὥσπερ καί...οὕτω καί**: I vi 3.

l. 64. **τὸν εἰς χεῖρας ἰόντα**, *cominus pugnantem.*

l. 65. **ἐξ ἑτοίμου**, 'promptly'. Cf. [viii 18] *ἐξ ἀδίκου*, V iii 57 *ἐξ ἑτοιμοτάτου*, VI i 47 *ἐκ δυσελπίστων*.

l. 66. **ὑπέρ,** 'over the heads of' as VI iii 24, Hell. II iv 15 *ἀκοντίζειν ὑπὲρ τῶν προτεταγμένων* (not, as some take it, 'in defence of').

§ **13.** l. 70. **τῶν ἐν τοῖς στρατοπέδοις** *sc. ὑπηρετῶν, eorum qui erant in castris.*

l. 73. **ὅτου**=*εἴ τινος τῶν ἡγεμόνων.*

l. 74. **τὴν συντομωτάτην,** 'the shortest (way)', II iv 18, HA. § 621 c.

§ **14.** l. 75. **εἰλικρινῆ,** 'not mixed' lit. 'unalloyed'.

l. 76. **δῆλα,** not for *δῆλον*, but personally.

l. 77. **οὕτω...ἐχόντων,** *quae cum ita essent,* 'things being so'. Cf. V iii 13 *οὕτω γενομένων*, de rep. Lac. c. 11, 8 (quoted below l. 84) and see G. § 278 N., HA. § 973 a.

l. 78. **καὶ ἐπίθοιντο,** '*should* attack them'. The order is *ἡγεῖτο ...τοὺς ἐπιτιθεμένους* ('the assailants') *ἐμπίπτειν ἂν εἰς τὸ στρατόπεδον ὥσπερ εἰς ἐνέδραν.* For the omission of the preposition, cf. ii 12, vii 6 and see n. to I vi 4. Prof. A. Goodwin understands *ἐμπίπτοι* with *ἄν*, but this is quite unnecessary.

§ **15.** l. 81. **βαθῦναι**: VI iii 23. 126

l. 82. **ἐκ κέρατος εἰς φάλαγγα**: see n. to I vi 43, VI iii 21.

l. 83. **ἐπιφανέντων**: see n. to I vi 43.

l. 84. **ὀρθῶς ἐξελίξαι,** 'to execute the military movement *ἐξελιγμός* or countermarch properly'. We learn from Aelian Tact. c. 27 that this was either a countermarch by files (*κατὰ ζυγά*), in which the wings only changed places, or a countermarch by companies (*κατὰ λόχους* or *στίχους*) when the whole line turned, and the rearguard marched in front, so that there was a change of front as well as of wings. The object of the last-named movement was to put *τοὺς κρατίστους* forward. Cf. de rep. Lac. c. 11, 8 *ἢν γε μήν, οὕτως ἐχόντων, ἐκ τοῦ ὄπισθεν οἱ πολέμιοι ἐπιφανῶσιν, ἐξελίττεται ἕκαστος ὁ στίχος, ἵνα οἱ κράτιστοι ἐναντίοι ἀεὶ τοῖς πολεμίοις ὦσιν*, Hell. IV iii 18, Plut. Timol. c. 27, 5 (where the explanation given in the notes is correct, that in the *Lexicon* p. 224[a] unfortunately incorrect). **διασπᾶν,** 'to break up into several divisions': V iv 19.

l. 89. **πάντων ὁμοίως**: ii 20, vii 9.

§ **16.** **πρὸς τὸ συμπῖπτον ἀεί,** *identidem pro re nata:* cf. I vi 43 *πρὸς τὰ συμβαίνοντα.*

l. 91. **ὡς τὰ πολλά**, *plerumque*, VI iii 3. **κατεχώριζεν** *sc.* τὸ στράτευμα, which is to be understood also after **διατάττων**.

§ 17—§ 20. *An episode by the way. Visit paid by Cyrus to his uncle Cyaxares, the king of Media, who honours him with a victor's crown amongst other presents, and gives him his daughter in marriage with the kingdom of Media for her dowry. Cyrus accepts his offer conditionally upon his obtaining the consent of his parents.*

§ **17.** l. 96. **οἶκος...καὶ ἀρχεῖα**, 'a palace with a court-house', VII v 85. **ἐξῃρημένος**: VII v 35.

l. 97. **ὅπως ἔχῃ**: see n. to I iv 2.

l. 98. **κατάγεσθαι**, *deverti*, VI 4.

§ **18.** l. 103. **στολήν**, 'a robe of honour', ii 8. **ὡς δυνατὸν καλλίστην**, *quam fieri potuit pulcherrimam.*

§ **19.** l. 104. **ἐστεφάνου τὸν Κ.** 'she presented him with a crown of honour', as conqueror, according to Greek custom.

l. 105. **καὶ αὐτήν**, 'herself as well' as the other presents, which she brought with her.

l. 109. **ἐτιθηνήσω**, *nutricis* (τιθήνης) *in modum tractasti.* **καὶ...ἔλεγεν** 'and (who) used to say'.

127 l. 110. **γαμοῖτο**, fut. opt., rather than present opt. representing an interrogative subjunctive, G. *MT.* § 677 ed. ma. **Κύρῳ** *sc.* γαμοῖτο.

l. 112. **οὐδὲ γάρ**, *neque enim.*

§ **20.** l. 114. **ἐπαινῶ** implies a certain reserve, 'I am satisfied with' conditionally, as is seen by the use of **ὅμως** l. 117.

l. 115. **σὺν τῇ γνώμῃ**, 'with the consent'; cf. VII v 37, Hell. II iii 25 σὺν τῇ Λακεδαιμονίων γνώμῃ τήνδε τὴν πολιτείαν καθίσταμεν: but σὺν γνώμῃ (Ages. c. 11, 11) bears a different meaning 'with considerateness'.

l. 117. **μέν**, 'although'.

l. 118. **ὁπόσα...χαριεῖσθαι**, 'by which he thought he should be gratifying Cyaxares as well (as his daughter)'. Cf. vi 23, vii 17, VI ii 5, VII iv 14.

§ 21—§ 28. *On his arrival at the frontier of Persia, Cyrus left the main body of his army there, while he went accompanied by his friends to the capital, with victims enough for all the Persians to sacrifice and feast upon, and suitable presents for his family and*

friends, and also the high officials, elders and peers. Every Persian also, man and woman, came in for a share of his gifts. Cambyses summoned the principal officers of state and in the presence of Cyrus gave them some sage advice, appealing to him and them not to forego the advantages and honour which he on the one hand had secured for them by his military successes, and to which they on the other hand had contributed by the trust they had in the first instance reposed in him. To the end that his son may not be unduly elated by success or his subjects jealous of his ascendency, let them before the gods enter into a solemn covenant to be loyal and faithful to each other. Let the sacrifices be duly performed by the king when he resides in Persia, and, in case of his absence, by some member of the royal family who should be the fittest in their judgment.

§ **21.** l. 120. **ἐπὶ τοῖς ὁρίοις ἐγένετο**: VII v 6, 26.

l. 121. **αὐτοῦ**, *ibi*.

l. 123. **τὴν πόλιν**, 'the (chief) city', either the older Pasargadae, or the later Persepolis, II i 1.

l. 124. **ὡς ἱκανά** *sc. ὄντα*. *ὡς* ponitur ad rationem, quae erat victimarum ad numerum Persarum, exprimendam; nam ab *ἱκανά* non posse suspendi, quo loco collocatum est, apparet (*Dindorf*).

l. 126. **τοῖς ἄλλοις φίλοις** 'to his friends besides'. Cf. iii 1, 10.

l. 127. **ἀρχαῖς**, concrete, 'magistrates', I ii 12, IV v 17.

l. 129. **ὅσαπερ καὶ νῦν ἔτι δίδωσιν**: Hertlein compares Plut. Alex. c. 69, 1 *ἐν Πέρσαις πρῶτον μὲν ἀπέδωκε τὸ νόμισμα ταῖς γυναιξίν, ὥσπερ εἰώθεισαν οἱ βασιλεῖς, ὁσάκις εἰς Πέρσας ἀφίκοιντο, διδόναι χρυσοῦν ἑκάστῃ.* **ὅταν περ ἀφίκηται**, i.e. from one of his places of residence, Babylon, Ecbatana or Susa: see vi 22.

§ **22.** l. 131. **τὰς ἀρχάς, οἵπερ**: a similar synesis to that in I ii 12 *φυλαί—διαγωνιζόμενοι*.

l. 136. **δίκαιος οὖν εἰμι...λέγειν**, 'it is right that I should state in public', personal for impersonal construction, as III iii 7.

§ **23.** l. 138. **τὰ...παρελθόντα**, acc. of time, 'in the past' opp. to *τὸ λοιπόν* l. 147. Cf. Hell. III ii 7 *ἄρχων ἄλλος μὲν νῦν, ἄλλος δὲ τὸ παρελθόν*.

l. 139. **ηὐξήσατε**: iv 1. **ἄρχοντα καταστήσαντες**: I v 5.

l. 141. **σὺν θεοῖς**: see n. to VII v 24.

l. 144. **καὶ πεπλούτικε,** (*non modo mercedem et victum dedit sed*) *etiam locupletavit* (Fischer).

l. 145. **ἱππικὸν καταστήσας**: IV iii 4 ff.

l. 146. **πεδίων μετουσίαν**: so in speaking of Agesilaus (Hell. III iv 15) Xen. says: *γιγνώσκων ὅτι, εἰ μὴ ἱππικὸν ἱκανὸν κτήσαιτο, οὐ δυνήσαιτο κατὰ τὰ πεδία στρατεύεσθαι, ἔγνω τοῦτο κατασκευαστέον εἶναι.* Cf. IV iii 4.

§ 24. l. 149. **τύχαις,** 'successes'.

l. 150. **ἐπὶ πλεονεξίᾳ,** 'with a view to self-aggrandisement'. Cf. Mem. I vi 12, Thuc. III 84, 5.

l. 151. **ὥσπερ τῶν ἄλλων** *sc. ἄρχεις.* **φθονήσαντες τούτῳ τῆς δυνάμεως,** IV 16, II iv 10.

l. 152. **καταλύειν τοῦτον τῆς ἀρχῆς,** 'to depose him from his sovereignty': cf. l. 159, Herod. I 104 *οἱ Μῆδοι τῆς ἀρχῆς κατελύθησαν.*

§ 25. l. 158. **νόμους διασπᾶν,** 'to break up the laws'. Cf. Dem. Phil. I 48 *τὰς πολιτείας διασπᾶν,* Cic. Agr. 2, 37 *disturbare legem.*

l. 159. **ἀρχῆς** without the article, as in VI i 20.

l. 161. **καθ' ὅ,τι ἂν ἐπαγγέλλῃ** *sc. ὑμῖν βοηθεῖν.* Cf. VII iv 2, Thuc. V 47, 3 *βοηθεῖν Ἀργείους Ἀθήναζε...καθ' ὅ,τι ἂν ἐπαγγέλλωσιν Ἀθηναῖοι.*

§ 26. l. 164. **ὅτι Κύρου** *sc. γίγνεται ἡ βασιλεία.*

l. 165. **οὗτος** opponitur *ὑμῖν αὐτοῖς.* **ὁσίως ἂν ὑμῖν ἔχοι,** 'it should be a point of religion with you'. Cf. I ii 11 *οὐκ ἂν ἀριστήσειαν* 'they must not lunch'.

l. 166. **ὑπὲρ ὑμῶν**: the kings in primitive times stood to their subjects in the relation of intercessors with the gods in religious rites and ceremonies, as well as judges and commanders: vii 1, VI iv 19.

l. 168. **ἐκ τοῦ γένους,** *e gente regia.* For the phrase, cf. Hell. III iii 24 *φυλάξασθαι μὴ οὐκ ὢν τοῦ γένους βασιλεύσειε,* IV ii 9 *Ἀριστόδημον τοῦ γένους ὄντα.*

l. 169. **ἀποτελοίη**: IV i 2.

§ 27. l. 171. **τοῖς τέλεσι,** i.q. *τοῖς ἐν τέλει* 'the functionaries'.

129 **§ 28.** l. 175. **συνδόξαν**: i 8, G. *MT.* § 851 ed. ma.

l. 177. **ἧς**, *de qua*, objective genitive, like **ἡμῶν** VI iii 10.

l. 178. **ἔνιοι**: e.g. Ktesias, according to whom the daughter of Astyages was not called Mandane but Amytis, and Cyrus married her when he defeated her father in battle and slew her husband the Median Spitamas. **τῶν λογοποιῶν**, *historicorum:* cf. II ii 13 and see Introd. p. xxviii. The whole of this passage from **ἔνιοι** to **ἡ παῖς** is condemned by Schneider, Dindorf (who omits it altogether), Sauppe (who relegates it to a footnote), and Hug (who encloses it in brackets), as an interpolation.

l. 181. **ἔχων**, 'with' his bride.

CHAPTER VI

§ 1—§ 13. *During his residence at Babylon, Cyrus resolved to appoint satraps over the countries he had conquered. The military governors of fortresses and the officers in command of the district were to be exempt from their control. Reasons for this exemption. He summoned his chief officers to his presence, to whom he explained what was to be the position of the future civil governors, and their relation to the military governors, already appointed, of the conquered countries. Names of those appointed to the several satrapies of Arabia, Cappadocia, the two Phrygias, Lydia and Ionia, Caria and Aeolia. Cilicia, Cyprus, and Paphlagonia were made tributary, but left without Persian satraps to govern them. The system of administrative government was to be an exact facsimile of that of the king himself in all its details. The reciprocal obligations of the civil governors and the King.*

§ 1. l. 1. **σατράπας**: according to Herodotus III 89, Darius I divided his kingdom into twenty satrapies or pashaliks.

l. 5. **οὐκ ἄλλου ἢ ἑαυτοῦ ἀκούειν**: a detailed account of the relation of satraps and military commandants of provinces to one another is given in the *Oeconomicus* c. 4, 6—10.

§ 2. l. 11. **τοὺς ἐπικαιρίους**, III iii 11.

l. 12. **ἐφ' οἷς**, 'on what understanding': III iii 36. **οἱ ἰόντες**, *qui profecturi sunt* (*in provincias*).

l. 14. **ἄρχων** i.e. 'satrap' or 'civil governor'. **αἰσθάνοιτο ταῦτα**, 'became aware of this' for the first time, viz. that the military governors were to be exempted from their control.

l. 15. **ἂν ἐδόκουν...φέρειν**: i 24, iv 31. **ἑαυτῶν**: objective genitive.

§ **3.** l. 20. **τότε** *sc.* *ὅτε κατεστρεψάμεθα αὐτάς*; see n. on viii 3.

l. 21. **προστάξας ἀπῆλθον**: VII v 78.

130 l. 22. **τὰ δὲ τείχη διασῴζειν**, 'but (only) to preserve the fortresses'. Cf. III i 8.

l. 24. **σατράπας**, predicate, 'as satraps'.

l. 25. **οἵτινες ἄρξουσι τῶν ἐνοικούντων**: cf. Oec. c. 4, 10 where *ὁ τῶν ἐνοικούντων ἄρχων* is opposed to *ὁ φρούραρχος*.

l. 27. **τελοῦσιν**, *erogabunt*, ii 24.

§ **4.** **δοκεῖ μοι**, *placet mihi*, VI i 10.

l. 28. **τῶν ἐνθάδε μενόντων**, i.e. those who do not go as satraps, the partitive gen. after the rel. *οἷς*, cf. ii 3. **πράγματα παρέχω πέμπων**: see n. to ii 21, iii 40.

l. 29. **ταῦτα τὰ ἔθνη**, those spoken of l. 18 as being *ἐν ταῖς κατεστραμμέναις πόλεσι*, i.e. 'in the states that have been vanquished'. This is in reference to the *ἔφοδοι* or 'inspectors' l. 121, of which Xen. speaks Oecon. c. 4, *ὁ τοὺς δὲ πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν*, ib. 8 *ὁπόσην* (*χώραν*) *μὴ αὐτὸς* (*βασιλεὺς*) *ἐφορᾷ, πέμπων πιστοὺς ἐπισκοπεῖται*.

l. 30. **χώρας γενέσθαι** *sc.* *τούτοις*, 'that these may have lands assigned to them'.

l. 31. **εἰς οἰκεῖα ἔχωσι κατάγεσθαι**, 'may be able to lodge in residences of their own', v 17.

§ **5.** l. 34. **εἰσιν...καταμένουσαι**: on the use of the participle, like a predicate adjective, with *εἶναι* or *γίγνεσθαι*, see G. *MT.* § 830 ed. ma.

§ **6.** l. 37. **δεῖ τοὺς σατρ. τοιούτους σκοπεῖν** = *δεῖ τοὺς σατρ. οὓς σκοποῦμεν τοιούτους εἶναι*. **σκοπεῖν**, 'to look out for', as Hier. c. 9, 10 *σκοπεῖν τι ἀγαθόν*. **τοὺς ἰόντας σατράπας ἐπί**: cf. a similar transposition of the attributive participle Hell. III iv 11 *τῷ καταβάντι στρατεύματι παρὰ βασιλέως*, IV iii 2 *αἱ συμπέμπουσαι πόλεις ἡμῖν τοὺς στρατιώτας*. See G. § 142, 2 Note 5 and n. to VI i 17.

l. 39. **μεμνήσονται ἀποπέμπειν**, 'will remember to send off from there'. See G. *MT.* § 915, 1 and cf. Anab. III ii 39.

l. 42. **ἡμῖν ἔσται ἀμυντέον** *sc.* *αὐτοῖς*, 'we shall have to stand up in their defence'.

§ **7.** l. 44. **ἐπὶ τοῖς εἰρημένοις**, *dictis conditionibus*, l. 12.

l. 45. **αὐτῶν**: the personal pronoun instead of the usual emphatic demonstrative, referring to an antecedent. See for one instance of this use I ii 15; others are given in critical appendix to my edition of Plutarch's *Timoleon*, c. 27, 3 p. 179.

l. 46. **ἔπεμπε σατράπας**: l. 24.

l. 50. **ὅνπερ ἠτοῦντο** *sc.* οἱ Κᾶρες, *quem sibi* (*a Cyro*) *petierant praetorem*, see VII iv 7.

§ **8.** l. 53. **ἑκόντες**: VII iv 1. 131

l. 55. **ἀποφέρειν**: VII v 36.

§ **9.** l. 56. **βασιλέως εἰσίν**, 'are immediately under the king's control,' not under the control of the satraps: see l. 5.

l. 58. **ἐκ βασιλέως**: the agent viewed as the source, cf. Anab. I i 6 *πόλεις ἐκ βασιλέως δεδομέναι*, Hell. III i 6 *δῶρον ἐκ βασιλέως ἐδόθη*, HA. 798 c.

l. 59. **ἀπογεγραμμένοι**, *in catalogo scripti*.

§ **10.** l. 65. **ἐπὶ θύρας ἰέναι**: i 6.

l. 66. **παρέχειν ἑαυτοὺς...χρῆσθαι**: i 5, 6.

l. 67. **παιδεύειν ἐπὶ θύραις**, viii 13, I ii 3, Anab. I ix 3.

l. 68. **ὥσπερ παρ' αὐτῷ**: i 6, VII v 86.

l. 69. **τοὺς ἀπὸ θυρῶν** by attraction for *τοὺς ἐπὶ θύραις ἀπὸ θυρῶν* after *ἐξάγειν*. Cf. VI iv 18.

l. 70. **ἀσκεῖν αὐτὸν τὰ πολεμικά**: for the double accusative after *ἀσκεῖν* on the analogy of verbs of teaching etc., cf. II i 24.

§ **11.** l. 71. **κατὰ λόγον**, 'in proportion to'. For the fact, cf. Oecon. c. 4, 10.

l. 74. **συμφύλακα Πέρσαις**: cf. i 10, vii 14.

l. 76. **τράπεζα** *sc.* *ἔστω παρ' ὑμῖν*.

l. 77. For the transposition of *μέν*, cf. ii 26, v 8.

l. 78. **ἱκανῶς κεκοσμημένη**, *idonea ciborum copia instructa*: cf. ii 6. **ὡς** is consecutive for *ὥστε*, 'so as to', cf. iv 35.

l. 79. **καθ' ἡμέραν ἐπιγεραίρειν**, 'day by day to honour'.

