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## **XENOPHON'S CYROPÆDIA**

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THE FIRST BOOK  
OF THE  
CYROPÆDIA OF XENOPHON

EDITED, WITH AN  
INTRODUCTION, RUNNING ANALYSIS, AND NOTES  
FOR THE  
*OXFORD MIDDLE-CLASS EXAMINATIONS of 1875*

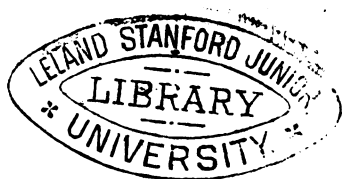
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FELLOW OF MERTON COLLEGE, OXFORD

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## PREFACE.

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THIS EDITION has been specially prepared for the use of the Junior Candidates at the Oxford Middle Class Examinations of 1875. Considering the age of the pupils for which it is designed, every care has been taken to facilitate the study of the author. With this view a Running Analysis has been placed at the head of the several chapters, to aid the student in following the drift of each paragraph: while in the Notes the Editor has endeavoured to offer a solution of all the difficulties that can fairly be supposed to occur to the average school-boy of fifteen. Points of grammar and syntax, so prominent in the examinations of the day, have been carefully elucidated: with references, when needful, to the standard Grammars of Drs. Donaldson and Jelf, and to the syntax of Mr. Parry's Elementary Greek Grammar. Explanations of historical and geographical allusions are also given in the notes. Here and there, too, a literal version has been offered, as a guide to the pupil in bringing out the full force of the original, and the genuine significance of the particles.

The text is founded almost exclusively on the revised text of Louis Dindorf;\* and the commentaries chiefly consulted are those of Schneider, Bornemann, and Gorham.

\* Fourth Edition, Leipsic 1859.



## INTRODUCTION.

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XENOPHON'S CYROPÆDIA was regarded as a historical romance as early as the days of Cicero, who describes the biography as composed 'not in conformity with the facts of history, but to represent the ideal of an excellent government'—'Cyrus ille a Xenophonte non ad historiæ fidem scriptus, sed ad effigiem justî imperiî, cujus summa gravitas ab illo philosopho cum singulari comitate conjungitur;—quos quidem libros non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim prætermissum in iis officium diligentis et moderati imperiî.' (Cic. Ep. ad Q. Fr. i. i. 8.)

That such was the real design of the work, Xenophon states with the utmost clearness in his first chapter. He wished, he says, 'to show that the government of mankind is not so difficult as is commonly supposed, provided the ruler be wise; and to illustrate this he holds forth the example of Cyrus, whom he endows with all virtue, courage, and wisdom, and whose conduct is meant for a practical illustration of the maxims of the Socratic philosophy. Of course it would not have answered to have represented this *beau idéal* of a philosophic king' in his genuine historical colours 'as the dethroner of his own grandfather, as the true Asiatic despot and conqueror, and as the victim of his own ambitious schemes.' (Smith's Biograph. Dict. vol. i. p. 922 B.)

Xenophon has adopted the facts of history just so far as they conspired with the purpose of his work. He concurs with Herodotus in describing Mandane, the daughter of Astyages, as the wife of Cambyses and the mother of Cyrus.\* But he has consciously departed from fact in representing Persia, the country of Cambyses, as throughout an ally and confederate of Media: for in his own properly historical work, the 'Anabasis' (iii. 4, 8), he agrees with Herodotus and Ctesias in representing the Median empire as conquered by Cyrus. 'The Cyropædia,' says Col. Mure,† 'differs also from other more strictly historical accounts, in regard to the extent of its hero's conquests. It represents‡ all the provinces comprehended in the Persian empire at the epoch of its greatest power, including Egypt and India, as having been acquired and transmitted to his heirs by Cyrus. It is, however, certain that Egypt was first reduced by his son Cambyses; and the small portion of India if any, that Persia ever possessed, was, if we may trust Herodotus, acquired by Darius.§ Regarding the conqueror's death, Xenophon differs from both Herodotus and Ctesias, in representing him as dying tranquilly in his own palace surrounded by his family. Both the rival Græco-Persian historians describe him as defeated and slain in an invasion of the Scythian territory.'

