GREEK LESSONS

CONSISTING

OF SELECTIONS FROM XENOPHON'S ANABASIS, WITH DIRECTIONS FOR
THE STUDY OF THE GRAMMAR, NOTES, EXERCISES IN
TRANSLATION FROM ENGLISH INTO GREEK,
AND A VOCABULARY.

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'Αρχή δὲ τοι ἡμισὺ παντός.
HESIOD.

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"The language of Xenophon is remarkable for sweetness, variety, 
spicuity, and elegance;—rich without a superfluity of figures, and smooth 
without sameness and tedious uniformity. His sentiments are such as 
might have been expected from the most faithful and judicious of all the 
disciples of Socrates. They are just, elevated, and apposite; and do 
credit both to his heart and his understanding."—DUNBAR.

"Xenophon's pure strain, 
Like the clear brook that steals along the vale."

THOMSON

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PREFACE.

It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the
following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the Anabasis of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the Anabasis, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their
nomes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them, but to repeat them as portions of a delightful narrative. It may be added, that the very character of the Anabasis excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the Anabasis, will, it is hoped, be found to supply abundant aid and illustration; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting
the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few special suggestions and explanations are subjoined.

1. It is earnestly recommended, that these Lessons should be studied, paragraph by paragraph, according to the following method. (I.) Let the student observe the special directions prefixed to the Notes, and carefully learn the portions of the Grammar there pointed out. (II.) Let him then learn to construe the paragraph, and to parse every word in full according to the table in ¶ 65. (III.) Let him translate into Greek the corresponding Exercises, never omitting to do this before proceeding to a new paragraph.

2. The numbers inclosed in parentheses at the bottom of a page of the Greek text denote the lines upon the page, and are followed by references to the parts of the Anabasis from which the selections commencing in each line have been taken. These references are made to book, chapter, and section, according to the common division.

3. By the Greeks, soldiers, generals, and captains mentioned in the text will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother Artaxerxes; and by the countries, cities, villages, rivers, barbarians, and enemies, those which these Greeks found in their route.

4. Numbers preceded by the mark § refer to sections of the author's Greek Grammar; and those proceeded by the mark ¶, to paragraphs of the Tables prefixed to the Grammar. The letter f immediately attached to a number signifies and the following.

5. In the Exercises (pp. 67–89), a few words are printed in Italics, to show that they are to be omitted in the Greek; a few are inclosed in brackets [ ], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to direct special attention to them. The Greek idiom is sometimes given in Italics at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

6. The Greek has, in general, great freedom in respect to the
arrangement of words; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. In general, the first place in a clause is the most emphatic, and the last place the next so. The student will observe carefully the special precepts upon the position of words, which he finds either here or in the Grammar; and, in all doubtful cases, will be wise in adhering closely to the order of his models in the Greek text.

7. In the Vocabulary, the words inclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 74. β, 75, 76).

8. Of the abbreviations which occur, comp. denotes composition; cons., consonant; dim., diminutive; esp., especially; impers., impersonal; indecl., indeclinable; L., Line; Less., Lesson; P., Page; pers., person or personal; prop., properly; R., Rule; r., root; subst., substantively; Voc., Vocabulary. Most of the abbreviations, as occurring in the Grammar and there explained, require no special notice.

9. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language; nor let him forget that other proverb, *Εὖ γὰρ τὸ μάλλον ἔξις, ἣν τὸ παράδει τὸ τιθέης, Your future course will be prosperous, if your present work be well done*. Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure; — the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation; — the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who *spake as never man spake* were recorded.
GREEK LESSONS.

I.

1. Ἐπιβουλεῖτ. Ἐπιβουλεύουσιν. Ἐπιβουλεύειν. Ὑμβουλεῖν. Ὑμβουλεύει. Ὑμβουλεύετε. Παίει. Παίουσι καὶ βάλλουσιν. Παίε, παίε, βάλλε, βάλλε.

2. Λέγουσι. Λέγεις. Λεγέτω. Θαυμάζειν. Οὐ θαυμάζω. Μὴ θαυμάζετε. Όνυ ἔθελο. Καίειν. Καὶ δὲ ὁμεν. Μὴ μὲλλωμεν. Μανθάνουσιν ἀρχέωι. Ἀρχέτω. Ὑμμαβάειν. Διδασκέτω. Νομίζω. Εἰ μὲν ἡμᾶς ὑμᾶς θεωσομαι. Νόμιζε δέ. Νομίζετε.

II.

1. Ὑμμαβάνειν Κῦρον. Κῦρος ὑμμαβάνειν. Πέμπει Λύκων. Καὶ πέμπουσι Καλλίμαχον. Χειρίσοσος πέμπει. Ἔνταθα δὴ λέγει Χειρίσοφος. Ἐπιβουλεύει Κῦρος. Ὁ Κῦρε, λέγουσιν. Ψέρουσι Λίθους. Ἀρχούσι Δακεδαμίονοι. Ὁ Φάλης, θαυμάζω.

2. Πλοία πέμπουσιν. Κῦρος ἐξελαύνει. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε. Ἀργύριον ἔχομεν. Πλοίαν γὰρ οὐκ ἔχομεν. Κλέάρχε καὶ Προξενε. Ὁμοι οὖν ἁπλὰν. Ἐξαίφησιν ἁκούομεν δορύβου. Ἀργύριον μὲν οὐκ ἔχο. Ἀπαγγέλλετε Ἁρμιάκ. Ἀναβάειν Χειρίσοφος.

III.

1. Βουλευταί. Βουλευόμεθα. Βουλεύεσθαι. Μανθάνομεν ἀρχεῖον τε καὶ ἀρχεῖαν. Βούλομαι. Εἰ βούλεσθε, λέγετέ. Ἀλλὰ, εἰ βούλει, μένε. Ἐθέλω πορεύεσθαι. Ἀλλὰ πορευόμεθα. Οὐ βούλεσθε συμπο-ρεύεσθαι.

2. Κύρον δὲ μεταπέμπται. Πείθεται. Οὐ θέλετε πειθεῖν ὑμᾶς ὑπὲρ ἑπεσθαί. Εἰ δὲ χρῆξε, πορεύομεν. Μή, πρὸς θεοὺς, μανιῶμεθα. Μή ὑμῖν οὐκ. Φανεῖσθω. Σῶ-ζωσθε τὰ ἄσφαλτος. Νῦν δὲ ἀπέρχομαι. Ἐξέρχονται δὴ σὺν δοράτιοι καὶ ἀσκοίς. Οὐκ αἰσχύνεσθε οὐτε θεοὺς οὐτ' ἀνθρώπους;

IV.

1. Κτησίας λέγει. Κύρος συλλαμβάνει Ὀρόνθην. Ἐνεύθεν ἐξέλαινε σταθμοὺς πέντε, παρασάγγας τρι-άκοντα. Ἀγαθίας Στυμφάλιος λοχαγὸς τιτρώσκεται. Αἰχτίς δὲ προσέρχεται.

2. Ἐξέλαινε διὰ Φρυγίας. Γράφει ἐπιστολήν. Ἐνταγμον καὶ μελίνην καὶ κέρχον καὶ τυροῦ καὶ κρίθας φέρει. Ἐκ θαλάττης εἰς θάλατταν. Στρατιώτα, μὴ θαυμάζετε. Ἐρχεται Μικριδίατης. Δέκα ἀμαξί πετρῶν. Σεύθης λέγει. Σεύθης πέμπτε Ἀβραζέλμην.

V.


2. Οἱ στρατιώται φέροντες λίθους. Ἡ στρατιά ὀτρῳ γυνώσκει. Τετάρτῃ ὁ ἡμέρα καταβαίνουσιν εἰς τὸ πεῖδίον. Συγκλείοντι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοινῆς σωτηρίας δεόμεθα. Ἀλλὰ φυγῇ λείπουσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπυγκτής. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλή. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς ἱερὰς ἄγει οὕτως. Φεύγουσι δρόμῳ, καὶ ἐμπέπτουσιν εἰς τὴν θάλασσαν.

4. Ἀναβαίνει ὁν ὁ Κύρος. Ἐρχεται πρὸς τὸν Κύρον. Ἑξελάνει διὰ τῆς Δυνίας. Πάλιν φαίνεται ὁ Μιθριδάτης. ὁ δὲ Ἑσσανίκος εἰς τὴν ἀκραν ἀποφεύγει. Ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ. Ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τοῦ Κεντρίτην ποταμοῦ.

5. Οἱ δεσπότης ἐκάστης τῆς οἰκίας. Περὶ δὲ τοῦ καὶ λόγος ἀποδημοσεῖν ἀγωνίζονται. Διὰ μέσον δὲ τοῦ παραδείσου. Ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῖς φίλοι. Ἀπὸ ἐκείνης τῆς ἡμέρας. Παύομαι ἐκείνης τῆς διανοίας. Ἐκ τῆς δὲ τῆς χώρας.

6. Ἐν τῇ γῇ ἔρχονται Δακεδαμώνοι καὶ εἰς τὴν θαλάσσαν τῆς τῶν νῦν χρόνου. Ἐν τῷ πρόσθεν λόγῳ. Ὄπλαται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διοχείουσι. Τισσαφέρνει διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν. Μόλις διαβαίνουσι τοῦ Καίκου ποταμοῦ. Δέχεται δὲ καὶ τῶν ἄλλων Πέρσας άρματης ταῖς κεφαλαῖς εἰς τῷ 28 πολέμῳ διακυνδυνεύειν.

7. Ἀρχαγόρας ὁ Ἀργείος. Οἱ ἄλλοι στρατηγοὶ. Οἱ δὲ ἄλλοι στρατιώται παύοντες καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται εἰς τὸ πεῖδίον. Τῶν τε Κλεάρετος ἀποκτείνουσι καὶ τῶν ἄλλων συγγόνων. Ὁ ἐτέρος τῶν ἐτερον 20 παίει. Ἐκκλίνουσιν οἱ βάρβαροι, καὶ φεύγουσιν.
8. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποτέμπησε. Τῇ δ’ ὑστεραίᾳ μετατέμπησε τοὺς στρατηγούς. Δειπνοῦσιν οἱ βάρβαροι ἀμαχητὶ τῶν λόφων. Κύρος δὲ μετὰ τῶν ἄλλων εξελαίεν διὰ Καππαδοκίας. Κλεάρχος καὶ ὁ οἱ ἐκεῖνοι. Οἱ δὲ ἀμφὶ Τισσαφέρνη καὶ Ἀραιοῦ. Οἱ ἀπὸ τῶν ἐν δεξίᾳ οἰκίων. Πέμπει Δύκιοι τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον.

9. Τὰ ὑπὲρ τοῦ λόφου. Τὰ ἡμέτερα. Δαμβάνειν τὰ ἐπτυχεῖσα. Ἐχομεν γὰρ τὰ ἐκεῖνον. Τὰ περὶ Προξένου. Αλλος ἄλλα λέγει. Το Ἀρκαδικὸν ὀπλιτικον. Ἐν μέσῳ τῆς οἰκαδὲ ὄδου. Εἰς καλὸν ἦκετε. Οἱ ἰάτροι καὶ οἱ καὶ τέμνουσιν ἐπ’ ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσσοφος. Ἡκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. Ο δὲ πείθεται τε καὶ συλλαμβάνει Κύρον. Ο δὲ τῶν ἡμετέρων πόνους ἔχει. Δύκιος ὁ Πολυστράτιος Ἀθηναῖος.

11. Τῇ δὲ αὐτῇ ἡμέρᾳ. Ἐνυλιζόμενοι ἐκ τοῦ αὐτοῦ. Αὐτὰ τὰ ἀπὸ τῶν οἰκίων ξύλα. Οἱ δὲ στρατιώται, οἱ τε αὐτοῦ ἐκεῖνο καὶ οἱ ἄλλοι. Νῦν αὐτοὶ καίουσιν. Τισαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν ὅλοις τοὺς περὶ αὐτῶν. Τισαφέρνῆς διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύον αὐτῷ. Ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσσοφος. Αὐτὸς δὲ τῶν πάλων λαμβάνει. Ὁ δὲ λέγει αὐτῷ. Ἀγουσιν αὐτὸν παρὰ τὸν Κλεάρχου, καὶ φράζουσι, ὁ λέγει.

VI.

1. Ἐλεγε τοῖς στρατιώταις. Οἱ βάρβαροι ἐδόξευαν καὶ ἐβαλλον. Ἐκεῖνος ἐθήρευσ ἀπὸ ὑπομ. Ἐλεγον, ὅτι θαυμάζοιν. Ὁ Κλεάρχος ἐβουλεύετο. Ἐβουλεύ-
οντο περὶ τῆς λοιπῆς πορείας. Ἕνταῦθα δὴ κοινῆ ἐβουλεύνοντο. Ἕνταῦθα οἱ πελτασταὶ ἑδώκον. Οἱ δὲ ἤδεως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευόμην δὲ ὑπὸ Λακεδαίμονων. Ἐφαίνετο ἵχνα ὕππων. Οἱ δὲ ἠλέγον, ὅτι περὶ σπονδὰν ἐκοινεν.

2. Ἐθαύμαζον, οὕτως οὐδαμῷ Κύρου φαύνοντο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιῶ
ται ἐξαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχαγοὶ ἐπὶ
taῖς ἥχους ἔμεινον. Τῇ δὲ ἱστεραίᾳ ἐπορεύοντο διὰ τοῦ
πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν
deύτερον λόφον. Ἡ δ ἀυτοῦ οὐκ ἐπίστευεν. Ἐπιστευό

3. Προσέπηκαν ἀπὸ τοῦ δένδρου. Προσέπηκαν δύο

4. Δεξιῶν ἱλασίων. Ἐλαβον τῆς ζωῆς τῶν Ὀροντην ἐπὶ

VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ὁ Ἑταῖρός ἐμι. Ηλίαθοι ἐσέμεν. Ἀνθρωπός ἐμι. Ἐλέγοντο δὲ οἱ Χαλ-

dαῖοι ἐλεύθεροι τε καὶ ἀλκίμοι εἶναι. Ἕνταῦθα ἢν παρὰ
1. Ἡν γὰρ ἦν πάροδος στενῆς. Ἐμπόριοι δ' ἦν τὸ χαριόν. Ἀγωνιζόμεθα δ' οἱ θεοί εἰσιν.
2. Ἐνταῦθα ἦσαν κόμαι. Οὕτω δὲ ἔχει. Φίλος τε καὶ σύμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπινεγόθανον περὶ τοῦ Σεύδου, πότερα πολέμοις εἰν ἦς ἐδέσες. Ἐλεγε οὖν ὅτι στόλος εἶναι εἰς Πεισίδας. Παρὴν δὲ καὶ Χειρίσαυρος ὁ Δακεδαμώνιος. Καὶ τὴν ὅδον ἐφραξεν, ἦν εἴη.
3. Τποψία γε μὲν ἦσαν. Ἡν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου.
4. Ἀνάγκη εἰσὶ μάχεσθαι. Ἡνίκα δ' ἦν δειλή, ἔξαπτης οἱ πολέμοι ἐπιφανοῦσαι εἰν τῷ πεδίῳ. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσαυρον. Ἐπεὶ δ' ἦμερα ἦν ὄχλος. Καὶ ἦν μὲν ἁκότος ἤδη. Μέχρι ἁκότος ἐγένετο. Οὐ γὰρ ἦν χόρτος. Οὐ γὰρ ἐστι πλοῖα. Ἀκούω δὲ, κόμαι εἶναι καλὰς. Ἐνθα δὴ τὰλαν ἄθυμα ἦν.
5. Ἐνταῦθα Κύρω βασιλείᾳ ἦν καὶ παράδεισος. Τοὺς δὲ ὑποψίᾳ μεῖν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνὰς. Ἡν αὐτῷ πόλεμος ἐπὶ πρὸς Πεισίδας καὶ Μυσός.
6. Ὁσεὶ γὰρ ἦν. Ἡδὴ δὲ καὶ ὅψε ἦν. Ὁσεὶ ἐγί- γνυτο. Καὶ ἤδη μὲν ἁμφὶ ἡλίου δυσμάς ἦν. Ἡλιος ἐδύνετο. Ἐπεὶ δὲ πρὸς ἠμέραν ἦν.
7. Ἑστὶ λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἐξεστὶ δὲ περὶ αὐτοῦ ψεύδεσθαι. Τα γὰρ ἐπήρθείναι οὐκ ἔστω ἔχειν.
GREEK LESSONS.

VIII.

1. Σύ λέγεις. Συμβουλεύομαι ἐγώ. Συμβουλεύομαι ὑμῖν. 'Ημεῖς οἱ ἀδέλφιοι. Οὐκ οὖν ὡς ἡμεῖς, ὁ Κλέαρχε, οὔτε ἀλογιστοί οὔτε ἠλίθιοι ἔσμεν. 'Ἡμεῖς γὰρ ἦστε στρατηγοὶ, ὑμεῖς ταξιαρχοὶ καὶ λοχαγοὶ. 'Απόπεμπτε δὲ ἡμᾶς. 'Ἡμεῖς ἔμοι οὐ γέλετε πείθεσθαι οὔδε ἐπεσθαί. "Ἐπεσθαί ὑμῖν βουλομαι. Σὺ ἐμοὶ επιβουλεύεις καὶ τῇ συν ἐμοὶ στρατίᾳ. Πλοία δὲ ἡμεῖς οὐκ ἔχουμεν. 'Ἡμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. "Η μηκετί με Κύρον νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλει με τρός υμᾶς. Δεῖο-μαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμίοις τηθὲς ήμεῖς, καὶ δικαίως ἡμῖν επιβουλεύουσιν, ἐχομεν γὰρ τὰ ἐκεῖναν. Καὶ νῦν ἔξετιν υμῖν πιστὰ λαβεῖν παρ᾽ ἡμῶν. 'Ο αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν. Μη ἀναμενόμεν ἄλλους ἐδ᾽ ἡμᾶς ἐλθεῖν.

3. 'Αφιτπενεῖ ἐπὶ τὴν ἑαυτοῦ σχετὴν. Ποιὰν δ᾽ ἡμῖν-κιάν ἑαυτῷ ἐλθεῖν ἀναμενόω; "Ὡρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. 'Εφυλαττόντο δὲ ἀμφότεροι ὅστερ πολέμιοι ἀλλήλως. Πληγαῖς ἐνέτεινοι ἀλλήλως. Οὐ γὰρ ἠγογεί ἐτὶ ἄρχω, ἀλλὰ Δακεδαιμόνιοι.

IX.

1. Ἀθυμότερος ἦν. Ἡσαν πολὺ προβουλότεροι. Βα- σιλικάντατος τε καὶ ἄρχειν ἀξιότατος. 'Ωθονεσιώτατε ἀνδράτητε. Φοβερότατον δ᾽ ἐρημία. Φεύγειν αὐτοῖς ἀσφαλεστέρον εἶστι, ἢ ἡμῖν. Καὶ ἐρασύτερος εἰμὶ νῦν ἡ τότε. Θι δὲ στρατιῶτα ἐκκοπτῶν τε τὰς πύλας, καὶ ἐλεγοῦν, ὅτι ἀδικώτατα πάσχομεν ἐκβαλλόμενοι εἰς τοὺς πολε- μοὺς.

2. Ὁ κάκιστος ἄνδραποι Αριαιῆε, καὶ οἱ ἀλλοὶ ὠσί ἦνε
Κύρου φίλω, ουκ αισχύνεσθε ούτε θεούς οιτ’ ἀνθρώπους. "Ενεπείθεν Κύρος τὴν Κίλισαν εἰς τὴν Κηλικιάν ἀπο-πέμπτε τὴν ταχιστὴν ὄδον. Ἀδειπνοὶ ἦσαν οἱ πλείστοι.

3. 'Ὁ Κύρος σὺν τοῖς περὶ αὐτῶν ἄριστοις καὶ εὐδαμο-νεστάτοις. Ἀξιώ ἦσαν τὰ ἐσχατά παθεῖν. Τὰ βέλτιστα ἐξυμβουλεύειν. Πρώτον μὲν γὰρ καὶ μέγιστον, οἱ θεοί ἡμᾶς ὅρκῳ καλύσουσι πολεμίους εἶναι ἀλλήλους. Πλησι-αιτάτος γὰρ ἦν.

4. 'Ανωτέρω τῶν μαστῶν. Πολὺ γὰρ τῶν ἵππων ἔτρεχον θάττον. Εἰς τὰς ἐγγυτάτως κόμας. Ἐγγύτερον ἐγίνετο. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδείν. Τῇ ὑστεραίᾳ Κύρος ἔπορεύετο ἡμελημένως μᾶλλον.

X.

1. Ἑγὼ υφ’ ὑμῶν τιμῶμαι. Ὁρᾶ ἄετῶν. Ἡμέας γε μυκόμεν. Πολλαπλασίως ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς 15 θεοῖς. Τῷ Κλαώρῳ ἔσοδα. Ἐβδα καὶ βαρβαρικῶς καὶ Ἐλληνικῶς. Ἐνεπείθεν ἐπειρώτως εἰσβάλλειν εἰς τὴν Κηλικιάν· ἢ δὲ εἰσβολή ἦν ὁδὸς ἀμαξῖτος, ὀρθὰ ἰσχυρῶς. Πειράσθω νικᾶν. Ἐλεγε τῷ Σεύθη, ὅτι ἐν πονηρός τό- ποις σκηνώσει, καὶ πλησιον ἔειν οἱ πολέμιοι.

20 2. Οἱ στρατιώται φέρουσι λίθους, καὶ ποιοῦσι κολω-νών. Ὁ ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ παραδείσου ρέει ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀπο- στερεί τοῦ μεσθόν. Κύρον αἰτεῖν πλοία.

3. Ἐνταῦθα ἀφίκεναι Ἑπύαξα. Δίθουσ εἰς τῶν πο-25 ταμοῦ ἐρήμου τοῦ. Ἐφοβοῦντο αὐτῶν. Ὡς αὐτῶν σὺ ὁμολογεῖς. Αὐτῶς εἰμι, δυν ζητεῖς. Ἐμοὶ οὖν δοκεῖ σὺν ὧρᾳ εἶναι ἡμῖν καθεδεῖν, οὐδὲ ἀμέλειν ἡμῶν αὐτῶν. Ὁ Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυ̃-τοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτῶν ἐπέτα.”

4. Ἀπαγγέλλετε τοις αὐτοῖς, ὅτι μάχης δεῖ πρῶτον. Ἦδεισι ἐπόνουν, καὶ θαρραλέως ἐκτύντο. Σκηνούμεν ὑπαίθριοι. Χειρίσοφοι μὲν ἤγείσθω, ἐπειδὴ καὶ Δακεδαμώνιος ἐστιν. Οὐ δικαιοὶ γὰρ ἂν μοι φθονοῦν. Ἐνθα Κύρος αἰδήμονεστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει 5 εἶναι, τοὺς τε πρεσβυτέρους καὶ τῶν έαυτοῦ ὑποδεικτέρων μᾶλλον πείθεσθαι· ἐπειτὰ δὲ φιλιππότατος, καὶ τοὺς ἵππους ἁριστα χρησθαι.

5. Ἀξιοῦμεν. Οἱ κράτιστοι ἄρχειν ἀξιοῦνται. Ἀξιοῦν. Ἐχίλου τοὺς ἵππους. Ἐστοποισιαλογεῖτο, ὡς δηλοῖς ὁικεῖοι τιμᾶ.

6. Τοῦ δὲ λόγου ἢρχετο ὅδε. Ἡσθένει Δαρείος καὶ ὑπώπτευε τέλευτην τοῦ βίου. Ὡργίζοντο ἵσχυρός τῷ Κλεάρχῳ. Καὶ ἡρῶτα αὐτῶν, πόσον χρυσὸν ἔχει. Οἱ λοχαγοὶ πάλιν συνήθισαν. Οὐκ ἐθέλω ἐλθεῖν. Καὶ πα-15 ρεθεῖν οὐκ ἦν βία· ἵνα γὰρ η πάροδος στενῇ. Ἀπήγγελλε δὲ, ὅτι ἐπαινεῖ αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑπερείπα ἦκεν ἀγγελος. Κύρος δὲ οὕτω ἦκεν, ἀλλ' ἐτί προσήλαιμεν. Χωρία γὰρ ἦκουν ἵσχυραί οἱ Τίμοχοι. Εἶκαζον δὲ ἄλλοι ἄλλοιο. Οἱ μὲν ἥρετο, Κλεάρχος δὲ περιέμενεν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μολύβδος· ὥστε χρησθαι εἰς τὰς σφενδόνας. "Ον ἄκετο πιστῶν οἱ εἶναι, ταχὺ αὐτὸν εὑρεῖ Κύρο φιλιτέρου, ἡ ἐαυτῷ. Ἐπει δὲ αφίκετο εἰς τὸς αὐτῷ, ἄσμενοι τε εἰδῶν ἄλλης, καὶ ἡσπαύστου ὀσπερ ἀδελφοῖς.

8. Οὐκ ἀνέφυγον τὰς πύλας. Ἔωρα αὐτοὺς. Καὶ ἄλλος ἄλλον εἶλκεν. Ἐπι Κύρος. Συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. "Οφελε μὲν Κύρος ἔμν. Ἐλε-κχγνοτο δὲ οἱ Χαλδαιοὶ ἐλεύθεροι τε καὶ ἄλκιμοι εἶναι· ὅπλα δὲ εἰχον γέρρα μακρὰ καὶ λόγχας.


10. Τοιούτῳ δ’ εἰσὶ ποταμοί. Οὗτοι μὲν δὴ τοιαύτα ἐπετείμετο καὶ τοῦτον Κλέαρχος εἶπε τοσοῦτον. Τοιαύτῃ ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιώται ταῦτα ἐβούλωστοι. Οὗτοῦ δὲ οὐ αὐτοῖς κελεύει.

11. Καὶ ἄνεμος βορρᾶς ἐναντίος ἐπνευ. Καὶ λέγετε, ὅταν βορρᾶς πνεύ, ὡς καλοὶ πλοῖ εἰσώ. Εἰνοὶ ἤσαν. Ἡγεῖτο δ’ αὐτῶν Ταμώς Διόγντιος ἐξ Ἐφέσου. Ἐπειδὴ δὲ ἔσω ἐγένετο, διεβαίνων τὴν γεφύραν. Ὡς τάχιστα ἔσω ὑπέφαινεν, ἐθύνοντο. Ἡν οἱ θεοὶ ἔλεφ ὡς ὁ θεός.

XI.

15. 1. Ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἐπειδὴν ἐκεῖσε ἐκλωμεν, βουλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν. Οἱ Σκύθαι ταξίται ἐτάξεσαν. Ὁ Ἀναξίβιος ἐκλείσε τὰς πύλας. Ἡμᾶς Βυζαντίοι ἀποκλείσει. Ἐκάλεσε τοὺς ἀγρέλους. Κλέαρχον δὲ καὶ εἰσὶ παρεκάλεσε σύμβουλοι. Ἀκούσατε ὅν τί μου, πρὸς θεῶν. Ἡδοῦ ἃν ακούσαμι.

2. Ἐπεμψε με Ἀριάδνα. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτὴν στρατιώτας. Πρόξενοι αὐτοῦ μετεπέμψατο. Ἐφονται Κύρος. Ἐγὼ δὲ αὐτικά ἤρω. 25 Ἀλλά, μὰ τοὺς θεοὺς, οὐκ ἐγχυει αὐτοὺς διόξη. Ἐκείνος ἔλεγε, ὅτι ἄξει αὐτοὺς πέντε ἡμέρας εἰς χωρίον, ὅθεν ὑποτεί ναθάπταταν. Διατρίψομεν τὴν ἡμέραν ἡμέραν. Οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λίθομα. Καὶ εἰς φυγήν ἐτρεψε.
τοὺς ἐξαικισχίλιους. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, καὶ Κλέανδρε.

3. Εὖ τε λέγετε, καὶ ποιήσω ταῦτα. 'Ὁ δὲ αὐτῷ λέγει· "Μὴ ποιήσῃς ταῦτα." Ἡγήσομαι δὲ αὐτὸς ἐγώ. Καὶ σοὶ αὖ δηλώσω, ἀλὲν ἐγώ περὶ σοῦ ἄκοι. Κύρον ἐν δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἦς αὐτῶν σατράπην ἐποίησεν. Ἐξονται ύμῖν, καὶ πειράσονται μιμεῖσθαι. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καὶ εἰς ἐπεχείρησαν τὰς κόμις. Ἀλλὰ τούτοις μὲν οἱ θεοὶ ἀποτίαταιν. Ἀκοῦν, Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ ἀν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

4. Ἐπειπεν οὖν Σέυδης· "Ορθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι." Ἐθύρενεν ἀπὸ ὑπόπου, ὅποτε γυμνᾶσαι βούλοιτο ἐμαυτῷ τε καὶ τοὺς ὑπόπου.

5. Ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται ταῦτα καὶ μένειν καὶ ἀποπλεῖν· καὶ ἃρ ἐν τῇ γῇ ἄρχοντι Δακεδαλικαν καὶ εἰς τῇ παλατί τοῦ νῦν χρόνου.

6. Ἐκτομοῦσι τῇ στρατιᾷ μισθὸν. Οὐ δυνὴσεται ταχέως πορευεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανεῖς.

7. Μυρίους ἔδωκε δαρεικοῦς. Κύρος δὲ ἐπευ, "Οὐκ ἄρα ἐν μαχεῖται, εἰ ἐν ταῖς οὐ μαχεῖται ταῖς ἡμέραις· εἰν δὲ ἀληθείας, ἐπισχυνοῦμαι σοι δέκα τάλαντα." Τοῦτο τὸ τροχίων τὸτε ἀπεδωκαν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

XII.

1. Εἶχον δὲ θώρακας λυνός. Κηρύκας ἐπεμψε περὶ σπουδῶν. Πρὸς τοὺς Θράκας ἐπολέμησα. Ἡ γενής αὐτὸν ἐπείσαι. Καὶ πέμποις Καλλιμαχὸν Ἀρκίδα. 30

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Καὶ τοῦτο ἐννοῖσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. Τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσά. Ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες.

2. Δαρείου καὶ Παρυσάντδος γίγνονται παιδεῖ δύο, ἐπρεβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπει δὲ ἦσανεν Δαρεῖο καὶ ὑπώπτευε τελευτήν τοῦ βίου, ἐβούλετο τῷ παιδί ἀμφότερο παρεῖναι.

3. Ἐπλευν ἡμέραν καὶ νύκτα πνεύματι καλῶ. Τὸ δὲ στράτευμα ο ὁ σῶτο ἐπέλπεν, Ἡδιαὶ ἀν ἀκούσαμι τὸ ὅνομα. Ἐπει δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασοῦντει, καὶ λέγουσι τὸ πράγμα. Ταῖς ἄσποσι πρὸς τὰ Δόρατα ἐπούπησαν. Τὸ γὰρ ἐπίχαρι οὐκ ἔχειν, ἀλλ᾽ ἂν χαλεπὸς ἦν καὶ ὁμός.

4. Καὶ οἱ ἄλλοι μὲν λοχάγοι συνήθουν, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἀνευ πραγμάτων. οἱ δὲ Θράκες, ἐπει ἐντύχθησαν τοῦτο τὸ εὐπρόσωμα, συνεβόσων τε ἄλληλοις, καὶ συνελέγοντο ἐρρωμένως τῆς νυκτὸς.

XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. Ὅ δὲ πάλιν ἡρώτησεν: "Σπονδᾶς ἡ πόλεμον ἀπαγγελῶ." Ἐνταῦθα ἔμεινεν Κύρος ἡμέραν τριάκοντα, καὶ ἦκε Κλέαρχος ὁ Δακεδαιμόνιος φυγάς. Ταχὺ τοῦ ὠμῶν ἀποκρινοῦμαι. Ἀπεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἐμείναν οἱ στρατιώται ἡμέρας πέντε. Οὐκ ἔμειναυ τοὺς ὀπλίτας.

2. Καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα, κατὰ μέσον ποι τῆς Θράκης. Οἱ δὲ Ἑλληνες σὺν γέλωτοι ἐπὶ ταῖς σκηναῖς ἦσαν. Καὶ λέγει, ὅτι χαρεῖ σκόπων ἔσται μισθὸς τοῦ μηνός. Δαρεικίῳ ἐκάστος ἦσε τοῦ μηνὸς ὑμῶν λοχάγος δὲ τὸ διπλοῦν στρατηγὸς δὲ τὸ τετραπλοῦν. Τοῦ νῦν δὲ τῶν Ἑλλήνων καὶ στεφανῶν ἐκάστῳ ἐχρυσοῦν δόσων.

3. Δύο λόγοι τοῦ Μένωνος στρατεύματος ἀπάλοπτον. 
Εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνας φρουροῦς. Ἡγεμόνα αἰτεῖν Κύρου. Τῇ δὲ ὑστεραία ἄνευ ἥγεμονος ἐπορεύοντο. 
Ἐλεγε ἐκ Κλεάνθης. Ἐνταύθα δὴ Κύρου ἀποτείμεναι ἢ κεφαλὴ καὶ χειρὶ δὲ δεξιᾷ. Ἐπεμψας πρὸς ἐμὲ, ὁ Ζεύς, εἰς Χαλκηδόνα πρῶτον Μηδοσάθην τούτοι. Καὶ ἐκέλευεν Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἤγεισθαι, Μένωνα δὲ τὸν Θεταλὸν τοῦ ἑυνοῦμον· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα ἐμὲ ἐκαλείτε. Παρότι ταῖς μὲν δὴ ἡ μήτηρ ὑπήρχε τῷ Κύρῳ. Τὸν ἄνδρα ὅρω. Ἐγὼ, ὁ ἄνδρας Ἐλληνες, γείτον ὑμῶν ἡ Ἐλλάδι. Ἐνταύθα λέγεται Ἀπόκλων ἐκδείραι Μαρσύαν. Ζῇ ὁ αἰῶρ. Ταῦτα οἱ στρατηγοὶ Κύρου ἀπήγγελσαν· ὁ δὲ ὑπέσχετο, ἄνδρε ἐκάστῳ δώσεις πέντε ἀργυρίου μνᾶς, ἐπάν εἰς Βαβυλώνα ἰχθυσιν.

5. Τέταρτα στάδια διεισήγητο τὸ φάλαγγη ἀπ’ ἀλλήλων. Ὁ Κύρος, λέγοντι τινως. Ἐνκτερεύουσαν ἄστιτοι καὶ ἀνευ πυρός· καὶ ἐνταύθα τινως ἀπάλοπτο τῶν στρατιώτων. Στροφὸν δὲ ὑφείς ἐλάβειν. Τοποφύα μὲν ἦσαν, φανερὰ δὲ ὑφείμα εὐφαίνετο ἐπιβουλῆς. Ὑπείθεις ἡμάρταν· νῦν ἄνδρος. Μηδεῖς ὑμῶν λεγέτω. Ἡδικήσαςμεν τούτον ὑφείς.

6. Τὸς ὑπὸ μαίνεται, ὅτις οὐ βούλεται σοι φίλος εἶναι; Πρὶν δὴλον εἶναι, ὅτι οἱ ἄλλοι Ἐλληνες ἀποκρινοῦνται Κύρῳ. Μένων δὲ, πρὶν δήλον εἶναι, τὸ ποιήσεις σουν οἱ ἄλλοι στρατιώται, πότερον ἐψωτις Κύρῳ ἡ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε ταῦτη. Εἰπὲ, τίνα γνώμην ἔχεις περί τῆς πορείας.

7. Λέξεις ὑμῖν πρὸς με, τί ἐν νῦν ἔχετε, ὅσον φίλον τε καὶ εὐνοῦν, καὶ βουλόμενον κοιτή σὺν ὑμῖν τοῦ στόλου ποιεῖσθαι. Ἀπεῖται ἡρῴων αὐτοῦ, τίνες εἶνεν. Σὺ οὖν, πρὸς θεόν, συμβούλευσον ἡμῖν, ὅτι σοι δοκεῖ κάλλιστον

καὶ ἄριστον εἴναι, καὶ ὁ σοι τιμήν οἴσει εἰς τὸν ἐπειταχθήν ἁρχον. "Ὁ τί δε τοιχόν, οὐ διεσήκυνεν. "Οτρὶ δοκεῖ ταύτα, ἀνατενάτο τὴν χεῖρα.

8. Εἰ δε τις ἀλλὰ ὅρα βέλτιον, λεξάτω. "Ωστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ έκκοσι στάδίων, ἀλλὰ δείλης ἀφικόντο εἰς τὰς κώμας. Πλείους ἦ δισχίλιοι. Κακίσιος εἰς ἐπί ήμᾶς, ἡ ημέρας ἐπὶ ἐκείνους.

XIV.

1. Εἰσεδύνοντο εἰς τοὺς πόλεις οἱ ἱμάντες. Ὁ δὲ Ξενοφῶν τὸν μὲν ἀρχοντα τῆς κώμης ταῦτης σύνδεσμον ἐποιήσατο, καὶ χαρβρεῖν αὐτῶν ἐκέλευεν.

2. Πάντες οἱ πολίται καὶ οἱ προσχωροί ἄνδρες καὶ γυναῖκες μετέιχον τῆς εὐρείας. Ἡρῴον δὲ τότε πάντων τῶν Ἐλλήνων οἱ Δακεδασμόνοι. Οὐ γὰρ ἤν ἔχορτος, οὐδὲ ἄλλο οὔδεν δεόντων, ἀλλὰ ψυλῆ ών ἁπάσον ἤ χώρα.

3. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τίσσης φέρειν ὄφιλον. Οὕτως γὰρ καὶ τὴν πατρίδα κατασκόψει, καὶ πᾶσαν τὴν Ἐλλάδα, ὅτι Ἐλλήνων ὄν τοιοῦτός ἐστιν. Ὁ μὲν οὖν προσβύτερος παρὼν ἐτύχηκεν. Αἱ δὲ πέλται αὐτῶν ἀλλοτε καὶ ἀλλοτε διεφαινοῦτο, χαλκαὶ οὖσαν.

4. Ἀκούσας δὲ ταύτα ὁ Φαλίνος ἐγέλασεν. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιάρκης Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ ὅσ προσελθὼν τῷ Σέυθῃ δεῖται, μὴ ἀποκτεῖναι τὸν παιδα. Ὁ δὲ ἀνὴρ αὐτῆς λαγίων ἤχετο θηράσων. Ἐξῆπεν οὐς πολεμήσων τοὺς ὑπὲρ Χέρσονήσου καὶ Περίνθου Θρακιών.

5. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠνίκητο ἐπὶ τοῦ αἰγαλοῦ πρὸς τῷ λεμένι. Τὸ δ ἔχαριον τούτῳ, ὁ καλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ. ἀρξάμενη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Ποντοῦ μέχρι Ἡρακλείας, ἐπὶ δὲξιὰ εἰς τὸν Πόν- τον εἰσπλέοντι.

6. Νυκῶν τυγχάνει. Καὶ ἀριστώντι τῷ ξενοφῶντι προσέτρεχον δύο νεανίσκω. Ὑστις τε ἡμῖν ἐπιθύμει, πειράζω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνει, τῶν δὲ ἠπτομένων τὸ ἀποθησίκειν ἐστίν. Καὶ ἔσησα τῶν ἐρώτητα, ὅτι ξυγγενέσθαι αὐτῷ χρήσον. Συνλαμβάνει Κύρον ὡς ἀποκτενόν.

7. Παρόσατις μὲν δὴ ἡ μήτηρ ὑπήρχε τῷ Κύρῳ, φιλοῦσα αὐτοῦ μάλλον ἡ τοῦ βασιλεύοντα Ἀρταξέρξην. Τῶν δὲ ἐμπροσθεν χρώμων ἐκ τῆς νικώσης ἔπραττον πάντα ἰδος στρατηγὸι.

8. Σὺν ἵππῳ, ὅτι ἂν δέχῃ, πείσομαι. Ὅ δὲ ἔιπεν, ὅτι ἀπείσασθαι βουλοῦτο.

XV.

1. Ἐνταῦθα ἦσαν τὰ Βελέσων βασιλεία, τοῦ Συρίας ἀρχαντι. Ἐστηκα δὲ, ἡ Συνεντοσίς γυνή, προτέρα Κύ-ρου πέταλο ἡμέρας εἰς Ταρσοὺς ἀφίκεστο. Ἐτυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμός Σελίνοις· καὶ ἐν Ἐφέσῳ δὲ παρὰ τῶν τῆς Ἀρτέμιδος νεῶν Σελίνοις ποταμὸς παρῆρε, καὶ ἤθελεν δὲ ἐν ἀμφότεροις ἔνεισι καὶ κόλληαι.

2. Ταύτα δὲ τὰ θηρία οἱ ἑπειδε ἐνοίκετο ἐδικον. Δὴ-ὐς λοῦν ἢν, ὅτι ἐγγύς ποῖον βασιλεύς ἦν. Βασιλεῖα ἐπιτη-σαν. Πορεύεται ἡς βασιλέα. Ὅ δ᾽ Ὕραννης, νομίζοις ἐτοιμοῖς εἶναι αὐτῷ τῶν ἑπειδε, γράφει ἐπιστολὴν παρὰ βασιλεᾶ. Καὶ ἐνεῖθεν Σεύκης πέμπει ᾽Αβρααμήν τὸν ἐαυτοῦ ἐρμήνεια πρὸς ξενοφῶντα, καὶ κελεύει αὐτὸν κατα-
μείναι παρ' ἐαυτῷ. Ἐφειδονητῶν τε τὴν ταχίστην δεῖ καὶ ἵππεον.

3. 'Εστὶ δὲ πάλιν ἤλθε, λέγει τὴν μαντείαν τῷ Σω κράτειν. Καὶ ἓδη τε ἦν περὶ πλήθουσαν ἀγορὰς, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κτήρικες· οἱ μὲν ἄλλοι βᾶρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἐλλην, ὃς ἐπηγχανε παρὰ Τισσαφέρνει ὦν, καὶ ἐντίμως ἔχειν. Ἀλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεί, καὶ ἀλλήλους παρακαλεῖτε ὄνομαστι. Ἐν τούτῳ τοῖς χαρίσι οἱ Κρήτες χρησιμώτατοι ἔγενοντο· ἢρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἐλλήνων ἐξειδήσθη τοῦ τῶν Σιμωπείων πρόσβεσιν.

4. 'Ενευθεὶς δὲ ἐξελαύνει ταθμὸς δύο, παρασάγγας δέκα, εἰς Ἐὔμερον, πόλιν οἰκουμένην. 'Ενταῦθα ἦν παρὰ τὴν ὄχλον κρήνη ἡ Μίδας καλομένη, τοῦ Φρυγῶν βασιλέως· ἔδρα ἐλέγεται Μίδας τὸν Σάτυρον θηρεύει, οἷον κεράσας αὐτήν.

5. Ὅ Κύρος ἀπέπεμπε τοὺς ἱγνομένους δασμόν βασιλείς εἰς τῶν πόλεων, οἷς Τισσαφέρνης ἔτυγχανεν ἔχων. Καὶ αὐτή αὐτῷ ἐπάραφας ἦν αὐτῷ τοῦ ἀδροίζων στρατευμα. 'Ενταῦθα Κύρος, Σιλάνων καλέσας, τὸν Ἀμβρακιών μάκτων, ἑδωκέν αὐτῷ δαρεικοῦς τρισχίλιους.

6. Ἡν ό δὲ τῆς χώνος τὸ βάθος ὀργιαί. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπτόντες τὸς οἰκίας, ἐχουσίς καὶ γυναῖκας καὶ παιδάς, ἑφευρότατε ἐπὶ τὰ ὅρη. Τέλος δὲ ἔχειν. Ἐδόχεσαν δὲ πάντες κράνη χαλακά, καὶ χειτώνας ποιηκοίς, καὶ κηφιδίδοι.

7. Τούτου τὸ εὖρος δύο πλέθρα. Ἐνταῦθα ἦσαν τὰ Συννεσείων βασιλεία, τοῦ Κιλίκων βασιλείως· ἀλλ' ἐπειδὴ δὲ τῆς πόλεως πεῖ πολλομένοις, Κύδνος ὄνομα, εὖρος δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἡ δὲ ὅταν ἐλευθερία, ἀμφί τὰ πεντήκοντα ἔτη. Ὅτε δὲ ἀπεθηκηκεν, ἦν ἑτῶν ὡς τριάκοντα.
8. Ἀγίας δὲ ὁ Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαῖος, καὶ
tούτω ἀπεθανέτην. Τούτων δὲ οὐθ' ὡς ἐν πολέμω κακῶν
ουδεὶς κατεγέλα, οὐτ' ἐσ φιλίαι αὐτῶν ἐμέμβητο· ἠτεη
δὲ ἄμφω ἁμὴ τὰ πέντε καὶ τριάκοστα ἐτη ἀπὸ γενεάς.

9. Ἐν δὲ ταῖς οἰκίαις ἦσαν οἰγοι, ὀλε, βοθεῖ, ὀμβήθει, καὶ
tὰ ἑκάστα τούτων. Ἐνι δ' ἐν τῷ ἑρῳ χήρῳ καὶ
λειμὼν καὶ ἀλόγη καὶ ἄρη δένδρων μεστὰ, ἵκανα καὶ σύς
καὶ αἰγας καὶ βοῦς τρέφειν.

10. Ἐντεθεὶς τῇ ὑπεραία ἀναγόμενοι πνεύματι ἐπελοῦν
καλῷ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλεοῦτες θεώροιν τὴν Ἰασονίαν ἀκτήν, ἐνθά ἡ Ἄργῳ λέγεται ὀρμίσσα-
θεία, καὶ τῶν ποταμῶν τὰ αὐτά.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις
ἐχον, πλοῖοι δ' οὐδείν. Ἀλλὰ τάυτα μὲν γεωδὴ ἤν.
'Εσπεὶ δ' ἦσαν ἀφανεῖς, διότι λόγος, ὅτι διόκει αὐτῶς
Κύρος τριήρεις. Οἱ πολέμωι ἱππεῖς φεύγουσι κατὰ τοῦ
πραγόν. Ἐπι δὲ τὸ κατεργάζεσθαι ὅπως ἐπιθυμοῖ, συν-
τομώτατην φητο ὅδον εἶναι διὰ τοῦ ἑπτακενε τε καὶ 
γεω-
deθεῖ καὶ ἐξαπατῶν, τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνούμιξε
τὸ αὐτὸ τῷ ἑλθὼν εἶναι.

12. Χαράδρα ἴσχυρώς βασεία. Δι' δ' οἰκίαι ἦσαν κα-
tάγεοι, τὸ μὲν στόμα ὄστερ φρέατος, κατ' δ' εὐρεῖα.
Καὶ ἦν δὲ τῇ ἁληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος
Ἀρκάδες καὶ Ἀχαῖοι. Κύρος γὰρ ἔπεμψε βίκοις ὄνων
ἡμιδεῖς πολλάκις, ὅποτε πάνω ὧν ξάφθοι, λέγων, ὅτι ὁ
"οὕτω δὲ πολλοῦ χρόνου τούτου ὡδοὶ οὐφά ἐπιτυχοί
tούτον ὦν σου ἐπεμψε, καὶ δείται σου, τήμερον τούτων
ἐκπείν σοι μάλιστα πτελεῖς."

13. Ἀριθμὸς δὲ συμπάσχει τῆς ὁδοῦ τῆς ἀναβάσεως καὶ
καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασώγχοι
χίλιοι ἐκατόν πεντήκοντα πέντε, στάδια τρισύμμερα τετρα-
kιοχίλια ἐξακόσια πεντήκοντα. Χρόνῳ πληθος τῆς ἀνα-
βάσεως καὶ καταβάσεως, ἐναντίος καὶ τρεῖς μήνες.
XVI.

1. Ἐνετέθεν δὲ κατέβαινεν εἰς τεβίον μέγα καὶ καλὸν ἐπὶ δρυνοῦ, καὶ δένδρων παντοδαπῶν ἐμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήμαμον καὶ μελίνην καὶ κέρχρον καὶ πυρὸς καὶ κρίθας φέρει. Ὡρὸς δ' αὐτὸ περιέχει ὀχυρὸν 5 καὶ ἱψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

2. Μετὰ ταύτα Κῦρος ἐξελάυνε σταθμὸς τέταρτος, παρασάγγας εἰκοσιν, ἐπὶ τὸν Χάλων ποταμόν, ὅπως τὸ εὔρος πλέθρου, πλήρη δ' ἵχθων μεγάλων καὶ πραέων, οὐδὲ οἱ Χύροι θεὸς ἐνόμιζον, καὶ ἄδικεὶν οὐκ εἶχον, οὐδὲ τὰς περιστεράς.

3. Οἱ δ' ἐπικύρωσαν τὰ τὴν Ἑκονεύτα, προσ-πέπτουσιν αὐτῷ πολλά, καὶ λέγοντες: "Νῦν σοι ἑξεστίν, ὁ Ἑκονευτα, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήμερον, ἔχεις χρήματα, ἔχεις ἀνδρὰς τοσούτους. Νῦν δ' εἰ, βούλοι, σὺ τῇ ἁμας ὀνήσαι, καὶ ἢμείς σὲ μέγαν ποιήσαμεν.”

4. Ἐδάκρυε πολὺς χρόνων. Οἱ δὲ Καρδούχοι πυρὰ πολλὰ ἐκατον κύκλῳ ἐπὶ τῶν ὄρεων. Καὶ ᾿οδόρ πολὺ ἦν ἐξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς ὕπεκτος χῶν πολλῆ.

5. Ὁταῖος ἀφικόμετο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄρτες. Ἡν δὲ τοὺς μὲν ὀφθαλμοὺς ἐπικυρήματι τῆς χώνος, εἰ τὰς μελαν τὰ ἐχοῦν πρὸ τῶν ὀφθαλμῶν πορευομαι. Ἔθυτο τῷ Διὸ τῷΒασιλεί. Πέμψας Λοῦν ἑίπεν. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῆς Κορ-σωτῆ· περιερρέετο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐνεπεσθεν ἐξελαύνεις σταθμὸν δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλκίας ἑσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκομενίην, μεγαλήν καὶ κυδαίμονα. Ἐνταῦθα ἐμεύσαν ἡμέρας τρεῖς· καὶ Κύρω παρῆσαν αὐτὸ πελοπονήσου νῆς, τριάκοντα καὶ πείνε, καὶ ἐπ' αὐτῶς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶι
Ταμιώς Ἀγρύπττος ἔς 'Ἐφέσου, ἕχων ναῖς ἐτέρας Κύρου πείνει καὶ εἰκοσιν, αἰς ἐπολιαρκεὶ Μίλητον, ὅτε Τισσαφέρνει φίλη ἢμ, καὶ συνεπολέμει Κύρω πρὸς αὐτὸν. Παρὴν δὲ καὶ Χειρίστοφος ὁ Δακεδαμόνος ἐπὶ τῶν νεῶν, μετα- πεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἕχων ὀπλίτας, ὑν ἐστρατηγεῖ παρὰ Κύρῳ. Δὲ δὲ ὑπε ἁρμον ὑπὰ τὴν Κύρου σκηνήν.

XVII.

1. Ἐντεύθεν δ’ ἐπορεύθησαν οἱ "Ελληνες διὰ Μακρώνων σταθμὸς τρεῖς, παρασάγγας δέκα· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκουσιν εἰς τὸν ποταμόν, δὲ ὄρμες τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθιῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμὸς τέτταρας· ἡμέρα δὲ τῶν πέμπτου ἐπορέουσαν, εἶδον βασιλείαν τι, καὶ περὶ αὐτὸ κάμιας πολλάς. Οὔδε ἄλλος δὲ τῶν Ἐλλήνων ἐν ταύτῃ τῇ μακρῇ ἐπαθέν οὐδὲς οὐδὲν, πλὴν ἐπὶ τῷ εὐνομομῳ ῥεχθήναι τις ἐλέγετο, 15 ἐπὶ ταυτῆς τῆς ἀνθρωπός;

2. Κατεπέμφθη ὑπὸ τούτοις πατρός Ἀρδίας. Πάνω ὑλοῖο ἀμφ’ αὐτῶν κατελείφθησαν. Ἐντεύθεν ἀνθρωποὶ μὲν πάνη ὑλοί ἐλθθησαν, βόσι δέ καὶ οὐκ ἄλλου καὶ πρόβατα. Συλληφθήσεται.

3. Τούγαρων κράτιστοι δὴ ὑπηρέται παντὸς ἐργοῦ Κύρου ἐλέηθησαν γενόσθαι. Τ’ πραχθήσεται; ὁ δὲ Κλέαρχος ἀκούσας ἐπαράγη σφόδρα καὶ ἐφοβεῖτο. Ετάχθησαν οὖν ἐπὶ τεττάραν· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δ’ εὐφόρον Κλέαρχος καὶ οἱ ἑκείνου, τὸ δὲ μέσου οἱ ἄλλοι στρατηγοὶ.

4. Πολλάκις δὲ χίμασα ἡμιβρότους ἐπεμπτε, καὶ ἄρτων ἡμίσα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύουν τὸν φέροντα· "Τούτος ἤσθη Κύρος· βουλεῖται οὖν καὶ σὲ τοῦτον γεννασθαι." Ἑναγκᾶσθην διάκειν. Θωράκες αὐτοῖς ἐπορεύθησαν.

5. Καὶ λέγεται δεσθῆναι ἡ Κλισσα Κύρου, ἐπιδείξαι

τὸ στράτευμα αὐτῆ. Ὅς Κλέαρχος ὦν ἦθελεν ἀποσπάσαι ἀπὸ τοῦ πυταμοῦ τὸ δεξίον κέρας, φοβούμενος μὴ κυκλωθεῖν ἐκατέρωθεν. τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις.

6. Δείσαντες μὴ ἀποκλεισθεῖσαι, φεύγουσιν αὖν κράτος. Ἀναμνήσθητε γὰρ, ἐν πολῖς ταῖς πράγμασιν ὅτες ἑτυγχάνετε. Τότε δὴ καὶ ἐγρώσθη, ὅτι οἱ βαρβαροὶ τῶν άνθρώπων ὑποτέμφαιεν.

7. Ἐνευθεῖν ὁ Ἡρακλείδης ἡχθεῖσθ' τε, καὶ ἔδεισε μὴ 10 ἐκ τῆς Σεῦθου φιλίας ἐκβληθείν. Οἱ μὲν δὴ στρατηγοὶ οὐτω ληφθέντες, ανήχθησαν ὡς βασιλεά, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζωρ παραδοθήσεται. Καὶ οὗτος Ἕλεφέσων δὲ ὀρμάζοντι Κύρῳ συναδημόομενος, ἀτέων ἀνεμομυκήσκετο 15 εάν τοῦ δεξιοῦ φθεγγόμενον.

9. Τὴν ὑστεραία ὦν ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ. Φάνητε τὸν λοχαγῶν ἀριστοῦ. Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλεύοντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πάνωτος. Ἐβουλεύομεθα ἐν τοῖς Κερασοντίων, ὅπως ἄν ταφεύσησαν οἱ τῶν Ἐλλήνων νεκροί.

10. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τιασαφέρνους, οἱ μὲν στρατηγοὶ παρεκληθήσαν εἰσώ, Πρόξενος Βοιώτιος, Μέινων Θεταλός, Ἀργίας Ἀρκάς, Κλέαρχος Δάκων, Σω- 25 κράτης Ἀχαιός· οἱ δὲ λοχαγὸν ἐπὶ ταῖς θύραις ἔμενον. Οὗ τολλὶς δὲ ὑστεροῦν, ἀπὸ τοῦ αὐτοῦ σημείου, οἱ τ' ἐνδον ξυνελαμβάνοντο, καὶ οἱ ἐξω κατεκόπησαν.

XVIII.

1. Ὅς μὲν ἀνήρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. Οἱ γὰρ πολέμιοι ἀνατεθαρρήσασιν. Οἱ δὲ πολέμιοι ἐπισωρκήκασι τε, καὶ τὰς στοιχῶς καὶ τοὺς ὅρκους λελύκασιν. Ἐν γὰρ σε, ὁ Φαλίν, ἀσμένος ἐώρακα, οἷμαι

δὲ καὶ οἱ ἄλλοι πάντες. Κύρος δὲ, ἔχων οὐς εἰρήκα, ὥρματο ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ αὐταξία πολλοὺς ἤδη ἀπολάμβακεν.

2. Ἀπολεοῦσαὶ ἦμᾶς Ἑβενίας καὶ Πασίων. Βασίλευς νυκὰν ἦγείται, ἐπεὶ Κύρον ἀπέκτονεν. Καὶ στῆλι ἐστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα. Εἰσὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Δακεδαιμονίου προστάγκας. Προηγεῖσθε τὴν πρὸς τοὺς ἑναιτίους, ὡς μὴ ἔστηκομεν, ἐπεὶ ὁφθηκαί καὶ εἴδομεν τοὺς πολεμίους.

3. Ἔνθα δὴ προσέρχεται τῷ Ἑνοφώντι τῶν τελεστῶν τις ἀνήρ, Ἀθήνης φάσκοιν δεδουλευκέναι, λέγων, ὅτι γνωρίσκοι τὴν φωνήν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαὶ δεκα στάδια διελθήσθημεν, ἔνετυχον ἢδη νεκρῶς.

4. Μετὰ ταύτα ὅπως ἦσαν ὁρῶντες τις τεθηκότας οὐδεὶς εἶδε τὸ πότον, οὐδὲ ὅσοι ἀπέθανοι οὐδεὶς εἰδὼς ἔλεγαν· εἰκαζόν δὲ ἄλλοι ἄλλοις· τάφος δὲ οὐδεὶς πῶς τούτοι ἐφανή. Ἀκούσας ταύτα ὁ Κλέανδρος ἔτεκε, ὅτι Δέξιττον μὲν οὐκ ἐπαινοῖ, εἰ ταῦτα πεποίηκος εἴη. Τῇ δὲ υστεραίᾳ ἤκουσεν ἄγγελος λέγων, ὅτι λελουτός εἰν Συνέ- νεσις τὰ ἄκρα, ἔτει ήσθεν ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικία ἢν εἶσον τῶν ὀρέων. Πάντες δὲ φοντὸ ἀπολωλόταν, ὡς ἐστικοῦσα τῆς πόλεως. Ἀμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦσεν.

5. Τοὺς τε πολεμίους ἐπεποίηκεν θρασυτέρους. Ἐπὶ- λίφεσαν πρόβατα πολλά. Ἐπετυχόμενοι εἰστήκει παρὰ τὰς πύλας. Καὶ Χειρίσοφος μὲν ἠδὴ τεθελεπτήκει, φάρμακον πιῶν, πυρήττων· τὰ δὲ ἐκεῖνο Ὡνόμ τὸ Ἀσιναίος παρέλαβεν. Καὶ ἄλλοις ἀναβεβήκει, καὶ ἦλοκε τὸ χορίον, ὡς ἔδοξε. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθά εἰσῆλθε. Ἡ Ἐκτοίους καὶ ἐνεδυόκεσαν ὑπὲρ γονάτων.

6. Πάνθ’ ἠμῖν πεποίηται. Ωθευμασίωτατε ἀνθρω-
πε, σύ γε ούδε ἁρών γυγνώσκεις, οὔτε ἀκούσων μέμηνσαι. "Οποῖς οὖν ἔσσεσθε ἄνδρες αἷς τῆς ἐλευθερίας, ᾧ κέκτησε, καὶ ὑπὲρ ὑς ἦσαν ἐγὼ εὐδαιμονία. "Οστὶς τε ὑμῶν τοὺς οἰκείους ἐπιθύμει ἰδεῖν, μεμνήσθω αὐτή ἄγαθος εἶναι. τού γὰρ ἄτων ἀλλως τοῦτο τυχεῖν· ὅστις τε ἦσαν ἐπιθύμει, πειράσθω νῦν.

7. Ὁμολογεῖς οὖν, περὶ ἐμεῖ ἄδικος γεγενήσθαι; "Λατε ἐγώ γε, ὅποι ἂν ἀκούσω, οὐδένα κρίνω ὑπὸ πλείονων πεφιλήσθαι οὔτε Ἑλλήνων οὔτε βαρβαρῶν. Νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρατεύμα.

8. Αἶ δὲ κόμαι, ἐν αἷς ἐσκήνων, Παρυσάτιδος ἦσαν, εἰς ζωὴν δεδομέναι. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οὐ τῇ "Ἑλληνες καὶ "Αρμιαῖος, ἔγχυς ἀλλήλων ἐστρατευμένοι, ἡμέρας πλείους ἡ ἐκοισα. Οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ ἐοινόμοι, τοῦ ἑπτικοῦ ἄρχοις· ὥς δ' ἡθετο Κύρου τετπωκότα, ἐφυγεν. Ἐπεδηδὲ δὲ ἔως ἐγένετο, διεβαίνων τῇ γεφύρα, ἔξευξαμένη πλοίοις τρέμοκτα καὶ ἑπτά.

9. "Εγὼ αὐτῶν εἶδον, ὡσπέρ Δυνὸν, ἀμφότερα τὰ ὅτα τετρυπημένων. Ἄμα δ' ἐδείχεσε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Πορεύομεν δ' ἐνυγχάνουσι λόφῳ ὑπὲρ τῆς ὀδοὺ κατειλημμένοι ὑπὸ τῶν πολεμίων, οἷς ἡ ἀποκόψαι ἡ ἀνάγκη, ἡ διεξεύχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων.

10. Καὶ ἔπει ἤχθησαν παρὰ θενοφῶντα, ἔρωτά αὐτοῦ, εἴ που ἤθικηται ἄλλον στρατεύματος ὅντος Ἑλληνικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολυμερεῖται ἐπὶ λόφου, οἱ δὲ ᾿Οράκες πάντες περικεκλιμένοι εἶχαν αὐτοὺς.

11. Ἐστείλητο γὰρ ὑπὸ Κύρου δι' εὖνοιάν τε καὶ πιστότητα. Δὲ ὁικία κύκλῳ περισταθηρῶντο μεγάλους σταυροὺς τῶν προβάτων ἐνεκα. Οἱ γὰρ μάντεις ἀποδειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν

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τῆς ἑξόδου. Αἱ πῦλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἔφαινεν.

12. Ἐνεπθευὲν διέπλησαν εἰς Δάμψακον· καὶ ἀπεντὰ τῷ Ξενοφώντι Εὐκλείδης μάντις Φιλάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐντύπα ἐν Δυκεῖῳ γεγραφότος. Οὗτος συνή- ἐπες τῷ Ξενοφώντι, ὅτι ἐσέαστο· καὶ ἥρωτα αὐτὸν, πῶσον χρυσίον ἔχει.

13. Καὶ ἀμα ταῦτα ποιῶς τῶν ἡμῶν εἰσὶν Ἀριαῖος ἀφεστήσει· ὥστε φίλοις ἡμῶν οὐδείς λελείψεται. Εἰ γὰρ τίνα ἀλλήλοις μάχην συνάπτετε, νομίζετε, ἐν τῇ τῇ ἡμέρᾳ 10 ἐμὲ τε κατακεκόψεσθαι, καὶ ἡμᾶς οὐ πολὺ ἐμόν ὅστερον.

XIX.

1. Οἱ μὲν μετὰ Ἀριαίου ὀφείλετι ἱστανται, ἀλλὰ φυ- γοῦσιν. Ἀλλὰ μὴν καὶ τοῦτο ὡς ἔπιστασθε, ὅτι βορεάς μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἐλλάδα φέρει, νότος δὲ ἐξ ἐν τούτως ἐν Φάσιν· καὶ λέγετε, ὅταν βορβᾶς τυγῇ, ὡς καλοὶ πλοῖ οἱ εἰσίν εἰς τὴν Ἐλλάδα. Ἀλλ' ἐγὼ φημι, ταῦτα μὲν φυ- αρίας εἶναι. Καὶ ἱάσθαι αὐτῶς τὸ τραυμά φημον. Ἀμα δὲ τῇ ἡμέρᾳ συνεπλάγατε οἱ στρατηγοὶ ἐθάνατον, ὅτι Κῦρος οὔτε ἄλλον πέμπτο κεκονοῦτα, ἢ τε χρή ποιεῖν, οὔτε αὐτῶς φαινότα.

2. Τῶν δὲ Μένωνος στρατευόμενον ἔδειξεν τὴν φῆμα σχίζων τις, ὡς εἰς τὸν Κλεάρχον διελαιων χαλκῆς ἑξίαν. Ἡν οὖν σωφρονίτε, τούτων τάναττα ἀφήσετε, ἢ τοὺς κύνας ποι- ούσι· τοὺς μὲν γὰρ κύνας ταύτα χαλέπους τὰς μὲν ἡμέρας διδέας, τὰς δὲ νύκτας ἀφιάσας τούτον δὲ, ἵνα σωφρονίτε, ἢ τὸν νύκτα μὲν ἀφῆσε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Διδωσι δὲ αὐτῷ Κῦρος μνήμων δαρεικοῦς. Καὶ τὸν γεγομένα δησαντες παραδιδόσας αὐτοῖς.

4. Ἀλλήλοις συμμιμηνύσαι. Καὶ αὐτῶν τε τὸν Σμί- κρητα ἀποτικνύσαι, καὶ τοὺς ἀλλούς πάντας. Τὰ ση- 30 μεῖα ἐκείνους τῆς καταβάσεως. Τοῦτο δὲ λέγοντος

(6.) VI. 2. 8. (3.) VII. 8. 1. (6.) IV. 4. 5. (3.) I. 5. 16. (12.) I. 10. 1. (4.)
II. 4. 4. IV. 2. 1. (23.) IV. 5. 24. VI. 3. 6. (30.) VI. 2. 2. (31.) III. 2. 9.
αὐτοῦ, πτάρνυται τὶς ἀκούσαντες δ' οἱ στρατιῶται, πάντες μὲ ὁμή προσεκύνησαν τὸν θεόν.

5. Κραυγὴ πολλῆ ἐπίασιν. Ἡμεῖς, ἢν σοφρονῶμεν, ἀπίμεν ἐνευθεῖν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλει
5 λει τὸ Ἑνεφὼντι, ὅτι, εἰ ἐσεῖς, συλληφθήσεται.
6. Κύρος δὲ, ψιλῆ ἔχουν τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεῦδειν. Ἐνευθεῖν ἐπορεύειν ὡς ἐδύναντο τάχιστα. Ἐκ τούτου Ἑνεφὼν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα.
Ταῦτα εἶπον, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ’ εἶν’ ὁ δ’ ἔφη. Ἐπήρετο αὐτοῖς, εἰ ὁπλιτεύον’ οὐκ ἔφη.
7. Οὐκετί ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνοντι,
15 ἐδοκοῦσεν μὴ ἀποτμηθεῖσαν. Ῥίψαντες γὰρ τοὺς πορ-
φυρῶς καίδως, ὅπου ἔτυχεν ἔκαστος ἔστηκος, ἴσως, ὡς-
περ ἀν ὁράμα τις περὶ νίκης. Καὶ τῷ καμάρχῃ ἐδῶσαν
λαμβάνειν, δ’ τὸ βούλησται. Καὶ μισθὸν μὲν οὐκ ἔδιδον
ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδόθο λέγει τῷ βουλαμένῳ.
8. Καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδει-
κυνοῦν τοῖς τε Ἑλλησὶ καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἄμα
ἐχόρευσιν, νόμῳ τις ἄδοντες. Ἡν δὲ χών πολλῆ, καὶ
ψῦχος οὕτως ὡς τὸ ὕδωρ, ὁ ἐφέρουσα ἐπὶ δεῦσαν, ἐπὴ-
γνυτο. Ὅδεις αὕτη πρὸς βασιλέα. Ἡμεῖς δὲ οὐκ ἔτε
25 εἰς τίραν τὴν χώραν.
9. Οἱ δὲ πολέμοι, ὅσον ἠρξαντο θείω, οὐκετί ἔστησαν,
ἀλλὰ φυγῇ άλλος ἀλλή ἐπράπτετο. Καὶ ἄμα ταύτ’ εὑρὼν
ἀνέστη. Κύρος δ’ οὖν ἄνεβη ἐπὶ τὰ ὀργ. Ὡς δ’ ἀνέβη-
σαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς
τὸ πεδίον, καὶ εἰς κόμια πολλῶν καὶ ἀγάθων γεμοῦσας
ἤλθον. Ἀφίκοντο εἰς τὰς κόμιας καὶ ἴμτροι κατέστη-
σαν ὁκτὼ, πολλοὶ γὰρ ἦσαν οἱ πετρωμένοι.

10. Οἱ δὲ ὀπλῖται ἠθεντο τὰ ὅπλα. Τοὺς τελευταίοις ἐπέθεντο, καὶ ἀπέκτειναν τινας. Ἐπειδὴ δὲ ἦν θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίφῳ. Ἐπει δὲ ταῦτα ἐκηρύχθη, ἐγνωσαν οἱ στρατιώται, ὅτι κενὸς ὁ φῶς ἦν, καὶ οἱ ἀρχόντες σῶοι. Καὶ ἵπποι ἤλωσαν εἰς 5 εἴκοσι, καὶ ἦ σκηνὴ ὁ Τιριβάζου ἐύλω. Κύρος τε καταπήδησαν ἀπὸ τοῦ ἀρματος, τὸν θώρακα ἐνεδίπωσαν.

11. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, ἔστεψεν· "Ἀπολελοίπασιν ἡμᾶς Ἱερώνας καὶ Πασίων· ἀλλ' εὗρεν γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν, οἳ δ' γὰρ ἦσαν ὅτι οὐκ φησίν· οὔτε ἀποπεφυγόκασιν, ἔχω γὰρ τρίτης, ὅτε ἐλεῖν τὸ ἑκεῖνον πλοῖον." Ἐξειρέθη δ' ἔστε ὁ Χαρίμων καὶ Πολυήνως. "Ταύτα, ἐφη, "καὶ σέσώσατε δι' ὑμᾶς τῇ στρατῇ, καὶ παραδίδομι αὐτὰ ἐγώ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διώκοτε 15 τῇ στρατῇ." Ἡ δὲ ἀναμνήσθητι, πῶς μεγά ἦγου τότε καταπράξασθαι, ἄ νυν καταστρεφόμενος ἔχεις. Νῦν μὲν ὅπως, καταλιπτότες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Ἀλλὰ ἱῶτα, εἴδοτες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἡ ἡμεῖς περὶ ἑκεῖνος.

13. Ἡ δ' ἦν ἠλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἑλληνες, καὶ εἴπουν, ὅτι ὁ ῥά νυκτόφυλας καθιστάνα, καὶ σύνθημα παραδίδοναι. Καὶ τελευτῶν ἐχαλέπαινεν· οἱ δὲ σφάτες ἐκέλευον· οὐ γὰρ ἀν δύνασθαι παρευθύνθηκα. Τὸ δ' στράτευμα ο σύντος ἐπέλπητε, καὶ πρίασθαι ὅπως ἦν, εἰ μὴ 35 ἐν τῇ Λυδίᾳ ἀγορᾶ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρήσαι διαβήσει τῶν Ἑφράτην ποταμῶν.

14. Καὶ τοὺς τῶν Ἑλληνων στρατηγοὺς ἐκέλευον ὀπλῖτας ἀγαγεῖν, τούτους δὲ θέσαν τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δὲκην ἐφ' χρήσει ἐπιδείκνυεν αὐτῷ· ὅποι ἦθελε τοὺς φεύγοντας προέσατο.

15. Ἐνταῦθα ἀφικνεῖται Ἐπιμαχα, ἡ Συμνέσιος γυνή, τοῦ Κιλίκου βασιλέως, παρὰ Κύρου· καὶ ἐλέγετο Κύρῳ.
δοῦναι χρήματα πολλά. Ὡστε ὃρα καὶ σοι ἐπιδείκνυσθαι τὴν παιδείαν. Τίς γὰρ ἐθελήσει κηρύξει ἕνει, κηρύ καὶ ἄπεκτονός; Αὐτὸς δὲ οὐκ ἔφη ἕνει.

16. Διελέγοντο τε ἑαυτοῖς, καὶ ἐγέλαυν ἐφ᾿ ἑαυτοῖς, καὶ ὀρχύκοντο ἐφιστώμενοι, ὅπου τύχοις, ὅσπερ ἄλλοις ἐπιδείκνυμενοι. Καὶ ἀναβάντες ἐπὶ τοὺς ζύγους, ψυχοῦτο ἀπελάυνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοκα, μὴ συστάντες ἄθροι, ποικὰν τι ἐργάσονται ἡ ὁλοκλήρωσις. Τῆς νυκτὸς ἀποδρᾶς ὑπεροντο.

17. Ἐμελεύτων τοξεύων ἀνώ ιέντες μακράν. Ἐνταῦθ σὺνιαν ἡμέρας ἐπτά· καὶ Ἑβενίας ὁ Ἀρκας στρατηγὸς καὶ Πασίων ὁ Μεγαρέως ἐμβίωσες εἰς πλοίοιν καὶ τὰ πλείοντοι ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὀπλίτας αὐτὸν ἐκέλευσε μείναι, τὰς ἀπίδας πρὸς τὰ γάματα βέντας. Ἀκούσαντες ταῦτα, καὶ δεξιός δόντες καὶ λαβόντες, ἀπήλαυνεν καὶ πρὸ ἡμέρας ἐγένετο εἰπὶ τῷ στρατόπεδῳ. Ὁ μέντοι Ἑβενοφῶν, ἀναγνώρισε τὴν ἔπιστολὴν, ἀνακοινώνει τοῖς σωρταῖς τῷ Ἀρκαίῳ περὶ τῆς πορείας. Ἐπορεύοντο ἅχουσαν ἡγεμόνα τῶν ἀλόκοντα ἀνθρώπουν.

18. Καὶ ἀκέμοις βορρᾶς ἑαυτός ἔπνει, πανταπάσων ἀποκαλών πάντα, καὶ πηγὴ ἰς τοὺς ἄνθρωπους. Ταῦτα δὲ λέγον, θρούσθη ἐκούσε δι’ τῶν τάξεων ἒντος, καὶ ὑπετεῖς τοῖς θόρυβος ἐν. Ἡ πόλις τῆς νυκτὸς ἄρτιν. Εἰδόκει γὰρ, εἰς τὴν ἐπισκοπὴν ἔως ἦσεν βασιλεὰ σὺν τῷ στρατεύομαι ματι μαχοῦμενον.