§ **12.** l. 80. **παραδείσους**: i 38.

l. 81. **παραθῆσθε**, 'get yourselves served with', V ii 19.

l. 82. **ἐμβάλλετε**: i 38. **οὐ γὰρ ἂν δυναίμην ἐγὼ κτέ.**: instead of the proper protasis *εἰ μὴ καὶ ὑμεῖς ἀγαθοὶ εἴητε*, we have a sentence introduced by the adversative *ἀλλά*.

l. 83. **εἷς ὤν**, 'singly'. Cf. VII iii 15 *τρεῖς ὄντες*.

132 l. 84. **διασῴζειν**: i 3.

l. 85. **τοῖς παρ' ἐμοῦ**, an ordinary attraction similar to that in l. 69. **ἐπίκουρον εἶναι**, 'to come to the support of'.

l. 87. **ἀγαθοῖς** (*sc. οὖσιν*) is predicative, so that *τοῖς* is not, as Prof. A. Goodwin states, in apposition to it.

§ **13.** l. 92. **τοὺς ὑφ' ὑμῶν ἀρχὰς ἔχοντας**, 'those who are appointed to offices by you'. Cf. VI i 39.

§ **14.** l. 96. **φυλάττονται**, 'are kept up'. For **πᾶσαι... ὁμοίως**, cf. ii 20, V 15. **αἱ...θύραι...θεραπεύονται**: cf. i 6.

l. 97. **οἱ οἶκοι** *sc. τῶν ἀρχόντων*, i.e. of the satraps and their subordinates.

l. 98. **οἰκοῦνται**, *administrantur*. **πᾶσι...προτετίμηνται**, *ab omnibus porro optimus quisque eorum qui adsunt* (not *prae aliis qui adsunt*) *sella honorifica decoratur* (Weiske).

l. 100. **αἱ πορεῖαι**, those described in V i—16.

l. 101. **συγκεφαλαιοῦνται**: i 15.

§ 15. *Having given them full instructions, Cyrus dismissed the satraps, each with a body of troops, to their several provinces, and gave them notice to hold themselves in readiness for a great expedition next year.*

§ **15.** l. 103. **ταῦτα** depends upon *ποιεῖν*. **δύναμιν**, *copias*.

l. 105. **εἰς νέωτα**, *in proximum annum*.

§ 16. *Institution of extraordinary commissioners for the annual circuit and inspection of the state of the provinces, to assist the satraps, if necessary, and to rectify or report upon any dereliction of duty on their part.*

§ **16.** l. 108. **τοῦτο**, anticipatory accusative. The following *γάρ*, 'namely', is explanatory of the pronoun.

l. 110. **ἐφοδεύει**: § 4. **κατ' ἐνιαυτὸν ἀεί**, 'year by year', cf. Thuc. IV 66, 1 *ἀεὶ κατὰ ἔτος ἕκαστον*, II 85, 3 *καθ' ἡμέραν ἑκάστην ἀεί*.

l. 113. **σωφρονίζῃ**: III i 20, Oecon. I c. 23.

l. 114. **ἀμελῇ ὅπως ἡ χώρα ἔνεργος ᾖ**, 'should neglect to see that the land be kept in cultivation'.

l. 118. **τοῦ ἀτακτοῦντος**, *contumacis.* **οἱ λεγόμενοι ὅτι**= 133 *περὶ ὧν λέγεται ὅτι.* For the superfluous *ὅτι*, cf. iii 26.

καταβαίνει, 'is coming down' from the metropolis or coastwards.

l. 120. **ὀφθαλμός**: ii 10.

l. 121. **τῶν ἐφόδων**, 'are (members) of the body of circuit-commissioners'. The following clause (*ἀποτρέπεται γάρ—κελεύῃ*) explains the reason of their occasional non-appearance, when expected by the provincials.

l. 122. **ὁπόθεν...κελεύῃ** i.e. *ἐκεῖθεν ὁπόθεν ἂν β. κελεύῃ ἀποτρέπεσθαι.*

§ 17. *Another great invention of Cyrus was the institution of couriers with relays of horses and successive stages to expedite the conveyance of letters. Of all modes of travelling for men by land this is the quickest.*

§ 17. l. 123. **πρός**, 'in accordance with'.

l. 124. **ἐξ οὗ** *sc. μηχανήματος.*

l. 127. **ἐλαυνόμενος**=*εἰ ἐλαύνοιτο.* **ὥστε διαρκεῖν**, 'so as to hold out', 'without succumbing'.

l. 128. **ἱππῶνας**, 'stations for post-horses'. The Persian system of mounted couriers (*ἄγγαροι*) is described by Herodotus VIII 98.

τοσοῦτον διαλείποντας, 'at just such a distance apart'.

l. 130. **τῶν τόπων**, 'the stations'.

l. 132. **παραλαμβάνειν**, 'to take in'.

l. 133. **νεαλεῖς**, 'fresh'. The word is not found elsewhere in Xen.

§ 18. l. 134. **τὰς νύκτας**: see n. to v 12. **ἵστασθαι**, *intermitti.*

l. 136. **διαδέχεσθαι** is followed by the dative after the analogy of *ἕπεσθαι.* See note to I iv 17.

l. 137. **ταύτην τὴν πορείαν** is the subject accusative of *ἀνύτειν*, which is here used absol. for *τὴν ὁδὸν ἀνύτειν.*

l. 138. **ἀλλά...γε**, 'at all events', vii 22, I iii 6. **τῶν ἀνθρωπίνων**: vii 21.

l. 139. **πεζῇ**, 'by land'. Cf. Hier. c. 8, 9 *ἢ πεζῇ ἢ κατὰ θάλατταν ἐξορμᾶσθαι.*

l. 140. **ἀγαθόν**: i 25, iv 4. **ἕκαστον** neuter, object of *αἰσθανόμενον*, vii 24, VII iii 15.

l. 141. **ἐπιμέλεσθαι** *sc.* *αὐτοῦ*. See note on iv 11, VII v 30.

§ 19—§ 23. *At the expiration of the year, Cyrus started on the great expedition, in which he made his final conquests. Limits of his empire. His places of residence in winter, spring and summer were Babylon, Susa, and Ecbatana respectively.*

134 **§ 20.** l. 145. **ἐπεί...δή**: i 6, ii 17.

l. 148. **ἐκβάντι**: for the dative participle without substantive in an expression of place, see G. § 184, 5, HA. § 771 b.

l. 149. **Ἐρυθρᾶς θαλάττης**, the *Indian Ocean* with its two gulfs, the *Persian* and *Arabian* or *Red Sea*.

l. 150. **ἡ εἰς Αἴγυπτον στρατεία**: according to Herodotus (III 1) the invasion of Egypt was left for his son Cambyses. See *Introd.* pp. xxxvii and xliii.

l. 151. **καταστρέψασθαι** *sc.* λέγεται ὁ Κῦρος.

§ 21. l. 155. **Αἰθιοπία** was not included in the acquisitions of Cyrus, any more than Cyprus and Egypt. **τούτων**, 'of these countries'.

§ 22. l. 162. **ἐν Σούσοις**: v i 3.

l. 163. The Ecbatana of most classical writers (the Hagmatána, Agam(a)tanu, and Achmetha of the Persian, Babylonian and Jewish records respectively) was probably the modern Hamadán, the southern Ecbatana, situated on the declivity of the great mountain of Orontes (*Elwend*); but the Agbatana of Herodotus (I 98 ff), the Ecbatana of Judith and of Moses of Chorené (ii 84), is supposed by Rawlinson (Vol. I p. 227 note) to have been the northern town, called Ganzaka by other Greek writers, the modern Takhti-Soleïmán in Media Atropatênê.

§ 23. l. 165. **ὡς** for *ὥστε*.

l. 166. **μειονεκτεῖν κτέ.**, 'that they did themselves an injury if they did not send Cyrus the most valuable productions of their country, whether they were the fruits of the earth, or animals bred there, or manufactures of their own'. Cf. Aelian V. H. I cc. 31, 32.

Ker Porter traces some affinity between the series of subjects of the ancient bas-reliefs in the Palace of the Forty Pillars at Persepolis and the reception by Cyrus of these presents by way of tribute from the nations at large, and as free gifts from the Persians.

l. 170. **ἂν...γενέσθαι** represents *ἂν γένοιτο* of direct discourse.

CHAPTER VII

§ 1—§ 3. *On occasion of his seventh visit to Persia, when he was now well advanced in years, Cyrus had a vision, in which he was distinctly forewarned to prepare for his approaching end. He goes to the hill-tops to sacrifice thank-offerings and prays aloud to Zeus and the other gods for the happiness of his family, friends and country.*

§ **1.** l. 1. **μάλα δὴ πρεσβύτης**: according to the *Persica* of Deinon (quoted by Cicero de div. 1, 23, 46) he had reached the age of 70, after a reign of 30 years.

l. 3. **τὸ ἕβδομον**, *septima vice*, not, as some, *septimo anno*.

l. 5. **πάλαι δή**, *iampridem*. 135

l. 6. **αὐτῷ**: v 12. **ἔθυσε τὰ νομιζόμενα**: v 26. The scene of these rites was probably the holy city of Pasargadae. See *Introd.* p. xxxix, Ker Porter *l. c.* p. 487.

l. 7. **τοῦ χοροῦ ἠγήσατο**: morem Graecum ad Persas transfert Xenophon (*Dindorf*).

l. 8. **τὰ δῶρα**: v 21.

§ **2.** l. 10. **ἔδοξεν αὐτῷ...τις**, 'he dreamt that somebody': it might have been expressed also impersonally *ἔδοξεν αὐτῷ...τινα*. The two constructions are combined Anab. III iv 11. See my n. to Plutarch Themist. c. 26, 2. **κρείττων τις ἢ κατὰ ἄνθρωπον**, 'a figure of more than human dignity'. HA. § 646. Cf. Mem. IV iv 24 *βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου*.

l. 13. **σχεδὸν εἰδέναι**, 'to be tolerably certain'.

§ **3.** l. 15. **ἐπὶ τῶν ἄκρων**: Herod. I 131 *νομίζουσι Διὶ μὲν ἐπὶ τὰ ὑψηλότατα τῶν οὐρέων ἀναβαίνοντες θυσίας ἕρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες. θύουσι δὲ Ἡλίῳ τε καὶ Σελήνῃ καὶ Γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι*; Strabo Geogr. XV c. 3, 13 *Πέρσαι ἀγάλματα μὲν καὶ βωμοὺς οὐχ ἱδρύονται, θύουσι δὲ ἐν ὑψηλῷ τόπῳ* (*Zeune*). They are the same as those called

τεμένη iii 1, 24, and 'high places' in Holy Writ. Ker Porter *l. c.* I p. 566 connects the *mountain altar*, or Takhti-Soleïmán at Pasargadae in the plain of Mourg-aub, with this sacrifice.

l. 18. **τελεστήρια**, 'as tokens of gratitude for help in achieving'.

l. 20. **ἐν ἱεροῖς**, 'by victims'. **ἐν οὐρανίοις σημείοις**, 'by celestial signs', thunder and lightning. Cf. I vi 2, III iii 34.

l. 21. **φήμαις**, 'omens drawn from voices heard'.

l. 22. **χάρις** *sc.* ἔστω, as VII v 72.

l. 23. **οὐδεπώποτε...ὑπὲρ ἄνθρωπον ἐφρόνησα**, 'never yet entertained proud thoughts transcending (i.e. not becoming) man'. For the ingressive aorist, cf. l. 46, iii 39.

§ 4—§ 5. *On his return, a sense of fatigue, loss of appetite and other unfavourable symptoms, caused him to summon his two sons, his friends and ministers, to his side, that they might listen to his last words of advice.*

§ 4. l. 28. **ἔδοξεν ἀναπαύσεσθαι**, *placuit ei requiescere.*

l. 30. **λούσασθαι**, before the evening meal.

l. 33. **ἡ ψυχή**, 'his appetite', VI ii 28.

136 **§ 5.** l. 37. **ἐν Πέρσαις**, 'in Persia', VII v 85.

l. 38. **ἀρχάς**: i 39.

§ 6—§ 28. *He reviews his own past life; expresses his last wishes, and appoints Cambyses his successor. To Tanaoxares he gives the satrapy of Media, Armenia and the Cadusii, a position of less responsibility but greater happiness. He addresses admonitions to both concerning their respective administrations and exhorts them to harmony and brotherly love, both for their own sakes and for his: for even after death he should not lose consciousness of their proceedings, but his spirit would be with them. After giving instructions as to his funeral, he takes leave of them all and expires.*

§ 6. l. 43. **ὡς περὶ εὐδαίμονος ἐμοῦ**: for the omission of the prep. before ἐμοῦ, see note to ii 12, v 14.

l. 45. **τὰ ἐν παισὶ...καλά**: cf. I ii 15. Similiter resp. Lac. c. 3, 3 de Lycurgo: εἴ τις ταῦτα φύγοι, μηδενὸς ἔτι τῶν καλῶν τυχεῖν ἐποίησε (*Dindorf*).

l. 46. **ἤβησα**: l. 24.

l. 51. **ἀσθενέστερον**: Cic. de senect. c. 9, 30: *Cyrus quidem*

apud Xenophontem, eo sermone, quem moriens habuit, cum admodum senex esset, negat se umquam sensisse senectutem suam imbecilliorem factam, quam adulescentia fuisset. Dindorf compares Suetonius C. J. Caes. c. 87.

§ **7.** l. 53. **ἐπεῖδον**, 'I live to see'. Cf. Arist. Ach. 1156 *δν ἔτ' ἐπίδοιμι τευθίδος δεόμενον*, and see Gr. Ind. to my ed. of Plutarch's *Gracchi* p. 218 a.

l. 54. **τὴν πατρίδα καταλείπω**: cf. the words of Cambyses, v 23. **πρόσθεν ἰδιωτεύουσαν**)(*ἄρχουσαν*, 'though previously of no account or power'. See n. to Hier. c. 4, 6 for the meaning of *ἰδιώτης*.

l. 58. **συμπαρομαρτῶν**: VII v 84.

l. 59. **ἐπιόντι**: VII i 3.

l. 61. **ἐκπεπταμένως**, 'extravagantly'.

§ **8.** l. 63. **ζῶντας, οὕσπερ ἔδοσαν...γενέσθαι**, '(I leave you) alive...you the children whom it pleased the gods to give me'.

§ **9.** l. 64. **ὥστε**, *quocirca*.

l. 67. **σαφηνίσαντα**, 'declaring my will', iv 4. **ὡς ἄν...** 137
παράσχῃ: this is one of the six instances of Xenophon's normal use of *ὡς ἄν* with subjunctive, G. *MT.* App. IV p. 400 ed. ma.

l. 68. **πράγματα παράσχῃ**, *negotia facessat*: VI i 10.

§ **10.** l. 75. **ἀδελφοῖς**: this must be meant for his own sons, Cambyses and Tanaoxares, since Cyrus himself had no brothers. Xen. is clearly thinking of Spartan life and manners: cf. Mem. II iii 6, Cic. de sen. c. 18, 63.

l. 78. **ὡς...λέγοντος...ἀποδέχεσθε**: cf. iv 27, VI i 40, ii 8.

§ **11.** l. 82. **ὅσον ἐν ἐμοί** *sc. ἐστίν, quantum in me est*, 'as far as in me lies'. Cf. Oecon. c. 7, 14 *ἐν σοὶ πάντα ἐστίν*.
Ταναοξάρῃ: an epithet='strong in body', the appropriateness of which we see from Herodotus. His real name was Bardiya (Babylonian Barziya) which Hellanicus (*fr.* 164) made into Marphius (ap. Schol. Aesch. Pers. 775), Aeschylus (*l. c.*) into Μάρδος, Herodotus into Smerdis and Justin into Mergis or Merdis. Gilmore on Ktesias XI 39 (8) p. 136: *Κῦρος δὲ μέλλων τελευτᾶν Καμβύσην μὲν τὸν πρῶτον υἱὸν βασιλέα καθίστη, Ταναοξάρην δὲ τὸν νεώτερον ἐπέστησε δεσπότην Βακτρίων τῆς χώρας καὶ Χοραμνίων καὶ Καρμανίων, ἀτελεῖς ἔχειν τὰς χώρας διορισάμενος.*

l. 84. **τρίτων** is added as the completion of a lucky number, cf. Soph. Oed. Col. 7 *αἱ πάθαι...χὠ χρόνος...καὶ τὸ γενναῖον τρίτον*, Oed. T. 581, Aj. 1174, Menander Sent. 231 *θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν*. **Καδουσίων**: V ii 25.

l. 87. **ἀλυποτέραν**, *minus molestam*, VII ii 28.

§ **12.** l. 89. **σοί** is to be taken with *παρέσται*.

l. 95. **σοῦ μᾶλλον** i.e. *μᾶλλον ἢ σοί*, V ii 19. Cf. Eur. Orest. 555 *τῷ γένους ἀρχηγέτῃ μᾶλλον τῆς ὑποστάσης τροφάς* i.e. *ἢ τῇ ὑποστάσῃ τροφάς*, Dem. Lept. § 135 *ὑμῖν αἴσχιον τῶν ἄλλων*.

138 l. 97. **ἀσχολίας**, 'interruptions': i 13.

§ **13.** **οἶσθα μὲν οὖν κτἑ.**: imitated by Sallust Jugurth. c. 10: *non exercitus neque thesauri praesidia regni sunt, verum amici, quos neque armis cogere neque auro parare queas; officio et fide pariuntur. Quis autem amicior quam frater fratri? aut quem alienum fidum invenies, si tuis hostis fueris.* Cf. Mem. III xi 11 *βίᾳ μὲν οὔτ' ἂν ἕλοις οὔτε κατάσχοις φίλον, εὐεργεσίᾳ δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παραμόνιμόν ἐστιν*.

l. 102. **γάρ**, 'else' *sc. εἰ πιστοὶ πεφυκότες εἶεν*: cf. ii 21.

l. 104. **τίθεσθαι...ἑαυτῷ**, 'to create for himself'. Cf. Soph. Antig. 187 *οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς θείμην ἐμαυτῷ* (where, however, *θείμην* may also mean 'consider'), Philoct. 532.

l. 105. **σὺν τῇ βίᾳ**, 'by forcible means'. For this, the instrumental use of *σύν*, see Gr. Ind. *s. v.*

§ **14.** l. 108. **τοῦ ὁμόθεν γενομένου**, *iisdem parentibus prognati*. Cf. Soph. El. 153 *οἷς ὁμόθεν εἶ καὶ γονᾷ ξύναιμος*, Eur. Or. 486 *τὸν ὁμόθεν τιμᾶν*, Iph. Aul. 503 *τὸν ὁμόθεν πεφυκότα*.

l. 109. **τοι**: see n. to l. 119. **πολῖται ἄνθρωποι**, 'fellow-citizens': IV v 56, HA. § 625 a.

l. 110. **ἀποσκήνων**: II iii 1 l. 4. **οἱ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες**: it appears from the Behistun inscriptions, that Kabujia and Bartja were sons by the same mother viz. Cassandanê, the daughter of Pharnaspes, who was a member of the royal family. For the sentiment, cf. Mem. II iii 4 *πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων*.

§ **15.** l. 115. **ὑφήγηνται**, 'have shewn the way to', 'taught'.

l. 116. **εἰς οἰκειότητα ἀδελφοῖς**, 'for the purpose of bringing about mutual amity between brothers'.

l. 117. **ἐπὶ ταῦτα** *sc.* *τὰ ἀγαθά*.

l. 118. **οὕτως ἀνυπέρβλητος ἄλλοις...φιλία**, *sic nullorum amicitia maior erit quam vestra* (quippe solido naturae nixa fundamento) (*Weiske*).

l. 119. **τοι**, as above l. 109 and l. 131 is common in the dramatists in a general maxim or sentiment of universal application.

l. 120. **μέγας ὤν** i.q. *μέγα δυνάμενος* l. 122. Cf. iii 7.

l. 121. **οὕτω καλόν**, 'such an honour': cf. v 7. **τίς δ' ἄλλος τιμηθήσεται...ὡς ἀδελφός**: *quis alius propter virum multum valentem ita honorabitur, ut frater?* *τιμηθήσεται* and not *τιμήσεται* is the form found in Inscriptions. See Meisterhans *G.* § 75 b, 10.