\* 'Even the conquests of Cyrus, after he became ruler of Media, are very imperfectly known, while the facts which preceded his rise up to that sovereignty cannot be said to be known at all.' (Grote, *Hist. of Greece*, vol. iv. p. 245.) Herodotus himself confesses (i. 95) that the long narrative he gives (i. 107-129) of the infancy and growth of Cyrus was based on one only out of four legends.

† *Literature of Ancient Greece*, vol. v. p. 382.

‡ *Lib. i. i. 4.*

§ *Herod. iv. 44.*

Cyaxares, too, the uncle of Cyrus, who plays so prominent a part in the romance, is a personage unknown to authentic history. Again, Herodotus (i. 6 seqq.) describes the whole of Asia Minor west of the Halys as subject to the Lydian king at this time: whereas Xenophon (Cyrop. i. v. 3) makes several provinces of this district, including Caria, which lay on the immediate frontier of Lydia proper, independent powers, whose alliance is courted by the king of Assyria through diplomatic missions. Indirectly, too, he seems to decline vouching for the historical identity of several of his principal characters, by suppressing their real names. Thus the king of Assyria (Cyrop. i. iv. 16) is styled 'the Assyrian,' the king of Armenia 'the Armenian.'

'Herodotus,' says Col. Mure,\* 'describes Persia in the time of Cambyses, father of Cyrus, as a vassal state of Media; and Cambyses as a chieftain inferior in dignity to the Median nobles of the higher classes. Nor does he allude to any material difference between the Persian form of government, and that common in other dependencies of the Median empire. Xenophon, on the other hand, represents Persia as an independent state, and its government as a limited monarchy (Cyrop. i. iii. 18, v. 4); the power of the king being shared with, or restricted by, a privileged order of citizens. This body he describes as similar to the Spartan aristocracy, and the titles applied to them, Coequals or Peers, are the same as, or equivalent to, those by which in his other works he habitually designates the Spartiates.† The national system of education [described in the second chapter], which according to him formed

\* Vol. v. pp. 386-7-8.

† Οἱ ἴσμοιοι, ἐμότιμοι.

among the Persians, as among the Spartans, an essential element of state policy, and the influence of which on his hero's character was a main source of his subsequent greatness, is also an idealised counterpart of that of Lacedæmon.\* It combines all the better parts of the Spartan discipline without its defects. It trains to habits of temperance, hardihood and contempt of danger; to civil and military subordination, and reverence for age and virtue; without sanctioning the duplicity, ferocity, and other vices of the Lyncurgean system. It is not certainly probable, that so enlightened a form of mixed monarchical and aristocratic polity should have been matured among a rude people in the heart of Central Asia; still less that it should have presented so striking a resemblance to the Socratic theory and the Lacedæmonian practice, of which Xenophon was an admirer.'

\* In the second, third, and fourth chapters of Xenophon's treatise de Rep. Laced., the boys, youths, and full-grown men are described as educated, in their several classes apart, on much the same principle as that ascribed to the Persians in the second chapter of our text.

# XENOPHON'S CYROPÆDIA.

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## BOOK I.

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### CHAPTER I.

The tendency of the various forms of government to collapse, attest the difficulty of governing men, 1 : man, indeed, finds it easier to rule all other animals than his own species, 2. Still, Cyrus' successful rule of his vast empire shows that government, even on the largest scale, is not beyond human skill, 3. His triumphs, indeed, are the more astonishing, since the Asiatic nations which he conquered, were just as independent as, for instance, the Thracians and Illyrians in Europe, 4: they were also scattered over a vast area, and spoke different languages; yet he welded them together into one empire, which he governed with so much popularity and wisdom, 5. as to make his education and career an interesting subject of biography.