19. Τὰς δὲ ὁτίδας, ἀν τὰς ταχὺ ἀνυστή, ἔστη λαμβάνειν πετάντας γαρ βραχύ, ὅσπερ πέρδικες καὶ ταχύ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἡδοστα ἢν. Περιέσυμαι, ὁ τι ἀν δύναμαι, ὃμαι ἀλάθον ποιεῖν. Ἐπεμφερέως ἀραιῶς καὶ ἀρτᾶςδῆς, πιστοῖ ὄντες Κύρος καὶ ὑμῖν εὐνό, καὶ κελεύονται φιλάττεσθαι, μὴ ὑμῖν ἐπιθυμεῖ τῆς νυκτὸς οἱ βάρβαροι. ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.
20. Καὶ οὐκ ἔφασαν λέναι, ἵνα μὴ τις αὐτῶς χρήματα διδῶ. "Ὄστε οὐ τούτο δέδοικα, μὴ οὐκ ἔχω στορ τῶν φίλων, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δώ. Ἐπεὶ δὲ ἔξηλθον, οἳ Ἀναξίβιος ἔκλεισε τὰς πύλας, καὶ ἐκήρυξαν, ὅτις ἂν ἀλλὸ ἐνδον ἄν τῶν στρατιῶν τῶν, ὧτι πεπράσεται. Καὶ ἤμεις μὲν μὴ ἐκδότε με, ἐγὼ δὲ ἐμαυτόν, ὥσπερ Ἀκανθίων λέγει, παρασχήσω κρίνανυ Κλεάνδρῳ, ὃ τι ἄν βούληται, παίνῃσαι. "Ἰωμεν ἐπὶ τοὺς ἄνδρας. Σεβηθῃς δὲ φησιν, ἄν προς ἐκείνου ἤτε, εὐ ποιήσεις ὑμᾶς. 10

21. Ταῦτ᾽ ἐγὼ ἐσπευδον, καὶ διὰ τούτο σε οὐχ ὑπέμενον, εἰ ποις δυναίμην φθάσαι, πρίν κατειλήφθαι τὴν ὑπερβολήν. οἳ γὰρ ἤγεμόνες, οὐκ ἔχομεν, οὐφασὶν εἰναι άλλην ὅδον. Συνκαλέσαντες τοὺς στρατηγοὺς ἐβουλεύσοντο, ἢτος ἂν κάλλιστα διαβάζεται, καὶ τοὺς τε ἐμπροσθέν νικήσαν καὶ ἱπτο τῶν ὑποσθέν μηδὲν πάσχομεν κακῶν.

22. "Ὅτως φόβον ἐνθείη καὶ ἄλλως. Τέλος ἀπεδέξαντο οἱ μάντεσι πάντες γνώμην, ὅτι οὐδαμὴ προσέπνευτο οἱ θεοὶ τῶν τόλμων. Ἐπεδείξαν αὐτόν, ὅτι περὶ πλείστων ποιοῦτο, εἰ τῷ σπείσατο, καὶ εἰ τῷ σύνθετο, καὶ εἰ τῷ ὑπάρχοντὶ τι, μηδὲν φεύγεσθαι.

23. Ἡρώτων ἐκεῖνοι, εἰ δοίεν ἄν τούτων τὰ πιστά· οἱ δ᾽ ἐφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλεν. Ἔντευξεν διδάσασι οἱ Μάκρωνς ἑβαρβαρικὴν λόγχην τοῖς "Ελληνσι, οἱ δὲ"Ελληνες ἐκεῖνοι 'Ελληνικὴν.

24. "Ἐνθὰ δὴ ἀπεκρίνατο Κλεάνδρῳ μὲν ὁ Ἀρκάς, πρεσβύτατος ὁυ, ὅτι πρόσθεν ἂν ἀποθάνοιε, ἂ τὰ ὄπλα παραδοθήσαν. Ἀλλ᾽, οἵμα, εἰ ἐθέλοντε, ἐπὶ τούτῳ ἄν ἐθέλοντε, ἢτος ἂν ἄρ ου μεῖον, μὴ ἀποδοθῇ ὑμῖν τὸ πλέον. "Ο δὲ Κλεάρχος ἐβουλεύσετο, Πρόξενου καλέσας (πλησιάσατος ὅ γὰρ ἂν), εἰ πέμποιεν τινας, ἄν πάντες ίουεν ἐπὶ τὸ στρατόπεδον ἀρίήξοντες.
XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δέντρων· οὐ γὰρ ἢν ἄσφαλές ἦν τοῖς δέντροις ἐστάναι πλείον ἢ τὸν ἐνά λόχον. Καὶ νῦν δύο καλῶ τε κάγαθώ ἄνδρες τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ εὐνύμμεθα. Ἀνδρεὶς ἀστρατώταται, τῶν Ἀρκάδων οἱ μὲν τεθνάσως, οἱ δὲ λοιποὶ ἐπὶ λόφον τινὸς πολιορκοῦνται.

2. Ἐδάκρυε πολλῶν χρόνον ἐστώς. Ἐπὶ δὲ ἐκείνως ἀπελαύνει τοὺς περιεστώτας τῶν στρατιώτων, καὶ λέγοντας, ὅτι δημοσία ταύτ' εἶη· Ἐλεγεν, ὅτι οὗτοι τεθνέω-10 τας πολλῶν εὔρησεν.

3. Πολλὰς προφάσεις Κύρος εὐρίσκει, ὡς καὶ σὺ εὐδοκία. Κλέαρχε καὶ Πρὸσενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἑλληνες, οὐκ ἴσητε, δὲ τι ποιεῖτε. Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσως ποι ὑμῖν συμμαχίαν. Σύνορα 15 ἐμαυτῷ πάντα ἐφευμένοις αὐτῶν.

4. Ἡ σθι μενοὶ ἀνόητος ὄν, εἰ οἷς, τὴν ἐμετέραν ἀρετὴν περιγενέσθαι ἀν τῆς βασιλείας δύναμεθα. Ἐν γὰρ ἴσητε, ὅτι τὴν ἐλευθερίαν ἐλοιμὴν ἄν, ἀντὶ ὑμῶν ἐχοι πάντων καὶ ἄλλων πολλαπλασίων· ὅπως δὲ καὶ εἰδῆτε, εἰς οἷν ἐρ-20 χεσθε ἀγώνα, ἐγὼ ῥώμας εἰδὼς διδάξω.

5. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τι πρα-χθήται. Ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεύς· καὶ γὰρ ἤδει αὐτῶν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὗ γὰρ ἤδεσαν αυτῶν τεθνηκότα. Δεδομένος, μὴ γένηται 25 ταῦτα.

6. Ὡ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσομαι· καὶ γὰρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιάσαντῳ δίφφῳ Ζεύ-θη καθήμενος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθητο, καὶ οὐκ ἐφάσαν πορεύεσθαι.

7. Κύρος δὲ αὐτῶς τε ἀπέδανε, καὶ ὡκτὸ οἱ ἄριστοι τῶν περὶ αὐτῶν ἔκειντο ἐπ' αὐτῷ. Ἀλλὰ κατακείμεθα.
ównster ἔξων ἔσχειαν ἄγειν. Καὶ θαμνὰ παρήγγελλεν ὁ Ἑνοφόρος ὑπομένειν, ὅτε οἱ πολέμοι ἵσχυσαν ἐπικεύοντο.

XXI.

1. Καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὡς ἀσφαλέστατα μένομεν. Ἐκ τούτου Ἑνοφόρῳ ἑδοκει διωκτέαν εἶναι· καὶ ἑδοκοῦν. Τῇ δ' ὑπεραία ἑδοκεὶ 5 πορευτέον εἶναι, ὅτη δύναμις τάχιστα, πρὶν ἢ συλλέγηναι τὸ στράτευμα πάλιν.

2. Ἡμῖν δὲ γε ὁιμαὶ πάντα ποιήτεα, ὡς μήποτ' ἐπὶ τοὺς βαρβάρους γενόμεθα, ἀλλὰ μᾶλλον, ἧν δυνόμεθα, ἐκεῖνοι ἐφ' ἥμιν. Ἀλλ' ὡς τοι ὑπ' ἐκείνῳ γενναίο10 μεθα, πάντα ποιήτεα. Ὅμως δὲ λεκτέα, ἢ γυνώσκω· ἐμπερος γάρ εἰμι καὶ τῆς χώρας τῶν Παθλαγώνων, καὶ τῆς δυνάμεως.

XXII.

Ἔπει δὲ σπουδά τ' ἔγενοντο καὶ ἐπαιώνυσαν, ἀνέστησαν πρῶτον μὲν Ὁρίκες, καὶ πρὸς αὐτῶν ὀρχήσαντο σὺν 16 τοῖς ὁπλιοῖς, καὶ ἡλιοῦτο ὑψηλά τε καὶ κοῦφως, καὶ ταῖς μαχαίραις ἐχρώντω· τέλος δὲ ὁ ἑτερὸς τοῦ ἑτεροῦ παίει, ὡς πάσιν ἑδοκεὶ πεπληγνέαν τὸν ἄνδρα· ὁ δ' ἐπεσε τεχνικοῦ πτω. Καὶ ἀνέκραγον οἱ Παθλαγώνες. Καὶ ὁ μὲν σκυλεύεσα τὰ ὁπλα τοῦ ἑτέρου, ἐξήητο αὐτοῦ τῶν Σιταλκαῖ10 τῶν ἄλλων δὲ τῶν Ἐρμάκων τοῦ ἑτέρου ἐξέφερο ὡς τεθνηκότα· ἢν δὲ οὐδεὶς πεπονθῶς. Μετὰ τούτο Αἰνίαν καὶ Μάγνητας ἀνέστησαν, δὲ ἀρχοῦντο τὴν καρπαίαν καλομείνην ἐν τοῖς ὁπλοῖς. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν οὔτε ὁ μὲν παραδόμενος τὰ ὁπλα σπείρει καὶ ξευγηλατεῖ, πυκνὰ μετα23 στρεφόμενοι ὡς φοβούμενος· ληστὴς δὲ προσέρχεται· ὁ δ' ἐπειδὴν προήδηται, ἀπαντὰ ἀρπάσας τὰ ὁπλα, καὶ μάχεται πρὸ τοῦ ξέυγους· (καὶ οὕτως ταῦτα ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν)· καὶ τέλος ὁ ληστὴς δήθεν τὸν ἄνδρα καὶ τὸ ξέυγος ἀπάγει· εἴσται δὲ καὶ ὁ ξευγηλάτης τῷ ληστῇ· εἴτε 30 παρὰ τοὺς βοῶς ξέυγας, ὅπισον τῷ χείρε δεδεμένου ἐλαύνει.
XXIII.

'Επει δὲ εἰσήλθον ἐπὶ τὸ δείπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρώντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἰ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δείπνον μὲν ἦν καθημένως κύκλῳ· ἐπείτα δὲ τρίτοις ἐπενέχθησαν πᾶσιν· οὕτω δὲ ἦσαν κρεῶν μεστοὶ νενεμημένοι, καὶ ἄρτοι ξυμίαις μεγάλαι προσπεπερωμένοι ἦσαν πρὸς τοὺς κρέασιν. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο νόμοι γὰρ ἦν. Καὶ πρῶτος τούτῳ ἐποίει Σεύθης· ἀνελόμενος τοὺς ἅπαντας παρακειμένους ἄρτον, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδοκεῖ· καὶ τὰ κρέα ἀσαίτως, ὅσον μόνον γεύσασθαι ἦσαν καταλεῖπον. Καὶ οἱ άλλοι δὲ κατὰ ταύτα ἐποίοντο, καὶ' οὖς αἱ τράπεζαι ἐκείνως. 'Ἀρκάς δὲ τις, 'Ἀρύστας ὄνομα, φαγεῖν δεῖνος, τὸ μὲν διαρρήπτει εἰς χάρεις, λαβὼν δὲ εἰς τὴν σχείρα ὅσον τριχώνυμον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνευ. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐκέχουσι· ὁ δὲ 'Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ἑνοφώντα οὐκέτι δειπνοῦντα· "Ἐκείνως," ἔφη, "δός· σχολάζει γὰρ ἡδὴ, ἔγὼ δὲ οὐδέπω." Ἀκούσας ὁ Σεύθης τὴν φωνήν, ἤρωτα τὸν οἰνοχόον, τῷ λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἦπιότατο. Εὐπάθθα μὲν δὴ γέλως ἐγένετο.

XXIV.

Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολέμιους εἶναι ἄλληλοι· διὸς δὲ τούτων σύνοι ὃς αὐτὸ παρημεληκὼς, τούτῳ ἐγὼ οὕτω· ἄν εὖ διαμοιρήσαμαι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὗτος ἀπὸ ποιοῦ ἄν τάχος τις φθείρων ἀποφύγοι, οὐτ' εἰς ποιῶν ἄν σκότος ἀποδραίη, οὔτ' ὡς ἄν εἰς ἔχορον χωρίον ἀποσταίη. Πάντα γὰρ πάντα τοῖς θεοῖς ὑπόχα, καὶ πανταχῇ πάνω τῶν ἵσον οἱ θεοὶ κρατοῦσιν.

(L. 1.) VII. 3. 21. (22) II. 5. 7.
I.

[a. Learn the Greek System of Orthography, and the English Method of pronouncing Greek (unless one of the other methods is preferred). §§ 10 - 18, 24 - 26, 676 - 680, 688, 689.
  b. Read Lesson I. in Greek.
  c. Learn the General Principles of Conjugation. §§ 164 - 170; ¶ 28, 27.
  d. Learn the Euphonic Affixes of the Present Active, in all the modes. ¶ 29.

e. In βουλέω (¶ 34), what is the affix? What is then the root (§ 170. a)? What is the characteristic (i.e. the last letter of the root)? Is the verb pure or impure (i.e. does its root end with a vowel or a consonant)?
  f. Inflect the Present Active of βουλέω through all the modes, by adding to the root the affixes learned from ¶ 29. Write this inflection, comparing it with ¶ 34 (see ¶ 4. I. 3); and also repeat it vixd voci, carefully observing the pronunciation. Learn the corresponding English through all the modes, numbers, and persons (¶ 33, 4. III.).

REMARK. A similar method is recommended in learning all the paradigms; viz. (1.) to ascertain the root, affixes, &c.; (2.) from these elements to construct the forms, both writing them, and also repeating them vixd voci till they become perfectly familiar; and (3.) to learn at the same time the corresponding English.]

II. [Page 13.] Line 1. ἐπιβουλέως, he is plotting, or he plots. In parsing a verb compounded with a preposition, time may be saved by not repeating the preposition with each form; thus, ἐπιβουλέως is a regular verb, from ἐπιβουλέω, βουλέω, βεβουλευκα; compounded of ἐπι and βουλέω; root βουλέω, affix -ει; in the present indicative active; βουλέω, βουλέω, βουλεύομαι, βουλεύει, βουλεύειν, βουλεύω, βουλεύεις, βουλεύει, βουλεύσεις, βουλεύετε, βουλεύσομε, in the third person singular, agreeing with a pronoun implied in the affix (§ 545). RULE XXIX. A verb agrees with its subject in number and person (¶ 64, § 543). — ἐπιβουλεύοντος,
§ 66. 1. By τε, in the rule, *simple* τε is to be understood. — 2. Συν**βουλευσον, Συνβουλεύετε, § 54. 1. The preposition here found ο is composition has two forms, the earlier ξίον, and the later σίο (§ 70. v.). In the Vocabulary, its compounds are arranged under σ. — 3. καὶ, R. xxxv., § 654. — — Παίε, . . βάλλε, Strike! Strike! throw! throw!

2. L. 4. ὅ, R. xxxiii., § 646. — 5. Μή θαυμάζετε, do not wonder. The use of μή shows that θαυμάζετε is in the imperative. The indicative you do not wonder would be expressed by οὐ θαυμάζετε (§ 647). The following is the general rule in respect to the use of οὐ and μή in negative sentences: *If the sentence expresses assertion (whether directly or indirectly, whether with or without condition), use οὐ; otherwise, μή (as in expressions of wish, prohibition, condition, purpose, &c.)*. The rule extends to οὐ and μή in composition with other words. — 6. ἄρξε, § 68. 2. — Καλωμεν, let us burn, §§ 597. β, 598. — 6. Μη μέλλωμεν, let us not delay. — 7. Συλλαμβάνει, § 54. 3. — Ἔλ μὲν ξένον. Here μὲν corresponds to δέ in a subsequent clause not quoted.

II.

[a. Learn the Principles and General Rules of Declension. §§ 73—82.

b. Learn the Affixes of the Second Declension. ¶ 5.

c. In λέγεις, word, Gen. λέγει, what is the affix of the genitive? What is then the root (§ 79)? What is the characteristic? Decline λέγει, by adding to the root the masculine affixes of Dec. II. Write the forms thus obtained, and compare them with those in ¶ 9 (see ¶ 4. I. 1).

d. Learn the paradigms ἔφη, ἔδει, ἔκεις, ἔδει, and μένος (¶ 9); and illustrate from them the general rules in §§ 80, 82.]


— 12. ὁ Κύριος, R. xxxv., §§ 442, 443. a. — 13. Ἀκαδαμιόνιος, the Lacedaemonians. For the omission of the article which properly belongs here, see § 485. a.


— 17. θερματισθαι, a noise (§ 469. 2), R. xiii., § 375. — 18. Ἀπαγορεύεται Ἀριστοφανεῖ, carry back word to Arius, § 402.

III.

[Learn the Euphonic Affixes of the Present Middle and Passive, in all the modes; and the Present Middle and Passive of βουλευσον. ¶ 80, 85.]


— βουλεί, § 210. 3. b.

LESSONS I. — V.

IV.

[a. Learn the Affixes and the Special Rules of the First Declension. ¶ 5;
§§ 92, 93.

b. Learn the paradigms ἐκαίνια, καίνις, Ἀκριῆς, εὐκλή, ἐκλή, γαλᾶς, and
πομή (¶ 7); and illustrate from them the general rules in §§ 80, 82, and also
the special rules in §§ 92, 93.

c. In parsing words of Dec. I., give the reason for the particular method
of declining the singular.]


2. L. 18. φέρει, it [the plain of Cilicia] bears or produces.—
'Εκ, § 68. 1.—δολάτης, § 70. 1.

V.


b. Learn the paradigms αἵνες, φίλεσ, and νοφε, (¶ 11, 18), noticing
¶ 4, 1, 2, and observing what general and special rules of declension are
illustrated.]

1. L. 21. Πάροδος στενή, a narrow pass, R. xxvi., § 444.—
25. εἰς δυσκιλίαν ἀνθρώπων, to the number of 2,000 men. This sub
stantive phrase (§ 658) is in the nominative, in apposition with the
subject of εξερχομαι.

[c. The declension and general use of the Article. ¶ 24; §§ 147, 148,
469 f.]

2. [P. 15.] L. 1. Οἱ, R. xxvii., § 469.—2. Τετάρτη δ' ἡμέρα,
and on the fourth day, R. xx., § 420. For the omission of the
article, see § 486. ø.—3. Συγκλείοντα, §§ 54, 2, 49. 1.—4
σωτηρίας, R. viii., § 357.—5. φυγή, R. xix., §§ 415, 418.

3. L. 6. Κύροι, R. xvi., §§ 382, 390.—7. Αἱ σπουδαῖαι μνήμη
tw, let the truce remain, § 213. 3.—8. ἀγείρειν, thus [leads]
directs.—δρόμου, [by running] at full speed.

4. L. 10. δ Κ., §§ 471. 6, 469. 1.—13. Μαρσύου, § 471. b.
—taiς κόμας tais, § 472. 1.

5. L. 15. ἐκάστης τής, §§ 470. n., 472. a.—τοῦ καλῶς ἀνο-
θνήσκεται, the dying honorably, §§ 445, 470. 3, 622.—16. μίσου δὲ
tow, §§ 456, 472. a.—17. τὴν ἡμετέραν, § 473. a.—Oἱ...
φίλοι, the friends of my brother, §§ 389, 472, 473. a.—18. ἐκεί-
νης τῆς, § 473. b.—19. διανοιάς, R. iv., §§ 346, 347.—ἐνδει,
§ 150, ¶ 24.

6. L. 21. τῶν νῦν, § 475.—Ἐν... λόγοι, in the preceding nar-
rative.—22. ἀμφι τοῦ δ', § 480. 2.—23. τῶν ἀδελφῶν, [the] his
brother, § 482.—24. Ἀγαπᾷ... διακυννεῦων, and it is said that
the other Persians also expose themselves in war with their heads unpro-
tected (by defensive armour; the Persians commonly wearing tiaras or
turbans instead of helmets, and ψιλός often signifying, not absolute-
NOTES ON


[d. Declension, composition, and use of αὐτῆς. Τ 24; §§ 149, 508 η.]

11. L. 17. Τῇ...ἡμέρᾳ, § 508. η. — ἐκ τοῦ αὐτοῦ [sc. χωρίου], from the same place. — 18. Ἀντά...ζηλα, § 509. — 19. αὐτῶν ἐκεῖνον, § 510. 1. — αὐτὸν καλοῦν, § 510. 1. — 20. ὁ σὺν αὐτῷ, those with him, §§ 510. a, 503. — 21. ὁ...αὐτῶν, § 472. a. — 22. ὁς ἐπισκέπτετο αὐτῷ, [that he was plotting] of plotting against him. The optative is used because διαβάλλει (falsely accuses) is the historical present (§§ 608, 567. α). — 23. Αὐτός...λαμβάνει, and he himself takes some of the colts, § 366. — 25. καὶ φράζουν, διὸ λέγει, and tell, what he says. For the declension of the relative, see Τ 24, § 148. 2; for its complementary use here, § 535.

VI.


b. The Euphonic Affixes of the Imperfect, in each voice. Τ 29, 30.
c. The Imperfect of βιβλίῳ, in each voice. Τ 34, 35.]


2. L. 8. στρατηγοίς, § 406.
LESSONS V. - VII.


[d. Changes in the Root of the Verb. § § 254 - 258, 265; ¶ 61.
[. Second Aorist Active and Middle. §§ 199. a, 215. 1.
.f. Distinction in sense between the Aorist and the Definite Tenses (Pres. and Impf.). § 569 f. See § 565.]

4. Ἀκολούθων, I took the right hand as a pledge. Ἐλαβον is the 2 aor. of λαμβάνω, being formed from the old root λαβ- in the same way as the impf. ἐλάμβανον from the new root λαμβαν (made from the old root by adding αυ, and inserting ν, which becomes μ before the labial β, §§ 289, 290). — ζώνης, § 360. a. — 21. ἐπὶ θανάτου, for death (as a sign that he was condemned to death). — ἐνίβαλεν, 2 aor. of ἐμβάλλω (roots βαλ-, βαλλ-, § 277). — κατέλιπον, they left alive; 2 aor. of καταλείπω (r. λείπ-, λειπ-, ¶ 37, § 266).
— 23. ἐγένετο, had taken place, 2 aor. of γίγνομαι (r. γεν-, γεγεν-, § 296). See § 580. — καὶ, also. — 24. τῆς τελευτῆς, R. x., §§ 367, 368. — τυγκω, 2 aor. of τυγκάω (r. τυχ-, τευχ-, τυγκω-, § 290), to have met with or come to. — ἀλλὰ ἔτραπέτεο (2 aor. mid. of τρέπω, r. τραπ-, τραπ-, § 259), but in flight it turned one way, and another another, § 542. 8. — 25. Ἀπέθανεν (2 aor. of ἀπόθνησκω, r. θαν-, θνησκ-, § 281 δ) ὁ Ὀν., § 556. — Διαλαμβάνωσον... γενόμεθαν, they take each his share of the money [that had come from the prizes of war] obtained by the sale of their prizes.

VII.

[The Present and Imperfect of ἐμί, to be. ¶ 55, § 230.]

1. [P. 18.] § 487. 3, 4.

2. Οὔτως δὲ ἤξει, §§ 546, 555. — Φίλος, σύμμαχος, in the predicate after εἶναι. — 5. πότερα... φίλος, whether he was a foe or a friend.
— 7. τὴν ὄδον ἐφραζέν, ἦς εἶν, he told the road, where it was, for he told where the road was, § 425. 4.

3. Ἐγνώνια μὲν δὲν, there were indeed suspicions. In translating into English, 'there' or 'it' is often to be supplied with the substantive verb. — 10. ποταμοῦ, § 394. — 11. Ἀνάγκη ἐστι μάγευσαι, [there is a necessity to fight] it is necessary to fight. — ἤν δειλη, it was evening. — 14. ἤν... σκότος, [there was darkness] it was dark. — σκότος ἐγένετο, darkness came on, or it became dark.
— Οὔ... χρόνος, for there was [not] no grass. — 15. κόμια εἶναι καλάς, that there are beautiful villages, § 626.


5. § 546. — Ὀψε is an adverb, modifying ἤν. — Ὀψε ἐγένετο, it was [becoming] growing late. — 22. ἡλιοῦ δυναμᾶς, sunset. — 23. ἐδέντο, was setting. — πρὸς ἡμέραν, towards day.
NOTES ON

6. L. 24. "Εστι, § 546. β. — λαμβάνειν, λαβεῖν. In the first sentence, the action is viewed as going on, and hence the present tense is used; while the second denies the performance of the action at all, and hence employs the aorist. See §§ 569, 570. 1. — Ἐξετάστη... τις ἡμᾶς, it is permitted or possible to falsify) one may falsify about him, § 546. β. — 25. ἐπιγέγερε, as subst., object of ἦχεῖν.

7. L. 27. "Ορα δὲ βουλέσθαι [sc. έστιν], and it is time to consider. In each of the sentences in paragraph 7, supply a substantive verb (§ 547). — 28. Σχολή τοῖς πολεμίοις [sc. έστιν], the enemy have leisure, § 408.

VIII.


Remark. In learning the paradigms, omit for the present the Homerisms and other dialectic forms.]


2. L. 10. ἦμων, § 357, η. — 13. 'Ο... ἦμων, there is the same journey to you and to us. — Μή... ἔδειν (2 aor. of ἔρχομαι), let us not wait for others to come to us.

[b. The Reflexive and Reciprocal Pronouns. § 23. B, C; §§ 144, 145, 504 f.]

3. L. 15. ἐς τὴν ἑαυτοῦ σκηνήν, to [the tent of himself] his own tent, §§ 504, 505. 2. — Πολαύ... ἀναμένω; and [for what age to come to myself do I wait?] what age do I wait for? — 17. Ἐφυλάττοντο... ἀλλήλους, both were on their guard against each other, as against enemies, § 428. Observe the force of the middle voice (watched each other for their own safety, § 558). — 19. ἔγορε, § 398, b.

IX.


b. Use of the Degrees. § 460 f.

Remark. In parsing a comparative or superlative, give the special rule for its formation.]

1. L. 21. βασιλειστάτης, § 465. — 22. Φασκρότατον δ' ἐρυσία, §§ 450, 485. β. — Φεύγων... ἦμων, it is safer for them to flee, than for us, § 403. — 25. ὅτι... πολεμίοις, that they were suffering most unjust [things] treatment in being cast out among their enemies, § 632.

[c. Comparison of Adjectives in -ς, -τις. § 159.]

2. L. 27. ἄνθρωπον, § 362, θ. — και οἱ ἄνθρωποι [sc. ἐνεάς, τοσούτοι] δοὺς ἦν τοῦ Κύρου φίλοι, and [the rest of you] ye others, as many as were friends of Cyrus, R. xxviii., §§ 494, 521, 523. The second person ἦν shows that ἐνεάς is understood. — [P. 20.] L. 3.
LESSONS VII.—X.

49

τὴν ταχύτητν ὀδόν, the quickest (or shortest) way, R. xxiv., § 440
—πάρεστιν, most, sup. of παύει.

[d. Irregular Comparison of Adjectives. §§ 160, 161.]

3. L. 4. σῶν...εὐδαιμονετάρως, with those about him of the highest excellence and fortune.—5. τὰ ἔρημα, [the uttermost things] the severest punishment.—παθεῖν, 2 aor. of πάσχω (r. παθ-, πεπαθ-, πασχ-, § 281. ε.)—6. Πρῶτον μὲν γὰρ καὶ μεγίστον, for [indeed the first and greatest thing] first and greatest, § 334. 8.—οἷ...καλλονοὶ, [the oaths of the gods] our oaths by the gods forbid us.—7. ἀλλήλοις, § 405. ζ.—Πλησιαώτατος, §§ 161. 2, 156. γ.

[e. Comparison of Adverbs. §§ 162, 163.]

4. L. 9. Ἀνωτέρω τῶν μαστῶν, higher than the [breasts] breast, R. v., § 351.—Πολὺ...θάττον (comp. of ταχεύω, from ταχιν; see § 159. β.), for they ran much faster than the horses.—10. Εἰς...κόμας, into the nearest villages, § 475.—12. ἡμελημένως μᾶλ λον, § 460.

X.

[a. Euphonic Changes of Vowels. § 27 f.

b. Contraction. § 31 f.


d. Write the uncontracted forms of the Present and Imperfect of ἔμενεν, to honor, according to ἔπι 29, 30; contract these forms according to § 33; and then compare τῇ 45.

REMARK. Observe a similar method in learning all the contract paradigms; and, in parsing contract words, give the rule of contraction.]

1. L. 13. υφί, for ὑπό, §§ 41, 65.—'Ορα, § 31. ν.—14. ὑμῶν αὐτῶν, § 352. γ.—σώ τοῖς θείοις, with the aid of the gods.

15. ἐφοδά, impf. of βοῶ. 16. ἐπειράωντο, impf. of πειράωνι.

19. εἶν, opt. of εἰμι.

[e. Contract Verbs in -έω (paradigm φιλέω). § 36; τῇ 46.]


23. K...πλοία, § 436.

3. L. 25. ἐπάρτου, impf. of ὑπάρχω, § 64. 1.—26. Αὐτὸς εἶμι, ὃν ζητεῖς, I am the very one whom you seek.—'Εμοί...δορα (subject of δοκεῖ) εἶναι ἡμῶν (§ 409) καθεύδων, to me, then, it seems to be no time for us to sleep.—27. ἡμῶν, § 376. δ.—29. Περνῶν...ἔπτα, [of the Persians the seven best of those about him] the seven best of his Persian courtiers.

4. [P. 21.] L. 1. Ἀπαγγέλλετε, imperative.—μᾶχις δεί, there is need of a battle, §§ 357. β, 546.—2. ἐκτότο, impf. of κτόμαι.

3. ὑπαίθρια, § 457. β.—4. Οὐ...φοβοίν, [not justly] with no good reason certainly could they envy μέ, §§ 406, 604. α.—'Ενθα, here, i. e. at his father's court.—5. αἰδημονεστάτος...τῶν ἡλικιωτῶν, in the first place, the most modest of the boys of his own
NOTES ON

age. — 6. τοῖς . . . πελάθεσθαι, and to obey his elders even more implicitly than those who were inferior to himself in rank. — 7. φιλιππιόνατος, sc. ἔδεικε εἶναι. — τοῖς (§ 470. 1) ἵπποις (§ 419. 5) ἄρωσα χρησθαι (§ 33. a), to manage horses the best.

[f. Contract Verbs in -ιομ (paradigm ἔιλω). §§ 36, 37. 3; ἔι 47.]

5. L. 9. ἄξιομεν, we claim. — κράτιστοι, sup. of ἄγαθος. — ἄξιονται, are thought worthy. — 10. δηλοῖν, in order that he might show, §§ 205. 2, a, 601. γ. — ὁδοί (§ 535) τιμᾶ, whom he honors, for ὁδοὶ τιμῶν, whom he honored, § 610.

[g. Temporal Augment. §§ 187 – 189.]


7. L. 19. ἥξειν, impf. of ἥξω. An initial η in an augmented tense leaves it doubtful whether the verb begins with α, ε, or η; and an initial α, whether it begins with o or o. — 20. ἤξει, § 579. ζ. — Χωρία — ὁκου (impf. of ὁκέω, § 188. 2), inhabited strongholds. — 21. Εἰκάστων (§ 188. n.) δὲ ἄλλοι ἄλλος, but some conjured in one way, and others in another, § 542. δ. — Οἱ μὲν ἄλλοι (impf. of ἄλλωμαι), § 490. 1. — 22. Εὐρίσκετο, § 549, 544. — πολλά, neut. pl. of πολύς (ππ 20). Some of the forms of this adj. in the sing. are of Dec. III., and may be omitted for the present. — 23. δοτε . . . σφενδόνας, so that they used them for their slings, § 628. — 24. Ὄν φέρο (§ 188. 2) πιστῶν o1 (dat., § 507. 6, 403). . . ἐπερ (2 aor. of εὐφρίσκαω) Κύρο φιλαιτωρύν (§ 156. γ), ἣ ἀντιπάλος, the man whom he supposed to be faithful to himself, him he soon found to be more friendly to Cyrus than to him. — 25. δφίκοντω, 2 aor. of δφίκον. — εἰς τὸ αὐτὸ [sc. χωρίον], to the same place, or together. — 26. ἄσμενων, § 457. γ. — εἶδον, 2 aor. of ἔρωτ (§ 301. 4).

8. L. 28. Οὐκ ἀνέφαγον (§ 189. 2), they did not open. — Εἰσάρα, impf. of ὑρω, § 189. 2. — 29. ἄλλος ἄλλον εἰλκεν (§ 189. 3), § 542. — Εἰς (§ 189. 3) K., C. permitted. — Συνήγαγεν, 2 aor. of συνάγω, § 194. n. — 30. αὐτοῦ, contracted from τῶν αὐτοῦ, §§ 23. B., § 144. — This must be carefully distinguished from αὐτοῦ, gen. of αὐτὸς.

— Ὀμηλε (2 aor. of ὀμηλει) . . . ζῆν (§ 33. a), § 567. γ. — 32. ἐπληθεὶσιν (§ 189. 3), and they had [as arms] for arms, §§ 332. 3.

[h. Compounds of αὐτῶς; ἐκεῖς, τοίχωτες, &c. § 150. α, β; ἔ 24.]

9. [P. 22.] L. 1. Νῦνοι ἄρα ἢ νος ἢ σφίατων (§ 507. 6), for this was [to them a custom] their custom. — 2. τῆν, § 473. β. — 3. τάφρου, § 394. — 4. Τούτω ἀπεβαίνετρην (2 aor. of ἀποθνῄσκω), these two died. — Τούτῳ ἐστω, let this be.
LESSONS X., XI.

10. L. 6. τοιοῦτα (neut. pl. of τοιοῦτος), such things. — 7. εἶτε, a second aorist associated with φημῇ (§ 53, § 301. 7). — το- 
σοὶς (§ 97. n.), thus much (merely). — 8. ἔχετε, indicative. —
ταῦτα, by crasis for τὰ αὐτά (§§ 30, 38, 39. 1), the same things. This 
must be carefully distinguished from ταῦτα, neut. pl. of οὐτος. — 9. Οὖ 
τος . . . κελεύει, and this same person commands.


k. Contract Adjectives of Dec. II. and I. (paradigms ἡγεμόν, χειρίς, 
κυκλής). 尾巴 17, 18.]

11. L. 10. ἀνεμος βορβός (§ 485. a) ἐναντίος (§ 457) ἐπνεεῖ, [the 
wind boreas] the north wind was blowing directly against them, or in 
their faces. — λέγετε, indicative. — 11. ὁρᾶν βορβός πνέῃ (§ 216. 
β), [when the north wind may blow] whenever the north wind blows, 
§ 608. — οὖ ... εἰσα, that [there are fine sailings] it is fine sail-
ing. — 12. αὐτάν, § 350. — Ταμώς, of Att. Dec. II.; thus, (Τα-
μάς) Ταμώς, (Ταμαύου) Ταμώ, &c. — 13. Ὡς τάχυτα (§ 163), as 
soon as, § 525. a. — 14. *Ἡν (before the subj., § 603) oἱ θεοὶ ἔρθ 
ζον (subj. of εἰμι, § 603. β), if the gods are propitious.

[a. Classification and Analysis of the Affixes of Conjugation. §§ 195 f,
尾巴 31.]

b. Tense-Signs. §§ 198 f.

c. Affixes of the Future and Aorist, Active and Middle. 尾巴 29, 30. Cf.
尾巴 31.

d. Future and Aorist, Active and Middle, of βουλέων. 尾巴 34, 35.]

1. L. 15. πρὸς ταῦτα, with reference to [these things, § 451] this, 
or in view of this. — Ἐπειδὰν ἐκεῖσε ἡθομεν, when we [may have 
have come thither] have arrived there, § 606. — 17. Σκούπα, § 448. —
ἔπεζεναι, 1 aor. of τοζεῦω. — 19. Κλάρχου ... σύμβουλον, but 
Clearchus he even called within as a counsellor, § 332. 3. — 21. 
Ἡδίων ἀν ακούσαμε, I should most gladly hear.

Ἐμφανίσαι (ἐ-μφαν-σαι), fut. mid. of ἐμφαίμαι. — ἤθω (ἡκ-σω, § 51), fut. 
of ἤκω. — 25. θεοῦ, § 426. δ. — 26. ἄρει (ἄρ-σει), fut. of ἀρα. —
πέντε ήμερῶν, in five days, R. xiv., § 378. — 27. ἔθω, § 521. β. —
27. δροματι, fut. of ὀδρω (§ 301. 4). — τὴν τήμερον ἡμέραν, 
[the to-day day] the present day, § 475. — 28. λήψομαι, fut. of λαμ-
βάνω (τ. λαβ-, ληβ-, λαμβαν-, §§ 266, 290. β).

Μη ποιήσῃ ταῦτα, §§ 597, 598. β. 1. — 5. σοι, § 404. γ.— 6. 
ἄν ἐπαίσχεσα, §§ 494, 434. — 6. ἐπιχείρησαν (ἐπι-τ-χείρ-σα), 
Ἀκοῦα, Δέξισθαι λέγειν, I hear, that Dexippus says. — ὅσα . . . εἰκ-
λευσα, §§ 603. δ, 593. β.
NOTES ON

4. L. 12. ἔγω...πεισομαι (πειθ-σομαι, § 55; fut. mid. of πειθω), I will comply with your custom. — 14. ὅποτε γυμνάσαι (γυμνάδ-σαι, § 273. n. 2; 1 aor. of γυμνάζω) σουλιοντο, whenever he wished to exercise, § 606.