§ **16.** l. 123. **φοβήσεται ἀδικεῖν**, 'will be afraid to do wrong'. G. *MT.* § 373 ed. ma.

l. 124. **σοῦ** *sc.* Tanaoxares.

l. 125. **τούτῳ** *sc.* Cambyses.

l. 128. **ἐλπίσαις ἂν τυχεῖν**: for the aor. inf. after a verb of 139
hoping, see G. *MT.* § 136 ed. ma.

l. 129. **ἰσχυρότερον**, *firmiorem, certiorem*, ut in inscr. Att. ap. Boeckh. I p. 111 n. 74, 14 *ξύμμαχοι ἐσόμεθα πιστοὶ καὶ ἰσχυροί* (*Dindorf*).

l. 130. **ἁπάντων** depends on *προτιμᾶν*.

l. 131. **μόνου τοι κτέ.**: 'It is a brother only, and none but he, O Cambyses, who if he have the principal place of love with a brother incurreth not the envie of others thereby' (*Holland*).

l. 133. **οὐδὲ φθόνος...ἐφικνεῖται**, *non pertingit ad eum invidia qua petitur ab aliis* (Weiske).

§ **17.** l. 135. **οὐ γὰρ δήπου κτέ.**: thus freely rendered by Cicero de sen. c. 22, 79: *nolite arbitrari, o mihi carissimi filii, me, cum a vobis decessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex eis rebus quas gerebam intellegebatur. Eundem igitur esse creditote, etiamsi nullum videbitis.*

l. 137. **βίου** gen. after *τελευτήσω*, which takes the construction of *παύεσθαι*. Cf. Thuc. III 59, 4 *λόγου τελευτᾶν*, 104, 5 *ἐτελεύτα τοῦ ἐπαίνου εἰς τάδε τὰ ἔπη*.

l. 138. **νῦν**: in this present life, which is so soon to end, VII i 43. Cf. Mem. I iv 9 *οὐδὲ γὰρ τὴν σαυτοῦ σύ γε ψυχὴν ὁρᾷς, ἢ τοὺ σώματος κυρία ἐστιν.*

l. 139. **διεπράττετο**: VII i 23.

l. 140. **τὰς...ψυχὰς...κατενοήσατε**, anticipatory accusative, ii 24.

l. 142. **μιαιφόνοις**, *homicidis*, a poetical word, like *παλαμναίους* and *φθιμένοις*. **παλαμναίους** *sc. δαίμονας*, 'the avenging deities', ministers of divine wrath, making inquisition for blood, like the Erinnyes of Greek tragedy.

l. 143. **τὰς τιμάς**, the due performance of burial rites, which according to Greek notions were essential to secure to the dead hope of honour and peace in Hades.

l. 144. **διαμένειν ἄν** in direct discourse would be *διέμενον ἄν*. **εἰ μηδενὸς αὐτῶν αἱ ψυχαὶ κύριαι ἦσαν**, 'if their souls had not been capable of anything'. Cicero's rendering is *si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus.* Cf. de am. c. 4, 13 *plus apud me antiquorum auctoritas valet vel nostrorum maiorum, qui mortuis tam religiosa iura tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur.*

§ **19.** l. 145. **οὗτοι ἔγωγε...οὐδὲ τοῦτο**: observe that *οὗτοι* negatives the verb, *οὐδέ* belongs to *τοῦτο*, *ne hoc quidem*, 'not this—either'. Cf. III i 39. Cicero de sen. *l.c. mihi quidem numquam persuaderi potuit animos dum in corporibus essent mortalibus vivere, cum excessissent ex eis emori.*

l. 149. **ζῶντα παρέχεται** *sc. ἡ ψυχή*, 'gives life to, quickens our mortal bodies', IV i 3, VI i 28.

§ **20.** l. 150. **οὐδέ γε...εἰκὸς εἶναι**: Cic. *l.c. nec vero tum animum esse insipientem cum ex insipienti corpore evasisset, sed cum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem.* **ὅπως**=*ὅτι*; see on III iii 20.

l. 151. **οὐδὲ τοῦτο**, *ne hoc quidem*, 'not this either'.

l. 152. **ἄκρατος καὶ καθαρός** are proleptic predicates=*ὥστε ἄκρατος καὶ καθαρὸς εἶναι*. Cf. IV ii 3. For the sentiment in this section, cf. Plutarch Romul. c. 28, 6, 7 (quoted by Valckenaer): *ἐατέον οὖν, ἐχομένοις τῆς ἀσφαλείας, κατὰ Πίνδαρον* (Θρῆνοι *fr.* 96), *ὡς 'σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ, ζῶον δέ τι λείπεται αἰῶνος εἴδωλον· τὸ γάρ ἐστι μόνον ἐκ θεῶν'* (i.e. 'that the body in-

deed is subject to the powerful influence of death, but a shadow of vitality is still left alive, and this alone is of divine origin'). ἥκει γὰρ ἐκεῖθεν, ἐκεῖ δ' ἄνεισιν, οὐ μετὰ σώματος, ἀλλ' ἐὰν ὅτι μάλιστα σώματος ἀπαλλαγῇ καὶ διακριθῇ καὶ γένηται καθαρὸν παντάπασι καὶ ἄσαρκον καὶ ἀγνόν, Epicharmus ap. Plut. Mor. p. 110A συνεκρίθη καὶ διεκρίθη καὶ ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω· τί τῶνδε χαλεπόν; οὐδὲ ἕν. See also Miss Daniel's interesting Essay *On a future life etc.* in The Classical Review, Vol. IV p. 86 ff.

l. 154. **διαλυομένου δὲ ἀνθρώπου...ὁρᾶται:** Cicero *l.c. atque etiam, cum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat, abeunt enim illuc omnia, unde orta sunt; animus autem solus nec cum adest nec dum discessit apparet.*

§ **21.** l. 156. **ἐννοήσατε δέ....** Cicero *l.c. iam vero videtis nihil esse morti tam simile quam somnum. Atqui dormientium animi maxime declarant divinitatem suam; multa enim, cum remissi et liberi sunt, futura prospiciunt; ex quo intellegitur quales futuri sint, cum se plane ex corporis vinclis relaxaverint.*

l. 157. **τῶν ἀνθρωπίνων:** vi 18. **θανάτῳ:** for the dative after ἐγγύτερον, cf. II iii 2, III ii 8.

l. 158. **ὕπνου:** cf. Plat. Apol. p. 40D:—εἴτε μηδεμία αἴσθησίς ἐστι (τὸ τεθνάναι), ἀλλ' οἷον ὕπνος, ἐπειδάν τις καθεύδων μηδ' ὄναρ μηδὲν ὁρᾷ, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος.

l. 160. **προορᾷ,** 'has a prophetic perception of', because dreams were regarded by the Greeks as a faithful revelation of the spirit world, Hom. Il. I 63 καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν. **τότε,** i.e. when the bodily senses are laid to sleep. **ἐλευθεροῦται,** 'is set free from the trammels of the body'. 140

§ **22.** l. 161. **εἰ μὲν οὖν...μήτε βουλεύσητε:** Cic. *l.c.* '*qua re si haec ita sunt, sic me colitote*' *inquit* '*ut deum; sin una est interiturus animus cum corpore, vos tamen, deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis*'.

l. 162. **καὶ τὴν ἐμὴν ψυχήν,** 'my spirit in particular', i.e. as the spirits of others who have died have been honoured by their kinsfolk. The apodosis begins with this clause.

l. 165. **ἀλλά...γε,** VI 18.

l. 167. **τὴν τῶν ὅλων τάξιν,** *hunc mundi totius ornatum.*

ἀτριβῆ, *integram,* 'unimpaired'. There is a very similar passage in the Mem. IV iii 13 *ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων ἐν ᾧ πάντα καλὰ καὶ ἀγαθὰ ἔνεστιν, καὶ ἀεὶ μὲν χρωμένοις ἀτριβῆ τε καὶ ὑγιᾶ καὶ ἀγήρατον παρέχων, θᾶττον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα.*

l. 168. **ὑπὸ κάλλους...ἀδιήγητον,** 'for beauty and grandeur indescribable'.

l. 169. Observe the accumulation of negatives *μήποτε . μηδὲν μηδὲ . μήτε...μήτε,* which adds impressiveness to the injunction: *ἀσεβές* is said of that which withholds the awe and reverence due to the gods, *ἀνόσιον* of that which consists in a breach of the divine law in nature.

§ **23.** l. 171. **τὸ ἀεὶ ἐπιγιγνόμενον,** 'which continue in perpetual succession'.

l. 173. **ἀποκρύπτονται,** *occultari sinunt.*

l. 174. **ζῆν,** 'live on', a poetical phrase. Cf. Soph. Antig. 457, Oed. T. 482. **ἔξω τῶν ἀδίκων,** 'out of the reach of', 'free from, unrighteousness'.

l. 177. **ἐκ πάντων**: we say 'to lose confidence *with* all', the Greek is '*from among* all', laying stress on the idea of disappearance, since *ἀποβαλεῖτε perdetis* is tantamount to *ἀφανιεῖτε.*

l. 179. **τὸν...προσήκοντα,** 'who has most claims on your love'.

§ **24.** l. 180. **εἰ μὲν οὖν...εἰ δὲ μή**: cf. VII v 54 for a similar ellipsis of the apodosis in one of two hypothetical clauses.

l. 183. **αὕτη...διδασκαλία,** *haec enim est optima informatio.*

l. 184. **διαγεγένηνται** without *ὄντες.*

l. 186. **ἀλλήλοις ἔπραξαν**: the construction *πράττειν τινί τι* is normal, but *ποιεῖν τινί τι* for *ποιεῖν τινά τι,* abnormal in Attic prose.

l. 187. **ταῦτα** refers to *τὰ πραχθέντα.* The sentence would have been neater thus, as Hertlein remarks;—*ὁπότερα ἂν οὖν αἰσθάνησθε συνενεγκόντα τοῖς πράξασιν.* **αἱρούμενοι** contains the protasis = 'if you choose'. The impressive appeal made by Cyrus to his sons did not restrain them from violent dissensions among themselves, and Tanaoxares was put to death by his brother, as we learn from Herodotus (III 64), Ktesias (Epitome Photii 70) and the Behushtan Inscription.

§ **25.** l. 188. **ἴσως**, 'I presume': VI i 6.

l. 191. **τῇ γῇ...ἀπόδοτε**: see n. to VII iii 5 and cf. Her. III 16, 141
Cic. Tusc. I 45, 108: *Persae* (mortuos) *cera circumlitos condunt, ut quam maxime permaneant diuturna corpora*, de legg. II 22, 56: *ac mihi quidem antiquissimum sepulturae genus illud fuisse videtur, quo apud Xenophontem Cyrus utitur. Redditur enim terrae corpus et ita locatum ac situm quasi operimento matris obducitur.* Cf. Eur. *Hypsip.* fr. 757 ed. Nauck *εἰς γῆν φέροντες γῆν*, translated by Cic. Tusc. III 25, 59. Concerning the burial-place of Cyrus, see *Introd.* p. xl, Note 64.

The journey from Teheran to Bushire is dignified by the occurrence of three groups of architectural or archaeological remains. The first of these in the order of their locality are the relics of Pasargadae, the capital of Cyrus the Great, near the small modern village of Murghab. Still does one of the ruins, which consist of fragments of palaces and temples and a great stone platform built out from a hill-top, bear the proud inscription, 'I am Cyrus, the King, the Achaemenian.' By far the most interesting, however, of their number is the mausoleum that once held in a coffin of gold the remains of the great conqueror himself. On the summit of seven terraced courses of white marble, 18 feet in height from the ground, stands the pedimented tomb-chamber, where Alexander the Great found and saw the body of his famous predecessor. The second group of remains are the rock-tombs of Darius Hystaspes and three other Achaemenian kings in the face of a lofty cliff at Naksh-i-Rustam, in the valley of the Polvar, 40 miles north of Shiraz. The third are the cluster of palace-temples, known to the Greeks as Persepolis, but called by the Persians Takht-i-Jamshid, sole survival of the royal splendour of Darius and Xerxes. *The Times*, Jan. 31, 1890.

l. 192. **τοῦ μιχθῆναι** in definitive apposition to *τούτου*: cf. i 40, and see G. *MT.* § 804 ed. ma.

l. 196. **ἡδέως ἄν μοι δοκῶ κοινωνῆσαι**, 'I should gladly, I think, be incorporated with', i 40, Hier. c. 7, 3, Oecon. c. 14, 10, G. *MT.* § 220 ed. ma. **τοῦ εὐεργετοῦντος**: the generalising neuter for the special *τῆς εὐεργετούσης* (*sc. γῆς*).

§ **26.** l. 197. **ἀλλὰ γάρ**, 'but (I must conclude) for'.

l. 198. **ὅθενπερ** i.e. from the extremities, hands, feet etc. **ὡς ἔοικε**, *ut solet fieri* e lege naturae (*Zeune*).

l. 200. **βούλεται...ἐθέλει**: VII ii 10.

l. 202. **αἰτοῦμαι ὑμᾶς**, parenthetical, vi 29.

l. 203. **μηδεὶς...ἰδέτω**: see on VII v 73.

§ **27.** l. 206. **ὡς**, used like *ὥστε* iv 35. **ἂν παθεῖν** = the potential opt. of direct discourse.

l. 208. **ἢν μηδὲν ἔτι ὦ**, 'should I be reduced to absolute nothingness', 'become extinct', cf. § 17. **εὖ ποιήσαντες** may include gifts and presents to the invited.

l. 209. **ἐπ' ἀνδρὶ εὐδαίμονι**, 'in honour of a prosperous man': VII iii 7.

§ **28.** l. 211. **τοὺς φίλους...τοὺς ἐχθρούς**: cf. § 7, Mem. II i 19, 28.

l. 213. **τῇ μητρὶ ἀπαγγέλλετε** (*sc.* *χαίρειν*) **ὡς παρ' ἐμοῦ**, *matrem vestram iubete valere verbis meis.*

l. 216. **οὕτως ἐτελεύτησεν**: for other accounts of the manner of the death of Cyrus, see *Introd.* p. xl.

CHAPTER VIII

The concluding Chapter (or *Epilogue*, as it has been styled) is a commentary in a bitter vein of sarcasm on the great falling off of the Persian nation after the time of Cyrus. Its genuine character was first questioned by L. C. Valckenaer[1], the celebrated Leyden scholar, and F. A. Wolf: and most modern critics are agreed in regarding it as an excrescence on the main body of the work; though Cobet, Eichler, J. J. Hartman and others have attempted a vindication of it.

It is to be remarked that in every part of his collective works, with the exception of this *Epilogue*, Xen. speaks in terms of respect of the Persian government and people. In the previous text of the *Cyropaedeia* the praises of the political system inaugurated by Cyrus are so expressed as to apply equally to the past and the present, and some of his institutions are specified as still maintaining their ground. Yet these very institutions are described in the *Epilogue* as extinct or superseded by gross abuses; and it is not easy to comprehend how Xenophon, after rounding off so well his epic narrative, could have so deliberately defeated his own object, by representing the institutions which their heroic founder had spent his life in establishing, as destitute of all organic bond of cohesion, and falling to pieces on removal of his personal influence.

These considerations, however, are not entirely conclusive evidence against the authorship of Xenophon which, it must be remembered, was never disputed by native critics[2]. It is possible

[1] ad *Mem.* p. 238 ed. Ernesti.
[2] Mure *Hist. Gr. Lit.* v p. 413 ff.

that the *Cyropaedeia* was originally composed in its epic unity, at a time when the author still retained his early friendly feeling towards Persia and her institutions; and that in his old age this feeling, from whatever cause, had given place to bitter animosity, under the influence of which the *Epilogue* was composed, as a sort of palinody[1]. Yet it is strange that Xenophon, if he was really the author, should have spoken disparagingly of the morals of the Persians themselves only, and said nothing about the degeneracy of the rulers who succeeded Cyrus, and their lack of capacity for government—that divine gift upon which he elsewhere dwells with so much fondness. It is also remarkable that the writer does not appeal to the previous text of the *Cyropaedeia*[2].

There are, indeed, several palpable discrepancies between the Epilogue and the previous text. Thus compare § 9 τὸ δ' ἐκπονεῖν οὐδαμοῦ ἐπιτηδεύεται with VI ii 16; § 9 μονοσιτεῖν νόμιμον with the many passages which contain mention of the two daily meals (ἄριστον and δεῖπνον) customary with the Greeks (the exception in I ii 11 only proves the rule); § 12 οὔτ' αὐτοὶ ἐξῇσαν οὔτε τοὺς ἄλλους ἐξῆγον ἐπὶ τὰς θήρας with VIII i 34—36; § 13 τὰ ἱππικὰ...ἀπέσβηκε (see also § 19) with IV iii 23. There is nothing very remarkable about the language of the *Epilogue*, except in the use of the particle μήν, which occurs so frequently in it, especially in the combination γε μήν[3].

As to the date of the composition of the *Epilogue*, it cannot be put before B.C. 362/1, because mention is made in § 4 of two events which we know from Diodorus took place in that year; nor after B.C. 330, otherwise we should have expected some allusion to the destruction of the Persian Empire by Alexander.

§ 1. l. 3. **ὡρίσθη...τῷ Εὐξείνῳ πόντῳ**, cf. vi 21. 142

l. 7. **γενομένη**, concessive.

§ 2. l. 10. **ὡς πατέρα**, ii 9.

l. 11. **οἱ παῖδες ἐστασίαζον**: see n. to vii 24.

l. 12. **ἀφίσταντο**: the revolt began with the false Smerdis, see Herod. III 61, after which the vassal states, one by one, discontinued their allegiance.

l. 16. **καὶ τοῖς τὰ ἔσχατα πεποιηκόσιν**, *etiam iis qui summa scelera admisissent:* cf. III i 9, 22, Mem. II ii 9 ἀλλήλους τὰ ἔσχατα λέγωσι, Soph. Phil. 14 λέγων ἔσχατ' ἐσχάτων κακά.

[1] Such is the opinion of Eichler in his Dissertation *de Cyropaediae capite extremo* Leipzig 1880.

[2] Hug Introd. p. xci.

[3] A. Roquette *de Xenophontis vita Diss.* (Königsberg 1884 p. 45) reckons 12 times in about four pages (γε μήν §§ 6, 8, 9, 17, 20, ἀλλὰ μήν §§ 11, 12, 15, 17, καὶ μήν §§ 9, 16, 18); whereas it occurs only 40 times (exclusively of ἦ μήν) in the 250 pages of the *Cyropaedeia*. See, however, my note to Hier. c. 10, 5 as to the value of conclusions deduced from such statistics.

l. 17. **ἠμπέδουν**, *sc.* *ὅρκους*. **δεξιὰς δοῖεν**: IV ii 7.

§ **3.** **εἰ μὴ...τοιαύτην δόξαν εἶχον**, 'had they not had such a character' for honesty.

l. 21. **σὺν Κύρῳ**, *sc.* *τῷ νεωτέρῳ*, Anab. II vi 1.

l. 22. **νῦν δέ**, 'as it was': VII ii 16.

l. 23. **ἐνεχείρισαν ἑαυτούς**, *sc.* *αὐτοῖς*, *commiserunt se eorum fidei*, Anab. III ii 8.

l. 24. **τὰς κεφαλάς**; cf. Anab. II vi 1 and see G. § 197, 1 Note 2.