Ἐννοιά ποθ' ἡμῖν ἐγένετο ὅσαι δημοκρατίαι κατελύθησαν ἰπὸ τῶν ἄλλως πως βουλομένων πολιτεύεσθαι μᾶλλον ἢ ἐν δημοκρατίᾳ, ὅσαι τ' αὖ μοναρχίαι, ὅσαι τε ὀλιγαρχίαι ἀνήρηνται ἤδη ὑπὸ δήμων, καὶ ὅσοι τυραννεῖν ἐπιχειρήσαντες οἱ μὲν αὐτῶν καὶ ταχὺ πάμπαν κατελύθησαν, οἱ δὲ κἂν ὅποσονοῦν χρόνον ἄρχοντες διαγένηνται, θαυμάζονται ὥς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγεννημένοι. πολλοὺς δ' ἔδοκοῦμεν καταμεμαθηκέναι καὶ ἐν ἰδίῳ οἴκοις τοὺς μὲν ἔχοντας καὶ πλείονας οἰκέτας, τοὺς δὲ καὶ πάντῃ ὀλίγους, καὶ ὅμως οὐδὲ τοῖς ὀλίγοις τούτοις πάντῃ τι δυναμένους χρῆσθαι πειθομένοις τοὺς δεσπότας. ἔτι δὲ πρὸς τούτοις ἐνενοοῦμεν ὅτι ἄρχοντες μὲν εἰσὶ καὶ οἱ βουκόλοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοντο· πάσας τοίνυν ταύτας τὰς ἀγέλας

ἰδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νο-  
 μεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι. πορεύονται τε  
 γὰρ αἱ ἀγέλαι ἢ ἂν αὐτὰς εὐθύνωσιν οἱ νομεῖς, νέμονται  
 τε χωρία ἐφ' ὅποια ἂν αὐτὰς ἐπάγωσιν, ἀπέχονται τε  
 ὧν ἂν αὐτὰς ἀπειργωσι· καὶ τοῖς καρποῖς τοίνυν τοῖς  
 γιγνομένοις ἐξ αὐτῶν ἐῷσι τοὺς νομέας χρῆσθαι οὕτως  
 ὅπως ἂν αὐτοὶ βούλωνται. ἔτι τοίνυν οὐδεμίαν πώποτε  
 ἀγέλην ἠσθήμεθα συστάσαν ἐπὶ τὸν νομέα οὔτε ὥς μὴ  
 πείθεσθαι οὔτε ὥς μὴ ἐπιτρέπειν τῷ καρπῷ χρῆσθαι,  
 ἀλλὰ καὶ χαλεπώτεραί εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἄλλο-  
 φύλοις ἢ τοῖς ἄρχουσιν τε καὶ ὠφελουμένοις ἀπ' αὐτῶν·  
 ἀνθρωποὶ δὲ ἐπ' οὐδένας μᾶλλον συνίστανται ἢ ἐπὶ  
 τούτους οὓς ἂν αἰσθωνται ἄρχειν ἑαυτῶν ἐπιχειροῦντας.  
 3 ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγινώσκομεν  
 περὶ αὐτῶν, ὥς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων  
 ῥᾶον ἢ ἀνθρώπων ἄρχειν. ἐπειδὴ δὲ ἐνενοήσαμεν ὅτι  
 Κῦρος ἐγένετο Πέρσης, ὃς παμπόλλους μὲν ἀνθρώπους  
 ἐκτήσατο πειθομένους ἑαυτῷ, παμπόλλας δὲ πόλεις,  
 πάμπολλα δὲ ἔθνη, ἐκ τούτου δὴ ἡναγκαζόμεθα μετα-  
 νοεῖν μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων  
 ἢ τὸ ἀνθρώπων ἄρχειν, ἣν τις ἐπισταμένως τοῦτο  
 πράττη. Κύρῳ γοῦν ἴσμεν ἐθελήσαντας πείθεσθαι τοὺς  
 μὲν ἀπέχοντας παμπόλλων ἡμερῶν ὁδόν, τοὺς δὲ καὶ  
 μηνῶν, τοὺς δὲ οὐδ' ἑορακότας πώποτ' αὐτόν, τοὺς δὲ καὶ  
 εὖ εἰδότες ὅτι οὐδ' ἂν ἴδοιεν, καὶ ὅμως ἤθελον αὐτῷ  
 4 ὑπακούειν. καὶ γάρ τοι τοσοῦτον διήνεγκε τῶν ἄλλων  
 βασιλέων, καὶ τῶν πατρίους ἀρχὰς παρειληφότων καὶ  
 τῶν δι' ἑαυτῶν κτησαμένων, ὥσθ' ὁ μὲν Σκυθῆς καίπερ  
 παμπόλλων ὄντων Σκυθῶν ἄλλου μὲν οὐδενὸς δύναϊτ'  
 ἂν ἔθνους ἐπάρξαι, ἀγαπῶν δ' ἂν εἰ τοῦ ἑαυτοῦ ἔθνους  
 ἄρχων διαγένοιτο, καὶ ὁ Θρᾶξ Θρακῶν καὶ ὁ Ἰλλυριὸς  
 Ἰλλυριῶν, καὶ τᾶλλα δὲ ὡσαύτως ἔθνη, ὅσα ἀκούομεν,  
 τὰ γοῦν ἐν τῇ Εὐρώπῃ ἔτι καὶ νῦν αὐτόνομα εἶναι λέ-  
 γεται καὶ λελύσθαι ἀπ' ἀλλήλων· Κῦρος δὲ παρα-  
 λαβὼν ὡσαύτως οὕτω καὶ τὰ ἐν τῇ Ἀσίᾳ ἔθνη αὐτόνομα  
 ὄντα ὁρμηθεὶς σὺν ὀλίγῃ Περσῶν στρατιᾷ ἐκόντων μὲν  
 ἡγήσατο Μήδων, ἐκόντων δὲ Ἑρκανίων, κατεστρέψατο  
 δὲ Σύρους, Ἀσσυρίους, Ἀραβίους, Καππαδόκας, Φρύ-  
 γας ἀμφοτέρους, Λυδοὺς, Κᾶρας, Φοίνικας, Βαβυλω-