5. L. 15. ἔσται, § 55, § 230. a. — 16. καὶ γάρ (stronger than simple γάρ), and this because, for, § 661. 2.

6. L. 18. ἐκπορίσου, for ἐκπορίσοντει (σ] becoming ε, which is then contracted with the vowel following, §§ 200. β, 50, 36), fut. of ἐκπορίζω. Observe § 200, r. a, and the paradigm κομίζω (§ 40). — 19. τῶν...σταυρίτων (Att. fut. of σταυρίζω), § 357. β. — 20. ὅπως...ἀγωνισμένα, how [we shall contend as well as possible, § 525. α, n.] we may contend, most successfully. — 21. ὄμως, ὅποτε γαλήνη ἡ [subj. of εἰ, § 606], ἐμῆσόν (Att. fut. of ἐμῆσόμενο; full form ἐμῆσόμαι, by dropping σ, ἐμῆσόμενο; ἐμῆσόμαι, by contraction ἐμῆσό, § 200. 2). I shall put you on board when there is a calm. — ὑπαρχέτω, Att. fut. of ὑπάρχω, § 292. a. — 22. ἱμαρών, § 378. — Ἡσαῦ[το] εὖν, ὡς ἰσοπλευροῖς (Dor. fut. of ἰσοπλεύω, § 200. 3) δὴ, he was taking leave of him, as now [about to sail away] upon the point of setting sail.

7. L. 23. ἑκατέρας, irregular 1 aor. of διῆκωμι, §§ 201. 3, 284, § 51. — ὡς ἄρα ἐν μακείται, [he will not then fight more] then he will never fight. — 25. ἀληθεύετο, § 603. β.

XII.


b. Affixes of the Third Declension. § 5; § 100.

c. In the genitive γαρί, what is the affix? What is then the root? What is the characteristic? To which class of nouns of Dec. III. does it then belong (§ 100)? As it is masculine, what affix is added to the root to form the nominative singular? What is added to form the dative plural? What do γαρι-ς and γαρ-ει become, by § 51?


e. In the genitive σαλίς (masc. and fem.), what are the affix and root? What do the theme (nom. sing.) σαλί-ς and the dat. pl. σαλί-ει become, by § 55? As the voc. sing. has no affix (§ 4. v., 5), what would be its form without euphonic change? What does σαλί become, by § 63. 1?

f. The Linguals ώς and ὡς. § 11. 3; § 102.]

1. L. 28. Ἐλξων, they had. — 29. γυμνή, § 101. γ. — 30. ἐπιθεσμον, 1 aor. of πείθω. — [P. 24.] L. 2. Ὁρε...νυκτεσ, and when these things [were] had taken place, it was almost midnight, § 456. How is the theme νυΤ obtained from the root νυκτ-?

[g. As χέζης, -εζον, is a barytone (i. e. has no accent on the last syllable, § 725), how many forms of the accusative singular has it (§ 102. γ)? What does the old acc. χέζεν-ς become, by § 63. r.? Decline χέζης (§ 11).]

2. L. 4. Δαρπεῖον καὶ Π., R. v., § 355. How many forms has Παρφνογείς in the acc. sing.? What are they? — 5. πρεσβύτερος μαν Α., [elder on the one hand] the elder Α.
LESSONS XI. — XIII.

[A. In the genitive σύμμετρο (neut.), what are the affix and root? What would be the theme without euphonic change? What law of euphony forbids this form? What does it then become (§§ 63. 1, 103)?]

1. Decline σύμμετρο, σύμμετρο, and σύμμετρο (§ 11), explaining their euphonic changes; and also the adjective συμμετρός (§ 17, § 130), which drops w in the nom. neut.]

3. L. 8. Ἐπίλευσο... καλῶς, they sailed through a day and a night with a fair wind, §§ 439, 415. — 9. ἐπιλίθεσον, 2 aor. of ἐπιλίθεσο. — 12. δισατά, § 103. Ν. — Τὸ γὰρ ἐπίχαρον (§ 449. α) οὐκ εἴχεν, for [the pleasing he had not] he had nothing pleasing in manner.


XIII.

[a. Future and Aorist, Active and Middle, of Liquid Verbs. § 56; § 41.]

1. L. 19. Σπουδᾶς ἢ πόλεμον ἀπαγγέλω; Shall I report peace or war? — ἔμνευκ (ἐμνευκ-σε, § 56), 1 aor. of μενευ. — 23. Οὐκ... ὄπλιτας, they did not wait for the heavy-armed.

[b. In the genitive λιμίν (masc.), what are the affix and root? What would be the theme without euphonic change? What does it become, by §§ 57. 3, 105. 1? What is the dative plural (§ 57. 4)?]

c. Decline λιμίνες, δαμίνες, ἡμίνες, and μένες (§ 12), and also ἄμφος (§ 17), explaining their euphonic changes.]

2. L. 24. Καὶ... Θράκης, and they disembark [into] at the harbour of Culpe, [somewhere at the middle] about the middle of Thrace. — 25. γέλωται. What is the acc. sing. of this noun (§ 102. γ)? — 27. τοῦ μυκήκος, §§ 378, 470. Μ. — οἰκείοι, fut. of φέρω, § 301. 6. — 29. ἔριων... δοσεῖ (fut. of διδωμι), and of you [the Greeks, I will even give to each one a golden crown.]


[d. The Syncopated Liquids ωτής, ἀντίς, and μένης. § 12; §§ 106, 64. 2.]


[e. How are the themes μῖς (§ 12) and μῖ (§ 21) obtained from the roots μῖ- and μι-? §§ 58, 105.]

f. Decline μῖς, μῖ (which has a feminine from another root, § 137. β), and its compound οἰδίς (§ 21).

g. Decline εἰσερχεται. § 21; §§ 59. 8, 70. 1.
NOTES ON

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h. Decline τῆς, which has also irregular forms in the gen. and dat. sing., and in the neut. pl. ¶ 24. B; §§ 105, β, 152. See §§ 517, 518.]

5. L. 16. τῶ, § 133. γ, δ. — 18. πυρὸς, § 108. For a plur. of Dec. II., see § 124. β. — 20. οὐδεὶς ημαρτανεν ἄνδρος, no one [missed] failed of hitting a man, § 347. — 21. Μηδείς. Why is this used rather than οὐδεὶς? — ἡδικεσμεν τῶν τῶν οὐδὲν, we have [wroged this man nothing] done this man no wrong, § 435.

[i. The Interrogative κεί, and the Relative Indefinite ἦστε. ¶ 24. B; §§ 152. 2, 153, 519 f, 535 f, 539.]


7. L. 29. Αἴξωρ . . . Ἰξίες, § 538. — 32. συμβούλευσον . . . χρόνον, [advise us whatever seems] give us that advice, which seems to you to be most appropriate and useful, and which will bring you honor in coming time. — [P. 26.] 2ον τῷ δὲν ποιήσαον, but what he would do, § 608. — ὁτοπ δοκεῖ ταύτα, to whomsoever these things seem best.

[j. Declension of Comparatives in ἀπω (paradigm μετω). § 107; ¶ 17.]

8. L. 4. ἀλλο ὅρα βαλτίσων, sees [another thing better] another course which is better. — 5. πίνετε καὶ ἐκοίσα, § 140. 1. — 7. Κακίους . . . ημᾶς, they are worse towards us.

XIV.


b. In the genitive λισσότες (masc.), what are the affix and root? What would be the theme without euphonic change? In λισσότι, what becomes of σ? What then becomes of ς? (§§ 57, 109)? What does the dat. pl. λισσότι become (§§ 55, 58)? Why does λισσό become λίσσ in the voc.? Decline λίσσ (¶ 13).

c. Decline ἰδιύς, γίγας, and ἐπιστέφος (¶ 13), explaining their euphonic changes.]


e. Decline νῆτ (¶ 19), explaining its euphonic changes.]


[f. Decline the Participles βελλίων, λισσόν, and ἰδίες (¶ 22), explaining their euphonic changes. See § 133. 1, ν.]

LESSONS XIII. – XV.

δόνοντι, [at the same time with the sun setting] at sunset, §§ 399 485. a.


5. [P. 27.] L. 1. αὐτόν, § 379. a. — 3. ἐν . . . Ἀσία, in the Thrace which is in Asia, a part of Asia Minor, so called from its having been settled by Thracians. — 4. ἀρεσκέων . . . Ἰππακλαις (§ 394), and this Thrace [is having begun from the mouth of the P. as far as H.] beginning at the mouth of the Pontus, extends as far as Heraclea. — 5. ἐπί . . . εἰσπλέοντι, § 410.

[g. Decline τιμών and φαίνω (uncontracted φαινώ, § 56), applying the rules of contraction. ¶ 22.]


7. L. 14. τόν . . . Α., § 474. — 15. Τὸν . . . στρατηγοῦ, but [during the before time] previously the generals did every thing [from the prevailing opinion] according to the vote of the majority, § 447. β.

8. L. 17. ὃς τι ἐν δή [sc. πάσχειν], πείσομαι (fut. of πάσχω), I will suffer, whatever [it may be necessary to suffer] may be necessary. How is πείσομαι formed from the root πενθ- (§§ 58, 281. ε)? The fut. of πάσχω must be carefully distinguished from the fut. mid. of πένθω, which has the same form (Less. XI. 4). — 18. σπειροσται (σπειρο-στασι), from σπένω. Show how this form is obtained.

X V.

[a. Decline the Pures ἄς, ἄς, ἣς, ἢς, ὅς, and ἕχθος (¶ 14), observing the contractions which occur. See §§ 34, 84, 114. 2, 115. 2.]

1. L. 19. τοῦ Σεβλίας ἄρχων, who had ruled over Syria, §§ 469. 1, 636. — 20. προτέρα (§ 457. a) Κύρου (§ 351) πέττει ἡμέρας (§ 419), [sooner than C. by five days] five days before Cyrus. — 21. Ἐτυχε [from τυγχάνω] δὲ διὰ μᾶςου (§ 456). . . Σελίνως, and there happened to be flowing through the midst of the estate (Xenophon's at Scillus) a river Selinus. Σελίνως is contracted from Σελινώς, properly an adjective signifying abounding in parsley. See § 109. 2, and also Ὁσώς (¶ 13). — 24. ἐν ἀμφότεροι, in both the rivers named Selinus.

[b. Special Law of Greek Declension. § 110 ε.]


c. Decline ἱστιά, τιχων, and Συμβάστης, showing how all their forms are obtained. ¶ 14; §§ 111. 1, 113 – 116.]

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3. L. 4. περὶ πληθούσαν ἄγοραν, about the time of full market, the latter part of the forenoon. — 5. Τισαφέρνου. This noun is of both the first and the third declensions (§ 124. a). The usual forms are, N. Τισαφέρνως, G. -νος, D. -νει, A. -νη, V. -νη. — 6. ἤν Θαιτὶς αὐτῶν. Φ. εἰς Ἑλλην, [but there was of them P. one Greek] but one of them was a Greek, Phalinitus. The construction is here changed from apposition to the form of a distinct sentence. — 7. ἐντιμος ἐξορίστως (= ἐντιμος δῷ, § 555. a), [having himself in a condition of honor] to be held in honor. — 8. ἤτοι, § 472. a. — Ἡρακλεῖς, § 115. β, ¶ 14. — 12. πρέσβεις, §§ 111. 1, 136. a.

[a. Decline ρήμα, explaining its forms. ¶ 14; §§ 111. 2, 113. 1, 114. 2, 115. 2, 116. a, b.]

4. L. 14. πόλις ὑποκυμάντης, an inhabited city, as some of the cities upon the route of Cyrus were desert. — 15. Μίδου, § 390. — 16. κεράσας, 1 aor. of κεράντωμι, § 293.


[f. Decline τυχεῖς and ἄστυ, explaining their forms. ¶ 14. β; §§ 113 2, 115. 1, 116. a.]


7. L. 28. τοῦ εὔρος, sc. ἤν. — 30. ὅνομα, εὔρος, R. xxii, § 437. — δου (§ 137. γ) πλοῖα, § 387. — 31. ἅπα κράτος, [up to their strength] with all speed. — ἤν . . . ἤτοι, and he was, when he died, about fifty years old, § 480. 2. — 33. ἤτοι, § 387. — ἄστ, 662. b.


[g. Decline εἰνεῖ and ἐνεῖ, explaining their forms. ¶ 14; §§ 112. 4, β, 113. 3, 114. 2, 115. 1, α.]

[h. Decline ἐπεῖρας and ἐπεῖς, explaining their forms. ¶¶ 14, 17; §§ 112. 3, 113. 1, 114. 2, 115. 1.]

LESSONS XV.—XVII.

12. L. 22. τὸ μὲν στόμα διαπερ φρέατος, the mouth [as the mouth of a well] like that of a well. The part στόμα is in apposition with the whole οἰκία, § 333. 5. A more regular construction would have been τὸ μὲν στόμα ἵκουσα, having the mouth. — 23. ἅπερ ἤμαν, § 658. — 26. πολλοῦ χρόνου, § 378. — τούτου, § 351. — ὁμοφ., § 652. 1. — 27. ἐπεμψε, § 609. 3. A change is here made to the words put by Cyrus into the mouth of the messenger. — 28. ὅς, § 526. a.

13. L. 29. Ἀριθμός . . ὡς, and the amount of the whole way travelled by the Greeks in the expedition with Cyrus and in their return. — 33. τρεῖς, ¶ 21.

XVI.

b. Irregular Nouns. § 122 f.
c. The irregular Adjectives μέγας and πλῆθος. ¶ 20; § 135.]

1. [P. 30.] L. 2. ἐμπλεψιν, acc. sing. from ἐμπλέω, -ον of Att. Dec. II.

2. L. 8. πλέον, § 387. — πραίον, ¶ 20, § 135. — 9. ἀδεκου ἄει τὸν (from ἄ tou), did not permit any one to injure them, § 627. 3. — οὐδὲ τὰς περιτερὰς, sc. ἀδεκου ἄειν.

3. L. 12. σοι . . γενέσθαι, it is in your power, X., to become a man (a great man), §§ 408, 627. a. — 13. ἄδεις . . τοσούτου, § 660. a. The omission of the conjunctions (asynédeton) increases greatly the vivacity of the expression. — 15. ὥντοις, from ὥντοις, ¶ 284.


6. L. 29. Κύρος παρῆρατα, [were present to C.] came to the aid of Cyrus, § 652. 1. — 30. νῆσι, from ναῦς, ¶ 14, §§ 34. a, 114, 121. 6. — ἐπ' αὐτῶν ναύαρχος, as admiral over them. — [P. 31.] L. 1. ναῦς ἔτερας Κύρου, other ships belonging to Cyrus. — 2. ἐπολιορκεῖ, — συνεπολεῖμεν. The subject of these verbs is a pronoun referring to Tamos; while αὐτῶν refers to Tissaphernes.

XVII.

b. Use of the Numbers and Cases. §§ 335—341.
d. The Aorist and Future Passive of μεσσιν. ¶ 35.]

1. L. 10. τὴν τῶν Μ., sc. χώραν, §§ 355, 447. β. — 11. Τοῦτος...
   τι, §§ 572, 431. α.

2. L. 16. Καταπέμψῃ (κατὰ-πέμψῃ-θη), § 52. 1. — 18. ἔλη-
   φθοράς (ἐλή-φθορας), from λαμβάνω.

3. L. 20. ὑπηρέται παντὸς ἔργου, assistants [of in every work.
   — 21. Κύρων λέγουσαν (ἐ-λέγουσαν, § 52. 2) γενέσθαι, [were said to
   be to C.] Cyrus was said to have, § 408.—πραγμάσῃ (πραγ-
   μάση), from πράττω, ¶ 38, § 273. — 23. ἐπὶ τεταράς, § 137. ε.

4. L. 28. Τοῦτος ἡσθή (ἐ-ήσθη, § 52. 3), § 406. — τοῦτων,
   § 375. — 29. Ἡμαγκάσθην (ἐ-ἀναγκάσθην), § 273. n. 2. — αὑτῶν,
   § 404. δ.

5. L. 31. δεικέρας, § 229. 3. — ἐπιδικεῖα, sor. of ἐπιδικεῖας.
   — [P. 32.] L. 1. ἀποσπάσαι, § 219. — 2. μὴ κυκλοθεῖν (§ 218),
   — 4. ὅπως καλὴν ἔχω, that [it should have itself well] all should be well, §§ 446,
   555, 601. γ. — κατακαβύθη, from κατακάβω, § 267. 3.

6. L. 5. Δείσαντες, ¶ 58. 2, § 282. — ἄποκλεισθείσας, § 221,
   — 6. Ἀναμφόθεν, sor. pass. of ἀναμφόθηκα, §§ 221. α, 285. —
   ἐν ποιον τιν πράγμασιν, in what kind of circumstances, § 517. —
   7. Τότε δὴ καὶ ἐγκόσθη (from γεγόνος), [then now also] then it was
   at once perceived.

   11. ἀναχθείσαν (ἀνα-α-να-θείσαν), from ἀνάγω. — ἀποτυμβεῖτες (from
   ἀποτέμνω, § 277. β), τὰς κεφαλάς, § 437.

8. L. 13. παραδοθήσατα, from παραδιδόμην. — Καλ... συντα-
   φθορομένος (from συντάσσω), and also, when he was setting forth from
   Επελευς to be presented to Cyrus. — 15. εαυτῷ (§§ 410, 504) δειξάν
   (§ 457. β), [on the right to himself] on his right.

9. L. 16. ἐφάνεται, ¶ 42, §§ 199. 11, 255. β. — 13. θὴν λοι-
   πὴν πορείαν (§ 431. α) ... χρῆ (§ 284. 4) πορευθήσαται, whether [it is
   proper to travel] they should pursue the rest of their way. — 20. ὅπως,
   hοw. — 21. ταφείσας, from δάπνω, §§ 272. a, 263.

10. L. 23. παρεκλήθησαν, from παρακάλεσα, § 261. — 26. Οὐ
   πολλάκις ἐπετερεύς, and [not later by much] not much after, or soon
   after. — ἀπὸ ... σημείον, [from] at the same signal. — οἱ τ' ἐνδον,
   § 476. — 27. κατεκόψησαν, from κατακόπτω, § 272. a.

XVIII.

[a. REVIEW. Declension. §§ 72 - 154; ¶¶ 5 - 24.
b. The Reduplication. §§ 190, 191.
c. The Affixes of the Perfect and Pluperfect, in each voice. ¶¶ 29, 30.
LESSONS XVII., XVIII.

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d. The Perfect and Pluperfect of βουλέω, in each voice. ¶¶ 34, 35.
e. Remarks upon the Complete Tenses. §§ 233 f, 577 f.

1. L. 28. τοιούτα, § 432. β.—πεποίηκε, perf. of ποιέω, § 218. In looking in words for the vocabulary, allowance must be made for the reduplication, wherever it occurs. — 29. φωτειθήκασιν (ἀνέθε-θαιρε-κασιν), § 62. —— 30. ἐπωρηθήκασιν (ἐπή-ορκε-κασιν), § 191. 4. —— 31. ἐφακα, §§ 189. 2, 190. —— οἰμα (§ 229. 3) δὲ καὶ οἱ ἄλλοι πάντες [σε ἀμελείον σε ἐφαράκασιν], and, I think, all the others also. —— [P. 33.] L. 1. Κύρος. ἐφηκα (§§ 191. 1, 301. 7), § 529. —— 2. 'Η . . ἀπολάλεκεν (§§ 191. 2, 295), § 567. β.

2. L. 4. Ἀπολελοίτωσιν, ¶ 37, §§ 199. π., 236. 1. —— 5. νικῶν ἠγείρα (thinks that he conquers) considers himself victor. —— ἀπεκτέων, from ἀπεκτέω, stands, §§ 191. 4, 233. —— γράφματα ἐκείνα, [having letters] bearing an inscription. —— 7. Ἐλθέτες, § 134. —— 8. Προπετεύεται τὴν πρὸς τοὺς ἐναντίους [σε ὀδόν, § 431. a] lead forward [the way against] directly against the enemy. —— 9. ὡς μὲ ἐνεκτείνετο (§ 234. 4), ἐπεὶ ἀφόθηκεν (§ 301. 4). . τολείμου, so that we may not be standing still (as if afraid), [since] now that we have been seen, and have seen the enemy.


[f. Decline ἐμεί, explaining its forms. ¶¶ 22. 7, 58. 1; §§ 103, 112. a, 132. 1, α, 301. 4. n. 2.]

4. L. 15. τεθνηκε, dead, from θῆκα, § 281. —— 16. οἶδ' . . θλεγεν, nor did any one [know] from knowledge say how he died. —— 19. πεποιηκέν, §§ 234, 611. 2. —— 21. ἤθετο . . ἦν, § 614. a. —— 22. Πάντες δὲ ἄγω ἀπολολέανα (from ἀπολλύμ), ὡς ἀλωκὺς (from ἀλάξκομαι, §§ 301. 1, 198. 2) τῆς πόλεως, and they all thought they were lost, [as they would be, the city having been taken] as though the city had been taken by an enemy, or inasmuch as (in their opinion) the city was taken, § 640. —— 23. εἰκός [sc. ἑστί], it is probable.


[g. Formation of the Tenses. § 28 (see § 4. 11.). Apply this table in parsing verbs, until it becomes perfectly familiar.]
(R. xii, § 374. β.), ἑ (§ 528) κίττροσθε (§ 224. β.), worthy of the freedom which you [have acquired] enjoy.—5. οὐ ... τικῶν, for it is not possible to attain this in any other way.

7. L. 7. Ὄμολογες ... γεγενήσθαι (from γίγνομαι), § 627. a
——10. διὰ τὸ διαπάρθαι (δια-ε-σπάρ-σθαι, § 80; from διασπείρω, §§ 259. a, 268) αὐτῷ (§ 419) τὸ στράτευμα, on account of [the army having been dispersed for him] the dispersion of his army.

8. L. 11. Παροσάταδος, § 390. —12. εἰς ζῷνη δεδομέναι (from δίδωμι), having been given for the girdle, i.e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles. —14. τετραγόμενος, from τάπτω. —16. Κ. πεντακόστα (from πιπτω, §§ 266, 236. a), that C. had fallen, § 633.
——ἐφύγει, from φεύγω, § 270. 9. ——17. ἐξεγερμένη (from ζεύ-γιναι, § 294) πλοῖοι (§ 416. 1) ... ἐπίτυχος, [connected by 37 boats] composed of thirty-seven boats connected together.

   i. Analyze the Affixes which have been learned in ¶¶ 29, 30, distinguishing in each the Tense-Sign, Connecting Vowel, and Flexible Ending (so far as they exist). Write the Affixes as analyzed, separating the elements by hyphens, and verify the work by comparing ¶ 31.
   j. Analyze the Forms of Verbs which occur in reading, distinguishing the following elements, where they exist:—1. the Preposition with which the Verb is compounded; 2. the Augment; 3. the Reduplication; 4. the Root, distinguishing all the additions made to the original root; 5. Letters inserted between the root and affix; 6. the Tense-Sign; 7. the Connecting Vowel; 8. the Flexible Ending; and 9. * paragogic. In Participles, the Flexible Ending of Conjugation may still further be resolved into (a) the Addition to form the Root of Declension; (b) the Connecting Vowel of Declension; and (c) the Flexible Ending of Declension (§ 133. 1. n.). Continue this analysis until it becomes perfectly familiar.]

9. L. 19. ἄμμοφέρα (§ 472. a) τὰ δίτα (¶ 11, § 33. γ) τετρυπνεύ- νον (τετρυπνα-μέν-ον), [bored as to both his ears] having both his ears bored, § 437. ——20. δείξει (δείκ-νω-α-τι, §§ 203. β, 211), from δεί- κνυμι. ——συντετρυπνόμενος (συν-τε-τριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβριβρiβr


11. L. 32. προβάτων ἐνεκα, R. xi., §§ 372. γ, 674. 3. ——ἀποδεψαμένοι ἦσαν (§§ 53, 213. 2), perf. mid., had expressed their opinion, § 558. ——[P. 35.] L. 1. ἐκείλειντο (ἐ-κε-κλε-ντο), were kept closed, § 577.

LESSONS XVIII., XIX.

13. L. 8. ἡμα ταῦτα ποιοῦντων (ποιε-ο-ντ-ων) ἡμῶν, [at the same time, we doing these things, § 638] as soon as we do this, § 616 a. — 9. αφεθήξει (from αφίστημι, § 239) ἀλειφθάται (ἀλείφ-ε-ται), § 582. — Εἰ γὰρ τι καλὸν ἄλληλοις μάχην συνάψετε, νομίστε, for if you [shall join any battle] engage in any battle with each other, consider. — 11. κατακεκόψεσθαι, § 582.

XIX.


b. The Nude Affixes of the Present and Imperfect, in each voice. ¶ ¶ 29, 30.

c. Verbs in -μι. § 224 f.]


2. L. 21. στρατιωτῶν — τις, § 362, β. — 22. ἵπποι (ἱ-π-οι, ¶ 54, §§ 211, 224. 1, 229, 284) τῇ ἀξίῃ (§ 416. 1), lets fly with his axe, throws his axe at C. — 23. σωφρονᾷ, § 603, β. — τοῦτο (§ 435) τιναντία (τὰ ἑναντία, § 39. n. 1) . . . τοιοῦτο (§ 546), [you will do to him the things contrary than they do to dogs] you will treat him in a manner the reverse of that in which they treat dogs. — 24. τὰς μὲν ἡμέρας (§ 439) διίδαις (δι-δό-σι, §§ 58, 284; cf. τιθέαις, ¶ 50), they tie up [through the days] by day. — ἀφίσαι (ἀπο-ι-ε-σι, § 229. β).


4. L. 23. συμμεινόντως (συν-μέγ-νυ-ντ-ι), § 294; cf. δικυνόσι, ¶ 52. — 30. ἀποκυνοῦσι, § 295. — 31. δικύνουσι, § 225. r. — Τούτῳ . . τις, § 638. — [P. 36.] L. 2. τῶν θεών, the gods, who was supposed to have caused the sneezing as an omen of good.

5. L. 3. ἐπίθος (ἐπί-νυ-ν-ι, § 58 a), they will advance, ¶ 56, §§ 224, 231. — 4. ἄπως (ἀπό-ι-μι) . . . ἐπικαταστασθοί, we shall depart hence out of the power of these men. — 5. εἰσέσω, § 224. 1.

[d. Formation of Words. §§ 302 — 316; ¶ 62, A, B.]

6. L. 6. ψυλήν . . κεφαλήν, § 472 a. — εἰς τὴν μάχην καθίσατο, stationed himself for the battle. — 8. ὡς ἐδώσατο τάγματα, as fast as they could, § 525 a. — "Εκ τούτου, [from] upon this. — εἰσπαλμένος (from στέλλω, § 277 a), καλλιστά, arrayed for war as handsomely as [he could array himself] was in his power. — 10. ἡφ (ἡ-φ-τ, §§ 211, 224. 1), said he, ¶ 53. — τι (§ 432. 3) ἀντιπετα-χαστα (ἀντι-τε-ταγ-να, § 213. 2, r.), why they are drawn up again, us. — 11. ἐφησθαι, § 182. 11. — 12. ἐπήρετο (ἐπ-ε-ρ-ε-το), §
NOTES ON

13. ὅς ἦν [sc. ἀλήθη ταύτ' εἶναι], and he said [that they were true] yes, § 624. β. — oúκ ἦν, § 616. β.

[σ. Formation of Words (continued). §§ 317—328; Π 62, 63. Apply the rules of derivation and composition in explaining the forms and significance of words until they become perfectly familiar. In this way, the labor of learning the language will be greatly diminished.]

7. L. 14. ἐπειδὴ ὅταν καταβαίνοιν (κατα-βα-ι-ν-ο-ν-σι, § 278), those who were descending, §§ 336, 215. 2. — 15. δεδοκότες, Π 58, §§ 282, 236. a. — 16. τεντον, ὅστη τὸ δράμο (301. 5) περὶ νίκης, they [threw themselves] rushed forward, as one would run for [victory] a prize (as one would run if he were running for a prize, § 604. β). — 18. λαμβάνειν, [ic take] permission to take. — έδιδον, § 225. — 19. έδίδοτο λέγειν (§§ 545, 5, 620. α) τῷ βουλομένῳ (§ 536), [it was given to speak] permission to speak was given to any one who wished.


9. L. 26. Οἱ δὲ πολέμοι, ὅσι ἔρρωστο (ὁ-ἀρχ-α-ν-το) δεῖν, oûκ έτύγχαν (τέ-στα-σα-να, §§ 224. 2, 257. β), and the enemy, when they (the Grecian targeteers) began to run to the assault, no longer [stood] held their ground. — 27. άμα .. ἀνέτη, § 616. 3. — 28. ἀνίβη, §§ 227, 278, Π 57. — 30. πολλῶν καὶ (§ 555. 6) ἀγαθῶν γεμόνωσας, [full of many and good things] abundance supplied with excellent provisions. — 31. ἑαυτοῦ κατέτησαν (1 aor., § 257. β) ἕκατο, they appointed eight surgeons. — 32. τετραμείνοι, from τυριόνω, § 285.

[f. REVIEW. Greek Characters. Π 1, 3; §§ 10—23.]

10. [P. 37.] L. 1. ἔδει (Π 50) τὰ σταλα, [put their arms] stood in arms (a military phrase). — 3. παρέδοσαν, § 224. 2. E. — 4. ἐγρασαν, Π 57, § 285. Why must this 2 aor. have the nude form?

5. ἠλωσαν — ἐδει, §§ 301. 1, 189. 2. — 7. ἐνδο, Π 57, § 278.

11. L. 10. ἐπιστάσασαν, ὅτι ὅστε ἀποδέδρακάν (§ 285), ὅτα (Π 58, § 301. 4) γλα σῆ δ-reply (§ 579. σ) ὅστε ἀποπερεράζωσας, let them know that they have neither escaped by concealment, for I know whether they have gone; nor have they fled beyond my reach. — 12. δει πάντως (§ 301. 1), § 628.

[g. REVIEW. Quantity. §§ 675—693.]

12. L. 14. σέγωσαν, § 549. a. — 15. διαδέομενοι διάδοτε, have disposed of them by sale, make distribution of the proceeds. — 16. ἢ (Π 56, § 210. 2) δη, ἀναμνήσθητι (ἀνα-μνά-σ-θ-ε-θ, §§ 62. 3, 221. a), καταστρεφάμενοι ἔχεις (§ 637), come now (or well then), call to mind, how great an object you then deemed it to obtain what [now having subdued you hold] you have now conquered and possess. — 18. ἅντε, imperative, Π 56. — 19. κελεύω. In what mode and sense is this (§ 606)? — πάρεστε (παρά-ε-σ-τε, § 230. β), imperative ἑστον, § 203. 2.
LESSON XIX.


i. What words in paragraph 12 are accented as far back as possible?

j. In reading paragraphs 13 and 14, observe the illustrations which occur of the rules of accent already learned.]


14. L. 29. ἐγγαγεὶ (from ἐγαγο), § 194. 3, n. — 30. Τὴν . . . έπιθείαν (§ 224. 2, e) ὁδῷ, he said that he wished to inflict upon him the punishment due. — 31. τοὺς φεύγουσας προέσβαι (¶ 54), to betray [those fleeing] the exiles.


l. Explain the accentuation of all words which occur (so far as determined by general or special rules), until the subject becomes perfectly familiar.]

15. [P. 38.] L. 1. διώνυς, § 224. 2, e. — "Ωντες . . . παιδίαν, so that it is time for you also to exhibit your training. — 2. κήρυξ

λέαν (§§ 208. 2, 746. a), to go as herald. — 3. άκτενόντες, § 747. a.

— Αὖρος . . . λέαν, but he said that he should not himself go, §§ 510. 1, 616. b.

16. L. 4. Διελέγοντο . . . ἐφ' έαυτοῖς, they both talked to themselves, and laughed at (or by) themselves. — 5. εὐρότάμενοι, ὅπου γύρων, stopping wherever they happened to be. — 6. φονυοῦντες, § 637.


[m. Review. Syntax. §§ 329–344; ¶ 65, 66.]

17. L. 10. Ἐμελέων . . . μακράν, they practised [to shoot] shooting, sending [up far] high into the air. — 12. τὰ πλεῖστον (§ 374. β) ἀξιόν εὐθείαν, putting on board [the things worth most] their most valuable effects. — 14. αὐτοῦ, § 379. a. — τὰς . . . δέντρα, placing their shields against their knees, ready for action.


p. Make a Table presenting a general view of the various uses of the Genitive, according to their divisions and subdivisions.

Remark. The similar reduction of other great divisions of Syntax to a tabular form will be found an exercise of great utility.]

19. L. 26. ἃν τις ταχύ ἀνυμήτα (§ 226. 1), if one rouses them suddenly. — ἔστι, § 732. c. — 29. ὃ τι ἄν δύναμαι (§ 728. 4), ὅπως ἀγαθὸν (§ 435) ποιεῖν, [whatever I may be able, to do you good] to do you whatever good I may be able. — "Επεμψε . . . καὶ κελεύσας, § 544.
NOTES ON

31. κελέσοντι φιλάττεσθαι, they did you be upon your guard.
32. τῷ πλησίου, the neighbouring, § 475.

[q. Review. Syntax of the Dative. §§ 397–421.]

20. [P. 39.] L. 2. μὴ (§ 602. 2) ὅπως ἵππος (§ 601. a) . . . οἷς δὲ [lest] that I may not have [what I may give to each] enough to bestow upon each one of my friends, if [it should be well] I succeed, but [lest] that I may not have friends enough [to whom I may give] upon whom to bestow. — 6. στι (§ 673. β) πεπράστηκα (§ 285), § 610. — μὴ ἐκδώρε, § 598. 1.

[r. Review. Syntax of the Accusative and Vocative. §§ 422–443.]

21. L. 11. Ταῦτ' ἐγὼ ἔσπευδον, § 432. 3. — 12. δυναμών (δυνα-ί-μον), § 205. — φθάσαι (§ 279) . . . ἐπερχόμην, to [anticipate] arrive before the pass should be occupied by the enemy, or to anticipate the seizure of the pass. — 15. διαβάζων (δια-βά-ν), §§ 205. 1, 213.

[r. Review. Syntax of the Adjective. §§ 444–466.]


[r. Review. Syntax of the Article. §§ 467–493.]

24. L. 28. εἰ ἔδιδου, ἐπὶ τούτῳ ἄν ἔδιδου, if he gave, he would give for this end.

XX.


b. Nude Forms of Second Perfect and Pluperfect. § 237.]


d. Decline ἐπί-, and explain its forms. ¶ 22; §§ 132. β, 179, 287.]

2. L. 9. στι . . . τῆ, that these were public property. — τεθεῖται, § 237.


f. Repeat and explain the forms of ἄδεια. ¶ 58; §§ 237, 301. 4. x.]

3. L. 13. ἵστε, indicative. — 14. ζώνοιτα ἐμαυτῷ (§ 653. a) πάντα (§ 437, or 432) ἐμυνομένος (§ 746. c) αὐτῶν, [I know with myself having deceived him as to all things] I am conscious to myself of having deceived him in every thing.
LESSONS XIX. — XXII.

[Review. Use of the Tenses. ¶ 26; §§ 167, 168, 565—585.]


[A. Review. Use of the Modes. ¶ 27; §§ 169, 586—600.]

5. L. 23. ἐδει... ἔχων, § 425. 4. — 24. τεθνηκότα, § 633. — Δεδωκα (¶ 58, §§ 237, 382)... ταύτα, fearing lest this should take place.

[B. Review. Use of the Modes (continued). §§ 601—619.]


[J. Review. Use of the Modes (continued). §§ 620—644.]

7. L. 31. ἐκείνο, ¶ 60, § 232. — [P. 41.] L. 1. ἰσοπέρ ἐξών (§ 638), [as we might lie down, it being permitted] as if it were permitted, § 640. — παράγγελλεν — ὑπομενόν, passed the word (along the line of march) to halt.

XXI.

[a. Review. Syntax of the Particle. §§ 645—674.

b. Verbal in -ίσταν (§§ 314. f, 407. κ, 642—644.).

1. L. 3. σκέτευον... εἶναι, § 642. — 4. ἐδόκει... εἶναι, § 642. — 6. ἡμίν δύνατο πάσχα, [in what way they could most rapidly] as rapidly as possible, §§ 525. a. — πρὸς ἰ, §§ 657. n. 4, 629. 2.

[c. Review. Conjugation. §§ 164—186.]

2. L. 8. Ἡμῖν... ποιήσα [sc. εἶναι, § 547], § 407. κ. — ἐπὶ τοῖς βαρβάροις, [dependent upon] in the power of the barbarians. — 10. Ἀλλ'... πάντα (§ 643. a) ποιήσαν [sc. εὐτίχ], § 601. β. Cf. πάντα ποιήσα above, and observe the freedom with which either the personal or the impersonal form of construction was used. — 11. λεκτέα, sc. εὐτί ταύτα.

XXII.


Remark. Lessons XXXII. — XXXIV. consist each of a single extract.]

L. 14. Ἐκεί... ἐγώνωρ, and when both the libations had been made, at a feast given by the Greeks to the ambassadors of Corylas, king of Paphlagonia. These libations introduced the second part of the feast, which was especially devoted to pleasure. — 15. πρὸς αὖλον, to the music of a flute. — 17. ἐγώνωρ, [used] flourished. — 18. πεληγέων, to have wounded. — 6. ἤν, and, he fell [somehow] quite artfully, so as to imitate the fall of a wounded man. — 22. ἢν δὲ οὔδεν πεπονθός, but he [was having suffered nothing] had received no harm, § 637. — 23. τὴν καρπαίαν καλομένη, the Carpea so called, or the dance called Carpean (sc. ἄτησον). — 28. εὖ... αὖλον, [in time to the flute] keeping time with the music of the flute. — 31. τῷ χείρῳ, §§ 133. ò, 437.
XXIII.

[Review. Conjugation (continued). ¶ 36–52; §§ 216–253.]