§ **4.** l. 27. **τάδε** refers to what follows. **εἴ τις...οὗτοι**, ii 25, iii 20, HA. § 632. For the optative, cf. iii 7.

l. 31. **Ἀριοβαρζάνην**: the satrap of Lydia, Ionia and Phrygia, who joined in the general revolt of the western provinces from Artaxerxes Mnemon in B.C. 362. He fell a victim to the treachery of his son Mithridates, who also assassinated Datames, satrap of Cilicia (Cornel. Nep. *Datames*).

143 Rheomithres, who had joined in the revolt, was sent by his confederates to Tachos, king of Egypt, for aid. He received 500 talents and 50 ships of war, and returned to Asia, leaving behind him, as hostages, his own wife and children, and the sons of some of the satraps who had revolted. On his arrival he arrested the rebel chiefs, whom he had sent for to receive the subsidy, and despatched them in chains to the Persian king (Diodor. XV 90 ff.).

l. 34. **τῷ Αἰγυπτίῳ**: see n. to I iv 4. **ἐγκαταλιπών**, 'leaving (in the country)'. The meaning 'abandoning', 'leaving in the lurch', so common in late writers, is very rarely found in the best Attic prose; see my note to Plutarch's *Gracchi* p. 144.

§ **5.** l. 40. **οἱ ὑπ' αὐτούς**, 'their subjects', I v 3. For the sentiment, cp. i 8. **ὡς ἐπὶ τὸ πολύ**, *plerumque*.

§ **6.** l. 43. **εἰς**: I i 6. **γε μήν**, 'moreover': I ii 2. **τῇδε**, 'in the following respect'.

l. 45. **πρὸς οὐδὲν δίκαιον**, 'for no just cause', 'contrary to all right'.

l. 47. **δοκοῦντες**: iv 32.

l. 48. **οὐδ' οὗτοι**, *sc.* *οἱ πολλὰ ἔχειν δοκοῦντες*, 'these are not willing, any more than malefactors, to come into close relations with their superiors in power'. For the meaning of the expression *εἰς χεῖρας ἰέναι* (different from that in § 23), cf. VII iv 10, Anab. I ii

26 (of the king of Cilicia) ὁ δ' οὐ πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη, and for the dative, see G. § 186 Note 1, HA. § 772 a.

§ 7. l. 50. ὅστις...πᾶσιν: l. 27, VII ii 12, iv 5, 14.

l. 51. αὐτοῖς, *sc.* the Persians. ἀναστρέφεσθαι ὅπως ἂν βούλωνται, 'may fix their abode, just as they please', or 'may at their pleasure range up and down and overrun the country without impeachment' (*Holland*).

l. 52. ἄνευ μάχης: an exaggerated statement, as may be seen from Anab. I viii, III iii 6 ff., Hell. IV viii 18 ff.

l. 54. τῷ παντί, 'utterly': § 20 l. 139. χείρους, *sc.* εἰσίν.

§ 8. l. 58. μήτε πτύειν μήτε ἀπομύττεσθαι: cf. i 42, I ii 16, but between the latter passage and the present there is a discrepancy; in the former it is stated that μὴ πτύειν μηδὲ ἀπομύττεσθαι would be a physical impossibility, εἰ μὴ τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον, whereas here the custom is represented as still observed, though there is no corresponding ἐκπονεῖν.

§ 9. l. 63. ἦν μονοσιτεῖν νόμιμον: Herod. VII 120 says that 144
βασιλεὺς Ξέρξης οὐ δὶς ἑκάστης ἡμέρας ἐνόμισε σῖτον αἱρέεσθαι. But in the *Cyropaedeia* two meals (ἄριστον and δεῖπνον) are the rule, according to Greek fashion.

l. 67. ἡνίκαπερ, *sc.* ἄρχονται τοῦ σίτου. μέχρι τούτου... ἔστεπερ, 'until such time as': VII v 6.

l. 68. οἱ...ὀψιαίτατα κοιμώμενοι (*qui de cena surgunt omnium tardissime*), *sc.* κοιμῶνται.

§ 10. l. 70. μηδέ, 'not either'. προχοΐδας an euphemism for ἀμίδας, *matulas* according to Cobet, cl. Senec. de benef. III 26, but, according to other authorities, 'large jugs', 'ewers'.

l. 71. νομίζοντες: the construction is as if νόμον εἶχον had preceded instead of ἦν αὐτοῖς νόμιμον. Cf. V iv 34.

l. 73. αὖ, *item*.

l. 74. ἀντὶ τοῦ εἰσφέρειν, *sc.* τὰς προχοΐδας. Iocus admodum frigidus (*Fischer*).

l. 75. ἐπειδὰν...δύνωνται, 'whenever they have lost the use of their legs and cannot leave the room upright' (not, as Watson, 'since they are no longer able to walk out upright'). Δύνασθαι

seems to form an exception to the rule which requires the aor. subj. with *ὅταν*, *ἐπειδάν*; see n. to Hier. c. 11, 15.

§ **11.** l. 78. **μεταξὺ πορευομένους**, 'while on a march'. On this use of *μεταξύ* as an adjunct to temporal participles, see G. § 277, 6, Note 1, *MT.* § 858 ed. ma.

l. 79. **τῶν ἀναγκαίων**: VII v 40.

l. 82. **ὡς** for *ὥστε*, as iv 35, vii 27. **ἂν...θαυμάσαι**=*ἄν θαυμάσειε* of direct discourse.

§ 12—§ 14. *Hunting in former days furnished sufficient exercise for man and horse; since the profligacy introduced by Artaxerxes and his court, it has gone out of fashion. Again, boys used to attend the courts to hear judgments delivered and so to acquire early notions of justice; but now this is not possible because of the prevalent corruption. The knowledge of the virtues of simples is now used for bad purposes.*

§ **12.** l. 85. **αὐτοῖς τε καὶ ἵπποις**: VII i 31.

l. 86. **γυμνάσια**, 'as exercises'. **Ἀρταξέρξης**: surnamed Mnemon, from his mnemonic powers. It was his younger brother Cyrus, whom Xen. served, of whom Plutarch in his *Life* of Artaxerxes (c. 6, 3) records that he boasted of being able *οἶνον πλείονα πίνειν καὶ φορεῖν* than the king, who was unable *ὑπὸ δειλίας καὶ μαλακίας ἐν μὲν τοῖς κυνηγεσίοις μηδ' ἐφ' ἵππου, ἐν δὲ τοῖς κινδύνοις μηδ' ἐπὶ τοῦ θρόνου καθῆσθαι.* The reign of Artaxerxes lasted from B.C. 405 to B.C. 362.

l. 87. **ἥττους τοῦ οἴνου**: cf. Mem. I v i *ἥττω γαστρὸς ἢ οἴνου*, IV v 11 *ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν*, Plat. Protag. p. 353 C *ἥττω τῶν ἡδονῶν*. Herod. I 133 says of the Persians, *οἴνῳ δὲ κάρτα προσκέαται.* 'The passion for wine-drinking is as marked', says Sir H. C. Rawlinson, 'among the Persians of the present day, notwithstanding the prohibitions of the Prophet, as it was in the time of Herodotus. It is quite appalling, indeed, to see the quantity of liquor which some of these topers habitually consume, and they usually prefer spirits to wine'.

l. 88. **ὁμοίως**, as often as in earlier days.

l. 89. **εἴ τινες...θαμὰ θηρῷεν**, 'whenever any hunted frequently with the riders in their retinue'.

145 § **13.** l. 96. **ἀποφαινόμενοι**, *sc. τὴν τῶν ἱππικῶν μελέτην.*

l. 99. **καὶ τοῦτο π. ἀνέστραπται**, 'this also has been quite reversed'. Cf. Hier. c. 4, 5 *καὶ τοῦτο ἔμπαλιν ἀνέστραπται*.

§ **14.** l. 106. **διαφθείρονται** (not *abortu pereunt* as Dindorf, cl. Isae. de Cir. her. § 36 *προσποιουμένην διαφθείρειν ἄκουσαν*, Hippocr. Epidem. VII 48 p. 869 ed. Linden but) simply 'are ruined'.

§ 15. *Luxury and self-indulgence have taken the place of the sobriety and frugality which distinguished the Persians of old.*

§ **15.** l. 108. **θρυπτικώτεροι**: the usual Attic word is *τρυφερός*. On the *ἀλαζονεία* of the Persians, see Xen. Ages. c. 9, in strange contrast with the description given of their habits in Cyr. I iii 2.

l. 112. **ἀποσβεννυμένην**: cf. l. 95.

§ 16—§ 17. *Soft couches, novelties in cookery, artificial means for minimising cold and heat—these are some of the signs of their modern effeminacy.*

§ **16.** l. 114. **τὰς εὐνὰς οὐ μόνον ἁρκεῖ** for *οὐκ ἀρκεῖ τὰς εὐ. μόνον*; cf. l. 122. **τοὺς πόδας**, i.q. *τὰ ὑπόβαθρα* Mem. II i 30.

l. 118. **τὰ πεττόμενα ἐπὶ τράπεζαν**, 'what is baked for the table', i.e. bread and pastry, as contrasted with *ὄψα* l. 120. For the partitive apposition, cf. VI iii 34.

καινοποιητάς: cf. Ages. c. 9, 3 *τῷ μὲν γὰρ Πέρσῃ πᾶσαν γῆν περιέρχονται μαστεύοντες τί ἂν ἡδέως πίοι, μύριοι δὲ τεχνῶνται, τί ἂν ἡδέως φάγοι*. Athenaeus (XII c. 8) discourses on the luxury of the Persians, and quotes the statement of Clearchus (c. 39) that *τοῖς αὐτῷ πορισασιν ἡδύ τι βρῶμα* (*ὁ Περσῶν βασιλεὺς*) *ἆθλα ἐτίθει*, and (IV c. 25) that of Theophrastus *τοὺς Περσῶν βασιλεῖς ὑπὸ τρυφῆς προκηρύττειν τοῖς ἐφευρίσκουσί τινα καινὴν ἡδονὴν ἀργυρίου πλῆθος*: also (XII c. 64 d) *δῶρα παρὰ τοῖς Πέρσαις προκεῖσθαι λέγεται τοῖς δυναμένοις ἐξευρίσκειν καινὴν ἡδονήν*.

l. 121. **ἀμφοτέρων**, *sc. τῶν πεττομένων* and *τῶν ὄψων*.

l. 124. **ἄκραις ταῖς χερσί**: VII i 34.

§ **17.** l. 127. **ἑτέρας σκιάς**, by means of *σκιάδεια* or umbrellas. 146
See the representation given of one in Plate XLVIII in Ker Porter's *Travels etc.* Vol. I p. 656.

§ 18. *They take pride in possessing large collections of cups, but are not ashamed if they come by them dishonestly.*

§ **18.** l. 130. **καλλωπίζονται**, 'they take pride in', VII iv 14. **ἐξ ἀδίκου**=*ἀδίκως*; cf. V 12, VI i 47, Ar. Av. 1435 *ἐκ τοῦ δικαίου*. **μεμηχανημένα**: cf. de Lac. rep. c. 2, 7 *μηχανᾶσθαι* (*sibi comparare*) *τὴν τροφήν*.

§ 19. *Skill in horsemanship was once a national characteristic of the Persians; but now-a-days an easy and comfortable seat on horseback is all they care for.*

§ 19. l. 134. **μὴ ὁρᾶσθαι πεζῇ πορευομένοις**: cf. IV iii 22, 23. See the remarks on the excellence of modern Persian horsemanship in Ker Porter *l. c.* Vol. I p. 300.

§ 20—§ 28. *In military matters they are of course inferior to what they once were. In former days the great landowners supported bodies of horsemen, but now every menial is made to serve, but these only make a show of numbers and are of no good for fighting. The result is that the Persians have to employ Greek mercenaries.*

§ 20. l. 139. **τῷ παντί**, l. 54.

l. 141. **εἶναι ὑπῆρχε**, *contigit esse;* cf. II i 23. **τοὺς τὴν γῆν ἔχοντας**: vi 11. **ἀπό**, 'by means of', 'with', III iii 3.

l. 143. **πρὸ τῆς χώρας**: V iii 11.

l. 144. **θυρωροὺς κτέ**: cf. Hell. VII i 38 ὁ Ἀντίοχος ἀπήγγειλε πρὸς τοὺς μυρίους ὡς βασιλεὺς ἀρτοκόπους μὲν καὶ ὀψοποιοὺς καὶ οἰνοχόους καὶ θυρωροὺς παμπληθεῖς ἔχοι, ἄνδρας δὲ οἳ μάχοιντ' ἂν Ἕλλησιν πάνυ ζητῶν οὐκ ἔφη δύνασθαι ἰδεῖν.

l. 146. **τοὺς...παρατιθέντας καὶ ἀναιροῦντας**, 'those who serve and remove dishes'.

l. 148. **οἳ ὑποχρίουσί τε καὶ ἐντρίβουσιν**, 'who paint (the eyelids) and rouge'. Cf. i 41 and see note to I iii l. 15.

§ 21. l. 153. **αὐτὰ τὰ γιγνόμενα**: cf. VI i 7.

l. 154. **ῥᾷον...ἀναστρέφονται**: *οἱ φίλοι* np. propter equitum illorum iniustitiam et rapacitatem: *οἱ πολέμιοι* propter illorum inertiam et ignaviam (*Fischer*). Isocrates (4, 149) says of the 10,000: *ἀσφαλέστερον κατέβησαν τῶν περὶ φιλίας ὡς αὐτὸν* (*sc.* *βασιλέα*) *πρεσβευόντων.*

147 **§ 22.** l. 156. **θωρακίσας**: see II i 9, VI ii 16, VII i 31. **αὐτοὺς καὶ ἵππους**: VII i 31.

l. 158. **εἰς χεῖρας**, i.q. *ὁμόσε*, *cominus.*

§ 24. l. 163. **ἐφ' ᾧ**, i.e. *ἐπὶ τούτῳ ἐφ' ᾧ*, 'for the purpose for which'.

l. 165. **τοὺς εἰς τὰ ὅπλα ἐμβαλοῦντας**, *qui in armatos impetum facerent.* For *τὰ ὅπλα=τοὺς ὁπλίτας*, cf. Anab. II ii 4, III ii 36.

l. 167. **σφίσιν...ἔσεσθαι**: HA. § 771, G. § 184, 3.

§ **25.** l. 168. **οἱ δέ**, *sc.* *οἱ ἀνάσκητοι ἡνίοχοι.*

l. 170. **ἄνευ ἡνιόχων**: Xenophon is speaking from recollection of an incident recorded in the Anab. I viii 20 *τὰ δ' ἅρματα (sc. τῶν βαρβάρων) ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων.*

§ **26.** l. 173. **τὰ πολεμιστήρια**, *sc.* *ἅρματα.* Cf. VI i 29, VII i 47, Arist. Nub. 28 *πόσους δρόμους ἐλᾷ τὰ πολεμιστήρια;* **ὑφίενται**, *cedunt aliis, potiores putant alios* (Sturz). Cf. Hell. VII v 62, Oecon. c. 12, 14, Anab. VI vi 31.

l. 175. **ὅταν ἀλλήλοις πολεμῶσιν**: Anab. I iv 3. **ὅταν οἱ Ἕλληνες αὐτοῖς ἀντιστρατεύωνται**, as in the campaign of the Spartans under Thimbron, Dercyllidas and Agesilaus, against the Greeks serving under the Persian commanders Tissaphernes and Artabazus in Asia Minor B.C. 399—395, Hell. III ii 15.

§ **27.** l. 179. **ἀπειργάσθαι**, 'have been accomplished', but l. 184 **ἀποδεδεῖχθαι** is active=*me demonstrasse.*

l. 184. **εἰ...γιγνώσκοι...εὑρήσει**: For the mixed construction, optative in protasis and future indicative in apodosis, see G. *MT.* § 499 (*a*) ed. ma.

END OF NOTES ON EIGHTH BOOK

ADDENDA

NOTES

P. **21** l. 349 *add*: 'Liddell-Scott's translation 'to make up the number of the chariots to one hundred', is demonstrably wrong by comparison with ch. ii § 7, whence we learn that Cyrus had already one hundred chariots and that Abradatas wished to contribute ἄλλα ἑκατόν'.

P. **63** § **5** l. 37 *add*: 'The earliest instance of the form Γ (which was peculiar to the Ionic alphabet) is in an Attic inscription of the date 424 B.C. The form Λ was in use before 450 B.C. See Meisterhans *Grammatik der Attischen Inschriften* p. 4 ed. 2'.

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MATTERS AND GRAMMAR

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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
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5 Doric words
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διαγίγνεσθαι, *perseverare*, sine participio VIII vii 24

διαδέχεσθαί *τινι, succedere, excipere aliquem* VIII vi 18

διάδημα, *infula* VIII iii 13

διαδιδόναι, *distribuere* VII iv 16, v 35, VIII ii 3, iii 1, 8, iv 29, vii 1

διαδικασία: *ἀνεβάλλετο τὴν δ.*, 'he deferred the decision of the case' VIII i 18

διαθεῖν, *discurrere: φόβον διαθέοντα ἐν τῇ στρατιᾷ* VI ii 13

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διαιρεῖν (*distinguere*) *ὡς* VIII i 31

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διακεῖσθαι (used for perf. passive of *διατιθέναι*) 'to be disposed': *οὕτως ἔν τινι* VIII ii 12, *οὕτω πρός τινα ib.*, vi 23; *τινί* VII v 45. absol. VI ii 9

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διαλύειν, *dimittere*, *στρατιάν* VI i 6, *στράτευμα* 12, *πανήγυριν* 10. PASS. *διαλυομένου ἀνθρώπου* (*cum hominis natura morte dissolvitur* Cic.) VIII vii 20. *διαλυθῆναι*, *discedere* VII v 40

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διανοεῖσθαι, *in animo habere*, *velle* c. inf. VI ii 16; *perpendere* VIII i 13

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2. With numerals: εἰς τριακοστὸν ἔτος VIII iv 27.—*ad*, 'to the number of', εἰς τρίς VII i 4, εἰς τετρακισχιλίους VIII iii 9, εἰς δισχίλια ἅρματα *ib.*, εἰς δώδεκα μυριάδας VI ii 10, 8, εἰς τὰ ἑκατὸν ἅρματα i 50, εἰς τοὺς μυρίους ii 7. — distributively εἰς δύο iii 21, VII v 17, εἰς ἑκατὸν τάττειν VI iv 17, iii 20, εἰς τοσούτους τεταγμένοι 22, εἰς μυρίους τετάχθαι 23, εἰς τέτταρας VIII iii 9, 16.—**3.** In looser combinations, *quod attinet ad*, 'as regards', 'in respect to': εἰς χρήματα ἀδικώτεροι VIII viii 6.—**4.** To denote objective and subjective purpose, destination and result: VI ii 25, 35, VII i 5, VIII v 13, μηχανὰς εἰς τὸ καθαιρεῖν VI i 20, 28, εἰς τὸ τυγχάνειν VIII i 11, 3, εἰς κάλλος ζῆν i 33.—'on' of expenditure: πολλὰ τελεῖν εἰς μεγάλην ἀρχήν i 13, πολλὰ δαπανᾶν εἰς θεούς iii 44, εἰς τἀπιτήδεια καταδαπανᾶτε VI ii 30. So in Latin *pecuniam dare in aliquid*

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εἰσφέρειν χρήματα, *conferre pecunias* VI ii 9, VII i 12.—MED. *secum aliquid inferre* VIII viii 10

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ἐκ (ἐξ): **1.** Local: 'from' ἐκ δεξιᾶς VIII iii 10, v 15, ἐξ ἀριστερᾶς τῆς ὁδοῦ iii 10, οἱ ἐξ ἐναντίας VII i 20.—of change from a former state ἐκ πένητος VIII iii 39, ἐκ δυσελπίστων VI i 47.—post articulum per attractionem ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν VII ii 5.—**2.** Temporal: ἐκ τούτου, *post hoc* VI i 7, 33, 47, ii 24, VII v 35, VIII iii 23, v 21, vi 21, τὸ ἐκ τοῦδε VII v 74, ἐκ νυκτῶν VIII v 12, ἐκ παιδός VII ii 24, ἐκ πολλοῦ, *multo ante* VI ii 25, VII i 27, ἐξ ὅτου VIII ii 16. **3.** Causal: 'by means of' VI iii 5, VIII iv 34, vi 18, vii 6, ἐκ βασιλέως εἰσὶ καθεστηκότες (sin-

gularis dictio) vi 9, vii 25, ἡ ἐκ Περσῶν παιδεία viii 15, ἐκ τούτου, *hac de causa* i 15.—**4.** In periphrases: ἐκ χειρός, *comminus* VI ii 16, iii 24, ἐξ ἑτοίμου, *prompte* VIII v 12, ἐκ δυσελπίστων, *praeter opinionem* VI i 47; ἐξ ὑπογύου 43; ἐξ ἀδίκου VIII viii 18, ἐκ παντὸς τρόπου VII v 55

ἕκαστος, *quisque:* om. artic. ἀν' ἑκάστην ἡμέραν VIII i 23; c. artic. ἐν τῇ γῇ ἑ. vi 6, v 6, ἕ. τὸ ζεῦγος VI i 54, τὴν ἑαυτοῦ ἕ. τάξιν ii 41, iii 3, τὰ ἑαυτοῦ ἕ. VIII v 4, μίαν ἑκάστην VI ii 18, ἑνὶ ἑ. VII i 2, καθ' ἕνα ἕ. VIII iii 20, VI iv 5, VII iv 12, v 13, ἕ. τις VI i 43; but ἕ. τῶν ἑαυτοῦ iii 4, VIII v 3, vii 13, τοὺς κρατίστους ἕκαστα VI ii 5.—ἕ. τις with plural verb VI i 42

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ἐκγελᾶν, *videre* VIII iv 22

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ἐκδιδόναι, *nuptum dare: ἐκδοῦναι θυγατέρα* VIII iv 18

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ἐκκρίνεσθαι (PASS.), *secerni: ἐκκριθῇ* VIII vii 20

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ἐκπέμπειν, *emittere* VIII vi 16.—PASS., 10

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ἐφικνεῖσθαι, *attingere* c. gen. VIII vii 16

ἐφίππιος[2] VIII iii 6

ἐφιστάναι, *praeficere*: *ἄνδρας ἐπέστησαν* VI i 22, *φύλακας αὐτοῖς ἐφιστάντα* VIII ii 19.—MED. *ἐπεστησάμην* (rare) *ib.*

ἐφοδεύειν VIII vi 16

ἔφοδοι[2], *οἱ* VIII vi 16

ἐφορᾶν: VI iii 27, VIII vii 22; *ἐπιδεῖν* 'to live to see' 7

ἔχειν A. Trans. **I** *habere* VI i 10, *ἕξοι* VIII iii 48; *ἔ.* (*τοὺς ἱππέας*) *πρώτους primo loco constitutos habere* VI iii 2; *ἔ. ἡσυχίαν* VII ii 22, VIII vii 13, *ἐπίτροπον ἕξοι* iii 48.—*tenere* (non vendere) *τάπιτήδεια* VI ii 38, *ἔ. τὴν δίκην, poenam luere* VII ii 24, *ἔ. μεῖον* iii 35.—*incolere*: *ἤρωσι τοῖς Συρίαν ἔχουσι* VIII iii 24.—*οὐκ ἔχω τί μεῖζον εἴπω* VI i 48, *οὐκ ἔχουσα πῶς* iv 10.—c. Infin. *posse* VII v 56, VIII vi 4.—partic. *ἔχων*, 'with' VI ii 7, 18, 36, VII i 8, 19, iv 11, v 14, VIII v 28, vi 16.

II 'to hold back' c. gen.: *σχοίη τοὺς πολεμίους τῆς προόδου* VII i 36.

Intrans. (*a*) with modal adverb 'to be so and so' *οὕτως ἔχειν* VII ii 16, iii 10, v 2, 58, VIII i 27, ii 5, 6, 11, *ὡσαύτως οὕτως* v 5, *ἀτημελητῶς* i 15, *ἱκανῶς* VI iii 22, *κακῶς ἕξειν* VIII i 12, *καλῶς* VII v 47, 84, VIII iii 6, v 1, 26, *ὡς κάλλιστα* iii 8, *ἐπιφθόνως πρὸς ἀλλήλους* ii 28, *εὐνοικῶς* iii 49, *δυσμενῶς* VII v 66, *εὖ* 75, *πονήρως ἰδ.*, *φιλονίκως* VIII ii 19, iv 4, *χρησίμως* v 9, *ὁσίως* 26, *ἐν αἰσχύνῃ δεινῶς* VI i 36, *ὥσπερ εἶχεν* (*qualis erat*) *ἑστηκώς* VII i 1, *ὡς εἶχε* VI i 46. (*b*) with prepos. *ἔ. ἀμφί τι* VI i 22, 46, VII v 50, 52, VIII i 13, iii 49.—MED. *proximum esse*: c. gen. *τούτων ἐχομένους* VIII v 8, *τῶν ἁρμάτων* VII i 9.—PASS. *occupatum esse* (de locis) ii 4, 5

ἐχθές[2], *heri* VI iii 11, VII v 53

ἐχθρός VIII ii 9; *τοὺς ἐ.* vii 28

ἐχθρῶς[2], *odiose* VIII i 18

ἐχυρός, 'secure from attack' VII iv 1; *ἐ. χώρα* VIII v 9, *ἐχυρώτατης* 8

ἔψειν, *coquere* VIII ii 6

ἑωθεν, *primo mane* VII v 43

ἕως, *ἡ*: *πρὸς ἕω* VIII v 3

ἕως, **1.** *quamdiu*, 'while': (*a*) c. indic. *ἔ. ἐκοσμεῖτο* VI i 1, *ἕως ἔτι σοι σχολή* (*ἐστι*) VII i 18, ii 22, v 6, VIII ii 2, iii 38. (*b*) c. coni. aor. et *ἄν*, *ἔ. ἂν θύωμαι* VI iii 21, VII iii 14, praes. *ἕως ἂν ζῷ* VIII v 26, vii 19.—**2.** *donec*, 'until': c. indic. aor. VI iii 15, iv 10, VII i 34; c. opt. aor. v 3, in indirect discourse VIII i 6; c. coni. aor. et *ἄν*, VI ii 29, VII v 39 (but Sauppe here understands the meaning to be 'as long as' cl. Hell. II ii 14 where, however, the verb is present (*πέμπωσι*), and Cyr. v iv 34 (*ἦμεν*). See

Shilleto on Thuc. I c. 90, 3 p. 110 f.)

Z

ζεῦγος, *iugum boum* VI i 54, *ζεύγη βοῶν* i 52, 54, iii 28; *equi iugales* VIII viii 25

Ζεύς *βασιλεύς* VII v 57, *σωτὴρ καὶ ἡγεμών* i 10 (the Persian watchword); *Δία πατρῷον* i 1. In Greek writers and inscriptions we find that the article in such designations is either wholly omitted or expressed with both name and attribute. Cf. II iv 19, III iii 21

ζηλῶ *σὲ τούτου* VIII iv 23

ζημιοῦν *τινα θανάτῳ* VI iii 27

ζήν VI ii 2, 26, VII iii 3, *ζῶσα* 10, *καὶ ζῶντας καὶ τελευτήσαντας* 49, *ζῶντα παρέχεται* VIII vii 19, v 67, *ζῇ* vii 19, *ἔζων* iii 38, *ἔζητε* VII ii 26, *ἕως ἂν ζῶ* VIII v 26, *ἐὰν ζῇ ib.*, *εἰς κάλλος ζῆν* I 33.—met. *ἀνάγκη ζῆν τὰ ἔργα* vii 23

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ἦ καί VI iii 10, VIII iii 36, iv 25

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ἡγεῖσθαι, *ducere* VI iii 4, VII i 6, ii 3, iii 2; *ἡ. τῷ πεζῷ*, *praecedere cum peditibus* i 8.—c. gen. *praeesse* VI i 50, VIII iii 16, 17, v 23; c. dat. *viam monstrare* VII ii 3.—*existimare* ii 29, 58, 60, *ἡγήσατο* v 60, 66, VIII i 13, ii 23, iii 48, *ἂν ἡγήσω*, *credideris* i 34 etc., *τῶν φιλεῖσθαι ἡγουμένων* ii 1

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Mem. II ii 14, iii 14); three, the optative after a subordinate clause (Anab. IV iv 21, v 17, Cyr. I iv 25), and one the conjunctive after the potential (Anab. I iii 17). See G. *MT.* §§ 307, 310 ed. mai.). In incomplete final sentences it is found 35 times; in 4 passages after ὁρᾶν with the future (Cyr. III i 27 *bis*, IV i 18, Ages. c. 7, 6); after verbs of fearing it is common enough, as VI i 2, 35, VIII vii 7, τοῦτο ἐννοεῖται μή VII v 22

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παίζειν, *iocari* VIII iii 47; *τοιαῦτα ἔπαιζον πρὸς ἀλλήλους* VI i 6
παῖς, *puer*, in respect of age, *ἐκ π.* VII ii 24, VIII v 19, vii 6,

viii 13; *puella* iv 25, 26, v 19, 28; *filius*, ἄρρην π. v 19, 22.—PL. *liberi* vii 5, 17, VII ii 18, 19, 20, v 86, παῖδας καὶ γυναῖκας ii 12, π. ἢ γυναῖκας v 60, VIII i 1, πατέρων—παίδων ii 9

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παλαιός, *antiquus:* VIII viii 11, τὸ π. *olim*)(νῦν 7

παλαμναῖος[6] (παλάμη), *scelerum vindex* VIII vii 18

πάλιν, *retro* VII v 26, 52, VIII iii 2; *rursus* VI i 11, VII v 75

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πάντοθεν, *undique* VII i 5, 7, 24, 40

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πάντως, *omnino* 'by all means', w. imperat. VII i 18, 22, ii 15, VIII iii 27; in respons. iv 10

πάνυ, *admodum* w. verb: VI iii 19, VII ii 15, VIII vii 23: w. adi. VI iv 18, VII i 27, ii 16, iv 1, VIII i 14, iv 18: π. ἐν τάχει VI i 13; in respons. π. γε VII i 6, ii 15; π. δή iv 1; καὶ π. VI i 41; οὐ π. ii 12, VIII ii 24

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B. c. Dat. *apud:* VI i 49, ii 3, iii 3, τὰ π. σοί VII i 17, 43, VIII i 17, 24, ii 5, 24, iv 6, 28, v 19, vi 5, vii 16.—'in the judgment of' VII v 60, VIII iv 5, 23.

C. c. Acc. 'by the side of': VIII iii 29, π. τὴν ἀριστερὰν χεῖρα iv 3; 'to the side of' VII iv 6, v 3, ἐγένετο π. τὰς μηχανάς i 39.—*contra:* π. ταῦτα ἀδικεῖν iv 5

παραβαίνειν, *violare*, *non servare:* τοὺς ὅρκους VIII viii 4

παραβάτης VII i 29

παραγγέλλειν, *edicere ita ut imperium per manus tradatur* VI iii 21, 33, iv 12, VII i 25, 37, ii 8, iv 10, v 3, VIII iii 6, 28, v 1.—PASS. ἀγορὰν παρηγγέλθαι πᾶσι VI ii 11, τὸ παραγγελλόμενον iii 7, παρηγγελμένον εἴη VIII ii 11

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παραδιδόναι, *tradere* VII i 15, 42, iv 15, v 33, VIII vi 17.—*concedere* VII i 11

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παραιρεῖν (*adimere*) τι VI i 15

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παραλαμβάνειν VII ii 14, iv 4, v 34, VIII iii 50, *τοὺς ἀπειρηκότας ἵππους καὶ ἀνθρώπους* vi 17

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παραμένειν, *manere* VII iii 14

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παραπλήσιος, *similis* VIII ii 14

παρασάγγης VI iii 10

παρασκευάζειν, *parare* VIII ii 24, v 23.—MED. VI ii 31, iii 7, VII ii 2, iii 3; c. infin. ii 6, v 2, 12, 58, 84; c. *ὡς ἄν* et opt. v 81; c. *ὅπως* et fut. VIII ii 24; c. *ὡς* et partic. fut. VII iv 10, VIII iv 27, vi 16; c. acc. VI ii 4, VIII iii 3, v 23; absol. VII v 46.—PASS. VI ii 25, VII iii 14, v 45, 80, 84; *παρασκευαστέον* v 78

παρασκευή VIII iii 14

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παρατιθέναι, *apponere: δεῖπνον* VIII vii 4, *τοὺς παρατιθέντας* viii 20.—MED. **παραθέσθαι**, *sibi apponendum curare* vi 12.—PASS. *παρατίθοιτο—παρατεθείη* ii 3

παραυτίκα: *αἱ π.* (*praesentes*) *ἡδοναί* VIII i 32

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παρεγγυᾶν, *imperare* VI iii 7, VII i 4, 10, v 17

παρειαί, *αἱ*, *genae, maxillae* VI iv 3

παρεῖναι, *adesse* VI i 6, ii 2, 20, 23, VII i 9 (*παρέσομαι*), 24, VIII iii 29, i 16, 18, vii 2, *εἴς τινα* VI ii 40, VII v 41, *πρός τινα* VII iv 3, v 17, VIII iii 32, *ἐπί τινα τόπον* VIII i 5, 6, iii 2; *παροῦσα*)(*ἀπιοῦσα* vii 20, *παρόντες*)(*ἀπόντες* 28.—*ἐν τῷ παρόντι* VII ii 25

παρελαύνειν, 'to ride past': VII i 18, VIII iii 28

παρέπεσθαι, *a latere sequi* VIII iii 15, 20; (de equis) 23

παρέρχεσθαι, *praetergredi* VI iii 9; de tempore VI ii 38, *τὰ παρελθόντα* VIII v 23, vii 7, viii 20.—'to pass on and come to' VII i 20

παρέχειν, *praebere* VI i 21, *ἀγοράν* ii 38, VIII ii 6, *μισθόν* VII v 69, *τὸ κρατεῖν* 70, *σχολήν* VIII iii 48, *ἀσχολίαν παρέξοι* i 13, iii 50, vii 12, *γέλωτά τινι* iv 23, *ἔπαινόν τινι* ii 26, *φόβον τοῖς κακοῖς* VI iii 27, *λόγον ὑπὸ τῶν φίλων* i 39, *πράγματα* VII v 43, (c. participio) VIII vi 4, *ἑαυτόν τινι* i 21, (*χρῆσθαι*) 5, 6, vi 10, *π. ἑαυτὸν ἐν τῷ φανερῷ* VII v 55, *ἐν τῷ μέσῳ* 46, *π. ἡμᾶς αὐτοὺς παραδείγματα* 86.—*praestare, efficere: π. τι ἀσφαλές* VIII v 11, i 9, ii 6.—MED. VI i 28, iv 5 (*παρεσχῆσθαι*), v 76, VIII i 29, *ἀρετάς* 39, ii 22, vii 19, viii 20, *παράδειγμα ἑαυτὸν παρείχετο* i 39

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παριέναι (*παρίημι*), *aditum permittere* VII v 41. *neglegere* VI ii 35, VII v 46

παρίστασθαι, *adstare: παρεστᾶσι* VIII viii 17

παροξύνειν, *incitare* 'to spur on' VI ii 5

παρορᾶν *πρὸς τὸ σημεῖον* VII i 4

παρορμᾶν (*excitare*) *τινὰ ἐπί τι* VIII i 12; c. infin. 43

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πᾶς, *omnis:* with article, πᾶν τὸ στράτευμα VII v 1, π. ὁ στρατός i 25, ἡ πόλις π. v 25, ἡ π. ἀρχή 70, Μηδίαν τὴν π. VIII v 19, τοῖς ὁμοτίμοις π. 21, ἐν τῇ Ἀσίᾳ πάσῃ 23, ἀνθρώπων τὸ πᾶν γένος vii 23; τὸν πάντα σῖτον ii 4, τοῦ φάσκοντος—παντός 11, τῷ παντί, 'in all respects' viii 7, 20.—without article, ἐν παντί VII v 61, πᾶν ἔθνος VIII vi 28, πάντα κίνδυνον VII ii 22, πάσης εὐδαιμονίας i 10, ἐκ π. τρόπου 55, παντὶ τούτῳ VI iii 24, π. σθένει i 42, VIII v 25, πάσαις τιμαῖς i 39, π. ἄνθρωποι, 'all the world' VI iii 15, VII v 52, VIII v 23, τοῖς π.)(τοῖς πολλοῖς iv 14, τοῦ πάντων χαλεπωτάτου VII v 82, πάντες ὁμοίως VIII ii 20, v 15, vii 9

πάσχειν, *pati*)(ποιεῖν VII i 40, 43, πείσοιτο iii 10, κακά VI i 7, τι ὑπό τινος 36, VII i 27 διά τινα iii 10, τὸ αὐτὸ τοῦτο πέπονθε VIII ii 6, πάθοιμί τι χαλεπόν vii 7

πατεῖσθαι (PASS.), *conculcari* VII i 37

πατήρ VIII vii 11, 14; *pater civitatis* (de optimo principe) i 1, 44, ii 9, viii 2

πάτριος: κατὰ τὰ π., *ritu patrio* VIII vii 1

πατρίς VIII vii 3, 7, 8, 10

πατρῷος, *paternus:* Δία π. VII i 1, VIII vii 3, π. θεοί 17

παύειν τινα τῆς ἀρχῆς VIII vi 3, ἔπαυσε τὸν λόγον, *dicendi finem fecit* 7.—MED. παῦσαι τούτων VI i 36, πέπαυται VII v 47, παύσασθαι ὀργιζόμενον ii 7

πάχος, 'thickness' VI i 54

πεδινός, *campestris* VI iii 2

πεδίον, *campus* VI iii 5, VII i 40, πεδίων VIII v 23

πεζός: ὡς π. VI ii 16, iii 19, VII i 3, 15, πεζῇ (*sc.* ὁδῷ) πορευομένοις)(equo aut curru vectis VIII viii 19, πεζῶν)(ἱππέων VI 19; τῶν π. πορειῶν)(κατὰ θάλατταν or τὴν τῶν γεράνων πορείαν 18

πειθαρχεῖν, *obedire* VIII i 3

πείθειν τινα c. infin., VIII i 40 ἐπεπείκει VI ii 8.—MED. *obedire* VII ii 8, 11, 15, 23, iv 1, 10, VIII i 2, iii 21, vi 1, τινι i 3, τινι περί τινος iii 6, *persuaderi sibi pati, credere* vii 19, 20.—PASS. πεισθείς VI i 3, πεπεισμένος 2

πεινῆν, *esurire* VII v 80, 81; c. gen. *vehementer expetere* v 50, VIII iii 39

πεῖραν λαμβάνειν τινος VI i 54

πειρᾶσθαι c. inf. VI i 15, iii 30, iv 14, VII v 78, VIII i 48, ii 2, iii 49, vi 13; πειραθῆναι VI iii 6, πειράσομαι i 21, 48, VIII vii 14

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πελάζειν, *appropinquare* VII i 48

πέλεκυς, *securis* VI ii 36

πελτασταί, *cetrati* VI iii 26, VII iv 10, VIII v 10, 12

πελτοφόροι i.q. πελτασταί VII i 24

πέμπειν VI ii 1, iv 8, VII ii 18, 20, VIII ii 4, ἐπεπόμφει VI ii 9, πεπομφέναι περὶ συμμαχίας 10.—PASS. πεμφθείς VI iii 15, VIII ii 4.—πεμπτέον i 11

πένης, *inops, pauper* VIII ii 15, 20,)(πλούσιος iii 39, 44

πενία, *paupertas* VII v 67

περαίνειν, *absolvere* VI i 20

ΠΕΡΑΝ, *transigere vitam:* ΠΕΡΑΣΕΙΣ VII ii 20

πέρας, *terminus:* τούτων τὰ πέρατα VIII vi 21

περί A. c. Gen. π. πολλοῦ ἐποιεῖτο with acc. and infin. VIII i 26.—B. c. Dat. *circa,* π. τοῖς ἄξοσι VI ii 17, τοῖς σκέλεσιν VIII iii 13, τῇ τιάρᾳ *ib.*—C. c. Acc. *prope,* 'near': Φρυγία ἡ π. Ἑλλήσποντον VII iv 8, τοὺς περὶ αὐτόν, 'his entourage' VIII i 38, ii 8, VII v 59, 65.—*erga,* 'towards': οἱόσπερ ἐκεῖνός (ἐστι) περὶ σέ VI i

48, π. ἀλλήλους ἀνόσιόν τι ποιεῖν VIII i 25, ἀσεβεστέρους π. θεούς viii 27; 'in connexion with' πάντα τὰ π. τοὺς πύργους VI i 54, ταῖς περὶ τοὺς παῖδας συμφοραῖς VII ii 20, τοῖς π. τοὺς θεοὺς τεχνίταις VIII iii 11

περιαιρεῖσθαι, *adimere:* τινὸς τὰ ὅπλα VIII i 47

περιάπτειν 'to fasten on', *ἀνελευθερίαν τινι* VIII iv 32, *τινι τιμάς* VII v 60. Cf. Lys. 21 § 24 *σωθεὶς αἰσχρῶς ὀνείδη καὶ ἐμαυτῷ καὶ ἐκείνοις περιάψω*, [Dem.] 61, 1 *αἰσχύνην μᾶλλον ἢ τιμὴν περιάπτοντα τούτοις*, Dem. Lept. 10 *δόξαν ἀντὶ καλῆς αἰσχρὰν τῇ πόλει περιάπτει*

περιβάλλεσθαι (MED.), *circumdare: χωρίον* VI iii 30

περίβλεπτος VI i 5, VII v 53

περιβολὴν *ποιεῖσθαι* VI iii 30

περιβραχιόνια VI i 51, iv 2

περιγίγνεσθαι, *superare, vincere: τινός* VIII ii 20, *τινός τινι* 13, 14

περίδρομοι (PL.) VI i 53

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περιέχεσθαι (PASS.), *cingi* VII i 24

περίζυγα[3], *τά*, VI ii 32: v. not.