[P. 42.] L. 1. τὸ δεῖπνον, the supper given by Seuthes, a Thracian prince, to the Greek generals and captains. — 3. καὶ . . . πόλεως, and [if any embassy was present from a city] whatever ambassadors from any city were present, ¶ 663. 6. — 4. τὸ . . . κύκλῳ, [the supper was to them seated in a ring, ¶ 408] they were seated in a ring for the supper, while the Greeks at this period were accustomed to recline at their meals. — 5. εἰσηνεχθησαν (from εἰσοφέρω) πᾶσιν, were brought in for the supply of all. — 7. κατὰ τοὺς κόσμους, beside the guests. — 10. κατὰ μικρὸν, [by little] into small pieces. — 11. δοσον . . . καταλητῶν, ¶ 628. — 12. κατὰ ταυτά, [according to the same things] in like manner. — 13. φαγεῖν δεινὸς, ¶ 629. — 14. τὸ μὲν διαφημίτειν εἰς (from εἰς) χαίρεισι, [permitted] bade [the distributing farewell] farewell to all distribution to others, i. e. entirely neglected it — 15. δοσὸν τριγονικὸν ὄρον, [a loaf containing as much as three chœnices] a full three-quarter loaf. — 19. ἐφή, ¶ 552. — 22. ηπιοστατο, ¶ 192. 3.

XXIV.


L. 24. τοῦτων — παρρησληκός, ¶ 376. 8. — 26. τὸν . . . ἀπεδραίη, for I neither know [from what kind of speed] with what speed any one [fleeing could escape] could escape by flight the [war] hostility of the gods, nor into what darkness he could run for concealment. — 29. πᾶνως, ¶ 350. — 30. ἠνω used adverbially. — With these noble words of Clearchus to Tissaphernes, we close our extracts.
EXERCISES
IN
TRANSLATION FROM ENGLISH INTO GREEK

I.

1. I am plotting. We plot. You plot. You two are plotting. They advise. We are throwing and striking. They two advise. To plot. To strike and throw. Let him advise. Let them advise. Do you be plotting. Let them strike and throw. Advise. Do you two be throwing and striking. Let us advise. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do not delay. You do not delay. He does not advise. Let him not advise. We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak. We are learning to teach. If indeed we should advise. But let him consider. If he should wish to advise. Let them not arrest.

II.


(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible. (b) Dual. (c) Observe carefully in respect to the use of parageopic, § 66. (d) § 213. 3. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 597, 598. 1. (g) Observe carefully the distinction between αι and μα. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address α is less emphatic than the English O, and is hence more frequently used.
II.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish, speak. But, if they will, let them remain. Let Proxenus march. Clearchus is not willing to journey with Arieus. Let us not march with Cyrus. O Lacedaemonians, let us consult together. Let them march, if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chirisophus. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedaemonians. We are not mad.

IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Symphalus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panic. Mithridates writes a letter, and sends it to Cyrus. They

(a) Dat., §§ 398, 399. (b) C. has not vessels. For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) ἑλέον and βοληματί are nearly synonymous, and in many cases either may be used. ἑλέον, however, expresses the wish or will more as a feeling; and βοληματί, more as a rational purpose or preference. (d) Dat., §§ 648, 652. (e) Middle Voice. (f) § 213. 3. (g) Dat., § 399. (h) The general distinction between ἃν and ὁδ in interrogative sentences is the following: ὁδ expects an affirmative answer; ὁδ, a negative. (i) Barley and wheat and sesame, &c. In such cases the conjunction is usually repeated in Greek. (j) The Greek
bring\textsuperscript{13,12} five wagon-loads of large stones. Seuthes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach Abrozelmes comes with thirty robbers.

V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country\textsuperscript{2}. Two carriage roads\textsuperscript{1}, very steep and narrow. Cyrus sends to Clearchus fourteen hundred\textsuperscript{a} heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in all\textsuperscript{b}. They carry goat-skins, sacks\textsuperscript{9}, and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden\textsuperscript{13,17} Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of\textsuperscript{7} a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed\textsuperscript{13,7} the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at\textsuperscript{13,5} the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages\textsuperscript{8} upon the springs of the river Centrites. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain which lies along the river Marsyas.

5. The master of each village. Let us strive for an honorable death. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of my brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedaemonians rule upon the sea and upon the land. Seuthes rules at the present time. It is said in the preceding narrative. The heavy-armed cross with diffi-
culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers*. Cyrus is plotting against his brother. They traduce Seuthes to the friends of his brother.

7. Suddenly the rest of the enemy appear upon the plain beside the sea. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The men from the villages upon the right descend into the plain. On the fourth day, Tissaphernes and Ariæus with their men leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die in the midst of the way homeward.

10. And is both persuaded, and sends away his brother. He arrests Lycius the son of Phalinus a Syracusan. But they have the fruits of my toils.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chrisophus. They bring the man himself to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

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(a) targeteers about the ten thousand. (b) When the possessives my, thy, his, &c., are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article (§ § 482, 503). When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, μείνα αδριας, my brother (definite); μείνα αδριας, a brother of mine (indefinite). (c) those about T. and Α. (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 502 f. (e) The position of αυτος in its different uses must be carefully observed ( §§ 508, 509, 510, a). (f) To show that αυτος is used as the emphatic, and not as
VI.

1. The barbarians said to Clearchus, that they had come respecting a truce. The soldiers themselves said, that they were deliberating in common about the rest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice in respect to the way homeward. The barbarians remained, for they trusted in their strongholds.

3. Two young men ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack upon the enemy.

4. The friends of Cyrus were taking Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

VII.

1. The Chaldaeans are in the midst of the park. The other barbarians are said to be friendly. For the road was

the common personal pronoun, place it at the beginning of the sentence (§ 510. a). (g) The oratio obliqua, or indirect quotation, freely employs in Greek either the distinct modes with connectives or the incorporated modes without (§§ 607. x., 614, 619). When the distinct modes are used in connection with past time, the forms of expression in §§ 608 and 610 are both common. (h) sacrificed. (i) the. (j) For the use of both the dual and the plural, when two are spoken of, see § 237. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) made an attack securely. (l) Observe carefully the distinction between the aorist and the definite tenses. (m) died.
said to be very steep. Be ready. If indeed we are men. The fountains beside the road were beautiful. And the gods are judges of the contest. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldeans wish to be friends and allies. Upon this, the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were. For thus the matter stands. The expedition is said to be against the Lacedaemonians. And Orontes the Chaldaean is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming dark. For it was now dark. But when it was now evening, he came to Cyrus. It was necessary to fight, for there was no money. It is necessary to march along side of the river, for we have no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park, and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected. The targeteers begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldeans.

5. Let us give the signal, for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of the horses. For we cannot have money. But we could not obtain supplies.

7. It is now time to depart. The soldiers have leisure to hunt in the park. For it is necessary now to consult together. The circuit of the palace was a parasang.

VIII.

1. You are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee, and you pur-

(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 487. 3, 4. (b) both friends. Τί in Greek implies less emphasis than both in English, and is therefore much more frequent. (c) told the villages, where they were. (d) Observe the distinction between ταῖς and γὰρ ταῖς. (e) comes. The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) and a park. (g) there was dejection to the soldiers. (h) it is not to have. (i) You on the one
I, Seuthes, am neither so thoughtless nor so foolish. We thought you an enemy. Send me away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property. Do not wait for others to come to you. You and I have the same enemies. We can now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary for you to deliberate for your own interest. For I am no longer general, but Clearchus.

IX.

1. It is safer for you to pursue, than for them. It was said, that Cyrus was both more kingly, and more worthy to rule, than his brother. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door of ourselves.

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for the gods? Thence Cyrus advances through Phrygia by the shortest and safest way. The Cilioian queen sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycurus made much the greatest haste. The barbarians escape into the nearest villages. The enemy were now coming nearer. The targeteers ran much faster than the heavy-armed troops. The soldiers ascend into the highest village. They watched each other more negligently.

hand [13. 7]. See § 502. 1. (j) In the oblique cases of ἰη, the emphatic forms are ἰηε, ἰηε, and ἰηε; while the unemphatic are με, με, and με, which are enclitic, and do not begin a sentence (§§ 142. 1, 502, 732). After a preposition, use the longer forms (§ 732. b. 4). In general, avoid placing an emphatic pronoun at the beginning of a sentence. (k) There are the same enemies to you and to me. (l) It is permitted us to take. (m) in behalf of yourselves. (n) Gen., § 351. (o) are you not ashamed before? (p) hastened much the most. (q) becoming.
EXERCISES ON

X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good. They said to the messenger, that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants.

2. The rivers flow through the plain of Cilicia into the sea. The river was called Mæander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money. Ask Cyrus for your pay. Ask Cyrus for our pay. They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect a mound.

3. The soldiers brought stones, and threw them into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician queen, summons to her tent the seven best of her attendants.

4. The soldiers encamp in the open air. Let Clearchus and Chirisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer envy the wicked. We labor cheerfully, and acquire securely. First carry back word to the army, that there is need of silence. In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them with more confidence.

5. It is now time to feed the horses. The worst men are thought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show whom he honors. They engaged in earnest conversation, in order that they might show whom they honored. He learned to obey, in order that he might be thought worthy to rule.

(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) make. (c) calls together into. (d) of those about her. (e) the horses. (f) § 162. (g) §§ 592, 601. (h) What
6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day, the messengers brought back word, that both Darius and the rest of the Persians commended us. He said that the robbers had again assembled. He said that the robbers were again assembling. They endeavoured to pass by force.

7. They commended the captains. They asked Cyrus for money and vessels. They had come, but Clearchus was still riding up. Here were found many vessels. They used the cords which they found in the villages of the barbarians for their slings. The men whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways.

8. Would that Clearchus were living! They had for arms small spears. Would that the Chaldaeans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door. They saw the messengers at the door. One waited for another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling justly!

9. For this was a custom with the Chaldaeans. Let these things be. He commanded these to remain, but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure.

10. We had such an opinion respecting you. The admirals said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy. Such were the wishes of the soldiers.

11. We say, when the north wind blows against us, that it is bad sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear the north wind. As soon as the day began to appear, they crossed the river. They waited for the morning.

two modes could be here employed? (i) Dat., § 419. 5. (j) some in one way and others in another. (k) C. ought to be living, §§ 567. γ, 599. x. (l) to the C. (m) The enemy are so many. (n) Such things the soldiers wished.
1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that tumult. He called the Scythian archers. He called the generals into his tent as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If the gods are propitious, and so direct, you will take Byzantium without a battle. If you are well disposed, you will follow me. They will tarry the present day. Send me to Arieus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate them. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses, if we had not commanded him. Do not hear these men. But this robber may the gods requite!

4. They hunted in the park, whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if the north wind blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark, I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

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(a) *within.* (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. *(See § 603 f.)* (c) *During the now time.*
And, when they were sending the heralds to the Thracians, it was already midnight. Do not make war against the Arcadians. When we have arrived there, we shall be at the door of Greece. The Thracians send heralds by night.

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh in his disposition, but was always friendly and kind. We should like extremely to hear the affair. When the soldiers were out of bread, they came to us.

4. When I had gained this success, I sent for the Thracians; and they came without trouble.

XIII.

1. And they asked again, "Shall we report war or peace?" We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targeteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine harbours, about the middle of Cilicia. The young men answered, some with laughter, and others without.

3. They asked Cleon for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedaemonian exile, of the right. On the next day he sent for two companies of Meno’s army. Thereupon he commands his attendants to cut off the head and the right hand of Cyrus. I sent this messenger to Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This man dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minae, when he arrives at Babylon. O father, answer me. We will obey our fathers.

5. Some said, that the two lines were five stadia apart. Let no one fail of hitting a man. No one of us says this. Some of the soldiers pass the night without food or fire. Let no one

(d) § 373. (e) most gladly hear. (f) bread had failed the soldiers.

(g) Observe carefully the distinction between σίς and σφίς with the accusative.

(b) § 473. B. (i) were distant from each other. (j) Observe the distinction between ἄδησις and μηδέσις. See Notes on Less. I. 2. (k) § 451. (l) and without fire.
pass the night without food. No one of the Greeks perished. Let no one wrong us. We took some of the ostriches. Let no one of the villages be inhabited.

6. Men of Greece, who of you is so mad, that he is not willing to follow Cyrus? Say, Clearchus, what opinion you have respecting the march, whether we shall follow Cyrus or not. Hereupon, Meno, before it is evident what reply the other Greeks will make, assembles his own soldiers apart from the rest. It is evident what he will do.

7. This woman asked him, who he was. This will bring us honor in coming time. But what they would do, they did not signify. Do you then, as friends, give us that advice which seems to you to be most appropriate and useful. Tell us then, Seuthes, what you have in mind. To whomsoever it seems best to make the journey with us, let him hold up his right hand.

8. But if any one of you sees another course which is more honorable, let him mention it. The two lines were not more than four stadia apart. More than six hundred soldiers arrive at the village. Cyrus is worse towards you, than you are towards him.

XIV.

1. The rulers of these villages made Xenophon a companion at table, and bade him have no fear. The soldiers used the thongs for their slings.

2. He made all the citizens his friends. All the Lacedaemonians, both men and women, took part in the feast. They rule the whole country.

3. Tissaphernes therefore goes up to Babylon, taking certain of the Greeks as friends. These men disgrace both their native city and the whole of Greece, that being Greeks they are so senseless. Being such, he will disgrace all the citizens. But the younger of the children happened not to be present. The brazen shields now and then shine through. For, when it had become dark, they marched, having the Euphrates upon their right, supposing that they should reach the village by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising an army, besieged Perinthus both by sea and by land. They sailed forth to make war upon the Greeks. Their husbands

(a) In respect to the different forms of complementary pronouns, see § 535
(b) Why is the middle voice here used? (c) Dat., § 419. 5. (d) come to
had gone hare-hunting. And she, going to Xenophon, entreated him, not to slay her husband.

5. And this country, beginning at the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace.

6. We happened to be victors. He sent some one to put to death the two young men. It is the part of the victor to pursue, but of the vanquished to flee. And whoever desires to conquer, let him be brave. He happens to be at breakfast. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her younger son more than Artaxerxes the king. But at the present time the admirals do everything according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would suffer with us whatever might be necessary. If it is necessary, we will make a treaty. They gladly made peace.

XV.

1. Here Belesys, the satrap of Syria, had a palace and park. We arrived at Tarsus four days before Menoe. There are many fishes and muscles in the river Selinus. There was at Ephesus a most beautiful temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate need of an interpreter. Epyaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceed to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of Syria.

3. And when they had come back, they relate the affair to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles the Cretan as our guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

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(a) about to hunt hares. (f) Use both the form of expression in § 490. 1, and also that in § 491. R. (g) having begun from. (h) the Thrace the in Asia. (i) happened conquering. (j) Sing., the one conquering. (k) breakfasting. (l) the. (m) the reigning A. (n) Fut. Opt., §§ 587. 2, 608. (o) Subj. with lár. When the conclusion is expressed by the future indicative, the condition is commonly expressed by the subjunctive. See § 603. (p) the quickest way. (q) the one having ruled.
EXERCISES ON

This wild beast Hercules pursued. In these places the target eers\textsuperscript{16, 22} were more useful than the heavy-armed. But one of the heralds was a barbarian, Aries, who happened to be an attendant of\textsuperscript{a} Cyrus, and to be held in honor by\textsuperscript{b} him.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor\textsuperscript{28, 1} to the whole\textsuperscript{17} city.

5. And these again were other pretexts to Orontes for writing the letter\textsuperscript{27, 28} to the king. Here Cyrus gave ten talents to Silenus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children\textsuperscript{c}. At last they deserted their houses. We have need\textsuperscript{d} of\textsuperscript{28, 1} brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain\textsuperscript{15, 5} flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died\textsuperscript{e}.

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five\textsuperscript{b} years old\textsuperscript{4}.

9. And in the sacred district they found\textsuperscript{21, 22} oxen, swine, sheep, goats, fowls, and their young. In the sacred groves were many goats and swine. But there is in this country\textsuperscript{15, 17} a mountain covered with\textsuperscript{f} trees, capable of supporting\textsuperscript{g} oxen and horses\textsuperscript{17, 4}. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence\textsuperscript{17, 18}. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappeared\textsuperscript{1}. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth\textsuperscript{i}; and falsehood\textsuperscript{k} they considered to be the same with folly. All men blame\textsuperscript{23, 3} perjury\textsuperscript{l} and deceit.

12. They cross\textsuperscript{15, 24} a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends\textsuperscript{m}.

\textsuperscript{a} to be with or near. \textsuperscript{b} having also wife and children. \textsuperscript{c} There is news to us [dat.]. \textsuperscript{d} Express these sentences variously, according to the models in the Greek text. \textsuperscript{e} § 140. \textsuperscript{f} the young of these. \textsuperscript{g} full of. \textsuperscript{h} competent to nourish. \textsuperscript{i} became [17, 23] invisible. \textsuperscript{j} the sincere and the true. \textsuperscript{k} the false. \textsuperscript{l} the to perjure one’s self. \textsuperscript{m} with those whom we love most.
They said, that for a long time certainly they had not met with a finer harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood is often more agreeable than truth.

13. The amount of time occupied by the journey was four months and ten days. The breadth of the river was three stadia.

XVI.

1. And thence they march through a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither fishes nor doves to be injured.

3. They rushed up to Xenophon, saying: “Now, Xenophon, it is in your power to become great.” He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free.

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey. So he arrived at his tent safe. The name of this city is Corisote. The river Mascal flows around the city. He wore something black before his eyes, as he marched.

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore, a city large and prosperous. And here Pythagoras, the Lacedemonian admiral, came to the aid of Cyrus with the ships from the Peloponnesus. With these triremes, five-and-twenty in number, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored the vessel beside the camp. The vessel of Tamos lay at anchor in the harbour. The two generals arrived in the ship, having been sent for by the king.

(n) not yet surely within much time had they met. (o) The false. (p) the true. (q) of the. (r) They do not permit to injure neither the fishes nor the doves. (s) had. (t) marching. (u) sea. (v) was present to. (w) having. (x) upon.
XVII.

1. This river separates the country of the Thracians from that of the Mysians. In this way he marched three parasangs and when he was marching the fourth, he saw an eagle upon the right. No one of the Greeks was shot in this battle. Three horsemen were shot upon the left wing. Nor did any other one of the soldiers find any thing in this march.

2. The robbers will all be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked, what would be done. They were arranged four deep, the troops of Clearchus upon the left, those of Menon upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had the worst assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained any which was very pleasant, bidding those who bore it also to say, “Cyrus was greatly pleased with this; therefore he wishes you also to taste of it.” We shall be compelled to flee. Brazen helmets and purple tunics will be provided for the soldiers.

5. And the citizens hearing this were greatly disturbed, fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request. The generals took care, that all should be well. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be taken and beheaded. They were said to have been vexed, and to have been afraid lest they should lose the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded. They set forth from the camp, to pursue the barbarians. They collected two eagles screaming upon their right.

(a) and. (b) § 535. (c) §§ 608, 610. (d) the of M. (e) There were to him. (f) bearing. (g) having requested. (h) It was a care to the generals, that it should have itself well. (i) § 205. 1. (j) should be cast out of. (k) § 583. a.
9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors\(^{28,13}\), whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated\(^1\), how the dead might be buried.

10. When the generals had been called into the tent\(^{12,15}\) of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

XVIII.

1. Such has been\(^m\) the conduct of the men, and such are their words\(^a\). You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies\(^{22,1}\), and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time\(^{18,21}\), the Lacedæmonians preside over the Grecian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove\(^{20,7}\) two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother\(^{18,22}\), he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement\(^a\), the generals said, that they did not commend the messengers, if they had pursued such a course\(^a\). On the next day he sent messengers to say\(^a\), that Xenias and Pasio had deserted the army\(^{22,1}\). After this, Orontes was never seen\(^r\) by any one\(^s\) either dead or alive. The city is

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\(^{1}\) having assembled deliberated, § 631. \(^{m}\) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb \(\epsilon i p a\) (§§ 213. 2, 254, 637); and also when it is better to employ the more familiar forms of the \(a o r i s t\) (§ 580). \(^{a}\) The men on the one hand have done such things, and on the other say such things. \(^{o}\) these things. \(^{p}\) done such things [22. 6].

\(^{q}\) § 583. \(^{a}\) (\(r\) Aor. Pass. See § 301. 4. \(^{s}\) no one.
taken, and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee. They were standing beside the door. They said, that the robbers had taken many sheep. On the same day messengers came with the intelligence, that many had climbed up, and that the place had been taken. The enemy had regained their courage. Who will take the place of Neon the Asinæan? Advise the citizens to sacrifice to the gods as they have been wont to do.

6. Fellow-citizens, your work is done. See, then, that you be a man worthy of the honors which you possess, and for which I congratulate you. And whoever of us desires to behold his native land, let him be a brave man. Remember to be bold men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies. So that we, from what we hear, judge no man to have been more prosperous. No man has ever been more loved, either by Greeks or barbarians. He is not willing to remain, on account of the dispersion of his heavy-armed troops.

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds more than ten days. These happened to have been stationed upon the right near the cavalry; and, when they perceived that the general was dead, they fled with all speed. And when now it was evening, the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them Lydians with their ears bored. We saw a man with both his legs crushed. In our march we found villages beside the river in possession of the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his hands cut off.

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles.

(a) has been taken. (b) came saying. (c) § 443. (d) all things have been done by you. (e) had become. (f) Dat., § 404, γ. (g) crushed as to both the legs. (h) Marching we found. (i) having been seized by. (j) See § 133, 1.
LESSONS XVIII., XIX.

11. They said, that the houses had been palisaded around on account of the oxen. These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then upon the wall.

12. At Lampscus, Euclides, the son of the Cleagoras who painted the picture of the Dreams, congratulated him upon his safe return.

13. Upon your doing this, I shall immediately withdraw; so that you will have no guide left. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariseus stood aloof. They had been cut down by the horsemen.

XIX.

1. We gladly saw the enemy no longer standing their ground, but flying with all speed. O most wonderful man, you surely do not even understand this, that the south wind carries us within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons to signify, what the soldiers must do.

2. Certain of the soldiers of Meno, as they see Clearchus riding back to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter, you will be apprehended by the guards. He will advance silently.

6. The Persians station themselves for the battle with their heads unprotected. He asked the heralds, if all this were

(k) In. (l) that he had been saved. (m) At the same time you doing this. (n) no guide will have been left to you. (o) Plut., § 233. (p) what it is necessary that the soldiers should do (acc. with infin.). (q) through the night. (r) shall enter, §§ 231. a, 587. 2. (s) having the heads bare.
false; and they said 'yes.' He asked them if they were targeteers; they said 'no.' They are unable to march rapidly. As the general himself said, he marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers permission to take whatever they pleased. As he was speaking, they both sneezed. After this, permission to depart is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety.

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains they found much snow, and cold so intense that even the wine which they carried in goat-skins froze. They all deserted to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this, departed. The barbarians, having erected a trophy as victors, ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox, and erected a trophy. We appointed three surgeons only, for the wounded were few.

10. And leaping down from their horses, they put on linen corselets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered the skins of the oxen to the young men. We attacked the rear of the barbarians, and slew many. And triremes were taken to the number of twenty, and all the transports.

11. Pausias has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious that he is vile and worthy of blows. We deliver these things to you, Charminus; and do you, having disposed of them, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watchs.

(a) departed. (b) at the same time having heard these things. (c) as conquer. (d) Observe carefully the use of the 1st and 2d sors of εἰρήνης, διόρθωσι, and ἡμέρα, § 201. x., ἔτη 50, 51, 54. (e) last. (f) so as to take. (g) knowing.
word. It is not possible for the soldiers to buy either &dagger; bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains &dagger;&dagger; inflict punishment upon the fugitives &dagger;&dagger; 21. He commanded the Pisidians to give up the exiles; and they gave them up.

15. The king gave to Orontes a large sum of money &dagger; 4. Exhibit your training. But he said that he should not himself be present at the trial &dagger;&dagger; 19. For who will be willing to go as heralds, after having slain a herald?

16. Having mounted his horse in the night, he rode off to his own country &dagger;&dagger; 21. On the next day &dagger; 2 they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off &dagger; in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise &dagger;&dagger; me respecting the expedition &dagger;&dagger; 8. Give and take the right hand &dagger; 20. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women who had been taken prisoners &dagger; 3.

18. The cold &dagger;&dagger; froze both my ears &dagger;&dagger; 19. They asked, who was the satrap of the country. A noise ran through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able &dagger; 7, to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village &dagger;&dagger; 13. They roused many partridges in the park.

20. He said that he would not remain &dagger;&dagger; 3, unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive &dagger; 9. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer &dagger;&dagger; 14. Deliver him up to the citizens to judge, and then to do &dagger; with him whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross &dagger; before the bridge &dagger;&dagger; 22 should be occupied by

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(b) neither, § 664. 2. (i) much money. (j) Observe carefully the position of the words. (k) lest they may run off. (l) having read the letter, advise me. (m) right hands. (n) the having been taken women. (o) went. (p) whatever you may be able. (q) to whom we may give. (r) having judged to do (s) if in any way we might be able to cross.
the enemy. He considered, how he might cross the river best and both conquer those before and suffer no evil from those behind.

22. They showed*, that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly$. They inflicted punishment on this man, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield. We answered, that we would sooner die, than betray the exiles. If they gave, they would give for this end, that giving to us a smaller, they might not pay to you the larger sum*. He deliberated, whether he should send another, or go himself to assist.

XX.

1. And another also stood without the walls. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead.

2. The women stood a long time and wept. Those of the soldiers who stood around drove him away, and said that the sheep were public property. They answered, that they thought they should find the robbers all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair.

4. For know, Persians, that you are senseless, if you suppose that your gold could prevail over our valor. For be well assured, O king, that we would choose freedom, in preference to all the wealth which you possess.

5. They wish to know, what would be done. They were observing carefully, what the enemy would do. We knew that the Lacedemonians occupied the centre of the Grecian army. I fear that this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

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(a) exhibited themselves. (b) to falsify nothing. (c) the more. (d) if (e) § 237. a. In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) standing wept. (g) know well. (h) instead of. (i) §§ 608, 610. (j) knew the L., that they occupied. (k) last.
to be sitting, as honored guests, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up. Do not sit down.

7. You are lying down, as if it were permitted to sleep securely. The barbarians fled, whenever we pressed upon them vehemently. Let us lie down beside the river.

XXI.

1. It seems necessary to march as rapidly as we can. It seemed to us, that we ought to consider, how we could march most securely. We must pursue forthwith.

2. I must do every thing, that I may never be in the power of the king. Virtue should be pursued by all. We ought to say what we know.

XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened him beside the horses, drove him on with both hands tied behind.

XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek. They bid farewell to tears. The supper was served to them reclining around the fountain. But Arystas, who was a terrible fellow to eat, said to the cupbearer, "Give the cup [said he] to Xenophon; for he seems to be already at leisure, while I am not yet so."

XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one could ever deem happy.

(1) that it is to be marched. (m) §§ 592, 606. (n) Express these sentences variously, according to the models in the text. (o) yoked. (p) understands to speak Greek. (q) they bid the weeping farewell. (r) was to. (a) but. (l) never.
VOCABULARY.

ἀλς
[ἀ-, an inseparable particle, commonly denoting privation or negation, and then called ἄ- privative (akin to ἄνευ, without). See § 325. a.]

Ἀδροτλῆμα, -ου, Abrozetles, interpreter to Seuthes.
ἀγαθός, -ή, -όν, good; good in war, brave. For its comparison, see § 160. See καλός.
Ἀγασίας, -ου, Agasias, a Stymphalian, one of the bravest of the Greek lochagi.
ἀγγείον, -ου, vessel (for containing), receptacle.
[ἀγγέλλω, f. ἄγγελος, pt. ἄγγελλω (˥ 41, § 277. a), to announce, carry or bring tidings.]
ἀγγελος, -ου, ὁ (ἄγγελλω), messenger. Der. ἀγέλη.
Ἀγιας, -ου, Agias, a Greek general from Arcadia, slain through the treachery of Tissaphernes.
ἀγωρά, -ας (ἀγείρω, to assemble), place of assembly, market-place, market.
ἀγρός, -ας, -ον (ἀγρός, Lat. aeger, field), wild.
ἀγώ, f. ἂγω, pt. ἄγω (in composition), 2 a. ἄγγειον (§ 194. 3. n.), to lead, conduct, bring (by leading); direct; ἄγων ἄγων, to lead a life of quiet.
ἀγών, -ῶν, ὁ (ἀγών), contest. Der. ἀγωνίζεσθαι.
ἀγωνίζομαι (ἀγών), f. ἀγωνίζομαι, pt. ἄγων, to contend, struggle, strive. Der. ἀγωνίζεσθαι.
ἀγωνοθέτης, -ου (ἀγών, τίθημι), a judge of a contest.
ἀδειπνος, -ον (ἄ-, δείπνον), supperless.
ἀδελφός, -ος, brother.
ἀδικέω (ἀδικος), f. ἄδικος, pf. ἄδικη, to injure, wrong.
ἀδικος, -ον (ἄ-, δικη), unjust, unprincipled.
ἀδικω, f. ἀδικομαι (§ 260), to sing.
ἀει, always, ever.
ἀερός, -οι, ο, eagle.
Ἀθηναίος, -ος, ὁ (Ἀθηνα, Athens, chief city of Attica), an Athenian.
Ἀθήνηα, at Athens, prop. old dat. pl. of Ἀθῆναι (§ 320. 2).
ἀθλον, -ου, prize of a contest. Der. ἀθλητή, ἀθλητικός.
ἀθροίζω (ἀθρός), f. ἀθροίζω, to collect, assemble, trans.
ἀθρός, -α, -ον, thick together, in a body.
ἀθυμία, -ας (ἀθυμός), dejection, despondency.
ἀθυμος, -ος (ἀ-, θυμός, spirit, courage), spiritless, disinclined.
ἀγιαλός, -ος, ο, beach.
Ἀγυπτίως, -ου, ο (Ἀγυπτιως, Αἰ-

gypt), an Egyptian.
ἀδύναμος, -ον (ἀ-, θυμός, spirit, courage), spiritless, disinclined.
Ἀθινής, -ος, ο, an Αθινιας. The Athenians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.
ἀλς, αλιγός, ο, η, goat.
alé, f. -ήο, pf. ἥρκα, 2 a. ἕλον (§ 301. 1), to take, capture; Mid., to take for one's self, choose. See διόςκω.
alóðουμαι, f. αἰνήσομαι, pf. ἡ-σθμαι, 2 a. ἑσθμών (§ 289), to perceive. Der. ἀσθητικός.
alóγος (ἀλογός, shame, disgrace), f. -ώγο, to shame, disgrace; Mid., to be ashamed; with acc., to be ashamed before, to have respect for.
alíeu, f. -ήου, pf. ἥρκα, to ask for a thing, demand.
αἰχμάλωτος, -ος (αἰχμή, point of a spear, διόκωμαι), taken in war; ol αἰχμάλωτος, prisoners of war; τὰ αἰχμάλωτα, things taken in war, prizes of war, including both prisoners and booty.
άκοϕος, f. ἀκούσομαι, pf. ἀκός (§ 269. 7), to hear. Der. 

aικòs, -ο, -ον, at the end or top; ἀκρα, subst., citadel; το ἄκρον, subst., height or summit; τὰ ἀκρα, heights.

αὐτή, -ή (αὕτω, to break, from the breaking of the waves), strand, shore.

diáthēs, -ας (διάθης), truth.
diáthēsio (διάθης), f. -έσιον, to speak the truth.
diáthēs, -ες (ἀ', λανθάνω, to lie hid), true.

diáκωμαι, f. ἄκωσομαι, pf. ἡλώκα and ἡλώκα, 2 a. ἔλαυν and ἐλών (§ 301. 1), to be captured or taken; used as the passive of ἄληφω.

diáμος, -ον (ἄλημ, valor), warlike, brave.

diák, but; originally the neut. pl. of ἄληφω, and denoting that different things follow from those which have preceded. It expresses opposition more strongly than ἐπί.

diákλων (ἄληφω), of one another, of each other. See § 145, ¶ 23. C.

Δίλομαι, f. δλούμαι (§ 277), to leap.

Δλος, -η, -ο (§ 97. 2), other, another, else; ἄληπ, dat. fem. as adv., another way, elsewhere.

Δλοες (Δλος), at another time.

Δλος (Δλος), in another way, otherwise.

Δλυγοσ, -ος (ἄ- λυγος), in considerate, thoughtless.

Δλος, -ες, το, sacred grove.

Δμα, at the same time.

Δμαχα, -ης, carriage, wagon hence, wagon-load.

Δμαχριος, -ος (Δμάχα), for carriages; ὁ διόμαχος, a carriage-road.

Δμαράσω, f. Δμαρίσομαι, pf. μαρίς, 2 a. μαρίων (§ 289), to err, miss.

Δμαχες (Δμαχός), without a battle.

Δμαχηρι (Δ', μάχη), without fighting or resistance.

Δμβρακτισης, -ος (Δμβρακτισης, Ambracia, Ambraia, a city in Epirus), Ambraciote or Ambracian.

Δμέλω, -ος (μέλος), f. -ής, pf. μέλης, to neglect, be careless of.

Δμφάλο, -ος, η, vine.

Δμφάλης, about; akin to Δμφω, and signifying originally on both sides.

Δμφότερος, -α, -ον (Δμφω), both; little used in the sing.

Δμφω, -ον (§ 137. 7, ¶ 21), both.

Δν, — 1. at the beginning of a clause, a shortened form of the conj. εδίω, if; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See § § 587, 688, 603 f, 606, 615. 2, 616. b.

Δνη, prep., up; Δνη κρατόσ, [up to one's strength] with all speed, at full speed.

Δναβαίνω (Δναβαίνω, βαίνω, f. βισομαι, pf. βιβηκα, 2 a. ἐβηκα), to go up, ascend, mount, climb up.

Δναβαίνω, -ος, η (Δναβαίνω), ascent, expedition up from the sea-coast into central Asia.

Δναγρώσκω (Δνά, γνρωσκο, f
ανάγγειλα, pf. ἐγγέκα, 2 a. ἐγγονος, to read.
ἀναγκάζω (ἀνάγκη), f. -άσω, to compel, force.
ἀνάγχη, -ης, necessity.
ἀνάγω (ἀνά, ἄγω, f. ἄξω, pf. ἄχα, 2 a. ἄγαγων), to lead, carry, or bring up; hence, to bring upon the high sea; Mid., to put out to sea, set sail.
ἀναβάπτω (ἀνά, βάπτω, f. -ήσω, pf. βαπτίζομαι), to regain courage.
ἀναρέω (ἀνά, αἴρεω, f. -ήσω, pf. έρημα, 2 a. εἴλον), to take up; Mid., to take up what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.
ἀνακοινώ (ἀνά, κοινώ, f. -ώσω, to make common, from κοινός), to communicate.
ἀνακόψω (ἀνά, κόψω and 2 pf. κέρας, to cry, f. pf. κεράζομαι, 2 a. έκραγον, § 274. δ.), to raise a cry.
ἀναλέω (ἀνά, λέω, f. μελόν, pf. μελίνημα), to wait for.
ἀναλυμάςκω, (ἀνά, μαλακώ, f. μαλάκω), to remind; Mid. and Pass., to recollect, call to mind.
Ἀναζήσω, -ου, Anasibius, a Spartan admiral.
ἀναπείθω (ἀνά, πείθω, f. πείθω, pf. πείθαι), to persuade, induce.
ἀναπείθω (ἀνά, πείθω, to stretch, f. τεὼ, pf. τετάκα, § 268), to stretch up, hold up.
ἀναπείπολε (ἀνά, πείπολο, to raise, rise, f. τελό, α. τείλα), to rise, of the sun.
ἀνάπλω (ἀνάπλη, 2 aor. mid. part. of ἀναφέρομαι), 2 aor. mid. part. of ἀναφέρομαι.
ἀναπήδομαι (ἀνά, ἄπειδος, f. -ώδαι, -είναι, -ώσαι, to think worthy, think fit, claim.
ἀναγγέλλω (ἀνά, ἀγγέλλω, f. -ελώ, pf. ἀγγέλλα), to carry or bring back word or tidings, report.
ἀναγορεύω (ἀνά, ἀγορεύω, to speak in public, f. -εύω), to [speak off from a thing] give up, become exhausted.
ἀνάγο (ἀνά, ἄγο, f. ἄξω, pf. ἄχα), 2 a. ἄγαγω), to lead away.
ἀναπάντω (ἀνά, ἀπάντω, to come opposite to), f. -ήσω, commonly -ήσομαι, to meet.
ἀπάντα, ἀπάντα, ἀπαν, g. ἀπαντος, ἀπάντης (ἀπαντείη, νέα), all together, the whole.
ἀπειρομαι (ἀπό, ἐμι), to go away, depart.
ἀπελάοντο (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἐλαύκα), to drive away, to ride off or away.
ἀπέρχομαι (ἀπό, ἔρχομαι, f. ἔρημου, pf. ἔρχετο, to go, to come; opposed to σύν, with.
Ανήρ, g. ἄνδρος (§ 106. 1), δ, man, in distinction from woman; husband. See ἀνδρόμοι.
ἀνδρόμοι, -ου, δ, ἴ, man, in distinction from beast. Ανήρ and ἀνδρόμοι are distinguished from each other as vir and homo in Latin; the former signifying a man, in a more special or emphatic sense; and the latter, simply one of the human race. Hence the former usually implies honor, and the latter often contempt.
ἀστήμη (ἀστῆμι, f. στήμα, pf. στήμαι), to raise up, rouse; in the intrans. forms, to stand up, rise. See ἀστήμη.
ἀσίγω (ἀνά, ἄσιγα, prolonged form of ἄσιγα), to rise, of the sun.
ἀσθένος, -ορ (ά-, νοεῖ, to think), senseless.
ἀνάγω and ἀναίρεω (ἀνά, ἁγω, poet., to open), f. ἀναίρεω, pf. ἀνερκα, impf. ἀναίρεον, and later ἀναίρεον (§ 294), to open.
ἀντί, over against, instead of.
ἀνατίτατο, (αντί, τάττω, f. τάτο, pf. τέταχα), to arrange or draw up against.
ἄνω (ἄνα), adv., up, upwards.
Comp. ἀνατέρπομαι, sup. ἀνατάτω.
σομα, pf. ἰδήμα, 2 a. ἰδήμαν),
to go away, depart.
ἀπὸς, ἀπός, ἀπο, contr. ἀπολάμφη, ἢ,
-όν (ἅμα, -πλοῦς, §138. 4), sim-
pie, sincere.
ἀπό, Lat. ab, from. In compos.,
off, away, back. See ἐξ.
ἀποβαίνω (ἀπό, βαίνω, f. βάομαι,
pf. βάβηκα, 2 a. βάβην), to step off,
dismark.
ἀποδείκνυμι (ἀπό, δείκνυμι, f. δε-
ξω, pf. δεδείκιμα), to show forth,
appoint, express; Mid.; Mid. to express
one's opinion.
ἀποδιδόμαι (ἀπό, διδόμαι, to
run, f. διδόμα, pf. διδάκα, 2 a. διδάκα
§285), to run away,
to escape by stealth.
ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf.
δεδωκα, a. δέωκα), to give back,
pay.
ἀποθήκευμι (ἀπό, θήκεω, f. θα-
νομαι, πf. θήκηκα, 2 a. εἶδον),
to die off, die, be slain or put to
death.
ἀποκαλεῖ (ἀπό, καλεῖ, f. κάλος, pf.
κακοῦντα), to burn off, either, trans.
ἀποκλείω (ἀπό, κλεῖω, f. κ. -σω), to
exclude, intercept.
ἀποκόπτω (ἀπό, κόπω, f. κόψω, pf.
κόπος), to cut or beat off.
ἀποκρινόμαι (ἀπό, κρίνω), f. κρινο-
mai, pf. κρικοῦμαι, to answer, re-
ply.
ἀποκτεῖναι and ἀποκτείνω (ἀπό,
κτείνω, to kill, f. κτείνω, pf. κτεῖ-
να, §295), to kill off, kill, slay,
put to death.
ἀπολέω (ἀπό, λείπω, f. -ψω, pf.
λείπω, 2 a. λιπόν), to leave
behind, desert.
ἀπολύω (ἀπό, διλύω, to destroy,
f. δλύω, commonly δλω, pf.
δλεκα, §295), to destroy; Mid.
(2 a. ἀπολύομαι), to perish; 2 pf.
δλω, intrans. as pres., to be un-
done or lost.
K.), Apollo, one of the chief
divinities of the Greeks, re-
pected as the patron of soothsaying,
music, poetry, archery, &c.
ἀποτέμω (ἀπό, τέμω, f. τέμψω,
pf. τέμουμα), to send away or
back, to send (what is due).
ἀποπληθω (ἀπό, πλήθω, f. πλέον,
or πλεοναιμαι, pf. πληθευκα), to
sail away.
ἀπορεῖ (ἀ-, πόρος, passage, way),
f. ήσος, and ἀπορείομαι, f. ήσω-
mai, to be at a loss.
ἀποστάω (ἀπό, στάω, to draw, f.
στάσω, pf. ἐστακα, §219), to
draw off, separate, withdraw, trans.
ἀποσταλλω (ἀπό, στέλλω, f. στελ-
ω, pf. δεταλλα), to send away or
back.
ἀποστερεῖ (ἀπό, στερεῖ, to deprive,
f. στερηθ᾽, pf. στερείηκα), to de-
prive, rob.
ἀποτείνω (ἀπό, τείνω, f. τεῖω, pf.
tείνηκα, 2 a. εἴτενον καὶ ἐταιρίων),
to cut off, intercept.
ἀποστείγω (ἀπό, φεύγω, f. φεῦ-
γω, 2 pf. φεῦγα, 2 a. ἠφεῦρω),
to flee from, flee beyond reach,
escape by flight.
ἀρα (ἀρα, to sit, §285), accordingly,
than, therefore. See §673. a.
'Ἀργεύος, -ου, ὁ ("Ἀργος, Ἀργος,
chief city of Argolis), an Argive.
ἀργύρων, -ου (dim. of ἄργυρος,
silver), silver-money, money.
'Ἀργώ, -ος, ἡ, Ἀργώ, the ship in
which Jason sailed to Colchis
in quest of the golden fleece.
ἀρετή, -ῆς, virtue, valor.
ἀρέσω, f. -έω, to succour, assist.
Ἀριάδνη, -ου, Ariadne, com-
mander of the Asiatics in the army of
Cyprus.
ἀριθμός, -ος, ὁ, number, amount.
Der. Arithmetic.
ἀριστήρα (ἀριστερον, breakfast), f.
-ήσω, pf. ἐριστηκα, to breakfast.
ἀριστος, best, noblest, sup. of ἀγα-
θος; neut. pl. ἀριστα, as adv.,
best, sup. of εὖ or καλός.
VOCABULARY.

Ἀρκαδικός, -η, -ύν (Ἀρκαδία, Arcadia, central province of the Peloponnesus), Arcadian.
Ἀρκίας, -άδος, ὁ, an Arcadian.
Ἱμη, -ας, ὑς, Himera, a harbour of Sinope.
Ἀρτάξεω, f. ἀρτάσω, pfl. ἀρτασκα, to snatch, snatch up.
Ἀρτάδων, -ου, Artaodus, a friend of Cyrus.
Ἀρταξέρξης, -ου, Artaxerxes, surnamed Mnemon from his great memory, eldest son of Darius Nothus, and his successor upon the throne of Persia.
Ἀρτέμις, -ης, Diana, sister of Apollo, goddess of the chase and of virginity.
Ἀρτος, -ου, ὁ, loaf of bread.
Ἀρυτος, -ου, Arystas, an Arcadian, a great eater.
Ἀρχαγόρας, -ου, Archagoras, an exile from Argos, one of the Greek Iochagi.
Ἀρχίς, -η (Ἀρχος), rule, government; province; beginning.
Ἀρχω, f. ἀρχο (§ 222. 1), to take the lead, to rule, to command; to begin (§ 350. n.); Mid., to begin. In the sense to begin, the active rather denotes to begin for others to follow, and the middle simply to begin for one's self. Der. arch-
Ἀρχοντης, -τος, ὁ (prop. part. of ἀρχω), commander, ruler.
Ἀσθένευς (Ἀσθενεὶς, weak), f. -ήσω, to be weak, feeble, or sick.
Ἀσία, -ας, Asia, the largest of the three grand divisions of the old world.
Ἀσιδάρης, -ου, Asidates, a rich Persian, taken and despoiled by Xenophon.
Ἀσιναῖος, -ου (Ἀσινὴ, Asine, a town of Laconia), an Asinian.
Ἄσιτος, -ος (ἄσιτος), without food.
Ἄσικος, -ου, ὁ, leathern bag, goatskin.
Ἄσμενος, -ν, -ος, glad, joyful.
Ἀστίγμας, f. -άστιμα, to grieve, embrace, take leave of.
Ἄστις, -ίδος, ἡ, shield, the large round shield of the Greeks.
ἄσφαλτος, -ής (ἄσφαλτος), to stumble, fall, fail), safe, secure.
ἄσφαλτος (ἀσφάλτος), safely, securely.
ἄραιξις, -ας (ἄραιξις), disorder, want of discipline.
ἄβ, again, on the other hand.
ἄμιλος (ἄμιλης, court-yard, lodging), f. -φιλομ, to lodge.
ἄμμος, -ου, ὁ, fluke, differing from that common with us, in having a mouth-piece, and a fuller tone.
ἀνίκη (ἀνικεῖ), fortuitous.
ἀντένατος, -ης, -ος, (ἀντέκες, t. μαι., to endeavour), self-moving; ἀντοῦ αὐτοματών, of one's own motion or accord. Der. Automation.
ἀντός, -ῆς, -ος, very, same, self; ὁ αντός, the same; in the oblique cases not beginning a clause, as the common pron. of the 3d pers. him, her, it; gen. αντοῦ [sc. τόσου or χαρίου, § 379], as adv., there. See §§ 149, 508 f.
ἀντοῦ, ἑς, contr. from ἐνοτοῦ, ἑς.
ἀφανεία (ἀφανεῶ, -ω, f. -φανερός, pfl. ἀφανετα, 2 a. ἔλον), and oftener ἀφανεία, to take away, deprive, rob.
ἀφανῆς, -ής (ἀφανῆς), unseen, out of sight, invisible.
ἀφίσμα (ἀφίς, τημ, f. ἱςω, pfl. εἰκα, α. ἵσω), to let loose.
ἀπικομιά (ἀπίκομια, to come, f. ἰκομαι, pfl. εἰκαμ, 2 a. ἰκομήν, § 202), to arrive, come to.
ἀπιστεύω (ἀπίστω, ἐπείθω, to ride, f. -εύω), to ride off or back.
ἀπιστημ (ἀπίστημ, τημ, f. ἱπτημ, pfl. εἰκα, 1 a. ἱπτημα, 2 a. ἱπτησία, to withdraw from, trans.; in the intrans. forms, to stand off from or aloof, withdraw, retire.
Ἀχανάς, -ος, an Achaean, an inhabitant of Achaia, the northern province of the Peloponnesus.
Ἁχθομας, f. ἀχθέωμα, a. ἡχθέων (§ 223. α), to be vexed.
Βαβυλόν, -ῶν, ἡ, Babylon, a cele-
brated city upon the river Euphrates.

Βασιλεύως, όν, ποι (Βασιλεύω), Babylonian.

βάσις, -ις, τό (βάσις), depth.

βάσις, -εσις, -εις, deep.

[Bayno, f. βασιλεύω, το βασιλικά, 2a. ετο (§ 278), to step, go.]

βάλλω, f. βαλάω, προ βεβλήκα, 2 a.

βάλλων (§§ 223, 277 a.), to throw, cast.

βαρβαρικός, -ή, -ών (βαρβάρος), barbarian.

βαρβαρικός (βαρβαρικός), in the barbarian tongue, in Persian.

βαρβαρός, -ος, barbarian; βάρβαρος, subet., a barbarian, a term applied by the Greeks to those of all nations except their own.

βασιλείως, -ος (βασιλεύω), belonging to a king, royal; τό βασίλειον [εσ. δύσμα], and often τό βασιλεία, palace.

βασιλεύς, -εσις, king, esp. applied by the Greeks, and often without the art. (§ 485, a.), to the King of Persia.

βασιλικός, η, -ών (βασιλεύω), kingly, royal.

Βέλτιοσ, -ος, Beltes, a strap of Syria.

βέλτιοτος, better, and better 

best, comp. and sup. of ἀγάθος.

βία, -ας, force, violence.

βίος, -ον, o, live.

βίος, -ον, ο, life.

βοϊν, f. βοησίμαν, to cry out, call aloud.

βουλιος, -ου, ο, a Bactian, an inhabitant of the Grecian province northwest of Attica.

βουλέας, -ου, contr. Boppas, -ά (§ 94).

Βορκια, the north wind.

Βουλέω (βολή, plan, counsel, from Βουλόμαι), f. -εις, pf. βεβελέουκα, to plan, counsel; Mid., to take counsel, deliberate, consider, purpose, resolve.

Βουλόμαι, f. βολήσμαν, pf. βουλημαι (§ 222, 2), to will, be willing, wish. See p. 68 g.

βούς, βοσ, o, δ, (§ 112. 4), Lat. bos, ov, cow.

βραχύς, εια, -ί, short, βραχύς, as 'adv., a short distance.

Βυζαντίον, -ου, Byzantium, a city on the Thracean Bosporus, now Constantinople.

γάληνη,-ης, a calm.

γάρ, conj., for; never the first word in its clause (§ 673 a), but usually the second.

γί, at least, certainly, surely; a particle, whose chief use is to add emphasis or force to the word preceding. See § 673 a.

γέιτων, -γός, o, neighbour.

γελάω, f. -άσμας, o, γέλα, laughter.

γέμα, used only in pres. and impf., to be full of.

γένεις, -ος, o (γελάω), laughter.

γέζω, γέζω, o, a wicker shield (of osier, covered with ox-hide).

γεύμα, f. γεύσιμα, σ, γεύσιμα, to taste. The act. γευστι is causative, to make to taste, give one a taste of.

γέμπα, -ας, bridge.

γη, γῆs (contr. from γία), earth, land.

γεύσιμα, f. γεύσιμα, pf. γεύσιμα, and γένσα, 2 a. γεύσαμαι (§ 286), to come to be, become, be born, take place, be, come. The general distinction between είμαι and γένομαι is the same as, in Eng., between be and become.

γεύσισω, f. γεύσιμα, pf. γεύσω, 2 a. γεύσω (§ 285). Lat. nosco, to know, understand, determine, judge.

Γλούς, Γλού (§ 126. 2), Gius, a son of the Egyptian Tamos, and a favorite officer of Cyrus.

γνώμη, -ηs, judgment, opinion.

γόνον, γόνατος, το (§ 103. n.), knee.

γράφα, -ας, το (γράφω), letter.

Det. GRAMMAR.

γράφο, f. -γο, pf. γέγραφα (§ 36), to write.

γυμνός (γυμνός, naked, from the Greek habit of engaging in ex-
VOCABULARY.

γυμνός, V. 101. γ, woman, wife.

δάκρων, f. 4.00, to weep.

Δαρείος, -ου, δ (Δαρείος), dace, dace, a Persian gold coin, = about $ 4.00.

Δαρείος, -ου, δ (Δαρείος), daric, a Persian gold coin, = about $ 4.00.

Δασμός, -ου, δ (δασμός), to divide, to divide, to divide.

Dé, but, and; on the other hand, also (§ 657. γ); the common particle of contradiction, intermediate in its force between the copulative καί, and, and the adversative ἀλλά, but. Καί unites without implying distinction; while δέ implies some distinction, and ἀλλά not only distinction, but opposition. Δέ, like μέν (which see), is usually the second word in its clause, never the first (§ 673. a).

δίδωμι and δίδα, f. (epic) δίδομαι, a. ἔδωσα (§ 58, §§ 237, 283), to be afraid, fear.

δέ, see διά, to need.

δεινός and δειείς, f. δειείς, πρ. δειείσκα (§ 52, § 294), to point out, show.

δείλη, -ης, evening, afternoon.

δεινός, -ή, -όν (δειός, fear), terrible.

δεισίνω (δευνόν), f. δεισίνωσο, πρ. δεισίνωσκα, to sup, take one's supper.

δεισνών, -ου, supper.

δίκα, indecl., ten.

δικαιώμενος, indecl., fifteen.

διόδος, -ου (§ 124. β), tree.

διόγος, -ά, -ών. Lat. dexter, right (as opposed to left), on the right, right hand, the right wing of an army.

Διόπτως, -ου, Διόπτως, a Laconian in the army of Cyrus, who

proved false to his fellow-soldiers.

δέρμα, -ατος, τό (δέρμα, to flay), skin, hide.

δεσπότης, -ου (§ 742), master.

Der. despote.

δέφος, hither.

δέντερος, -α, -ον (δέντα), second.

δέχομαι, f. δέξομαι, to receive, take.

δέκα, (§ 219, § 384), to bind, tie up.

δέος, f. δέός, πρ. δέοντα (§ 292. 3), to need; commonly impers. in the Act., δέοι there is need; it is necessary, f. δέοντα, &c.; Mid. δέοντα, f. δέομαι, πρ. δέοντα, a. δέοντα, to need, want, desire, beg, entreat, request.

δή (a shorter and weaker form of ἰδίος, now, and used, like our unemphatic now, without any distinct reference to time), now, then, so, indeed. See δ 673. a.

δηλαίος, -ης, -ον, evident, manifest.

δηλούω (δηλος), f. δηλος, πρ. δηλοτικα (§ 47), to manifest, show.

δηλώσας, -α, -ον (δηλος, people), belonging to the people, public.

δί, through; w. gen., more literally, through place, time, &c.; w. acc., through means of, on account of, by reason of.

διαβαίνω (διά, βαίνω, f. βισομαι, πρ. βείηκα, 2 a. δείρην), to go through or across, to cross.

διαβάλλω (διά, βάλλω, f. βάλο, πρ. βείηκα, 2 a. βαλλοντα), to traduce, slander, accuse falsely.

διαδώσω (διά, δίδωσι, f. δόσι, πρ. δίδωσκα, a. δώσκα), to distribute.

διεργάζομαι (διά, συνεργάζομαι, f. συνέργος), to disjoin, part, separate.

διαυκωνεύω (διά, κυδωνεύω, to risk, f. -ευσα), to risk throughout, expose one's self.

διακλάω (διά, κλαω, to break, f. κλάω), to break in pieces, break up.

διακόσιοι, -α, -α (δίς, ἑκατόν), two hundred.

διαλαμβάνω (διά, λαμβάνω, f. λήψιο-
dialeukomai, to take each his share of a thing, divide (as a company among themselves).

dialegomai (dia, légo), f. dialégo-
mai, pf. dielegomai, a, dielechthei, to converse. Der. dialo-
gue.

dianous, -as (idia, vóos), thought, design.

dialeukos (dia, pléos, f. pléurosmai, pf. pléuleuka), to sail across.

diafrémpete (dia, mpére, f. dípsa, pf. érmipósa), to throw [through a company] about, distribute by throwing.

dia symptai (dia, symptai, f. -an, to signify, indicate, make known.

diaptieros (dia, sptiero, f. stieró), to scatter abroad, disperse.

diaantow (dia, tátto, f. táze, pf. títaxa), to arrange, draw up in order of battle, set in order.

diaidómi (dia, idómi, f. idósa, pf. idódika, a, idhka), to dispose; MID., to dispose of (for one’s self, especially by sale).

diatrefo (dia, tréfo, to rub, wear, f. tréfoa, pf. títrefa), to wear through] spend time, delay, carry.

diafaivo (dia, phávo, f. fanó, pf. fédafyka), to show through; MID., to appear or shine through.

didáskai, f. didasko, pf. didáskha (§ 285), to teach. Der. didas-
tic.

didíma, see déw, to bind.

didóma, f. dówma, pf. dédoka, a, idóka (¶ 51), to give, present.

dieulaino (dia, elaino, f. eláos, pf. elékaka), to ride through.

dieroxoai (dia, éroxoai, f. éluxo-
mai, pf. éléléuva, 2 a, héthow), to go through, pass over; go abroad.

diexi (dia, éxo, f. éxo and sósmo, pf. échosyka, 2 a, éxov), to [hold apart] be distant.

dikaios (dikaios, just, from δίκη, justly, with good reason.

dikē, -ηs, justice, punishment.

diklos, -ύς, -ος, contr. diplous,

-ή, -ούν (dís, -άλος, § 138. 4) double.

[dís (díos), twelve.

diaklinoi, -ai, -a (dís, xilai), two thousand.

diphros, -ou, (díos, förwa), seat (prop. for two).

diakrēs, -a, -ov (dıówka), to be pur-
sued.

 diákow, f. -êk and -ξομα, to pursue chase.

dokia, f. dókex (§ 288), to seem appear; think. IMPER. doki, it seems, appears, f. dôkei.

dorphion, -ou (dim. of dórph), a small spear, javelin.

dérph, dórphos (§ 103. n.), spear.

douleia (doulos, slave), f. -ínos, pf. dédoulueka, to be a slave.

douvrew (dòvros, din), f. -iáw, to make a din.

Drakónntos, -ou, Dracontius, a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-
coast.

drámein, 2 a, infin. of tréxw.

drómós, -ou, ó (tréxw), running, race.

duvmaí, f. duxísmoai, pf. duxímatai, a, éduxinh, éduwínth (§ 189. 1), and éduxánth, to be able, con.

duvmaí, -os, -ηs (dúvmaí), power.

Der. dynamic.

dúvno and dúvna, f. dúvnaímai, pf. duxímata, 2 a, éduv (§ 278), to enter, put on one’s self; of the sun, to set.

dúv, dúv in (§ 137. γ), Lat. duo, two.

duxímm, -ηs (dúvno), setting (of the sun), scarce used except in the plur.

dún (di, òn), contr. òn and òw, if, used w. subj. (§ 603); éan μή, if not, unless.

dvtrou, -ηs, contr. atvrou, -ηs (¶ 23.

b, § 144), of himself, herself, or ites.

eía, f. -ásw, pf. eáka, to permit, eía xairew, to bid farewell to, let alone.
εγγύς, near. For its comparison, see § 163. β.

ἐγώ, ἐμοῦ or μου (§ 23), Lat. ego, I. See p. 73. j.

ἐγωγε (ἐγώ, γε, §§ 328, b, 732, d. δ.), I at least, I surely, I (more emphatic than ἐγώ).

ἐξάλω, f. ἔσω, pf. ἔστηλα (§ 292, 2), to wish, will, be willing. See p. 68. c.

ei, if, used w. ind. and opt. (§ 603);
ei μη, if not, unless.

eἰδέων, εἰδές, inf. and part. of ὁδα.

eἰδόν, 2 a. of ὁδα.

εἰκάς (εἴκος), f. -άω, impf. εἰκάζων and ἡ-εικάζου (§ 188. n.), to liken, conjecture.

eἰκὸς, -ος (neut. part. of the perf. εἰκα), likely, probable.

εἰκονι, ὁ, § 66. a), indecl., twenty.

eἰλων, 2 a. of αἰών.

eἰμι, f. ἐσμα, impf. ἦν (§ 55, § 230). See γίνομαι.

eἰμι, impf. ἦν (§ 56, § 251), to go, come. See § 301. 3.

eἰρων, said, 2 aor. and εἰρήκα, pf. associated with φημι (§ 53, § 301. 7).

εἰς (ἐν, § 648. γ), into; to; against, upon; for, in respect to; to the number of. In expressing motion to, εἰς is the common prep. with names of places, and πρὸς or παρὰ with names of persons (παρὰ expressing more precisely to the side or vicinity of, as to the court of a monarch).

eἰς, μα, ἐν, γ. εἴνος, μάς (§ 21, § 137. β), one; used more strictly as a numeral than one in Eng.

eἰσαβάλλω (εἰς, βάλλω, f. βαλῶ, pf. βίβληκα, 2 a. ἐβάλλω), to throw one's self into, enter into.

εἰσαβολῆ-, -ῆς (εἰσαβάλλω), entrance.

eἰσάνων and εἰσιδομαι (εἰς, ἄνω and ἄνω, f. ἀνωμα, pf. ἀεδοκα, 2 a. ἐναι), to enter into.

εἰσεμα (εἰς, εἴμι), to go into or in, enter.

eἰσγάρμαι (εἰς, ἐγγυμα, f. πλεύσμα, pf. ἐγγυματα, 2 a. ἐγγυμα), to come into or in, enter.

eἰσπλέω (εἰς, πλέω, f. πλεύσμα, pf. πέπλευκα), to sail into.

εἰσφέρω (εἰς, φέρω, f. ὤσω, pf. ἐφρακα, 1 a. ἐφρακα, 2 a. ἐφρακα), to bring into or in.

eἰσω (εἰς), within.

eἰρα (εἰρα, if those things are), then, in that case.

εἰρε... εἰρε (εἰς, τε), whether... or.

εἰωθα (§ 297), plup. εἰωθε, to be accustomed or wont.

eκ, see ε.

εκατος, -ων, each.

εκατοςδε (εἴκατερος, each of two), from each side, on both sides.

εκατον, indecl., one hundred.

εκβάλλω (εἴκω, βάλλω, f. βαλῶ, pf. βίβληκα, 2 a. βαλω), to cast out.

ἐκγενος, -ον (ἐκ, γίγνομαι), born from; τὰ ἐκγόνα, offspring, young.

εκδέρω (εἴκω, δέρω, to fray, f. δερά, a. δερα, § 259. a), to fray.

εκδιδωμαι (εἴκω, διδωμα, f. δώω, pf. διδωκα, a. δωκα), to give forth, deliver up.

ἐκεῖ, there.

εκεῖνος, -ο (ἐκεί), that, pl. those; as pers. pron., he, she, it. See §§ 97. 2, 502, 512 f.

ἐκεῖς (ἐκεί), thither.

ἐκκλησία, -ας (ἐκκαλέω, to call forth), an assembly (prop. called forth by a crier).

ἐκλέω (εἴκω, ελινώ, to bend, f. ελίνω), to turn aside or away, give way.

ἐκλείπω (εἴκω, λείπω, f. -ψω, pf. λειποπη, 2 a. ἐλείπων), to forsake, desert. Der. eclipse.

ἐκπινώ (εἴκω, πίνω, f. ποιμα, pf. πιπωκα, 2 a. ἐπικου), to drink off or up.

ἐκπλέω (εἴκω, πλέω, f. πλεύσμα, pf. πεπλευκα), to sail forth.

ἐκποιεῖω (εἴκω, ποιείω, to supply, f. -ισω), to provide.

ἐκτρέπω (εἴκω, τρέπω, f. -ψω, pf. τρέφακα and τρέφας), to turn out of or aside, trans.; Mid., to turn aside, intrans.

ἐκφέρω (εἴκω, φέρω, f. ὤσω, pf. ἐφρακα, 1 a. ἐφρακα, 2 a. ἐφρακα),
to carry out (esp. a corpse for burial).

ἐκάνω, f. ἐλάσω, ἔλω, pf. ἔλακα (§ 278), to drive, ride.

ἐλείν, 2 a. inf. of αἰρέω.

ἐλευθερία, -ας (ἐλευθερός), freedom, liberty.

ἐλευθερος, -α, -ον, free.

ἐλείσις, 2 a. inf. of ἔρχομαι.

ἐλκω, f. -εω, impf. ἐλκον (§§ 189, 3, 298), to draw, draw up.

Ελλάς, -άδος, ἡ ("Ελλην), Greece.

"Ελλην, -ης, ὁ, a Greek.

ἐλληνικός ("Ελλην), f. -ίσιο, to speak Greek.

"Ελληνικός, -η̃ς, ὁ ("Ελλην), Grecian, Greek.

"Ελληνικός ("Ελληνικός), in Greek.

"Ελληνικός, -ίσας, ἡ ("Ελλην, § 134), adj., Grecian.

ἐμαυτός, ἢς (§ 23, b, § 144), of myself.

ἐμβάλω, ἐν, βάλω, f. βάσκωμαι, pf. βάπτισκα, 2 a. ἐβάπτισα, to go into or on board, embark.

ἐμβάλλω (ἐν, βάλλω, f. βαλῶ, pf. βάπτισκα, 2 a. ἐβαπτίσα), to throw or put in or upon, insert, inflict.

ἐμβάζω (ἐν, βάζω, to cause to go, f. -άσω), to put on board a vessel, make one embark.

ἐμύ, ἐμοί, ἐμέ, oblique cases of ἐμός.

ἐμένα, ἢς, ἢ-αν (ἐμώ, ἐμώ), my, mine.

ἐμπείρως, -on (ἐν, πείρα, trial), experienced in, acquainted with.

ἐμπιστῶ (ἐν, πίστω, f. πεσοῦμαι, pf. πίστωκα, 2 a. ἐπίστευος), to fall into, rush or throw one's self into.

ἐμπλεκω, -ων (ἐν, πλέως, § 135), full.

ἐμπόριον, -ου (ἐμπορος, trader), emporium, mart.

ἐμπόροςθεν (ἐν, πρόσθεν), in front, before, previously.

ἐν, Lat. in, in; within, among; at; on, upon; in composition, often into.

ἐναντίος, -α, -ον (ἐν, ἀντί), over against, opposite, opposed to, contrary; οἱ ἐναντίοι, the enemy.

ἐνδον (ἐν), within.

ἐνδῦν and ἐνδύομαι (ἐν, δύνω and δύομαι, f. δύομαι, pf. δύοικα, 2 a. ἐδύω), to put on one's self.

ἐνεμι (ἐν, εἰμι, f. ἐσμαι), to be in.

ἐνεκα, on account of, for the sake of.

ἐνθα (ἐν), there, here; where; thereupon.

ἐν, see Notes on Less. XV. 9.

ἐναυτος, -ου, ὁ, year.

ἐνιοτε (ἐν, ὁτε, § 523, a), some times.

ἐνοικε (ἐν, νοε, to think, f. -ης, pf. νοερήκα, from νοεμ, to consider, reflect upon.

ἐνταύθα (emphatic form of ἐνθα, and more frequent in prose, ¶ 63), there, here; thereupon.

ἐπιτευχθή, upon this.

ἐπιπέτω (ἐν, τείνω, to stretch, f. τένω, pf. τέτακα, § 268), to [stretch out upon] effect (blows).

ἐπεθετεθή (emphatic form of ἐθέτη, thence, ¶ 63), thence, hence; thenceforth; hereupon.

ἐπιθύμητ (ἐν, θύμι, f. θύσω, pf. τεθεικα, a. θηκα), to put into or on board.

ἐπιθύμος (ἐντίμος, honored, from ἐν and τιμή), in honor.

ἐπιτυχάω (ἐν, τυχάω, f. τεύξω-μαι, pf. τετυχάκα, 2 a. ἐτυχοῦμ, to happen upon, meet with, find.

ἐπιτυπω, -ου (ἐν, ὑπός, sleep), dream.

ἐξ (before a cons. εκ, § 68, 1) out of, from. Ἀπο expresses the simple idea of from, or from the surface; while ἐξ denotes from the interior, or from within, and παρά, from the vicinity, or from beside. In composition, ἐξ sometimes simply strengthens the meaning, by expressing the carrying out of the action.

ἐξ, indecl., six.

ἐξαγγέλλω (ἐξ, ἀγγέλλω, f. ἀγγελίδω, pf. ἀγγέλεκα), to bring out word.

ἐξαιρήσε, suddenly, on a sudden.

ἐξαιρώματος, -ας, a (ἐξακίς, six times, χίλιοι), six thousand.
VOCABULARY.

ξακόσιοι, -ας, -α (ἐξ, ἐκατόν), six hundred.

ἐκατάκω (ἐξ, ἐκατά, to deceive, f. -ήσω), to deceive, cheat.

ἐκατάνησ, softer form for ἐκαθίζεσ. Εξεμι (ἐξ, εἴμι), only used in the imper. ἔξεστι, it is permitted, possible, or in one's power, f. ἐξεστά, &c.

ἐξεμι (ἐξ, εἴμι), to go out.

ἐξελαύνω (ἐξ, ἐλαύνω, f. ἐλάύω, p.t. ἐλήλυκα), to ride forth, march, advance; used of the leader of an expedition.

ἐξέρχομαι (ἐξ, ἐρχομαι, f. ἐλέωμαι, p.t. ἐλήλυκα, 2 a. ἡλθον), to come or go out or forth.

ἐξόδος, -ov, ἡ (ἐξ, ὀδός), going forth, excursion. Der. Εξοδος. Εξο (ἐξ), without (opposed to within).

ἐφοτή, ἥς, festival, feast.

ἐπανίω (ἐπί, αἰνίω, to praise, f. -ίω, p.t. ἡρεκα), to praise, commend.

ἐπάν (ἐπεί, ἄν), after that, when.

ἐπεί (ἐπεί), after that, when, since.

ἐπειδήν (ἐπειδήν, ἄν), when now, when.

ἐπιδή (ἐπεί, ὅθ), since now, since.

ἐπεμ (ἐπι, εἰμι), to come upon or on, advance.

ἐπιστά (ἐπεί, τά, since those things are), therewith, then, afterwards, in the second place.

ἐπεροτώ (ἐπεί, ἐρωτάω, f. ἐρωτήσο, and ἐρόθησο, p.t. ἡρόθηκα, 2 a. ἡρόθημαι), to ask or question further.

ἐπί, upon: w. gen. upon (rest strictly upon), on board of: w. dat. upon (rest upon, but less strictly than w. gen.); at, by, for; over; dependent upon, in the power of; in addition to: w. acc. upon (motion upon); against, to.

ἐπίβουλευ (ἐπί, Βοῦλευ, f. -έως, p.t. Βεβουλεύκα), to plan or plot against, to plot.

ἐπίβουλή, -ῆς (ἐπί, Βουλή, plan, counsel), plot.

ἐπιδεικνυμ (ἐπί, δεικνύμ, f. δείκω, pf. δεῖχα), to exhibit; Mid., to exhibit one's self, or what belongs to one's self.

ἐπιθυμέω (ἐπί, θυμός, spirit), f. -ήσω, to [set one's heart upon a thing] desire.

ἐπίθεμαι (ἐπί, κείμαι, f. κείσομαι), to press upon, as an enemy.

ἐπικύριμα, -ας, τό (ἐπικύριω, to aid, protect), protection.

ἐπικράτεια, -ας (ἐπί, κράτεω), power over, dominion.

ἐπιλέγω (ἐπί, λέγω, f. λέξω), to say in addition or also.

ἐπιλείπω (ἐπί, λείπω, f. -έω, pf. λελούη, 2 a. λελούσθη, to fail, be wanting to.

ἐπιμελομαι (ἐπί, μέλομαι), f. -όσοίμαι, pf. ἐπιμελεύθημαι, to take care of, observe carefully.

ἐπιφορκεῖ (ἐπί, φορκεῖ, f. -όσο, to swear falsely, perjure one's self.

ἐπιφύρος, -ov, ἡ (ἐπί, ρέω), well-watered.

ἐπισταμαι, f. ἐπιστήμοναι, impf. ἡπισταμα, to understand, know, be assured.

ἐπιτολή, ἥ (ἐπιτολή, to send to), EPISTLE, letter.

ἐπιτηδειω, -ο, ὅ (ἐπιτηδείω, on purpose), suitable, serviceable; ῥα ἐπιτηδεία, the necessaries of life, provisions, supplies.

ἐπίτιθημι (ἐπί, τίθημι, f. θήσω, p.t. τίθηκα, a. θήκη, to put upon, inflict; Mid., to throw one's self upon, fall upon, attack.

ἐπιτυγχάω (ἐπί, τυγχάω, f. τύχαι, p.t. τυχάω, 2 a. τυχον), to happen upon, meet with, find.

ἐπιτυφαίνω (ἐπί, τυφάινω, f. φαίνω, p.t. τύφακα), to show upon or forth; Mid., to show one's self or appear, especially for an attack upon another.

ἐπίχαρις, -ας, g. -ης (ἐπί, χάρις, grace), pleasing, agreeable.

ἐπιχειρεῖ (ἐπί, χείρα, f. -ής, χείρ), to [put one's hand to a thing] undertake, attempt.

ἐπομαι, f. εύμαι, impf. εἰσίμην, 2 a. εὐπόμην (§ 300), to follow.
VOCABULARY.

έπτα, indecl., seven.

ἐπτακόσιον, -ας, -α (ἐπτά, ἑκατόν), seven hundred.

Ἐπικάρια, -ης, Ερυχαξα, wife of
Syennesis, king of Cilicia.

ἐργάζομαι (ἐργον), f. -άσομαι, pf.
ἐργασίαμαι, to work.

ἐργον, -ου, work.

ἐρημία, -ας (ἐρημος), solitude, lone-
liness.

ἐρημος, -ου, deserted, desert, unin-
habited.

ἐρυμενός, -εφος, ὁ (Ἐρμῆς, Mercury,
the god of speech, and messenger
of the gods), interpreter.

ἐρυμενός (ἐρμενευόμαι, strong, reso-
lute), strongly, resolutely.

ἐρχομαι, f. ἔλευσομαι, pf. ἔληλυθα,
2 a. ἥκω, to come, go. See § 301. 3.

ἐρώς, see φιλεί.

ἐρωτάω, ὁ ἐρωτήσατο, ὃς ἐρωτήθη, ὅ 
ἐρωτήθηκα, 2 a. ἐρωτήθη; to ask for in-
formation, question.

ἐρώτησις, f. ἐρωτήται, pf. ἐρώτησα,
2 a. ἐρωτήσατο, to eat.

ἐσχατος, -ος, -ου (ἐς, § 161. 2),
uttermost, extreme, last.

Ἐσχονίκος, -ου, Eschonius, a Spar-
tan officer at Byzantium.

ἐτερος, -ας, -ου (§ 316. 2), other of
two; one of two, § 542. γ.

ἐτη, still, yet, more, longer.

ἐτυμος, -ης, -ου, ready.

ἐτος, -ου, το, year.

ἐβό, well.

εὐδαιμονία (ευδαιμονία), f. -ίω, to
think or deem happy, congru-
date.

εὐδαιμονία, -ου, g. -ον (εὖ, δαιμονία, 
fortune), happy, prosperous.

εὔδος, straightway, immediately.

Εὐκλείδης, -ου, Euclides, a sooth-
sayer from Phlius, and a friend
of Xenophon.

εὔνοος, -ας (εὔνοος), good-will, af-
faction.

εὔνοος, -ον, contr. εὔνοος, -ους (εὖ,
νοος), well-disposed, kind.

εὐπρίακα, f. εὐπρίακον, pf. εὐπρίακω,
2 a. εὐπρίακα, to find.

εὔρος, -ους, το (εὖρος), width,
breadth.
μαί, to lead, take the lead, lead the way; to guide, conduct; to think.

θάλαττα, -ης, the sea.

θαμάν (neut. pl. of θαμάν, frequent), frequently.

θάνατος, ου, ο (θήνου, f. θανοῦμαι) death.

θάπτω, f. θάνη (§ 272), to bury.

θαρράλεως (θαρράλεως, confident, from θαρράς), confidently, with confidence, with good courage.