περιστάναι, *collocare circa* VII v 1.—MED. *πλῆθος περιειστήκει* 41, 45. *circum se stare iubere: περιστησάμενος κύκλον ib.*

περικαλύψαι[2] VII iii 14

περίλοιπον[2] *ἔργον* VI ii 21

περιμάχεσθαι[3] VII i 41

περιμένειν, *exspectare* VII v 39

περιορᾶν, *neglegere* c. participio VIII viii 15

περιπίπτειν *νοσήμασι* VI ii 27

περίπλεως[2], *supervacuus* VI ii 33

περιπτύσεσσθαι (MED.), *circumfundi: ἔνθεν καὶ ἔνθεν* VIII i 26

περιττεύειν VI ii 30

περιττός: *τῷ π.* VI iii 20, *περιττὰ τῶν ἀρκούντων* VIII ii 21, 22

Πέρσης: *οἱ Πέρσαι ἱππεῖς* VI ii 7

Περσικὸν *ὄρχημα, τό*, VIII iv 12

Περσίς (*sc. γυνή*) VIII v 21; *χώρα* 25

πέτρα: *τῶν π.* VIII viii 17

πέττεσθαι (PASS.), *coqui: τὰ πεττόμενα ἐπὶ τράπεζαν, opera pistoria* VIII viii 16

πῆ: *εἴ πῃ* VII i 39, v 54

πηγή, *fons:* met. *τέχναι πηγαὶ τῶν καλῶν* VII ii 13

πιέζεσθαι (PASS.), *premi* VII v 11: met. *ταῖς συμφοραῖς* ii 20

πιθανός, *ad faciendam fidem aptus* VI iv 5

πίνειν VI ii 27, VII v 15, 27, VIII iii 40, viii 9, 11, *τὰ τῶν πολεμίων* VI i 10; *ἔπιε* VII i 1, v 27, VIII vii 4, *αἰτοῦσι πιεῖν* iii 41

πίπτειν: *πεπτωκώς* VII i 37; *οἱ πίπτοντες*)(*ὄρθιοι* VI i 31

πιστεύειν, *confidere* 'to trust', VIII ii 16, 19, vii 23, viii 3: 'to feel sure', *πιστεύουσιν ἐξώσειν* VI iv 18.—abs. i 40. PASS. *πιστευθῆναι ὑπὸ τῶν πολεμίων* VI i 39

πίστις: *πίστιν διδόναι καὶ λαβεῖν* VII i 44; *πίστεσιν* (*promissis*) *ἐξαπατηθέντες* VIII viii 3

πιστός, *fidelis:* VI i 32, iv 8, VII i 45, iii 8, v 59, 61, 64, VIII ii 19, vii 13, *πιστότερα ἔργα* VII v 64, *τοὺς πιστοτάτους* VIII v 8. —*fide dignus* VI i 42. **πιστόν**, *fidei pignus: ἐν τῶν π.* VI i 40, *πιστὰ ἠξίου γενέσθαι* VII iv 3

πίττα[2], *pix* VII v 23

πλάγιος, *obliquus: τοὺς ἐκ π.* VII i 20; *τὰ π.* i 7, 17; *λαβὼν πλαγίους τοὺς πολεμίους, hostes a latere adortus* VII i 26

πλάτος, *latitudo* VII v 8

πλατύς, *latus:* τὰ π. VI i 29, ψέλια π. iv 2, τάφρον ὡς πλατυτάτην VII v 9

πλεθριαῖος VII v 11

πλεῖν, *navigare* VIII i 25, τῶν πλεόντων VI i 16. PASS. τὸ πεπλευσμένον *ib.*

πλέον *v. s.* πολύς: εὐνούχου πλέον ἔχειν, 'to be better off than' VII v 61

πλεονεκτεῖν VII ii 6, 7, 11, τιμαῖς VIII iv 4, π. τοῖς ἀσκήμασι VII v 79, πλήθει i 33.—τινος v 56, 81

πλεονεξία ἡ ἐν πολέμῳ VI i 55, ἄρχειν ἐπὶ πλεονεξίᾳ VIII v 24. Cf. Mem. I vi 12, Thuc. III 84, 1

πλέος[4], *plenus:* c. gen. VII iv 6

πλευρόν, *latus:* τῆς στρατιᾶς VI iii 34, VII i 21

πληγή: ἐν ταῖς π. VII i 37

πλῆθος, *multitudo* VI iii 9, 18, 30, VII i 33, v 38, VIII viii 21.—*major pars* VI i 8; *milites* VII v 55

πλήν Adv. VII i 24, VIII iii 34.—Praep. c. gen. *praeter* VI i 29, iii 19, iv 17, VII iii 2, v 54, VIII vii 20, πλὴν ὅσοι iv 28

πλήρης VII ii 13

πλησιάζειν, *propius accedere* c. dat. VII iii 17, VIII i 45, 46

πλησίον (adv.) VII i 15, 45, εἶναι, *prope abesse* VI iii 5.—c. gen. π. θαλάττης VII i 45

πλήττεσθαι (PASS.), *vulnerari:* πληγείς VII i 37

πλινθίον[2] μικρόν VII i 24

πλούσιος, *dives* VII ii 11, VIII ii 8, 13, 17, 19, iii 32, 36, vi 23,)(πένης iii 39, 44

πλουτεῖν VI ii 21, VIII iii 39, 47, τῶν πλουτούντων, *divitum* 42

πλουτίζειν, *locupletare* VII v 60, VIII ii 22, τοὺς ἀρίστους πεπλούτικε v 23

πλοῦτος, *divitiae* VII ii 23

ποδήρης, *talaris:* ἀσπὶς VI ii 10, χιτών iv 2

ποι τῆς χώρας VI i 42, ἐνθαδέ π. VII iii 4, ἐξιέναι ποι v 68

ποιεῖν with simple object. acc. 'to make'; 'of material things' VI ii 34, iii 25, κλίνην, θύραν, ἄροτρον, τράπεζαν VIII ii 5, ὄψα 6, ἄρτους 6, ἐπάλξεις VI i 53, τὸν δίφρον ἐποίησεν ἰσχυρῶν ξύλων VI i 29.—*aliquid efficere* v. *recte facere* 'to do effectively' VI iv 17, ἐποίουν οὐδέν VII i 40.—MED. *faciendum curare* VI i 12, 21, 50, iv 2, VII iv 1, VIII vi 17, viii 24.—PASS. φοίνικος αἱ θύραι πεποιημέναι VII v 22, VIII ii 6.—Of abstract things; ἀγῶνας ἐποίει VI ii 6, 'to cause': ποιῆσαι ἁρπαγήν 'to give leave to plunder' VII ii 12, ἣν εἰρήνην ποιήσω iv 5; c. infin. VI ii 29, iv 18, VIII ii 8, iii 32, v 23.—c. dupl. acc. *reddere* VIII i 41, 48, ii 14, 20, iv 33, viii 4.—MED. VII v 65, περὶ τοῦ πεποιῆσθαι τὰ ἐπιτήδεια VIII v 5, διὰ μέσου ποιεῖσθαί τινα VI iii 3, περὶ πολλοῦ ἐποιεῖτο VIII i 26, VII v 60.—With nouns periphrastically: π. θυσίαν VI ii 6, τὴν μάχην 16, iii 18, τὴν περιβολήν 30, σπουδάς iv 1, τὸν καμπτῆρα VII i 6, τὴν ἐπικαμπήν *ib.*, πολέμους VIII viii 26, εὐνούχους VII v 65, τὴν μελέτην 85, τὴν ἐξέλασιν VIII iii 5; c. dupl. acc. ποιεῖσθαί τινα κοινωνόν VI i 40, VIII vii 13, 14.

B. *agere* 'to do')(πάσχειν: VII i 40, 43, VI ii 1, 2, 15, (τὸ δέον) iii 27, 30, 33, καλῶς ποιεῖς προνοῶν VII iv 13, καλῶς ἐποίησας ἄρξας v 48, πρὸς ἀμφοτέρους ταὐτὰ ἐποίει iv 3, ποιεῖν ἄτοπα ii 18, ποιῆσαι μηδὲν αἰσχρόν VIII i 27, περὶ ἀλλήλους ἀνόσιόν τι 25, ἐποίουν ὡς VI iii 18, οὕτω ποιεῖν ὅπως iii 28, VII iii 10, οὕτω ποιοῦντες πρὸς ἀλλήλους VIII v 27.—c. dupl. accus. ποιεῖν κακὰ τοὺς πολεμίους VI i 7, 11, VIII viii 25, εὖ π. VII i 42, VIII

iii 3, τὰ κακῶς ποιοῦντα ἀνθρώπους iv 9.—used vicariously: τοῦτο ποιοῦντες VI ii 27, οὕτως ἐποίουν i 1, 18, ii 3, VII ii 25, iii 14, iv 12, v 4, 37, VIII i 6, 24, iii 47. —PASS. πεποιῆσθαι VI ii 21

ποιητέος: τὰ π. VIII v 5

ποινὰς τίνειν VI i 11

ποῖος VIII i 2; cum irrisione quadam negantis: ποίων πλουσίων VIII iii 37, ποῖα πολλά iv 31

πολεμεῖν: πολεμοῦντες πρὸς ἀλλήλους VII iv 1, π. ἀλλήλοις VIII viii 26, πολεμούντων πόλις v 73

πολεμικός, *bellicosus* VII v 62. *bellicus*: π. ἐπιστήμη καὶ μελέτη VII v 79, ἄσκησις VIII i 34, τέχναι 37, τὰ π. 34, vi 7, 10, v 7, viii 20

πολεμίος: πόλις π.)(φιλία VIII i 2; οἱ π. VI i 12, 20, iii 28, iv 5, VIII viii 21, τὸ π. στρατόπεδον v 50, πολεμιωτάτη VII v 58

πολεμιστήριον, τό, VII i 47, π. ἅρματα VI i 29; τὰ π., *apparatus bellici* VIII viii 26

πόλεμος, *bellum*: καὶ π. καὶ μάχαις VII ii 28, τὰ εἰς τὸν π. VI iv 14, τὰ τοῦ π. VII v 46

πολιορκεῖν, *obsidere* VII v 12. —PASS. πολιορκήσονται, *inopia commeatus prementur* VI i 15

πολιορκητέος[3] VII v 7

πολιορκία, *obsidio* VII v 13

πόλις, 'a free state' VIII ii 28, ἐν ταῖς μεγάλαις—μικραῖς π. 5, vi 3, 5

πολῖται VIII vii 10; ἄνθρωποι, 'fellow-citizens' 14

πολιτικαὶ πράξεις VIII vi [14]

πολλάκις, *saepe* VI ii 2, VIII i 46, v 19, viii 25

πολλαπλάσιοι, *multo plures*: VI ii 15, π. χρημάτων VIII iv 25; c. gen. iii 42; seq. ἤ ii 18.—πολλαπλάσια, adverbial, iii 42

πολλαχοῦ VII i 30

πολυδωρία[3], *munificentia* VIII ii 7

πολυπραγμονεῖν VIII vi 3

πολύς, like *multus* 'much', of that which is great in degree, as well as frequent in repetition: ὄχλος VI i 1, σῖτος ii 22, πλῆθος VII v 41, στῖφος i 30, στόλος VIII v 2, ἀριθμός ii 16, φόβος VI iii 27, εἰρήνη i 18, φόνος VII i 35, φλὸξ—δᾷς—πίττα v 23, βοή i 35, σιγή 25, χρόνον ii 11, v 9, πῦρ 23, τόκον iii 38.—c. gen. πολλὴ τῆς ὁδοῦ VI ii 26, οἱ π. τῶν ἀνθρώπων VIII ii 24.—π. τε καὶ ἀγαθά VII i 11, πολλὰ πεπονηκότας ii 11, θησαυροὺς π. VIII ii 15, δῶρα π. καὶ καλά v 17, π. καὶ ἀγαθῶν 24.—neut. ἐκ πολλοῦ VI ii 25, VII i 27, ὡς ἐπὶ τὸ πολύ VIII viii 5.—Adverbial πολύ VI i 41, π. ῥᾷον 54, iv 14, VII i 5, 6, 16, iii 8, v 14, 21, 41, π. μάλιστα VIII iv 22, π. διαφερόντως ii 5, 6, π.—μᾶλλον iii 11, iv 15, v 14, π. πλείονες 23, π. διαφέρει i 39, ii 4, ἑνίκα π. iii 25, π. ὑπερεβάλλετο ii 7, π. ἐκράτει *ib.*; traiectum VI ii 20; πολλά VII iii 10, 14, VIII iii 47, ὡς τὰ πολλά, *plerumque* VI iii 3, VIII i 14, v 16.—COMP. πλείων καὶ πλείων ἐπέρρει VII v 39, πλάτος πλεῖον 8, 41, πλεῖον διδῶσιν VIII viii 13, εὐνούχου πλέον ἔχειν VII v 61, πλείω (sing.) VI iii 27, iv 14, VIII i 15, πλείους VII v 7, πλείονων)(μειόνων VIII i 4, ὀρέγομαι πλειόνων ii 22, πλειόνων ἐπιμελόμενος iii 50, οἱ πλείονες ii 28, iv 3, πλείονων ἐμπείρῳ vii 9, 50, πλείονας VII v 43, πλείω (plur.) VI i 15, ii 20, 23, VIII iii 23, 40, iv 32, viii 25.—neut. adv. πλέον διαφέρειν ii 7.—SUPERL. ὁ πλεῖστος στρατός VI ii 8, ἐπὶ πλεῖστον ἀρκεῖ 31, πλείστου ἄξιοι VII v 54, VIII i 4, π. μέρος VII v 54, πλεῖστοι 77, πλεῖστα ἀνθρώπων VIII ii 7, θησαυροὺς π. 18, πλεῖστοι τῶν φίλων 28

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πονεῖν VII ii 11, v 74

πονηρία VII v 75, 84

πονηρὸς)(*ἀγαθός* VI i 41, VII v 83, 84, 86, *τοῖς φίλοις* VIII iv 33, *πονηρότερον* VII v 83, *οἱ πονηρότατοι* ii 11, *γῆδιον οὐ πονηρόν* VIII iii 38

πονηρῶς ἔχειν)(*εὖ ἔχειν, male se habere* VII v 75

πόνος, *labor: ἄνευ πόνου* VIII vi 12, *π. ἐλευθέριοι* i 43, *διὰ π. καὶ ἱδρῶτος* viii 8

πόντος *ὁ Εὔξεινος* VIII vi 21, viii 1

πορεία VIII i 44, v 1, vi [14], 16, 18.—PL. VI i 24, VIII viii 11

πορεύεσθαι VI i 42, ii 24, 36, VII i 3, 23, ii 29, iii 19, v 16, 68, VIII viii 11, *διὰ τοῦ δικαίου* i 26, with future meaning VI ii 39

πορεύσιμος, *pervius* VII v 16, 18

πορίζειν, *suppeditare alteri: πορίσαι* VIII ii 16. MED. *sibi acquirere* VI i 22, VIII i 26

πόρρω, 'far' c. gen. VI i 18

πορσύνεσθαι[4,5,6] VII v 17

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ποτέ, *tandem aliquando* VII ii 19; in interr. indef. *τίνα π.* i 12

πότε, *ubi?* VIII iii 4

πότερον, *utrum* VI i 6, VII v 82

ποτόν, *potus: ποτά* VIII ii 3, 24, *ἐν π.* VII v 59, 78

ποῦ, *ubi* interrog. VII v 85

που, *usquam* VII i 20, VIII i 11

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πρᾶξις, *res gesta* v. *gerenda* VI ii 33, VIII i 12, ii 16, iii 19, *πολλῶν καὶ καλῶν π.* vii 3, *τὰς π.* viii 9, *αἰσχισινοῦν π.* ii 3

πρᾷος, *humanus* VI i 37

πράττειν, *facere*, 'to do', VI i 41, ii 4, VII ii 15, v 46, VIII i 16, ii 23, iii 48, iv 9.—*πράξοντάς τι* vi 4.—'to fare': *μεγάλα πράττειν* VII v 42, VIII iv 6, vii 7.—used vicariously: *ταὐτὸ τοῦτ' ἔπραττον* VI iii 11.—PASS. *fieri: τὰ καλὰ πράττεται* VI i 41, *ἐπεὶ ἐπέπρακτο ταῦτα* VII v 35, *πραχθῆναι* 46, 59, *τούτων πραχθέντων* VIII v 27, vii 25, *πεπραγμένον ἡμῖν* iv 11

πρέπειν, *convenire* c. dat. VIII v 21.—impers. VII v 37, VIII iv 11

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πρίασθαι (*emere*) παμπόλλου *ὥστε* seq. infin. VIII iv 23

πρίν, *priusquam: οὐ πρόσθεν π.* VI iv 11, *π. ὁρᾶν* VII i 4, *π. μάχεσθαι* 22, *π. κτήσασθαι* v 77, *π. ἱδρῶσαι* VIII i 38, *ἔφθασεν ἑσπέρα γενομένη π. σχολάσαι* VII v 39, *π. ἥλιον ἀνατέλλειν* VIII iii 2, *π. προσελθεῖν* 22, *π. καλεῖσθαι* iv 11, i 38.—*πρὶν ἄν* praeced. negat. VII v 17

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2. of Time: *πρὸ τοῦ ἀρίστου* VI ii 21, *πρὸ ἡμέρας* VIII iii 9.

3. 'in behalf of': *διακινδυνεύειν π. βασιλέως* VIII viii 4

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προβαίνειν: *προβῆναι* 'to be promoted' VIII iv 5

προβάλλεσθαί (*sibi praetendere*) *τινά* vel *τι* VI iii 24, VII v 30

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πρόβλημα[2]: *χαλκοῖς π.* VI i 51

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προδιδόναι, *prodere* VII i 41, VIII viii 4; *deserere* VI iii 27

προδότης, *proditor* VI iv 14

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προειπεῖν *v. s. προαγορεύειν*

προελαύνειν, 'to ride in front' c. gen. VI iii 12

προέρχεσθαι, *anteire:* *προεληλυθότες* VI iii 9, VII i 5

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προθυμεῖσθαι, *velle*, *studere* VIII vii 23,)(*ἀθυμεῖν* VI ii 13

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πρόθυρον[6], *vestibulum:* *τὰ π.* VII v 22

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προιέναι (*πρόειμι*) VI ii 11, *προϊών* VIII vii 6, VI iii 5,)(*λείπεσθαι* 29, VII v 6, iv 16, *προήει* VI iv 10, VII i 21, VIII iii 15, iv 13

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προκεῖσθαι VII i 13

προμετωπίδια, *τά*, *frontalia* VI iv 1, VII i 2

προνοεῖν VIII i 1, 13, *τινός* ii 2, *τι* iv 20, vii 15; *τὸ παραγγελλόμενον* VI iii 7

προνομή: *ἐξάγειν εἰς προνομάς*, *pabulatum educere* VI i 24

πρόοδος, 'forward movement' VII i 36

προοίχεσθαι, *praecedere*: *προῴχετο* VII iv 8

προορᾶν, *praevidere* VIII vii 21.—MED. *prospicere:* *προεωρᾶτο* vi 1

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προπονεῖν c. gen. VIII i 32, ii 2.—absol. VII v 80, VIII ii 2

πρός A. c. Gen. *per*, in iureiurando: *π. θεῶν πατρῴων* VIII vii 17, *π. τῶν θ.* iii 46, iv 10, 19

B. c. Dat. in Local sense, *apud*, 'at': *πρὸς Βαβυλῶνι* VII v 1, *ἐγένετο π. τῷ εὐωνύμῳ* i 19, ii 2, *ἦν π. τοῖς σκοποῖς* VI i 46, *π. τοῖς ὤμοις οὖσαι ἀσπίδες* VII i 33, *πρὸς ἑαυτοῖς ἔχοντες* v 20.—*praeter* VI i 24, VII v 20, 61, VIII i 26, *πρὸς τούτῳ* 39, *π. τούτοις* 45, ii 24

C. c. Acc. in Local sense, *versus*, *ad:* *πρὸς ἐμὲ λέγετε* VI iv 19 *σημαινέτω* ii 39, *π. τὸν οὐρανόν* i 3, *πρὸς ἕω* VIII v 2, vi 21, viii 1, *πρὸς μεσημβρίαν ib.*, *π. ἄρκτον* vi 21, viii 1, *ἦγε π. τὰ ὕδατα* i 44, *π. τοὺς πολεμίους ἐγίγνοντο* VII v 4, *τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς* 10, *παρεῖναι πρὸς αὐτόν* 17, iv 2, VIII iii 32, ii 4, *πρὸς φῶς πολύ* 27.—*erga:* *τῆς π. τἀμὰ ἔργα φιλονικίας* VIII vii 12, *εὐκοσμίαν π. ἀλλήλους* i 33, vii 24.—*adversus*, *contra:* VI iv 16, VII ii 2, v 4, 15, 66, *πρὸς ἀμφοτέρους ταὐτὰ ἐποίει* iv 3, VIII iv 1, viii 26.—'for the purpose of', 'with a view to', VII v 5, VIII i 47, ii 16, 26.—*secundum*, *ad alicuius normam ac legem*, *π. τὴν ἀξίαν* VIII iv 29, *π. τὸ συμπῖπτον* v 15, 66, *π. οὐδὲν δίκαιον* viii 6. *propter*, *πρὸς τί*; VI iii 20, VIII iv 21.

Adv. *insuper:* *πρὸς δὲ καί* VI

iv 8, VIII ii 11, πρὸς δ' ἔτι VI ii 18

προσάγειν, *adducere* VI i 1, ii 39.—MED. *ad se allicere* VII v 39, VIII iv 26

προσαγορεύειν (*appellare*) τινὰ πατέρα VIII vii 14, τοῦτο VII ii 9

προσαγωγή[2], *aditus* VII v 45

προσάλλεσθαι[2] VIII iv 20

προσαναγκάζειν (*cogere*) τινα c. inf. VIII i 17

προσαρμόζειν, *adaptare* 'to fit': τὴν χεῖρα (abscisam) VII iii 9. PASS. δρέπανα περὶ τοῖς ἄξοσι προσήρμοσται VI ii 17. Intrans. *convenire*: πρός τι VIII iv 21

προσβάλλειν, *adoriri*: τινι VII i 26, πρὸς τὸ τεῖχος ii 2

προσβλέπειν, *videre* VII i 10

προσγίγνεσθαι, *accedere* VII v 4, 70, VIII iv 11

προσδεῖσθαι VIII ii 16, τινός VI i 23, ii 39, VII iv 7, v 61

προσδέχεσθαι, *expectare* VII v 37, 38

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προσεθίζειν (*assuefacere*) τινα c. infin. VIII i 18, 36

προσελαύνειν, *advehi* VI ii 16, iii 13, 23, ἐπὶ καμήλων προσελῶσιν ii 18

προσέρχεσθαι, *accedere* VI i 14, ii 16, VII v 38, 53

προσέτι, *praeterea* VI ii 10

προσέχειν τὸν νοῦν τινί, *animum advertere* VIII iii 20

προσήκειν: χώραν τὴν προσήκουσαν VIII v 6, τὸν μάλιστα προσήκοντα φιλίᾳ vii 23, τοῖς προσήκουσι, *necessariis* VII v 34. —Impers. προσήκει, *convenit* c. inf. v 83, 84, προσήκει οὐδενὶ ἀρχῆς VIII i 37

προσηλοῦν[1] v. l. VI ii 17

πρόσθεν 1. Adv. in Local sense: 'in front' VI iii 2, 6, 24, VIII iii 12, v 11; εἰς τὸ π. VII i 36,)(ὄπισθεν VIII v 10. In temporal sense: *antea* VI i 9, iv 4, 17;)(νῦν ii 14, 17, VII iv 10, v 17, 55, 83, VIII i 4, iii 14, 41, iv 7, vii 7, viii 3, 4, 12, 13, 17, 19;)(τήμερον VII i 10, τὸ π. v 55, οὐ πρόσθεν πρίν VI iv 11, τὸν π. χρόνον i 27, τὴν π. νίκην iv 13.

2. Praepos. πρόσθεν ἑσπέρας VII v 43

προσιέναι (πρόσειμι), *appropinquare*: προσίασιν VI ii 18, iii 10, προσῆσαν VII i 24, προσιόντες VI i 13, ii 15, iii 10, VII iv 8, v 35, 41, 43, 48, VIII vii 4, προσίτω vii 26, προσίοι iii 19. *aggredi*: ἡμῖν προσίασιν VII i 7, προσῆσαν 8, 24, προσίοιεν VIII v 12

προσιέναι (προσίημι), *admittere*: προσίεσαν VII v 39.—MED. 'to admit to one's presence' VIII i 47, σῖτον οὐ προσίετο vii 4, i 41.

permittere, non improbare: προσιοίμεθ' ἂν γενέσθαι VII v 83 (but according to some *inducere morem*), οὐδὲν αἰσχρὸν προσήσομαι, *nihil turpe in me admittam* i 13

προσίστασθαι, *astare* VI ii 13

προσκλύζειν[7], *alluere* VI ii 22

προσκομίζειν, *adferre* VII iii 4. —MED. *advehere* VI i 23

προσκυνεῖν, *adorare* VII v 32, VIII iii 14

προσλαμβάνειν, *insuper accipere* VIII iii 47

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πρόσοδοι, αἱ, *reditus*, 'revenues' VIII i 9, 13, ii 7

προσοράω, *adspicere*: προσιδεῖν VIII vii 26

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προσπίπτειν, *adoriri* VII i 38

προσπλεῖν VI ii 10

προσποιεῖσθαι, *prae se ferre* VI i 39, VIII ii 27

προστατεῖν: ὁ *προστατῶν*, *praefectus* VIII iii 25

προστάτης=*πρωτοστάτης*: *τοῦ πολέμου* VII ii 23, *οἱ π.* VIII viii 5

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προστερνίδιον VI iv 1, VII i 2

προστιθέναι, *apponere* VI i 30, *δύναμιν ἑκάστῳ προσθεῖς* VIII vi 15. Cf. II iv 14

προστρέχειν, *accurrere*: *προσέδραμον* VII i 15

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πρότερος *prior*)(*ὕστερον κληθείς* VIII iii 23, *τῷ π. γενομένῳ*, *maiori natu* vii 9, VII v 45

προτιθέναι, *proponere*: *ἆθλα προυτίθει* VIII ii 26

προτιμᾶν VIII vii 10; *τινά τινος* 16. PASS. *ἕδραις προτετιμημένοι* vi 11, 14, vii 7.—c. gen. *προτετιμῆσθαι* vii 10

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προφαίνεσθαι (PASS.) VI iii 12, VII v 39, *προὐφαίνετο* VIII iii 13

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προφυλακαί, 'outposts' VI iii 9

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συμμάχεσθαι, *belli socium esse* VII i 42, *συμμαχεσαμένων* 14
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σύν, *cum* 'with', 'along with': ἀκολουθεῖν σ. τινι VI i 34, 53, iii 11, 14, σὺν τῇ γυναικὶ δειπνεῖν i 49, ii 37, σ. τοῖς Πέρσαις ἦλασε VIII iii 25; οἱ σύν τινι, *alicuius socii* VI iii 31, VII i 15, 18, 32, ii 22, v 27, 30, VIII vi 10, viii 12, 17, ἐγὼ ἀποδώσω σὺν τούτοις τῶσι (=καὶ οὗτοι) iii 16, VII iv 15, v 1, VIII ii 16, v 21, viii 12: in military language, where the simple dative of accompaniment is generally used, VI ii 39, iii 1, VII i 9, 23, ii 1, iv 4, VIII iii 25.—σύν τινι εἶναι, 'to be on one's side' VII v 77.—'with the aid of': σὺν τοῖς θεοῖς v 24, 70, σὺν θεοῖς VI ii 14, iv 19, VII i 17, VIII v 23, σὺν τῷ θεῷ (Ἀπόλλωνι) VII ii 22; σὺν θεῷ VI ii 25, σὺν ἀγαθοῖς τοῖς παρ' ἐμοῦ VIII vi 12.—de eo quo quis instructus est:—δώδεκα μυριάδας σὺν ἀσπίσι VI ii 10, 37, VII i 9, iv 11, 14, 15, VIII i 8, iii 15, v 9, τράπεζα σὺν οἵμπερ ἔζητε VII ii 26.—σὺν τῇ γνώμῃ τινός, *de alicuius sententia* v 37, VIII v 20; σὺν τῷ καλῷ i 32, σὺν τῷ δικαίῳ ii 23.—More rarely the things associated with a person are said to be σύν, VII iv 11, ἐπιστάτας σὺν οἵσπερ οἱ μέγιστοι κίνδυνοι VIII i 10, ἄξων τοὺς πύργους σὺν τῷ στρατεύματι VI i 55. The instrumental meaning is plainer in the expression σὺν τῇ βίᾳ—τῇ εὐεργεσίᾳ VIII vii 13.—'including': ἦν τριώρυγον σὺν τοῖς τροχοῖς VI i 52. This is its chief use in Inscriptions: Meisterhans *Gr.* ed. 2, p. 182

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συνεισβάλλειν τινι, *una impressionem facere* VII i 30, 32

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συνεξορμᾶν, *una ruere* VII i 29

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συνεργάζεσθαι[2] ('to co-operate') πρὸς τὸ ὠθεῖσθαι VII i 33

σύνεργος, *operis socius* VI i 48; c. dat. VIII iv 17

συνερεῖν *v. s.* συμφάναι

συνέρχεσθαι, *convenire:* συνῆλθον VI i 6, ii 13

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συνεφέπεσθαι, *una subsequi* VI iv 10, *συνεπισπόμενοι* VII i 32, VIII vi 10

συνέχειν, *continere* VII v 70, VIII vii 22

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συνηττᾶσθαι[7], *una vinci* VI iv 14

σύνθημα, *tessera militaris* VII i 10

συνιέναι (*σύνειμι*), *convenire: συνῆσαν* VI iii 8, *εἰς χεῖρας συνιόντες* VIII viii 22

συνιστάναι *ἀντίπαλόν τί τινι* VI i 26; *commendare* 'to introduce', 'present' VII iii 12. *πάντα συνεισ-τήκει, omnia confecta erant* VI i 54

συννικᾶν (*simul vincere*) *μετ' ἀλλήλων* VI iv 14

συνομολογεῖν *τι* VII i 44

συνουσία, *τῆς ἐμῆς καὶ σῆς σ.* VII v 52; de vetito commercio VI i 31 (ubi alii *συνηθείας*)

σύνταξις (*ordo receptus*) *στρα-τιωτικὴ* VIII i 14

συντάττειν, *instruere* (*milites*) VII i 26, 28.—PASS. *συντέταχθε*, VI iv 14, VII i 26, 27, *συντεταγ-μένους* v 20, VIII vi 14.—*praecipere, ordinare* seq. *ὅπως* VIII ii 3; seq. inf. c. acc. vi 8

συντελεῖν, *conficere, itidem parare* (Sturz): *τί τινι* VI i 50

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συντιθέναι, *componere: σκεύη* VIII v 4; *consuere* ii 5.—MED. *pacisci* VII iv 4, VIII iii 48, v 25, 27

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συντρέχειν *τοῖς κριταῖς, una currere ad iudices* VIII ii 27

συντρίβεσθαι (PASS.), *confrin-gi* VI i 29

Σύρια *γράμματα* VII iii 16

συριστὶ *ἐπίστασθαι* VII v 31

συσκευάζεσθαι (MED.), *ad iter se parare* VI ii 3, 40, iii 1; *se parare ad migrationem ex hac vita* VIII vii 2, *τὴν πορείαν* v 1; *sibi parare, τἀπιτήδεια* VI ii 25, 26.—PASS. *parari: συνεσκεύαστο* VIII vi 20, *συνεσκευάσθαι* VI ii 31, 32

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συστρατεύειν, *signa sequi* VIII viii 3, *τινι* VII iv 1, *ἐπί τινα* i 44.—MED. *τινι* VII iv 14, VIII iv 24, v 23, *ἐπὶ Βαβυλῶνα* vi 8

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σφάττειν, *iugulare* VII iii 14; *sacrificare* VIII iii 24

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σφενδονήτης, *funditor* VI ii 36, VII iv 15, 16

σφέτερος, *suus* VII iv 11

σφόδρα, *strenue: σ. πείθεσθαι* VIII iii 21

σχεδόν, *propemodum* VI ii 10, *τι* 7, *σ. εἰδέναι* VIII vii 2, *σ. ἐγί-νωσκον* VI iii 5

σχῆμα, *gestus et incessus* VI iv 20.—*status*, 'condition' VII i 49

σχίζειν 'to slash' (?) VIII ii 5

σχολάζειν VII i 20, *ἀπό τινος* v 52; *vacare alicui, τοῖς φίλοις* 39.—c. infin. VIII i 18

σχολή, *otium* VII i 18, v 50, VIII i 14, 16, *σχολὴν ἄγειν* 15

ἀπό τινος iii 47, ἀμφ' αὐτὸν σχολὴν ἔχειν, *sibi ipsi vacare* VII v 42, 52, παρέχειν c. inf. VIII iii 48.

σχολῇ, *lente* iv 9

σῴζειν, *servare, tueri:* σῶσαι)(ἀπολέσαι VII i 42, ἔσωζον τὸ φιλόνικον ἐν ταῖς ψυχαῖς v 64.—PASS. VI i 18, VIII i 3

σῶμα, *corpus* VII v 58, 65, VIII i 41, vii 19, 26, viii 8, 17.—PL. VII i 31, τὰ σ. καὶ τὰ χρήματα v 73, τῶν οἴκων καὶ τῶν σ. 84, VIII viii 8

σώρευμα[7], *acervus* VII i 32

σῶς, *salvus:* σᾷ VII iv 13, VIII iii 42.—Compar. σαώτερα VI iii 4

σωτήρ, *servator:* Ζεὺς σ. VII i 10

σωτηρία, *salus* VI i 55, VII v 84, VIII i 2, 13

σωφρονεῖν, *sapere* VIII iii 32;)(ὑβρίζειν i 30

σωφρονίζειν, *ad officium redigere* VIII vi 16

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σωφροσύνη, *continentia* VI i 47, VII v 76,)(ὕβρις VIII iv 14; *castitas et pudicitia* VII iii 12; *temperantia, moderatio* VIII i 30, 31; 'order', 'regularity' vi 10

σώφρων, *qui a re turpi abstinet* VIII i 31; *prudens* v 13

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τἀγαθά=τὰ ἀγαθά VIII i 3

τἀκεῖ=τὰ ἐκεῖ VI ii 2

τακτικός VIII v 15; τὸ τ. *ib.*

τακτός, *iussus* VIII iii 28

τάλαντον, de pecunia VI i 25; de pondere 54

τἀληθῆ=τὰ ἀληθῆ VIII iv 10

τἄλλα=τὰ ἄλλα VII iv 1, VIII i 9, iii 11, 35, vii 13

τἀμά=τὰ ἐμά VI i 3, VIII vii 12

τἀναντία=τὰ ἐναντία VII i 13, VIII viii 27

ταξίαρχος, *centurio* (equitum v. peditum) VI iii 21, VIII i 10

τάξις 1. *ordo pompae* VIII iii 6; τῶν ὅλων vii 22.—*ordo militum instructus* VI i 43, ὁπλοφόρου τ. ii 37, σὺν τ. ἀκολουθεῖν i 53; ἐν τ. καθεύδειν VIII v 12, iii 34, τάξιν ποιεῖν VII i 5.—2. *ordines* VI iii 20, VIII iii 34; *locus in acie*, τάξιν λαγχάνειν VII i 16, τ. ἔχειν VI iii 35, τὰς τ. iv 19, ἐν ταῖς τ. iii 7, VII i 10, ἐκ τῆς τ. κινεῖσθαι ii 4.—3. *centuria* VI ii 41, iii 6, 12, VII v 31, τῶν καμήλων i 22

ταπεινότατος VII v 69

ταπίς: ταπίδων v. l. pro δαπίδων VIII viii 16

τἀπιτήδεια: *v. s.* ἐπιτήδειος

ταράττεσθαι (PASS.), *turbari:* τεταραγμένοις VII i 9, 32, ταράξονται VI i 43

τάραχος, *tumultus* VII i 32

τάττειν, *ordine collocare:* ἕνα τον εἰς ἑκατόν VI iii 20, VII iii 15, ταῦτα τάξαντες VIII vi 14.—PASS. οἱ ταχθέντες ἐπί τινα VII v 27, τετάχθαι VI i 43, iii 23, VII v 5, τεταγμένοι ἐπὶ τριάκοντα VI iii 19.—*statuere* VIII vi 16.—PASS. τὴν τεταγμένην χώραν VI ii 40, ἐν τῷ τεταγμένῳ 37, τὴν ταχθεῖσαν ἕδραν VIII iv 5.—*praescribere, imperare* VII iii 15, VIII i 22, iii 7, vi 14, τινί τι iii 75.—c. inf. VII iii 1, v 69.—PASS. ταχθέντες, *iussi* VI iii 6, οὕτω διαδοὺς ᾗ ἐτάχθη VIII iii 8, ἐφ' ὅπερ ἐτάχθη 28, οἱ τεταγμένοι vii 4, ἄλλο τι τῶν τεταγμένων vi 16, οἷσπερ τέτακται χρῆσθαι v 4, τὰ τεταγμένα *ib.*

ταῦρος, *taurus* VIII iii 11

ταύτῃ, *hac via* VII i 21; *hac ratione* VIII iii 2, v [7], viii 5

τάφρος VII v 9, 12, 15, 16

τάχος: ἐν τ., *celeriter* VI i 12

ταχυεργία[7] VII i 19

ταχύνειν, *rem gerere celeriter* VIII v 15

ταχύς: τῶν πορειῶν ταχίστη

VIII vi 18, τὴν ταχίστην (ὁδόν), *celerrime* VII v 24.—Adv. ταχύ VI i 12, VII i 26, v 23, VIII iii 21, θᾶττον VI ii 22, VIII vi 18, vii 16, ὅτι τάχιστα VI ii 24, ὡς τ. i 20, VII v 9, VIII vi 18, ἐπειδὴ τ. VII v 15

τέ: τε—τε, *et—et* VI i 29 etc.; τε—καί, *cum—tum:* a single τε without καί VIII i 40, ii 24, iv 11; τε—δέ VI ii 4

τέγος, *tectum* VII v 22

τειχίζεσθαι (MED.), *exstruere:* τείχος τειχιεῖσθαι VI i 19

τεῖχος, *murus* VII v 10, VIII ii 23 etc.; *moenia* VII iv 1, 3, 4, 6, v 2; *castellum* VI i 19, VII ii 2; τὰ τ. 4

τεκμαίρεσθαι, *conicere:* ὅτι VII v 62; c. acc. et inf. VIII i 28

τέκνα διδόναι καὶ λαμβάνειν παρ' ἀλλήλων VII iv 5

τέκτων, *faber* VI i 20, ii 37

τελεῖν, *perficere* VIII i 2; *solvere* ii 24, πολλὰ εἰς τ. i 13; *sumptus facere* VI ii 9, τελοῦσιν (fut.) VIII vi 3.—PASS. *perfici:* τελεσθείη i 2

τέλειος ἀνήρ (from 27 to 52 years old) VIII vii 6

τελεστήρια[7] VIII vii 3: v. not.