θάρρω (θάρρω, courage), f. -ης, pl. τεθάρρηκα, to be of good courage, have no fear.

θάτων, comp. of ταχύς.

θαυμάζω (θαυμάζω, wonder), f. -άσω, often -άσομαι, pl. τεθαυμάκει, to wonder, wonder at, admire.

θαυμάσιος, -α, -ον (θαυμᾶ, wonder), wonderful.

θέλω (a shorter form for the more common θελεω), f. -θεω, to wish, will, be willing.

θεός, -ου, ο, η, Lat. deus, god, deity.

Θεσσαλός, -ου, a Thessalian, an inhabitant of the fertile but rude province in the northeast of Greece.

θεώ, f. θεόνωμαι (§ 220), to run.

θεώρω, f. -θεωρός (θεωρός, spectator), to behold, view, gaze upon.

Θῆβαι, -ος, η (Θῆβα, Thebes, chief city of Bœotia), a Theban.

[θήρ, -ρος, ο, wild beast.]

θηραιος (θήρης), f. -σω and -σομαι, pl. τεθηραικα, to hunt wild beasts.

θηρευω (θήρη, f. -ευς, to hunt, catch.

θηριον, -ου (θηρ-, § 312. n.), wild beast or animal.

θηρικός, f. θηρικός, pl. τεθηρικη, ο. θεαν (§§ 281, 237), to die; f., to be dead.

θόρυβος, -ου, ο, ο (θορυβος, tumult, noise.

Θράκη, -ης (Θραγξ), Thrace, a country in Europe, lying north and northeast of the ΑΕγεα. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

Θραγξ, -κός, ο, a Thracian.

θραυστός, -εια, -υ, bold, courageous.
δίλακος, -ου, ὅ, sack.
Θύμβη, -ου, Θυμβρίου, a city of Phrygia.
θύρα, -ας, θύρα; often in the plur., even when a single entrance is spoken of.
θυεία, -ας (θεός), sacrifice.
θεός, θεός, θεόν, pf. τεθήκα (§ 219), to sacrifice; Mid., to sacrifice for purposes of divination, to consult the gods by sacrifice.
θόραξ, -άκος, ὁ, breastplate, corselet, coat of mail.
θάομαι, f. θάσομαι, to heal, cure.
ἰασών, -ος, -ος (ἰάων, Jason, the famous leader of the Argonauts), Jasonian.
ιάρπος, -οῦ, ὁ (ιάρμαι), physician, surgeon.
ιδεῖν, ἵα inf. of ἴδων.
ἰερός, -ας, -αν, sacred.
ίμμα, f. ἰμμα, πτ. εἰμα, a ἰμα (§ 54, § 229), to send, let go or fly; Mid., to [send one’s self] rush.
ἰκανός, -ης, -ῶν, sufficient, enough, competent, suitable.
ἰλεος, -ον (contr. from ἰλαιος, -ον, § 98, β. 726, β), propitious.
ἰμάς, -άνος, ὁ, thong, string, in order that.
ἵππευς, -εως, ὁ (ἵππος), horseman, knight.
ἵππικος, -ης, -ῶν (ἵππος), relating to a horse; τὸ ἰππικός [ακ. πληθόν of ἰππάτευμα], the cavalry.
ἵππος, -ος, ὁ, -ης, horse, mare.
ἱοθεῖ, imp. of εἰμι and of οἶδα.
ἰσός, -ης, -ῶν, equal; ἵσω, as adv., equally, alike.
ἵσσων, -ον, -ος, -ος, Ἰσσός, -ος, -ος, Ἰσσος, the most eastern city upon the coast of Cilicia.
ἴσθμη, f. ἱσθήμος, 1 a. ἱστημα, to place, station; 1 a. ἱστημα-μα, to have set up or erected for one’s self: intrans. forms, pf. ἱστηκα as pres., 2 a. ἱστη, and Mid. except i a., to stand, stand one’s ground. See § 48, §§ 233, 237, 257. β.
ἰσχύρος, -άς, -ῶν (ἰχυρός), strength, strong, severe.
ἰσχὺς, -ός, ὁ, fish.
ἰχνος, -ον (ἵχνος, track, § 312. n.), track, footstep.
καθα (κατά ἄ), according as.
καθάδιος (κάθα, εὔδω, to sleep, f. εὔδησος, § 222. 3), to sleep. For augment, see § 192. 3.
κάθημαι (κατά, ἤμα, to sit, § 59, § 275. c), to sit down.
καθιστήμι (κατά, ἰστήμι, f. στήμω, pf. ἰστηκα), to station, appoint; in the intrans. forms, to station one’s self, settle down.
καί, and; also, even (§ 557. γ); καί...καί, both...and. See δε.
Καῖκος, -ου, ὁ, Καίκος, a river of Mysia.
καίω, f. καύω, pf. κάυκα (§ 267. 3), to burn, kindle, set on fire.
κακός, -ῆς, -ῶν, bad, evil, vile; bad in war, cowardly; τὸ κακών, subst. evil, harm. For comparison, see § 160.
καλέω, f. καλέω, pf. κάλεκα (§ 261), to call.
Καλλιμαχος, -ου, Callimachus, a lochagos from Parrhasia in Arcadia, distinguished for bravery.
καλός, -ῆς, -ῶν, beautiful, fine, fair, favorable, honorable, noble, good.
Comp. καλλίων, sup. καλλιστός.
Ἀγαθὸς refers more to the essential quality of an object, and καλός more to the impression which it produces upon the eye or mind.
Κάλπη, -ῆς, Calpe, a harbour upon the coast of Bithynia.
καλός (καλός), beautifully, honorably, well.
κάνδυς, -νος, ὁ, a robe with sleeves, worn by Persians of rank.
Καππαδοκία, -ας, Cappadocia, a large province in the eastern part of Asia Minor.
Καρδούχος, -ου, ὁ, a Carduchian, or one of the Carduchi, a race.
of fierce and independent mountainers upon the east of the Tigris, from whom the modern Kurds have derived their lineage and name.

caráia, -as, carpea, a kind of dance.

cará, prep., down: w. gen., down from; w. acc., down along or down to; beside, by, at, over against; according to. In composition, it usually signifies down or against, or implies completion.

carásoi (cará, básíos, f. básosmai, pf. básíma, 2 a. básn), to go down, descend.

carábasios, -eos, ε (carábasioi), descend, return from Central Asia to the sea-coast.

carágeios, -ov (cará, γη), underground, subterranean.

carágeias (cará, γηλια, f. -dósmai), to laugh at, deride, sneer at.

carásoytov (cará, álsoytov, f. -ónv), to disgrace.

carákainos (cará, káinov, to kill, f. kánov, 2 a. kánon, § 267), to kill.

carákain (cará, kaiow, f. kánov, pf. kíkanov), to burn down, consume.

carákeimai (cará, keimai, f. kísoymai), to lie down, recline.

carákóstov (cará, kóstov, f. kósv, pf. kísofa), to cut down, cut in pieces.

carállambánavo (cará, lámbánavo, f. lávsoymai, pf. lávafa, 2 a. lávav, to seize, take possession of.

caráleitov (cará, léitov, f. -sv, pf. léioy, 2 a. léionov), to leave behind or alive.

caráméno (cará, méno, f. ménov, pf. menein), to stay behind, continue.

carámpyropho (cará, pýropho, f. -ps, pf. pýropyma), to send down, as from Central Asia to the seacoast.

carándw (cará, pndw, f. -hsw, to leap), to leap down.

caráprastov (cará, prastov, f. -ξω, pf. πέραχα), to accomplish; Mid., to accomplish for one's self, obtain.

carástrefov (cará, stréfov, to twist, turn, f. -ψω, § 259. a), to overturn; Mid., to subject to one's self, subdue, conquer.

carárgósmai (cará, érgázomai, f. -ásmai, pf. érgasymai), to accomplish.

cátw (cará), adv., down.

céghros, -ov, η, η, millet, a small grain.

céimai, f. kísoymai (Π 60, § 232), to lie; lie dead.

céleos, -ψω, pf. kéleunca, to command, bid.

cévos, -η, -ν, empty, vain, groundless.

Cerasthia, -νος, Centrites, a river flowing between Armenia and the land of the Carduchi.

céránwv, f. kéras (§ 293), to mingle, mix.

céras, kérastos, contr. kéras (§ 104), τό, hurn, wing of an army.

Cerasoúntos, -ov, ὁ (Kerasoúntos, Cerasus, a Sinopian colony in Pontus), a Cerasúntian.

ekáfálh, -h, head.

ekírou, -ikos, ὁ (kírouv), herald.

kírrw, -úco, pf. kírrh, to proclaim.

Kálkia, -as (Kálkia), Cilicia, the southeastern province of Asia Minor.

Kálkia, -ikos, ὁ, a Cilician.

Kálkia, -η (Kálkia, §§ 311. d, 313. Ῥ.), a Cilician woman (used in speaking of the queen of Cilicia).

Klágóra, -ov, Cleopatra, a painter of Phlius.

Klánvros, -ov, Cleander, Lacedaemonian prefect of Byzantium.

Klánwor, -ovos, Cleander, an Aradian, chosen general in the place of Agias.

Kleáretos, -ov, Clearetus, one of the lochági, who lost his life in a wicked enterprise.
Kλέαρχος, -ou, Clearchus, a Lac-edemonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.

κλείω, f. -σο (§ 270. 10), to shut, close.

κηνίς, -ός, ἡ (κηνή, the leg from the knee to the ankle), greave, a piece of armour for the leg.

κόρηκη, -ης, Lat. concha, cockle or muscle, a kind of shell-fish. Der. conch.

κοινός, -ή, -ός, common, joint; κοινή [sc. ὁδός, § 320. 2. d], in common, jointly, together.

κόλων, -οῦ, ὁ, hill, mound.

κόπτω, f. κόφω, pf. κέφαλα (§ 272. a), to cut; to strike or beat upon, knock at a door or gate.

Κορσοτή, -ῆς, Corsote, a large but desert city of Mesopotamia.

κόψως (κόψω, light), lightly, nimly.

κράνος, -ος, τό, helmet.

κρατέω (κράτος), f. -σομ, pf. κρατά- 

κράτει, to control, govern, conquer.

κράτιστος, best, noblest, sup. of 

κράτος, -ος, τό, strength, might.

κραυγή, -ῆς (κραύγα, to cry out), outcry, clamor.

κρεάς, g. κρέας, contr. κρέας, pl. κρεάτα, contr. κρέα, flesh, meat; chiefly used in the plur.

κρειττων, better, superior, comp. of 

κρίνω, -ής, fountain.

Κρῆς, -ός, ὁ, a Cretan, an inhabitant of the large island south of the Ægean, now Can-

dia.

κράθη, -ῆς, barley; usually in the plur.

κρίνω, f. κρίνω, pf. κέρκικα (§ 217. a), to judge.

κρίσις, -ος, ἡ (κρίνω), trial by a judge.

κτύπωμα, f. κτύπωμα, to acquire; pf. κεκτήμα, 3 f. κεκτήσωμαι, to possess (§§ 233, 234).

Κτησίας, -ου, Ctesias, a physician from Cnidus, who was in the service of Artaxerxes, and wrote a history of Persia.

Κύδων, -ου, ὁ, Cydus, a river of Cilicia, flowing through the city of Tarsus.

κύκλος, -ου, ὁ, Lat. circulus, circle, ring, inclosure.

κυκλώ (κύκλος), f. -ώσω, to encir-

cle, surround.

Κύρος, -ου, Cyrus (surnamed the Younger in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.

κύων, κυνός, ὁ, ἡ (§ 106), dog.

κυλίνδω, f. -σομ, pf. κεκόλυκα, to hinder, forbid, prevent.

κυμάρχης, -ου (κῦμη, ἄρχω), the head man of a village.

κύμη, -ῆς, village.

λαγός, -ός, ὁ (§§ 98, 123. γ), hare.

Λακεδαιμόνιος, -ου, ὁ (Λακεδαιμων, Lacedemon, also called Sparta, chief city of Laconia), a Lacedemonian.

λάκων, -ωνος, ὁ, a Laconian.

λαμβάνω, f. λήψομαι, pf. ἐληφα, 2 a. ἔλαβον (§ 290), to take, receive, obtain.

λάμψασκες, -ου, ἡ, Lampsacus, a city of Mysia on the Hellespont.

λέγω, f. λέγω, [pf. πλέγματι], to say, speak, mention, relate, propose.

λείμων, -ῶνος, ὁ, meadow.

λείτω, f. -σομ, pf. λέλειμαι, 2 a. ἔλειμον (§ 37), to leave, quit; pf. ἐλέειμαι, to have been left, to remain.

λεκτισος, -α, -ων (λέγω), to be said.

λευκός, -ῆ, -ῶν, white.

λησθομα, f. -σομα (λεία, booty), to plunder, raven, rob.

λησθή, -οῦ (λῆσθαι), plunderer, robber.

λίβος, -ου, ὁ, a stone.

λιμήν, -έων, ὁ, harbour, haven.
λάρος, -ας, -ον, contr. λιωσ, -η, -ον (λίων, flax), flaxen, linen.

λογίσμαι (λόγος), f. -ισμαί, to reckon, calculate, suppose.

λόγος, -ου, ὁ (λόγος), word, discourse, narrative, report.

λόγχη, -ης, spear-head, lance.

λίπος, -ης, -ών (λείπω), remaining, rest.

λόφος, -ου, ὁ, ridge, hill.

λοχαγός, -οῦ, ὁ (λόχος, λύω), the commander of a λόχος, captain, centurion.

λόχος, -ου, ὁ, a company of soldiers, usually containing about 100 men.

Λυδία, -ας (Λυδός), Lydia, a rich province in the western part of Asia Minor, once a powerful kingdom.

Λυδός, -ας, -ον (Λυδός), Lydian.

Λυδια, -οι, -ος, a Lydian.

Λυκείων, -οῦ, the Λύκειον, a public gymnasium with covered walks, in the eastern suburb of Athens.

Λύκιος, -οῦ, ὁ, Lycurgus, — 1. son of Polycrates, an Athenian, appointed commander of horse among the Greeks; — 2. a Syracusan, under the command of Clearchus.

Λῶ, ἡ λάος, pl. λαῆκα (§ 219), to loose, undo, break or violate a treaty or oath.

μά, adv. of swearing, by. See § 426. 8.

Μάγνος, -ος, ὁ, a Magnesian, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.

Μαιάνδρος, -ου, ὁ, the Meander, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.

μαίνομαι, f. μαίνομαι, pf. μένον, to be mad, frenzied, or insane.

μακρός, -άς, -ον, long; μακάνων [sc. ὧν, § 439. 3β], as adv., a long way, far.

Μάκρων, -ωνος, ὁ, a Macronian, or one of the Macrones, a tribe living near Trebizond.

μαλα, adv., very, very much; comp. μάλλον, more, rather; sup. μάλατα, most, especially.

μανδάω, f. μανθάμαι, pf. μεμάθηκα, 2 a. ἐμαθὼν (§ 290), to learn.

μαρτεία, -ας (μάρτις), divination, oracle.

μαντίς, -εως, ὁ, ἡ (μάντιναι, to be frenzied), diviner, soothsayer, prophet.

Μαρσύας, -ου, Marsyas, a Phrygian, the reputed inventor of the flute. From the tears shed by the shepherds and rural divinities of Phrygia for his cruel fate, is fabled to have arisen the river bearing the same name.

Μάρκιας, -ας, or Μαρκάς, -ᾶ (§ 126, 2), the Mæcas, a river of Mesopotamia.

μαστός, -οῦ, ὁ, breast (one of the breasts), pap.

μάχαιρα, -ας, sword.

μάχη, -ης (μάχομαι), battle.

μάχομαι, f. μάχομαι, in Attic always μάχομαι, pf. μεμάχηκα (§ 229. a), to fight.

Μεγαρέως, -έως, ὁ (Μέγαρα, Μεγαρῆ, chief city of Megaris), a Megarian.

μέγας, μεγάλη, μέγα (§ 135), great, large. Comp. μεῖζων, sup. μέγιστος.

μείως, less, comp. of μικρός.

μελάς, μελάνω, μέλαν (§ 19), black.

μελετάω (μέλω), f. -ησον, to practise.

μελίνη, -ης, panic, a grain resembling millet.

μέλλω, f. μελλήσω, a. ἡμέλλεσα, and ἡμέλλσα (§§ 189. 1, 222. 1), to be about to, to delay.

μέλες, f. μελήσω, pf. μεμελήκα (§ 232. 2), to concern, be a care to; commonly impers., μελεί, it concerns or is a care to, f. μελήσει, &c.
μέμνημα, see μνήμη.  
μεμφομαι, f. -ψομαι, to blame.  
μεν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δε is commonly joined. Μεν...  
δε may be translated on the one hand... on the other hand, or indeed... but. Often, however, μεν is better omitted in translation. It is usually the second word in its clause, never the first (§ 673. a).  
μενον (μεν, τοι), however, yet, certainly.  
μένω, f. μενόω, pf. μερένηκα (§ 222. 2), Lat. maneo, to remain, wait, wait for.  
Μένων,-ωνος, Μηνος, from Φαρσάλιον in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colors.  
μέσος, -η, -ου, Lat. medius, middle; το μέσον, the middle or centre.  
μεστός, -η, -ου, full.  
μετά, among: w. gen., among (being among), with: w. acc., among (going among), after.  
μετατρέψω, between.  
μετάτειμπτος, -ου (μετατέμπτω), sent for.  
μετατέκτω (μετά, πέμπω, f. -ψω, pf. πέπωμα), to send one after another; Mid., to send for to come to one’s self, to summon.  
μεταστρέψω (μετά, στρέφω, to twist, turn, f. στρέψω, § 259. a), to turn about, trans.; Mid., to turn one’s self about, turn about, intrans.  
μετέχω (μετά, ἔχω, f. ἔχω, pf. ἔσχηκα, 2 a. ἐσχούω), to partake of, take part in.  
μέχρις (§ 67. 2), as far as, until.  
μη, adv., not; conj., lest (§ 601).  
For the distinction between μη and οὐ, as negative adverbs, see § 647. 2, Notes on Less. I. 2, and page 68. h. In a condition al sentence, μη is commonly used in the condition, and οὐ in the conclusion.  
μηδείς, μηδείς, μηδέν (μηδε, not even, εἰς), no one, no.  
Μηδοσάδης, -ου, Medosades, am bassador of Seuthes.  
μηκέτι (μη, ετί, § 68. a), no longer.  
μήν, μηνός, ο, Lat. mensis, month.  
μήν, indeed, surely, certainly.  
μήποτε (μη, ποτέ), never.  
μήτηρ, μητόρ (§ 106. 2), Lat. mater, mother.  
μία, fem. of εἰς, one.  
Μίδας, -ου, Μίδας, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.  
Μιλθράτης, -ου, Milthridates, sa- trap of Lycaonia and Cappado- cia, and friend of Cyrus.  
μικρός, -ά, -όν, small, little. For comparison, see § 160.  
Μιλτιός, -ου, Μιλτίος, an Ionian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.  
μικρόμαι, γ. -θομαι, pf. μικρομαι, Lat. immor, to imitate.  
μικρόσκος, f. μικρός (§ 285), to remind; pf. p. μικρούμαι as pres. (§§ 233, 234. β), 3 f. μικρόσκο- μαι, 1 f. μικρόσκομαι, a. εμμη- σθήν, Lat. remem- ber, make mention of.  
μισθός, -ου, hire, pay, wages.  
μισά, -άς, conatr. μισά, -άς, a mina, = about $ 17.80.  
μιλλίς, with difficulty, hardly, scarcely.  
μιλιμβίδος, -ου, lead.  
μιάνος, -η, -ου, alone, only.  
μνοι, μοι, με, oblique cases of εγώ.  
μυχλός, -ου, ο, bar.  
μύρων, -α, -α, ten thousand. Der.  
Μυριαδ.  
Μυσός, -ου, Mysus, a Mysian in the army of the Greeks.  
νάος, -ου, contr. νεός, -ω (§ 98. β), θ, temple.
ναιαρχος, -ου, ὁ (ναῦς, ἀρχω), admiral.

ναῦς, νεῦς, ἡ (§ 121. 6), Lat. navi, ship. Nau was commonly applied to ships of war, and πλοῖον to other vessels.

νεάνικος, -ου, ὁ (νεός), young man.

νεκρός, -ου, ὁ, dead body, corpse.

νέμοι, f. νεμώ, pf. νεμήκα (§ 292. 2), to distribute, portion out.

νέος, -α, -ον, new, young.

νεύρον, -ου, cord. Der. nerve.

νεφέλη, -ης (νέφος, cloud), cloud.

Neōn, -ων, Neon, an Asian, lieutenant and successor to Chrisiphon.

νέως, -ώς, see ναός.

Nikandros, -ου, Nicander, a Lacedemonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσαω, pf. νικήκα, to conquer, win.

νίκη, -ῆς, victory.

νικήτικος (νίκης), f. -ήσαω, pf. νικήμακα, to think, consider, regard.

νίκης, -ου, ὁ (νέω), law, custom; tune.

νόος, νοῦ, contr. νοῦς, νου, ὁ, mind, intellect.

νότος, -ου, ὁ, south wind.

νυκτερείνω (νυξ), f. -ύσω, to pass the night.

νυκτοφύλαξ, -ακος, ὁ (νυξ, φύλαξ, guard), a night-sentinel.

νῦν, Lat. nunc, now, at the present time.

νύξ, νυκτός, ἡ, Lat. nox, night.

Ξενίας, -ου, Xenias, from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

Ξυνιζώ (Ξύνος), f. -ίσω, to entertain as a guest.

Ξύνος, -ου, ὁ, stranger, guest, ghost.

Ξενοφόν, -ωνος, Xenophon, an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the Anaïasis.

Ξυλίζομαι (Ξύλοι), f. -ίζομαι, to gather wood.

ξύλον, -ου, stick of wood, beam; pl. wood, timber.

ξύν. For ξύν and its compounds, see σύν, &c.

δ, ἡ, το, the. See §§ 147 f., 467 f.

δίδοος, -ης, -ον (δίκω), eighth.

δέ, δε, τάσι (δ, -δε, § 150), this, the following. See § 512 f.

δώδε, -ού, ἡ, way, road.

δεν (άς), whence, from what source, from whom or which.

δοδα, f. δωδαι, plup. δεδω (¶ 58, § 237, 301. 4), to know.

οἰκάδε (οἰκος, -δε, to, §§ 124. β, 132), homeward, home.

οἰκισία, -ας (οἰκος), belonging to a house or family; of oikias, relatives, friends.

οἰκεῖο (οἰκος), f. -ήσαω, pf. οἰκηκα, to inhabit, dwell.

οἰκία, -ας (οἰκος), house.

[οἰκος, -ου, ὁ, house.]

οἶνος, -ου, ὁ, Lat. vinum, wine.

οινοχός, -ου, ὁ (οἴνος, χίο, to pour), cupbearer.

οίμαι, f. οἰνομα, a. ψηφητς, to think, suppose. For the nude forms οίμαι, ἵση, see § 222. 3.

οἶος, -α, -ον, of what nature, what kind of.

οἶς, οίος, ὁ, ἡ (§ 14), sheep.

οἶσα, fut. of φάει.

οἰκομα, f. οἰκημαι, pf. οἰκημα (§ 222. 3), to depart, be gone.

See § 579. χ.

δικτά, indecl., eighth.

οἶλος, -ης, -ον, little; pl. few. For comparison, see § 160.

Δος, -ης, -ον, whole.

ομολογεῖ (ὁμός, same, λόγος), f. -ης, to agree, confess, acknowledge.

ὁμος (ὁμός), [just the same] nevertheless, notwithstanding.

ομίημα, f. ομησάω (§ 284), to benefit, profit.

ὁμομα, -ατος, το, Lat. nomen, name.

ὁμοματί (ὁμομα), by name.

ὁνος, -ου, ὁ, ἡ, ass.

ὦ οὐ οὖ (¶ 63, § 25. β),
which way; where, whither: in that way.

ὅπερσεν, from behind, behind.

ὄπισω, behind.

ὀπλεύσω (ὀπλήσης), f. -ώς, to serve as a heavily-armed soldier.

ὀπλήτις, -ου (ὀπλού), a heavily-armed foot-soldier, heavy-armed man, hoplite.

ὀπλικός, ἐν-ύν (ὀπλήτης), relating to a hoplite; τὸ ὀπλικόν [aε. πλήθος eto στράτευμα], the infantry.

ὀπλῶν, -ου, tool, implement; pl. ὀπλα, implements of war, arms.

ὀπταθ (ὀπτάθ, ἄν), whenever.

ὀπτήρ (§ 63), whenever.

ὀπου (§ 63), wherever, where.

ὀπας (§ 63), how; in order that, that.

ὀρᾶω, f. όφομαι, pfl. οφοᾶκα, 2 a. εἶδων (§ 301. 4), to see.

ὀργίζω (ὀργῆ, anger), f. -σω, to make angry; Mid., to be angry.

ὀργυά, -ς, fathom.

ὀρθος, -α, -ου (ὀρθός, straight), straight up steep.

ὀρθρος, -ου, ὁ, early dawn, daybreak.

ὀρθός (ὀρθός, straight, right), rightly.

ὀριζω (ὀρος, boundary), f. -ισω, to bound, separate as a boundary.

ὀρκος, -ου, ὁ, oath.

ὀρμάω (ὁρμή), f. -όσω, pf. ὀρμήκα, to put in motion, urge on, Mid., to set forth.

ὀρμω (ὀρμός, anchorage), f. -όσω, to lie at anchor.

ὀρμή, -ς, impulse.

ὀρμίζω (ὀρμός, anchorage), f. -ισω, to bring to anchor, anchor, trans.; Mid. to come to anchor, anchor, intrans.

ὀρνος, -όνος, ὁ, ἡ (§ 123. γ), bird, fowl, esp. cock or hen.

Ὅροντης, -ου, Orodes, a Persian nobleman, put to death by Cyrus for treason.

ὄρος, -ος, τὸ, mountain.

ὄρχεσαι, f. όρχομαι, a. ὀρχίσαμιν, to dance.

ὄρχησις, -εως, ἡ (ὀρχέωμαι), dancing, dance.

ὅς, ἕ, ὁ, who, which, what, that; καὶ ὁ, and he (§ 491. ξ). See §§ 147 f, 519 f.

όσος, η, -ος, as much; pl. as many; τοιοῦτοι οὐσι, as many as.

ὅστις, ἢ, ὁ, (ὁ, ἦς), whoever, whosoever, who, whatever, what.

See §§ 153, 519 f, 535 f.

ὅταν (ὅτε, ἂν), whenever.

ὅτε (§ 63), when.

ὅτι (originally neut. of ὅστις; compare Lat. quod and our that), that, because.

οὐ (before a vowel οὐκ or οἶχ, § 68. 2), not. See µή.

οὗ (§ 23, §§ 142. 2, 507. 6), his, her.

οὐδαμός (οὐδαμός, no one), in no wise, by no means.

οὐδαμοῦ (οὐδαμός), nowhere.

οὐδέ (οὐ, δὲ), nor, not even.

οὐδές (οὐδὲ, εἰς), οὐδείς, οὐδί (§ 21), no one, no; οὐδέν, subst., nothing.

οὐδεὶς (οὐδέ, πῶ), not yet.

οὐκ, not; see οὐ.

οὐκέτι (οὐκ, ἄτι), no longer.

οὖ (contr. from the impers. part ένν, it being so, from εἰμι) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated therefore or then, sometimes yet. After the first place (§ 673. α), it comes as early in the sentence as other words will allow.

οὐποτε (οὐ, ποτέ), never.

οὔω (οὐ, πῶ), not yet; by no means.

οὐρανός, -οῦ, ὁ, heaven, the heavens, sky.

οὐς, οὖς, τό (§ 104. η), ear.

οὖς (οὖ, τέ), and not; οὖς ..., neither ..., nor.

οὖτος, αὐτή, τούτο (ὁ, αὐτός), this, pl. these; as pers. pron., he, she
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οὖτος

1. See ¶ 24, §§ 150, 502, 512 f.

οὕτοι, strengthened form of οὖτος, § 150. γ.

οὗτος (οὖτος), commonly οὖτω before a cons. (§ 67. 2), thus, so. οὖξ, nat.; see οὖ.

όφελω, f. -ήσω, pf. οφείληκα, to owe, ought. The 2 a. οφελον is used to express wish ( §§ 599, n., 567. γ).

όφειλός, -οῦ, ο (ἄπε-, § 301. 4), eye.

όξυς, -ά, -όν (ἐχω), strong (easily held or defended).

όψαι, adv., late.

ὄψια, fut. of ὄραω: παίδεια, -ας (παιδείω), education, discipline, training. [παιδείον (παις), f. -εύσο, to educate.]

παίς, παιδός, η, child; boy, girl; son, daughter.

παιον, f. παιών, pf. πεπαικα, to strike.

παιωνιζω (παιών, παιων), f. -ίσω, to sing the pean.

πάλω, again, back.

παραδίσαι (ν, § 66; πάντα πάσι, from πᾶς), all in all, altogether, entirely.

παρατηρή (πᾶς), everywhere, every way.

πάνερ (πᾶς), throughout, everywhere.

παντοδιάτικός, -ή, -όν (πᾶς), of every kind, various.

πάνω (πᾶς), altogether, at all; very.

πάρα, beside: w. gen., from beside, from: w. dat., at the side of, beside, near, with: w. acc., to the side of, to; along side of, along, beside. See εἰς, εξ, πρός, and § 651. γ.

παραγγέλλω (παρά, ἄγγελλω, f. -ελώ, pf. ἡγγελλα), to pass the word.

παράδεισος, -ου, ὁ, park. Der. PARADISE.

παράδοσις (παρά, δίδομι, f. δόσω, pf. δεδοκα, α. ἔδοκα), to give over, deliver up, give out.

παρακαλέω (παρά, καλέω, f. -έσω, pf. κέληκα), to call to one’s self, call in, summon; to call to, exhort, encourage.

παράκειμαι (παρά, κεῖμαι, f. κείσω, pf. κείσκα), to lie beside or before.

παραλιμπάω (παρά, λαμπάω, f. λίμπομαι, pf. ἑληφα, 2 a. ἑληφω), to take or receive from another, succeed to.

παραμελέω (παρά, ἀμελέω, f. -ήσω), to disregard, treat with neglect.

παραπλέω (παρά, πλέω, f. πλέομα, pf. πεπλευκα), to sail by or along side of.

παραμίστω (παρά, μίσω, f. μησόμαι, pf. μησίσκα), to flow by or beside.

παρασάγγης, -ου, parasang, a Persian measure of distance, equal to about 3½ miles.

παρατίθημι (παρά, τίθημι, f. δίσω, pf. τίθεικα, α. τίθηκα), to place beside; Mid., to place by one’s own side.

πάρειμα, (παρά, εἰμι, f. ἔσομαι), to be by or present; hence to come to the aid of.

παρέρχομαι (παρά, ἐρχομαι, f. ἐκεύομαι, pf. ἐκεύνω, 2 a. ἐκλόγων), to go by, pass by or through, pass.

παρέξω (παρά, ἔχω, f. έχω and σχημα, pf. ἐχήκα, 2 ε. ἐσχήσω), to offer to, put in the hands of.

πάροδος, -ου, η (παρά, ὁδός), a way by, passage, pass.

Παρουσίας, -ίδος, Parysatis, half-sister and wife of Darius Nthus, and mother of Artaxerxes Mnemon and Cyrus.

πᾶς, πάσα, πᾶ (¶ 19), all, the whole, every.

Πασίων, -ωνος, Pasion, a Megarian general in the service of Cy- rus, who took offence and deserted.

πάσχω, f. πέισομαι, pf. πέπισα, 2 a. ἐπαθήν (§ 281. ε), to suffer.

πατήρ, πατρός (§ 105. 2), Lat. pa- ter, FATHER.

πατρίς, -ίδος, ἦ (πατερή), father-land, native land or city, one’s country.
παώ, f. παώσω, pl. πέπανα, to make to cease, stop, trans.; Mid., to cease, rest from, stop, intrans.

Παφλαγών, -ον, ὁ, a Paphlagonian, one of a tribe dwelling upon the northern coast of Asia Minor.

πεδίων, -ου (πεδίων, ground), plain.

πείω, f. πείωσ, pl. πείπελκα, a. ἐπιμέλη, to persuade; 2 pf. πείπελα, to trust; Pass. and Mid., to be persuaded, believe, listen to, obey, comply. See ¶ 39.

πειράω, f. -δοφ, oftener πειράομαι, f. -άμαι, to try, attempt, endeavour, strive.

Πεσίδης, -ου, or Πασίδης, -ου, a Pisidian. The Pisidians were a race of wild, nameless robbers, dwelling upon Mount Taurus.

Πέλοποννήσος, -ου, ἡ (Πέλοπος νήσος, the island of Pelops), the peninsula forming the southern part of Greece, now the Morea.

πελταστής, -ου (πελτήτ), targeteer.

πελτή, -ῆς, target.

πέμπτως, ἡ, -ου (πέντε), fiftieth.

πέμπω, f. -ψώ, pl. πέπμημα (§ 236). a., to send.

πέντε, indecl., five.

πεντεκαίδεκα (πέντε καὶ δέκα), fifteenth.

πεντήκοντα (πέντε), indecl., fifty.

πέρδις, -ῶς, ὁ, ἡ, partridge.

περί, around, about: w. gen., about, concerning, in respect to, for: w. acc., around, about, towards.

περιγύμνωμαι (περί, γύμνομαι, f. γυμνίσκω, pl. γυμνίσκων and γυμ- γωνά, 2 a. ἐγενομένη, to be superior, prevail over.

περιέγγυα (περί, ἐξο, f. ἐξω and σχῆμα, pl. ἐχήχησα, 2 a. ἐχεχον), to encompass, protect.

περίμετρον (περί, ἔστημα, f. στήσω, pl. ἔστηκα), to station around; in the intrans. forms, to stand around or about.

περικυκλώ (περί, κυκλώ, f. -όσω), to make a circle around; Mid., to gather in a circle around.

περμήν (περί, μένω, f. μενῶ, pl. μεμήνηκα), to stay about, stay wait for.

Πέρνωνδος, -ου, ἡ, a city of Thrace upon the Propontis.

περιόδος, -ου, ἡ (περί, ὁδός), way round, circuit. Der. period.

περιφρέω (περί, φέρω, f. φύσμα, pl. φύσμα, to flow around, to surround (of a stream).

περιταυρός (περί, ταυρός, to palisade, f. -ωσο, to palisade around.

περιστερά, -ῶς, dove, pigeon.

περιφέρω (περί, φέρω, f. φύσσω, pl. φύσσα, 1 a. φύγια, 2 a. φύγις- κον), to carry round. Der. periphery.

Πέρσης, -ου, a Persian.

Περσικός, -η, -ῶν (Πέρσης), Persian.

πέτρομαι, f. πέτρισμα, commonly πέτρισμα, pl. πέτρισμα (§ 287), to fly, as a bird.

πέτρα, -ας, rock, mass of rock, large stone.

πηγή, -ῆς, a spring.

πηγώμαι, f. πῆξ (§ 294), to make fast or solid, stiffen, freeze, trans.; 2 pf. πενημα, as intrans. pres., to be stiff or frozen; Mid., to become solid, freeze, intrans.

πίνω, f. πίωμαι, pl. πίπωμα, 2 a. ἔπιων (§ 778), to drink.

πιπράκιο, pl. πιπράκα (§ 285), to sell.

πίπτω, f. πετσμίμα, pl. πετσώμα, 2 a. ἐπευήμα (§ 286), to fall.

πιστεύω (πιστίς, faith, from πείθω), f. ἐπίστω, to put faith in, confide in, trust.

πιστός, -ῆς, -ῶν (πειθω), faithful; tā πιστά, pledges.

πιστότης, -τος, ἡ (πιστής), faithfulness, fidelity.

πλάθρον, ὁ, a hundred feet, a measure of length.

πλεῖων or πλεῖω, more, and πλεῖος, most, comp. and sup. of πολὺς.

πλευρά, -ῆς, rib, side. Der. pleu- risy.
πλέω, f. πλέωσον, commonly πλέωνομαι or πλευσόμαι, pf. πέπλευκα (§ 220), to sail.
[πλέως, Ion. πλεύς (§ 135), full.]
πληγή, -ή (πλήγμα), a blow.
πλήθος, -ος, τό (πλήθος), multitude; amount or length of time.
πλήθος, pf. poet. πεπλήθος, to be full.
πλήρης, -ε (πλέως), full.
πλοηγος (πλοήγος, near), adv., near; comp. (§ 161. 2) πλοηγιάτερος, nearer, sup. πλοηγιατος, nearest, next.
πλήθω, f. πλήθος, 2 pf. πέπληθος (§ 274), to strike, wound.
πλοίον, -ου (πλέω), vessel (for sailing), transport-ship, vessel, boat. See ναῦς.
πλούς, -ου, contr. πλοῦς, -ου, ὁ (πλέω), sailing, voyage.
πνεῦμα, -ατος, τό (πνεύμα), breathe, wind. Der. pneumatic.
πνεύμα, f. πνεύμα, commonly πνευσόμαι or πνευσούμαι, pf. πνευνεκά (§ 220), to breathe, blow.
πνεύω, f. ἴσω, pf. πνεύνηα, to make, do, εὖ πνεύω, to do good to, treat well; Mid., ἵσταμαι, to make to one's self, esteem, regard. See πράττω.
ποιητής, -ου (ποιός), to be done.
pνεος, -α, -ου (§ 63), of what nature? of what kind?
pολεμεῖω (πόλεμος), f. ἴσω, to make war.
pολεμος, -α, -ου (πόλεμος), hostile, of the enemy; πολέμοις, subst., enemy; οἱ πολεμοί, the enemy.
pολέμω, -ου, ὁ, war.
pολιορκεῖα (πόλεις, ἔρκος, inclosure), f. ἴσω, to besiege.
pόλις, -ως, η, city.
pόλιτης, -ου (πόλεις), citizen. Der. politics.
pολλάκια (πολύς), many times, often.
pολλαπλάσιος, -α, -ου (πολύς, πλάσιος, § 138. 5), many times as much or many.
πολυνίκος, -ου, Polyneicus, a Laccan.