τελευταῖοι, *postremi*)(πρῶτοι VI iii 25, VII v 5, τὰ τ. (χρήματα) VIII iv 30.—τελευταῖον (adv.), *postremo* vii 28

τελευτᾶν, *finire:* τελευτῶν, *ad extremum* VII iv 10.—*mori* iii 10, VIII v 26, vii 1, 8, 25, 28, viii 2; τοῦ βίου 17; τῷ τελευτήσαντι VII iii 5, τετελευτηκότι 7, καὶ ζῶντας καὶ τελευτήσαντας VIII iii 49

τελευτὴ τοῦ βίου VIII vii 2, 3

τελέως μέγα φρονεῖν VIII vii 7

τέλος, τό, τοῦ βίου VIII vii 6. *munus publicum*, hinc τὰ τέλη, *magistratus* v 27.—Adv. 'finally' VI i 20, VIII iii 31, iv 36

τέμενος VII v 35, VIII iii 1, 24

τέρμα, *meta* VIII iii 25

τετρακισχίλιοι VIII iii 9, 15

τετράπους, *quadrupes:* τοῖς τετράποσι VI ii 25

τετράρρυμον ἅρμα VI i 51, 52, iv 2

τέτταρες: εἰς τ. VIII iii 9, 11, ἐπὶ τεττάρων τεταγμένα 18

τεχνᾶσθαι (MED.), *artem exercere* VIII ii 5. PASS. *arte effici:* τεχνῷτο vi 23

τέχνη, *ars:* VIII iv 18, τέχναι πηγαὶ τῶν καλῶν VII ii 13, τὰς πολεμικὰς τ. VIII i 37.—de artibus illiberalibus VI ii 37, VIII ii 5.—i. q. τέχνασμα, 'artifice' iii 1

τεχνίτης, *artifex:* τοῖς περὶ τοὺς θεοὺς τ. (de magis) VIII iii 11

τῇδε: *v. s.* ὅδε

τήμερον, *hodie:* τῆς τ. νίκης VII i 10

τηνικαῦτα, *tunc* VII i 9

τητᾶσθαι (PASS.), 'to go without' VIII iv 33

τιάρα ὀρθή (a badge of sovereignty) VIII iii 13

τιθέναι, *ponere* VII i 24, VIII viii 16.—MED. *reddere* vii 13.—PASS. *poni:* τεθέν VII i 24

τιθηνεῖσθαι[7] (MED.): ἐτιθηνήσω VIII v 19

τίκτειν, *parere:* met. πῦρ τέξεται ἡ δᾷς VII v 23

τιμᾶν VI iii 16, iv 2, 9, VII v 85, VIII ii 10, iv 1, vi 11, viii 2.—PASS. τιμᾶσθαι iii 5, πολλοῖς iv 2, τιμηθήσεται (*v. l.* τιμήσεται) vii 15, οἱ τιμώμενοι viii 4, οἱ τετιμημένοι, *proceres* iii 9

τιμή: VI ii 38, πάσαις τ. 'all possible honours' VIII i 39, ταῖς μεγίσταις τ. viii 4

τίμιος, *honoratus:* τὴν τιμιωτέραν ἕδραν VIII iv 5, χώραν 10

τιμωρεῖσθαι (MED.), *punire* VII v 32, 77, VIII ii 9

τίνειν[1], *luere:* οὐ τίνων ποινάς VI i 11

τίς in indirect question VI i 48, VII ii 19, iii 10, v 28, 59, 66, VIII ii 10, iii 28, v 19.—*τί οὐ* with sec. pers. of aor. ind.=imper. VIII iii 46, *τί δῆτα* VI i 13, ii 15, VII v 46, *τί δῆτα ὄφελος* 80, *τί δὴ τοῦτο* i 7, *τίνος μὴν ἕνεκα* VIII iv 10

τις (enclitic), VI iv 20; with adjectives i 42, ii 34, iv 7, VII ii 21, VIII ii 16, iv 17, 22, *ἤ τις ἢ οὐδείς* VII v 45; *ποιεῖν τι* VI iv 20; *ὁ δέ τις* i 1, *οἱ δέ τινες* VIII iv 31, *τῶνδέ τῳ* 13.—*τι* adverbially VI ii 33, 36, VII iv 7, *οὐδέν τι, prorsus non* VIII ii 5, iv 6. Post *τις* sequitur pluralis VII iv 5, VIII ii 4, viii 4

τοι (enclit.) VII iii 10, *γάρ τοι* VIII vii 14, iii 37, 44, *οὐδὲ γὰρ νῦν τοι* 17

τοιγαροῦν VIII i 33, 39, viii 7

τοίνυν, *igitur* VI ii 14, 21, 27, iii 17, 19, VII ii 27

τοιόσδε, *talis* VI i 9, VII v 19, VIII vii 5

τοιοῦτος VI i 34, ii 37, VII v 80, VIII ii 26, viii 3, *τ. οἷος* VII v 84, VIII iv 31, *οἷόνπερ—τοιαύτην* vii 3, *τοιαῦτα ὡς μὴ δέον* VII v 46, *ἐν οἷς* VIII i 41, *τ. οἵτινες* vi 6, *ὁποῖοι—τοιοῦτοι* viii 5, *ταῦτα καὶ τοιαῦτα* ii 26; *ὁ τ.* VI iii 29, VII v 45, 81, VIII i 17

τόκος de fructu agri VIII iii 38

τόλμαν *παρασχέσθαι* VII v 76

τολμᾶν, *audere* c. infin. VI i 5

τοξεύειν, *sagittare* VII i 34, 39

τοξικός[2], *sagittandi peritus* VI ii 4

τοξόται, *οἱ*, VI ii 15, 36, iii 24, 26, VII i 34, iv 16, VIII v 10

τόπος, *locus* VIII v 3

τοσαυτάκις, *totiens* VIII viii 12

τόσος, *tantus* VII v 6

τοσοῦτος VII v 11, '(only) so much' VI ii 26, iii 22; *ὅσῳ—τοσούτῳ* ii 23, iii 30, VII v 7, VIII ii 22, *τοσούτῳ—ὅσῳ* VI ii 19, VII v 5, 80, VIII iii 40, *τοσούτῳ—ὡς* VII v 81, *οὐ τοσοῦτον —ὅσον* 70, VIII i 4, *τοσοῦτον μόνον...ὅτι* VII i 2, *ὡς* VI i 4, *ἄλλοι <τοσοῦτοι>* VIII iii 17, *τοσαῦτα* ii 21, iv 31

τότε *ὅτε* VIII iii 40, *ἐπεὶ δή—τ.* VII ii 19; *τ. μέν—νῦν δέ* VIII iv 13, *τότε μέν—τότε δέ, modo—modo* VII i 10; *antea* VIII vi 3

τοὔμπαλιν=*τὸ ἔμπαλιν* with gen. VIII iv 32

τοὐναντίον=*τὸ ἐ.* VIII iv 9

τοὔνομα, (=*τὸ ὄνομα*) *τῆς βασιλείας* VIII ii 19, vii 11

τούντεῦθεν, 'henceforward' VII i 42

τραγικὴ *σκηνή* VI i 54

τράπεζα VIII ii 3, 4, 5, iv 7, vi 11, *τράπεζαν κοσμεῖν* ii 6, *τ. σὺν οἵαπερ ἐζήτε, victu quo utebamini* VII ii 26

τραχύτης *τῆς χώρας* VII v 67

τρεῖς *ὄντες* VII iii 15

τρέπεσθαι (PASS.), *diverti* VIII v 17; *ἐπί τι* (sensu malo), *ruere:* VII v 74, VIII viii 2, 5

τρέφειν, *nutrire* VII v 72, VIII ii 5, iii 37, 46, vi 11. PASS. i 16, 37, ii 5, iii 16, vi 23, vii 14

τριακόσιοι, *trecenti* VIII iii 15

τριακοστός, *trigesimus: εἰς τ. ἔτος* VIII iv 27

τρίς, *ter: εἰς τρὶς* VII i 4

τρίτος, *tertius: ἐχθὲς καὶ τ. ἡμέραν* (*nudius tertius*) VI iii 11, *τῇ ὑστεραίᾳ καὶ τῇ τ.* VIII vii 5, *καὶ τρίτων Καδουσίων* 11

τριώρυγος, *trium ulnarum* VI i 52

That this is the correct form, as substituted by L. Dindorf for *τριόργυιος*, is proved by an inscription of B.C. 326 in which *πεντώρυγα* is found: *δεκώρυγος* occurs in Cyn. c. II 5. See Meisterhans *Gr.* p. 20, 18 ed. 2.

τρόπος, *modus* VII v 7, VIII i 19, *ἐκ παντὸς τ.* VII v 55, *τῷ αὐτῷ τ.* VIII vi 14, *εἰς τὸν αὐτὸν τ.* VI ii

8, *κατὰ τὸν αὐτὸν τ.* VIII ii 5, *κατὰ πολλοὺς τ.* i 46.—*mores: ἦν ὁ τ. φιλέταιρος* iii 49

τροφή, *victus* VI ii 35, VIII v 23

τροφός, *nutrix* VII iii 13

τροχός, *rota* VI i 29, 30, 52, VII i 31

Τρωικὴ *διφρεία* VI i 27, ii 8

τυγχάνειν, *attingere, non aberrare* VIII iii 28, 29.—*consequi* c. gen. VI i 33, ii 38, VII v 47, 56, 81, 84, VIII i 2, vii 9, 16.—c. participio VI i 6, VII v 47, VIII iii 28, iv 36, vii 5, *ἄνευ τοῦ δεόμενον τυγχάνειν* VII v 80, 69, *ἔτυχες δεηθείς* 49, VIII iii 4.—*ὅπου ἔτυχεν, fortuito* iv 3

τύρσις, *turris: τύρσεσι* VII v 10

τύχη, *casus* VI ii 32, VII ii 9: *αἱ τ., secunda fortuna* VIII v 24; 'the caprices of fortune' VII ii 21

Υ

ὑακινθινοβαφής[2] VI iv 2

ὑβρίζειν, *insolenter se gerere* VIII vi 16;)(*σωφρονεῖν* i 30; *lascivire* (de equo) VII v 62

ὕβρις)(*σωφροσύνη* VIII iv 14

ὑβριστής, *violentus* VI i 45; *ferociens* (de equo), *οἱ ὑ. ἵπποι* VII v 62

ὑβριστικός, *insolens, petulans: οὐδὲν ὑ.* VIII i 30, *ὑ. γέλωτι* 33

ὑγιαίνειν, *valere* corpore VI i 24, ii 30, VIII ii 24

ὑγιεινός, *saluber* VI i 23

ὑγρόν, *τό*, *humor* VIII viii 8

ὑδροποτεῖν[2], *aquam bibere*, non vinum VI ii 26

ὑδροπότης[7] VI ii 29

ὕδωρ, *aqua* VI ii 28, VII v 8, *pluvia* VIII vi 21; *τὰ ὕδατα* i 44

ὑμνεῖν *τοὺς θεούς* VIII i 23

ὑπακούειν *τινί*, *auscultare* VIII i 18; *morem gerere, τούτων μηδέν*, 'in none of these points' 20, vii 16; *vocanti respondere* iii 21, iv 9

ὑπαντᾶν (*occurrere*) *τινί* VI iii 15

ὑπάρχειν VI i 19, VII v 84, *τῆς φύσεως ὑπαρχούσης* VI iv 4. —impers. *contingere: ἐπιχώριον εἶναι ὑπῆρχε* VIII viii 20

ὕπαρχος VII iv 10

ὑπείκειν, *cedere* VIII viii 16, *τινί* i 33, *τινί τινος* vii 10

ὑπέκκαυμα, *fomes* VII v 22

ὑπεκτίθεσθαι[2], *clam efferre: ὑπεκτίθοιτο* VI i 26

ὑπέρ A. c. Gen. *super*, 'over the head of' VI i 29, iii 24, VIII v 12; i.q. *περί* 'concerning' VI i 3, VII i 17; 'in the interest of' VI ii 20, 34, VII i 41; 'in the name of' VI i 47, VIII v 26; 'instead of' VII ii 20, VIII iii 47

B. c. Acc. *ultra: οὐδεπώποτε ὑ. ἄνθρωπον ἐφρόνησα* vii 3

ὑπερβάλλειν, *excellere, superare*, c. dat. VIII ii 13, c. participio VII v 60.—MED. VIII ii 7

ὑπερεπιθυμεῖν VI i 5

ὑπερέχειν, *exstare* VI ii 17; c. gen. VII v 8

ὑπερήδεσθαι VIII iii 50

ὑπερμεγέθης VII iii 10, 17

ὑπερπίνειν[3] VIII viii 10

ὑπερπληροῦν VIII ii 22

ὑπερφαλαγγεῖν VII i 5; c. gen. VI iii 20

ὑπέχειν *altriav, subire crimen* VI iii 16, *τούτοις ὑφέξει ἑαυτόν, copiam sui faciet* VII v 44

ὑπήκοοι VII v 70, VIII vi 5

ὑπηρετεῖν de servis VIII i 4; *τί τινι* VI ii 2, *μισθοῦ τινί* 37; *ὑπηρετῶ τοῖς θεοῖς, obsequor dis* i.e. *appetitui a dis mihi iniuncto* VIII ii 22; *δοκῶν ὑπηρετήσειν τῷ τυχεῖν ἃ ἐβούλετο* VI i 33

ὑπηρέτης, *apparitor* VI ii 13; 'adjutant' iii 14, 29, VII v 18, 39, VIII iv 29, v 13

ὑπισχνεῖσθαι, *polliceri* VI iii 16; seq. inf. fut. i 21, iv 8, interposito *ἤ μήν* ii 3

ὕπνος, *somnus* VII v 59, 78, VIII vii 21

ὑπό A. c. Gen. *a* to denote the Agent, (*a*) with pass. verbs VI i 3, 14, ii 25, VIII ii 4, iii 42, vii 7, 10, 12, 39; (*b*) with neut. verbs VI i 35, 36, 37, 40, VII i 27, VIII i 45, or other equivalents to passive verbs, VII v 40, *ὑπὸ τῶν φίλων λόγον* VI i 39, *ὑπό τινος ἀρχὰς ἔχειν* VIII vi 12. *prae*, 'for', 'by reason of' VI i 35, VIII iii 42, vi 2, vii 22; with articular infinitive VII i 25, v 21

B. c. Dat. *sub:* VI i 30, iv 1, VII i 34, 37, 40; *οἱ ὑπό τινι* VIII i 4, 6, iv 30, vi [14], viii 2

C. c. Acc. *sub: ὑπ' εὐδίαν* VI i 16, iii 13; (de imperio) *τοὺς ὑπ' αὐτόν* VI ii 11, VIII viii 5

ὑπόγυος: *ἐξ ὑ.*[2] VI i 43: v. not.

ὑποδέχεσθαι, *suscipere: τὴν στρατηγίαν* VII ii 23

ὑποδήματα, *τά,* VIII i 41, ii 5

ὑποζύγια, *τά, iumenta* VI ii 35, iii 5, VIII i 44, v 3

ὑπολαμβάνειν, *opinari* VIII iii 40.—*ὑπολαβών sc. τὸν λόγον,* 'in reply' VI i 36

ὑπολείπεσθαι (MED.), 'to lag behind': VI iii 2, 4

ὑπομένειν, *sustinere, non fugere: μάχην* VI iii 24, absol. iv 18, VII i 30

ὑπομιμνήσκειν *τινά τι* VI iv 20. MED. *recordari* c. acc. rei i 24

ὑποπέμπειν VIII iii 22

ὑποπίνειν VIII iv 9: v. not.

ὑποστόρνυσθαι[2] VIII viii 16

ὑποτιθέναι, *supponere, subicere* VII v 12.—MED. VIII i 41, *sibi proponere* viii 27

ὑποφέρειν (*sustinere*) *τὰς μεταβολάς* VI ii 29

ὑποχείριος, *subiectus* VII iv 15, 16, v 53, VIII v 25, viii 4

ὑποχρίειν, *fuco pingere* VIII viii 20. MED. *ὐ. τοὺς ὀφθαλμούς* i 41

ὑσγινοβαφής[7] VIII iii 13

ὑστεραία, *ἡ, postera dies* VI i 1, ii 3, VIII iii 9, iv 28, vii 5

ὑστερίζειν *ἐν καιροῖς* VIII v 7, *τῷ* (al. *τό*) *εἰδέναι, serius cognoscere* 46

ὕστερον, *post,* c. gen. VIII iii 23

ὑφαρπάζειν[2] *τί τινος* VIII iv 16

ὑφηγεῖσθαι, *monstrare: ἃ οἱ θεοὶ ὑφήγηνται ἀγαθά* VIII vii 15

ὑφηνίοχος, *aurigae famulus* VI iv 4, 10, VII i 15

ὑφίεσθαι, *se submittere alterius voluntati itaque permittere: τι* VI iii 36. *remittere: τοῦ μέγα φρονεῖν* VII v 62, VIII viii 26

ὑφίστασθαι c. infin., *in se recipere, subire* VI iii 35, 36

ὑψηλός, *altus* VII v 7

ὕψος, *altitudo* VI i 29

Φ

φαιδρός, *hilaris* vultu VI ii 12

φαίνειν *τί τινι, ostendere* VI iv 13.—PASS. *apparere, conspici* ii 12, iv 4, 9, VII i 18, iii 2, *φανείη* v 37, 78, *φανήσοιτο* VIII i 39, iii 4. *videri* om. infin.)(*εἶναι:* VII v 62, VIII i 3, 41, vii 13, 26. —c. participio VI ii 38, VIII ii 8, iv 32; om. particip. i 3

φαλαγγομαχεῖν[3] VI iv 18

φάλαγξ VI i 53, iii 22, VII v 3; syn. *τάξις* VI iii 2, VII i 22, 24, *ἐκτεῖναι φάλαγγα ἢ βαθῦναι* VIII v 15; 'line of battle' *ἐπὶ φάλαγγος καθίστασθαι* VI iii 21;)(*κέρας* VII i 22, 26, VIII v 15

φάναι, *dicere: φάμεν* VI i 20, interpos. VII v 20, VIII ii 16 etc., *ἔφασαν* VI i 19, VII v 25, *φήσας* i 9, v 48.—*οὐ φ. negare* VI i 34

φανερός, *evidens* VIII iv 34.—*nobilis* VII v 58, *ἐν τῷ φ.* 55, VIII i 31, *φ. εἶναι* with participle 30, 42, 47, ii 2, 8, 23, iv 1, 4, 11, 27, 42, 47

φανερῶς, *aperte* VIII viii 18

φάρμακον, *medicamentum* VIII ii 24; *venenum* viii 14

φάσκειν, *dicere* VI i 34, VIII i 17, ii 11, iii 41
φαῦλος, *vilis* VI ii 20
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