πράττω, f. -ξω, pf. πέπραχα (§ 38),

demonian envoy, sent to the army by Thibron.
πολύς, πολλά, πολύ (§ 135), much, pl. many; of time, long; πολύ, as adv., much, very.
Πολύσταρος, -ου, Polystematos, father of Lycius the Athenian.
pονέω (πόνος), f. ἴσω, pf. πεπόνησα, to toil, labor.
pονηρός, -ά, -ών (πόνος), pernicious, wicked, bad.
pόνος, -ου, ὁ (πόνομα), to work for a living, be poor, toil, labor.
Πάντος, -ου, ὁ, a name given both to the Euxine or Black Sea (πόνος ἐξείποισα, hospitable sea), and also to its southern coast (afterwards specially applied to the eastern part of this coast)
pορεία, -ας (πορεύω), journey, march.
pορεύεται, -α, -ου (πορεύω), to be travelled.
pορεύω (πόρος, passage, way), f. -έω, to transport; Mid., πορεύω, f. -έω, pf. πεπορεύμαι, a: ἐπορεύθην, to travel, journey, march, proceed upon a march, or journey.
pορίζω, f. ἴσω, pf. πεπόριζα, to furnish.
pορφύρος, -ας, -εν, contr. πορφυρός, -α, -ου (πορφύρα, the purple fish), purple.
pόσος, -ης, -ος (§ 63), how much? pl. how many?
pοράμος, -ου, ὁ, river.
[πορέ (§ 63), at some or any time, once, ever.]
pότερος, -α, -ου (§ 63, § 316. 2), which or whether of the two? πότερον or πότερα, as adv., whether.
pόυ (§ 63, § 739), somewhere.
pούς, podás, ὁ, Lat. pes, foot.
pράγμα, -ατος, τό (πράττω), thing done, affair, circumstance; πράγματα, business, trouble.
pράνης, -ές, steep.
pράος, παρεία, πράον (§ 135), gentle, tane.
pράττω, f. -ξω, pf. πέπραχα (§ 38),

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to manage, act, do. *πράττω* expresses rather the management of business or performance of an action; and *πράεω*, the production of an effect.

πράεω, -ος, -ος, old; subst., an elder, an ambassador (the plur. only, in the sense of ambassadors, was in common use; § 136. a). Comp. πράεωτερος, older, elder; sup. πράεωτατος, oldest, eldest. Der. PREBETING. πραεθαι, 2 a. inf. of ἔφεσαμαι, to buy.

πριν, adv., before, before that. See 657. n.

πρό, prep., before, in front of.

προβατά, -ων, -ων, τό (προβατίνα, to go forth), animals that go forth to pasture, chiefly used of small cattle, esp. sheep.

προχάμαι (πρό, ἔρχομαι, f. ἔρχαμαι, pl. ἔρχαμαι), to lead forward.

πράθειμαι, -ος (πρό, θύμος, spirit), easier, zealous.

προδείγμα, 2 a. m. inf. of προδοτάω.

προάμαι (πρό, ἐρμα, f. ἐρμα, pl. ἐρμα, a. ἐρμα), to send forth; Mid., to send from one's self, give up, betray.

προφητήμα (πρό, ἡσυχα, f. στήμα, pl. στήμα, to place before; in the intrans. forms, to stand at the head of, preside or rule over. *Πρόξενος*, -ος, *Proxenus*, a Greek, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

προοιμά (πρό, δραόμα, f. δραομα, pl. ἔφαχα, 2 a. ἐφακω), to see beforehand, to see one while yet approaching.

πρός (πρό, § 648, γ; relating to front, as παρά to side, and ἐκ, ἐν, and εἰς to interior), w. gen., [from the front of, from before] before, before; by: w. dat., [at the front of] before, near, upon; in

addition to: w. acc., [to the front of] to, towards; against upon; at; with reference to, in view of. See εἰς and § 651. γ προσβάλλω (πρός, βάλλω, f. βάλω, pl. βάλληκα, 2 a. βάλου), to throw against, make an attack upon.

προσελαύνω (πρός, ἦλιος, f. ἥλιος, pl. ἦλιος, to ride to, ride up.

προσέρχομαι (πρός, ἔρχομαι, f. ἔρχομαι, pl. ἔρχομαι, στόχος, 2 a. ἔστον), to come or go to, approach, come up.

πρόσθεν (πρός), before, previously; πρόσθεν ἐφελλον, sooner than.

προσέξιμο (πρός, ἤσω, f. ἤσω, pl. ἤσα, a. ἤσα), to send to; Mid., to [admit to one's presence] approve, allow.

προσκυνάω (πρός, κυνέω, to kiss), f. ἤσω, to kiss the hand to, do homage to, worship.

προσπερνάω (πρός, περνάω, to pass, to pass or sneer to or upon.

προσπίπτω (πρός, πίπτω, f. πίπτω, pl. πίπτου, 2 a. πίπτον), to rush to.

προστρέχω (πρός, τρέχω, f. δραμαί, pl. δραμάμα, 2 a. ἐδρομον), to run up, run.

πρόσχωροσ, -ος (πρός, χώρα), neighbouring.

πρότερος, -ος, -ος (πρός, § 161. 2), former, sooner.

προτρέχω (πρός, τρέχω, f. δραμαί, pl. δραμάμα, 2 a. ἐδραμον), to run forward or forth.

πρόφασις, -ος, ἤ (πρός, φαίμι), pretext.

πρῶτος, -ος, -ος (πρός, § 161. 2), first; πρῶτον, as adv., in the first place, first.

πτάργιμα, 2 a. ἐπαραμ (§ 295), to sneeze.

Πυθαγόρας, -ος, Pythagoras, a Lacedemonian admiral.

πυκνός, -η, -ος, close, thick; πυκνά, as adv., often.

πύλη, -ης, gate; usually in the
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plur., even when a single entrance is spoken of.

πυλόνωμα, f. πυλόνωμα, pl. πύλαναμα, 2 a. πύλων (§ 290),
to inquire, learn by inquiry.

πύρ, πυρός, τό, fire; pl. (Dec. II., § 124. β) πυρά, watch-fires.

πυρετός (πυρετός, fever, from πύρ),
f. -έω, to be in a fever.

πυρός, -ου, τό, wheat; usually in the plur.

πώ (¶ 63, § 732), in any way, yet; οὖ... πώ, not yet.

πάλας, -ου, δ, ἡ, hall.

πόσοτε (πό, ποτε), at any time, ever; stronger than πότε.

πῶς (¶ 63), how?

πώς (¶ 63, § 732), in any way, somehow; perchance.

δέω, f. δήσωμα, pl. δήσωμα (§ 264),
to flow, run, of a stream.

διπτίς and διπτος, f. διψω, pl. διψά (§ 288), to throw, hurl,
throw off.

δυνάμις, -ου, τό, regular movement, τήμη.

σαλπιγγκτής, -ου (σάλπιγγξ), trumpet.

σάλπιγγξ, -γγος, ἦ, trumpet.

Σάρδης, -ου, αἱ, Sardis, capital of Lydia, and chief city of the dominions of Cyrus.

σατράπης, -ου, satrap, a Persian viceroy or governor of a province.

Σάτυρος, -ου, τό, a Satyr, a fabulous being, half man and half goat.

Σελίδος, -ους, τό, Selinus, the name of a river flowing by Ephesus, and of another flowing through the grounds of Xenophon at Scillus.

Σεόδης, -ου, Seuthes, a Thracian prince, assisted by the Greek army to recover his hereditary dominions.

σημαίνω, f. -αώ (σήμα, sign), to give a sign or signal, signify.

σημείον, -ου (σήμα), signal, mark.

σώζομαι, -ου, σώσιμος, a seed used in the East for food,
στή, ἤς, silence.

Σελαντώς, -ου, Silanus, an Ambracian soothsayer who deserted the army.

Σιλπούμενος, -έως, ὁ (Σιλπίς, Sinope an important city upon the coast of Paphlagonia, founded by a colony from Milēsus), a Sinopian.

Σιτώλακας, -ου, the Sitalcas, a martial song named from a king of Thrace.

σίτος, -ου, δ, pl. τα σίτα (§ 125. α),
corn, grain, bread.

σκληρός, -εος, τό, leg.

σκέπτεσ, -α, -ων (σκέπτομαι, to consider), to be considered.

σκηνή, -ής, tent. Der. scene.

σκότος, -ου, τό, and σκότος, -εος, τό (§ 125. γ), darkness.

Σκύδης, -ου, a Scythian; Σκύδης το-ζός, Scythian archers, so called from their being armed in Scythian fashion.

Σκυδίνος, -ου, τό, a Scythinian, or one of the Scythini, a tribe in Armenia.

σκυλεύω (σκύλα, spoils), f. -εύω, to strip off the arms of a slain enemy.

Σμίκρης, -ης, Smicres, an Arcadian commander, slain near Calpe by the Thracians.

σκανίζω (στάσις, lack), f. -ισω, to lack, want, be in want of.

σκέπω, f. σκέπω (§ 268), to sow, scatter.

σκέπης, f. σκέπω (§ 222), to make a libation; Mid., to make a treaty, peace, or truce. See σπνδω.

σκέπω, f. σκέπω, to hasten.

σκονή, -ής (σκέπως), libation; pl.
σκονδαί, truce, treaty, peace, because made with libations.

σκονδαιολογίαμα (σκονδαία, earnest, lόγος), f. -σωμα, to engage in earnest conversation, converse seriously.

στάδιον, -ου, τα στάδια and of στάδιον, Lat. stadium, furlong.

σταθμός, -ου, τό (σταθμός), station;
day’s march or journey, as the distance travelled from station to station.

σταθμός, -ου, ο. ά, stake, pile.

στελλώ, f. στελό, pl. σταλκα (§ 277, a), to equip, array, send.

στενός, -ή, -ών, narrow.

στέφανος, -ου, ο. (στέφω, to encircle, crown), a crown.

στήλη, γις, pillar.

στήλεος, -ίδος, ή, flesh-comb, scraper.

στόλος, -ου, ο. (στέλλω), a setting forth upon a journey or march, expedition, journey.

στόμα, -ατος, τ.ο, mouth.

στρατεύω, -ατος, τ. (στρατεύω), armed force, division of an army, army.

στρατεύω (στρατεύω), f. -εύς and στρατεύομαι, f. -έωμαι, to make an expedition, make war, march, serve in arms.

στρατηγός, f. -ής, to command as general.

στρατηγός, -ου, ο. (στρατός, άγω), leader of an army, general.

στρατάς, -ας (στρατός), army.

στραταρχής, -ου (στρατά), soldier.

Στραταρχής, -ίνς, (part. from Στραταρχής, -ίνς, § 115, β.), Strakiles, a commander of light-armed Cretans.

στρατοπεδεύω (στρατόπεδον), f. -εύς, and oftener στρατοπεδεύομαι, f. -έωμαι, to encamp, be encamped.

στρατόπεδον, -ου (στρατός, πέδων, γροντο), camp.

[στρατός, -ου, ο. host, army.]

στρονδός, -ου, ο, η, ostrich (fully ὁ μεγάς στρονδός, the great struthius, in distinction from smaller birds, esp. the sparrow, called by the same name).

Στυμφάλιος, -ου (Στυμφάλος, Stymphalus, a town in the north-eastern part of Arcadia), a Stymphalian.

σύ, σού (¶ 23), Lat. tu, thou, you.

συγγίνομαι (σύν, γίνομαι, f. γίνομαι, pf. γένομαι and γένος, 2 a. γένομαι), to have an interview with, hold intercourse with.

συγκαλέω (σύν, καλεώ, f. -έω, pf. κείληκα), to call together.

συγκλείω (σύν, κλείο, f. -ώς), to shut together, close.

Συνένεσσα, -ις, Syeneness, king of Cilicia.

συλλαμβάνω (σύν, λαμβάνω, f. λάμβανοι, pf. ελπίζα, 2 a. θλαθον, to seize, apprehend, arrest.

συλλέγω (σύν, λέγω, to gather), f. συλλέγω, pf. συνέλεγα, to collect, trans.; Med. (§ 2 a. p. συνελέγην), to collect, assemble, intrans.

συμβολός (σύν, βοῶ, f. βοήσομαι), to cry out together; συμβολακτίζειν, to shout to each other.

συμβουλέω (σύν, βουλέω, f. εύς, pf. βεβουλίκα), to advise, counsel; Med., to consult together.

συμβουλιος, -ου, ο. (σύν, βουλή), adviser, counsellor.

συμμαχία, -ας (σύμμαχος), alliance.

σύμμαχος, -ου, ο, η (σύν, μάχομαι), ally.

συμμιγώμαι (σύν, μιγώμαι, to mingle, f. μίξα), to mingle with.

σύμπασα, -ιν, -ιν, α., -παντος, -πάντας (σύν, πάσα), all together, the whole.

συμπέμπω (σύν, πέμπω, f. -ψω, pf. πέπομφα), to send with.

συμπολίεω (σύν, πολεμόω, f. -ψω, pf. πόλοπομφα), to make war together with, assist in war.

συμπορεύομαι (σύν, πορεύομαι, f. -έωμαι), to journey or march with or in company.

σύν, old form ἕων (§ 70, ν.), Lat. cum, with, together with.

συνάγω (σύν, αγώ, f. άγω, pf. άχα, 2 a. άγας), to bring together, collect.

συνάστοι (σύν, άστο, to fasten to, f. άσω), to join.

σύνδεσμος, -ου, ο. (σύν, δείπνου), a companion at table.

συνέρχομαι (σύν, ἔρχομαι, f. ἔλευ-
συνήρχομαι, voc. συνήρχεσαι, to come together, assemble.
sυνήθισμα (σύν, ἡσθίμα, f. ἡσθίσμα), to rejoin with, congratulate.
sυνάθεμα, -atos, τό (συναθήμα), watch-word, pass-word.
sυνιστημι (σύν, ἵστημι, f. στήσω, pp. στήττηκα), to [bring together as friends] present or introduce to; in the intrans. forms, to stand together, collect.
sύνοδα (σύν, οἶδα, f. εἰσοδαί), to [know with] be conscious.
sυναθήμα (σύν, ἵσθημι, f. ἥσσω, pp. τέθικα, a. ἥσθηκα), to put together; Mid., to make an agreement with.
sύντομος, -ου (σύν, τέμω), concise, short.
sυντρίβω (σύν, τρίβω, to rub, bruise, f. τρίψω, pp. τρίττω), to crush.
Σύρικος, -ου, ὁ (Συρίκωσις or Συρίκοιναι, Syracuse, a celebrated city upon the eastern coast of Sicily), a Syracusan.
Σύρια, -αι (Σύρια), Syria, a country of western Asia, north of Arabia.
Σύρος, -ου, ὁ, a Syrian.
σώ, σώ, ὁ, ἡ, Lat. sus, hog, swine.
συχνός, ἡ, -ων, thick, many.
σφάττω, f. σφάδω (§ 274. δ), to slay, slaughter.
σφενδόνη, ἡ, sling.
σφενδονίτης, -ου (σφενδόνινη), slinger.
σφίξι, dat. pl. of σφίξ.
σφόδρα (σφόδρος, vehement), exceedingly, greatly.
σχέδιον, nearly, almost.
σχέδω, f. σχέδω, to split.
σχολάς (σχολή), f. -άω, to be at leisure.
σχολή, ἡ, leisure.
σώ, f. σώ, pp. σώσκον, to save, preserve, bring safe; Pass. and Mid., to be saved, arrive safe.
Σωκράτης, -εως (§ 14), Socrates, — 1. an Athenian philosopher, eminent for wisdom and virtue, teacher of Xenophon Plato, &c.; — 2. an Achæan, one of the Greek generals slain through the treachery of Tissaphernes.
σῶς (§ 135), safe.
σωματια, -as (σωμάω), safety, preservation, deliverance.
σωστροφείον (σώστροφειόν, of sound mind), f. -ου, to be of sound mind, to be wise.
τάλαντον, -ου, talent; as a weight, = almost 57 lb.; as a sum of silver money, = about $ 1056.60.
Ταμως, -ος, Tamos, an Egyptian, commander of the fleet of Cyrus.
ταξιάρχος, -ο, ὁ (τάξις, ἀρχω), the commander of a tægis, a taxarch.
τάξις, -εως, ἡ (τάττω), order, battle-array; division of an army, cohort.
Τάκχος, -ου, ὁ, a Tachian, or one of the Taochi, an independent tribe upon the frontiers of Armenia.
tαράττω, f. -άω, to disturb.
Ταρσός, ὁ, ε, or Ταρσός, -ου, ἡ, Tarsus, chief city of Cilicia.
τάττω, f. τάξις, pp. τάττα (§ 274) to arrange, station in order.
tαττά, for τα τάτα (§ 39); ταττά, neut. pl. of oistros.
tάφος, -ου, ὁ (θάνατω), grave, tomb.
tάφρος, -ου, ὁ, trench, ditch.
tάχιως (ταχύς), swiftly, rapidly.
tάχος, -εως, τό (ταχύς), swiftness speed.
tαχύς, -ης, -υς, swift, quick; ταχύ, as adv., quickly, suddenly, soon.
tι, both, and. It is commonly placed immediately after the word which it should precede in translation. See §§ 673. α, 732.
tείχος, -εος, τό, wall.
tελευταίος, -ος, τό (τελευτή), last.
tελευταῖος (τελευτή), -ης, to complete, finish; to die.
tελευτή, -ης (τέλος), completion, end, esp. of life.
télōs, -eos, τέλος, end, result; acc. as adv. (§ 440), at last, finally.

tému, f. tēma, p. tēmēka, τέμων and τέμων (§ 277. β), to cut.

tétraro, -η, -on (tétarapes), fourth.
tetrapaxiklion, -α, -a (tēpáxis, four times, χίλιοι), four thousand.
tetrapaxos, -ai, -a (tētartes, ekat-τῶν), four hundred.
tetraplōs, -όν, -όν, contr. tetrap-λοῦς, -η, -on (tētartes, -plōos, § 138. 4), fourfold, quadruple.
téttarapes, -πα (§ 21), four.
teknikos (τέχνη, art), artificially.
tēmev (ήμερα), adv., to-day.
tīden, f. tēsou, p. tēthesa, a. έ-θη-κα (§ 50), to put, set, place; tīdesa τὰ δόλα, to stand in arms, stand to one's arms.
tēmēv (τήμη), f. -ήσω, p. tētemēka (§ 45), to honor.
tēmē, -ης (τίμω, to pay honor), honor.

Trypados, -ou, Trībaurus, satrap of Armenia.

tis, τίς, g. τίνος, some, some one, any one, any, a, a certain. See § 24, §§ 152, 517 f, 732.

Giosaphernes, -eos (see Notes on Less. XV. 3), Tissaphernes, satrap of Caria, noted for his wily, intriguing, and treacherous character.

tepōsin, f. τρὶσω (§ 285), to wound.

toi (§ 732), surely, certainly.
toigare, τοι, γάρ, οὖν, therefore, accordingly.
toioun, τοιόν, therefore.
toiostos, toioûn, τοιοῦτο or -ον (§ 97. n., 150), such.
toioos, (τοιοο, bow), f. τοιοόω, to shoot with a bow.
toiois, -ου (τοιοω), Bowman, archer.
tosos, -ου, ο, a spot, place.
tosoustos, toosaûn, tosoûto or ον (§§ 97. n., 150), so much, pl. so many.

tote (§ 63), at that time, then.
topaxa, ης, table.

traïnma, -αρα, to, wound.
treis, tria (§ 21), Lat. tres, three.
treis, f. treisō, p. treisofa and treisofa (§ 259. α), to turn, trans.; Mid. (2 a. etepprâpa), to turn one's self, turn, intr.
treiso, f. treisô, p. treisofa (§ 263. 5), to nourish, support.
treis, f. treisô, treisô, commonly δραμαίμαι, p. deoûma, 2 a. έδρα-μον (§ 301. 5), to run.

trikonta (treis), indecl., thirty.
trokypes, -es (τρίς, ἄρτης, to ft, § 283), triply-furnished; έ τρι- κυπης [sc. ναῦς], trireme, a war-galley with three banks of oars.
trikous, -ου, g. -τρόδος (τρῖς, τοῦς), three-footed; ο τρίκος, tripod, a three-footed table or vase.

[τρίς (treis), thrice].

trymârio, -ai, -a (τρίς, μύριοι), thirty thousand.

trichileios, -ai, -a (τρίς, χίλιοι), three thousand.

tritoc, -η, -ον (τρίς), third.

trivxinos, -ou (τρίς, χοινξ, a measure holding about a quart), containing three chences, three-quart.

trôpota, -ου, p. (τρόπω, turn, manner. Der. tropic.

trôpaw, f. -φω (τρώχα, hole), to bore.

tugkáno, f. teî̆somai, p. teî̆thêka, 2 a. étuxou (§ 290), to happen, happen upon, meet with; obtain, attain.

udar, udratos, το (§ 103. n.), water.

Der. hydrant.

uôs, -ον (§ 16), son.

uýeis, you, pl. of σε. uýeptos, -α, -ου (uýeis), your.

upâyos (ὑπό, ἄγω, f. ἄξω, pl. ἡχα,
Φαγεῖν, 2 a. inf. of ἐφαῖν, to eat.

Φαινόμενος, f. φαίνω, p. πεφαίνηκα (§ 42, § 267. 2), to show; 2 pf. πέφηνα and Mid. (with 2 a. p. ἐφάνη), to appear, show one's self.

Φάλαγξ, -αγγος, η̣, line of battle, phalanx.

Φαλίνως, -ον, Phalinous, a Greek from Zacynthus, in the service of Tissaphernes.

Φάνερός, -ά, -ιν (φαίνω), apparent, evident, manifest, open.

Φάρμακος, -ον, drug, medicine.

Φαρμάκη, -ος, Der. pharmacy.

Φαρσάβαζος, -ος, Pharnabazus, satrap of Lesser Phrygia.

Φάσις, -ος, ο̣, the Phasis, a river of Colchis.

Φάσκω (strengthened form of φημι § 301. 7), f. φήσω, to affirm, assert, say.

Φέρω, f. οίσω, pf. ἐνήργηκα, 1 a. ἠνεγκα, 2 a. ἠγγεκα (§ 301. 6), Lat. fero, to bear, bring, carry; bring forth, produce; [carry off] receive.

Φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἐφυγω (§ 270. 9), to flee, fly from an enemy.

Φημι, f. φήσω and ἐρω, pf. ἐφημα, 2 a. εἶτω (§ 301. 7), to say, say yes; od φημι, to say no.

Φθάνω, f. φθάσω, commonly φθησαι, pf. ἐφθαξα, to anticipate.

Φθέγγομαι, f. φθέγξομαι, pf. ἐφθέγγα, μι, to utter a sound; of an eagle, to scream.

Φθόνος (φθόνος, envy), f. -ησος, to envy.

Φιλίος (φιλος), friendship.

Φίλος, -α, -ων (φιλος), friendly.

Φιλιππος, -ον (φιλις, ἰππος), fond of horses.

Φίλος, -η, -ον, dear, friendly; ό φίλος, subst. friend. For comparison, see § 156. γ.

Φιλίστωρ, -ον, ο̣ (Φιλίος, Phlius, a city of the Peloponnesus, north-west of Argos), a Phliasian.
φλαναία, -ας (φλαναίος, prating), idle talk, nonsense.
φοβός, -άς, -όν (φόβος), frightful, fearful, terrible.
φοβίσω (φόβος), f. -ήσω, to make
to fear, frighten, terrify; Pass.
and Mid., φοβίσωμαι, f. -ήθησο-
μαι and -ειμαι, pf. πεφοβησαμαι,
. a. εφοβηθήν, to be frightened,
fear, be afraid.
φοβός, -ου, ο, fear, fright.
φοινίκεος, -εα, -εων, contr. φοινι-
κούς, -ης, -ον (φοινίκος, purple),
purple.
φράσω, f. φράσω, pf. πέφρακα
(§ 275), to tell.
φρέαρ, φρέατος, τό (§ 104. n.),
a well.
φρούρας, -οῦ, ο, guard.
φρυγία, -ας (φρυγίς), Phrygia, the
large central province of Asia
Minor.
φρυγις, -γύς, ο, a Phrygian.
φυγας, -άδος, ο (φεγγο), an ex-
ile, fugitive.
φυγή, -ης (φεγγον), flight.
φυλάττω, f. -άω, pf. πεφυλάκα
, to guard, watch; Mid., to watch
for one's own security, to be on
one's guard against.
φωνή, -ης, voice, speech, sound.
φως, φωτος, τό, light.
χαίρω, f. χαίρομαι, pf. κεχάρηκα
(§ 267. 2), to rejoice; farewell.
χαλάινος, -ου, ο, a Chaldean, or
one of the Chaldaei, a warlike
people on the borders of Ar-
menia.
χαλεπαίνω (χαλεπός), f. -αινώ, to
be or become angry.
χαλεπός, -ης, -όν, hard, difficult,
harsh, gross, ferocious.
χάλκιος, -εα, -εω, contr. χάλκοις,
-ης, -ον (χάλκος, copper, brass),
brazen, of brass.
χαλκίδος, -όνος, η, Chalcédon, a
city of Bithynia, at the mouth of
the Thracian Bosphorus.
χάλος, -ου, ο, the Chalus, a river
of Syria.
χαράδρα, -ας (χαράττω, to furrow),
ainame.
χαρίνων, -ου, Charninus, a Laced-
demonian envoy, sent to the
army by Thibron.
χελός, χελώς, η (§ 193. γ), hand.
χειρίσθης, -ου, Chirisophus, a
Lacedemonian, chosen com-
mander-in-chief of the Greek
army.
χέρσωνεσ, -ου, η (χέρσωνης, shore-island), the Chersonese or
Chersonese, a long peninsula
upon the Thracian side of the
Hellespont.
χίνης, χίνος, ο, η, goose.
χίλιοι, αι, α, a thousand.
χίλιος (χίλος, fodder), f. -ϊων, to
feed or pasture horses, &c.
χιτών, -ώνος, ο, tunic.
χιτώνισκος, -ου, ο (dim. of χιτών),
a small or short tunic.
χιόν, -ώνος, ης, snow.
χορεύω (χόρος, dance, choir), f.
-ϋσω, to dance.
χόρτος, -ου, ο, grass.
χράμα, f. χρήματα, pf. κεχρήμα
(§ 284. 3), to use, manage.
χρη, f. χρήσις, impf. ἐχρησειν or χρη-
σο (§ 284. 4), impers., it is neces-
sary or proper, it must or ought
to be.
χρήζω (χρεία, need), f. -ζω, to
need, desire.
χρήμα, -ατος, τό (χράματα), thing
used; pl. goods, property, money.
χρήσιμος, -ης, -ου (χρησίμοι), useful.
χρόνος, -ου, ο, time.
χρύσος, -εα, -εων, contr. χρυσο-
ώ, -ον (χρυσός, gold), golden.
χρυσίον, -ου (dim. of χρυσός, gold),
gold-money, gold.
χώρα, -ας (χώρος), a country, ter-
ritory.
χώριον, -ου (dim. of χώρος), a
place or spot, esp. a fortified
place, hold.
χωρίς, apart from.
χώρος, -ου, ο, space, place, district.
ψευθής, -ές (ψευθόμαι), false.
ψευδόμαι, f. -ομαι, pf. ψευνομαι,
to falsify, lie, deceive.
ψυλός, -ης, -ον, bare; not covered
with armour.
ψῦχος  

VOCABULARY.  

ψῦχος, -ος, τό (ψῦχος, to cool), cold.  
1. O, sign of address; —  
2. subj. of εἰμί.  

δε (δέ), thus, so.  

ώμος, -η, -ον, cruel, savage.  

ώνιομαι, f. -ησομαι, pf. εώνημαι,  
2 a. επηιμνη (§ 301. 8), to buy.  

δοχα, -ας, hour, season, time for a thing.  

ός (ός, η 63), as; when; how; that, so that, in order that; w.  

numerals, about; w. acc., as prep., to. See §§ 601, 628, 640, 662.  

διαφωτός (διαφόρος), in the same manner, in like manner.  

διαπερ (δια, περ, just, § 329. b), just as, as.  

δος (δός, τε), so that, so as.  

ότις, -ότος (ότος), a kind of bustard with long ear-feathers.  

δοφελος, see δοφελω.  

THE END.
INDEX

OF

CITATIONS FROM XENOPHON'S ANABASIS

IN "A

GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

"Accomplished Xenophon! thy truth hath shown
A brother's glory sacred as thy own.
O rich in all the blended gifts that grace
Minerva's darling sons of Attic race!
The Sage's olive, the Historian's palm,
The Victor's laurel, all thy name enbalm!
Thy simple diction, free from glaring art,
With sweet allurement steals upon the heart;
Pure as the rill, that Nature's hand refines,
A cloudless mirror of thy soul it shines.
Thine was the praise, bright models to afford
To Caesar's rival pen, and rival sword:
Blest, had Ambition not destroyed his claim
To the mild lustre of thy purer fame!"
CITATIONS FROM THE ANABASIS.

[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers enclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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(9) 527; (9) 619. n.; (10) 608; (11) 359. a, 551. n.; (12) 602. 2; (13) 666. x; (14) 504, 533. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601. β, 643; (19) 356; (20) 409; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391. γ, 465. α; (24) 485. α, 598; (25) 603. α; (27) 432, 442, 465; (29) 376. α, 666. α; (30) 400; (31) 437, 472. α, 563; (32) 135, 606; (33) 394; (34) 443; (35) 407. x, 554. β, 603. 9, 643; (36) 399; (37) 351, 418. 3; (38) 554. β, 557. β, 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. α.

CHAP. II. (1) 627. β; (2) 448, 476. n., 520, 657. β; (4) 589, 400, 443, 509, 520, 661. α; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. n.; 374. β; (9) 477. α, 638; (10) 639. 2; (11) 405. τ, 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375. β; (17) 350. n., 598. 1; (18) 497. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. α; (22) 407. x, 450. γ; (24) 604. α, 640; (25) 634. β, 661. 2, 667. 2; (27) 403, 555. n.; (28) 362. τ, 525. n.; (29) 409; (31) 627. α; (32) 661. 2; (35) 603. γ; (37) 361. γ, 508, 623. n.; (38) 375. β, 573. α; (39) 376. α, 390, 634. β.

BOOK IV.

CHAP. I. (1) 586; (3) 605. 3; (5) 628; (6) 350; (8) 472. α; (9) 377. 1; (10) 517; (11) 498. 5; (13) 638; (14) 441, 490. n., 605. 2, 663. 6; (16) 232. α; (17) 393. γ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. b, 510. 1; (23) 573. α; (24) 431; (26) 366; (27) 500, 619. γ; (28) 374. β.

CHAP. II. (2) 437; (3) 399, 450. δ; (4) 416, 657. γ; (7) 488. 5; (9) 362. τ; (10) 447. β, 488. 5, 604. a; (11) 654. 3; (12) 544. α; (13) 440; (14) 407. x; (16) 447. γ; (17) 237, 447. α, 488. 5, 649. α; (18) 405. τ, (19) 530, 628; (23) 449. β; (25) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449. β, 525. α; (10) 337. α; (11) 518. α; (12) 230; (13) 392. 2, 408, 406. ν; (15) 211, 662; (26) 440; (28) 363. α, 394; (32) 546; (33) 483.
THE ANABASIS.

CHAP. IV. (2) 119. 2, 336, 409, 529; (4) 475; (6) 627. a; (7) 336, 472. a; (13) 447. b; (14) 457. b, 478. b, 650. a; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. y; (24) 461. 3.

CHAP. V. (4) 405. η, 449. α; (5) 424. 2; (7) 608; (8) 606; (10) 529. β, 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. α, 624. γ, 632; (17) 568, 559. c, 560. 1; (19) 657. β, 561. 2, 658, 663. 6; (5) 559. d; (9) 405. η; (11) 333. 6, 653. ε; (13) 391. a, 625.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460. a, 671. 2; (12) 403, 460. a; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. a.

CHAP. VII. (1) 549. a, 637; (2) 408; (3) 579. τ; (4) 476; (5) 541. b; (7) 595. a; (9) 237; (10–14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. δ, 529; (17) 526, 637; (19) 389; (20) 393. α, 521. β; (24) 343. 2, 549. a; (25) 538. β.

CHAP. VIII. (2) 529; (3) 402, 5; (4) 361; (5) 213. n, 570. 9, 639. 2; (6) 473. α; (8) 399; (10) 490. n; (13) 595. δ; (14) 665; (15) 497; (19) 542. δ, 557; (20) 236. ε, 366, 546; (22) 332. 4; (25) 295, 521. β; (36) 517, 637; (27) 433, 450. δ.

BOOK V.

CHAP. I. (1) 447. β; (2) 552; (8) 465; (9) 603. n; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457. σ; (8) 615. 2; (12) 627. β, 640; (14) 523; (15) 542. γ; (20) 560. 2; (29) 471. a.

CHAP. III. (2) 332. 4, 457. α; (3) 561. 2, 658, 663. 6; (5) 559. d; (9) 405. η; (11) 333. 6, 653. ε; (13) 391. a, 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. β; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. γ; (22) 449. β; (24) 570; (27) 487. 4; (29) 98. α, 496. 2; (32) 437; (34) 532, 561. 1, 604. β.

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (9) 579. τ; (10) 633; (11) 360. 2; (12) 525. β, 561. 3; (15) 363, 517; (19) 527; (21) 457. β; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. β, 616. b; (4) 600; (9) 450. δ, 603. τ; (12) 220, 546, 555, 533, 603. η; (17) 561. 1, 660; (20) 549. a; (24) 441; (25) 500; (26) 500; (29) 405. τ; (30) 603. δ; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485. α, 570. 2; (6) 485. α, 523; (7) 485. α, 513; (8) 478. β; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. α, 658; (17) 361. γ, 447. γ, 659. α; (29) 662; (25) 504; (26) 234. α; (28) 434.

CHAP. VIII. (3) 157. n, 375. α, 526, 638; (4) 192. 4; (5) 616. b; (6) 426. δ; (7) 502; (8) 532; (11) 517, 539. 1; (13) 466, 497. 1; (13) 603. δ, 639. 1; (14) 633; (21) 403; (22) 157. n; (25) 275; (24) 284, 439. α; (25) 376. γ.
CITATIONS FROM THE ANABASIS.

615. 2; (21) 404. γ; (22) 402, 640; (23) 457. β; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

Chap. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α; (18) 651. 2.

Chap. III. (1) 412, 477. α; (2) 137. s; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

Chap. IV. (1) 410, 449. β; (2) 409; (3) 403; (4) 478. γ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α; (13) 194. 1, 486. 1, 559. d; (14) 926. n.; (18) 669; (19) 486. γ; (20) 407. 1, 517; (22) 416, 555; (24) 450. δ.

Chap. V. (5) 520; (6) 440; (10) 234. α, 377. 2; (24) 472. α.

Chap. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598; 1, 600; (22) 530, 628; (24) 614. τ; (26) 514; (29) 337; (30) 337; (31) 337, 405. τ; (32) 337, 360; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (39) 447. β, 457. α, 478. α.

BOOK VII.

Chap. I. (5) 673. β; (6) 664. β; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α, 660; (23) 472. α; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β; (34) 610; (29) 304, 619. γ; (41) 357. β.

Chap. II. (2) 641. β; (5) 399, 532. n.; (6) 525. α; (8) 525. n.; (9) 457. γ; (11) 472; (12) 402, 665; (13) 421. β; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ; (22) 559. d; (26) 402; (27) 516; (28) 649. γ; (29) 362. γ; (33) 416, 447. γ; (38) 367, 499.

Chap. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α; (22) 628; (23) 529. β, 558, 620; (26) 409, 595. δ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α; (43) 546; (46) 301. 5; (48) 526. α.

Chap. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. n.; (19) 237.

Chap. V. (2) 404. δ; (3) 404. δ; (4) 404. δ; (5) 376. δ; (7) 617. 6; (8) 376. γ; (9) 424. 2, 604.

Chap. VI. (1) 137. γ; (3) 610; (4) 403, 491. n.; (5) 405. τ; (9) 435; (11) 504; (15) 603. τ; (16) 404. δ, 603. α, 604. c; (17) 436; (18) 504; (19) 664. γ; (21) 665. 4; (22) 435; (23) 394, 601. δ; (24) 153. γ; (27) 538. β; (29) 416, 665; (32) 417; (36) 521, 561; (37) 344; 1; (38) 434, 568. n.; (39) 409; (40) 409; (41) 368, 558; (43) 405. η, 652 β; (44) 405. η.

Chap. VII. (6) 227; (7) 485. α; (8) 671. 12; (10) 465; (11) 603. δ; (15) 663. 6; (17) 614. δ; (19) 472, 568. n., 624. γ; (29) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η, 503; (30) 477. α; (31) 349, 418. 3, 568. n., 602. 2; (33) 509; (34) 451; (36) 449. α; (40) 605. 2; (41) 671. 3; (42) 357. α; (51) 403; (53) 671. 2; (54) 408; (55) 200. n.; (57) 124. β, n., 421. β.

Chap. VIII. (1) 399; (2) 535; (4) 403, 530; (6) 374. α; (9) 465. α; (11) 449. β, 460; (12) 119. 2; (16) 487. 4, 592; (19) 529. β; (20) 470. 3; (26) 140.