νίους, ἤρξε δὲ Βακτρίων καὶ Ἰνδῶν καὶ Κιλικίων, ὡσαύτως δὲ Σακῶν καὶ Παφλαγόνων καὶ Μαριανδυνῶν, καὶ ἄλλων δὲ παμπόλλων ἐθνῶν, ὧν οὐδ' ἂν τὰ ὀνόματα ἔχοι τις εἰπεῖν, ἐπῆρξε δὲ καὶ Ἑλλήνων τῶν ἐν τῇ Ἀσίᾳ, καταβὰς δ' ἐπὶ θάλατταν καὶ Κυπρίων καὶ Αἰγυπτίων. καὶ τοίνυν τούτων τῶν ἐθνῶν ἤρξεν οὔτε αὐτῷ ὁμο- 5 γλώττων ὄντων οὔτε ἀλλήλοις, καὶ ὅμως ἐδυνάσθη ἐφικέσθαι μὴν ἐπὶ τοσαύτην γῆν τῷ ἀφ' ἑαυτοῦ φόβῳ, ὥστε καταπλῆξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ, ἐδυνάσθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιῶν κυβερνᾶσθαι, ἀνηρτήσατο δὲ τοσαῦτα φύλα ὅσα καὶ διελθεῖν ἔργον ἐστίν, ὅποι ἂν ἄρξηται τις πορεύεσθαι ἀπὸ τῶν βασιλείων, ἦν τε πρὸς ἑω ἦν τε πρὸς ἐσπέραν ἦν τε πρὸς ἄρκτον ἦν τε πρὸς μεσημβρίαν. ἡμεῖς μὲν 6 δὴ ὡς ἀξίον ὄντα θαυμάζεσθαι τοῦτον τὸν ἄνδρα ἐσκεψάμεθα τίς ποτ' ὦν γενεῖν, καὶ ποῖαν τινὰ φύσιν ἔχων, καὶ ποῖα τινὶ παιδείᾳ παιδευθεῖς, τοσοῦτον διήνεγκεν εἰς τὸ ἄρχεῖν ἀνθρώπων. ὅσα οὖν καὶ ἐπυθόμεθα καὶ ἡσθήσθαι δοκοῦμεν περὶ αὐτοῦ, ταῦτα περασόμεθα διηγῆσασθαι.

## CHAPTER II.

Birth and parentage of Cyrus: his excellent qualities, 1: his education according to the Persian institutions, which differ from those of most countries, in two points especially. (1) Education is generally left to individuals: in Persia it is embraced by the State: (2) Laws are usually prohibitive or negative: i.e. they tell people what they ought not to do; in Persia the law is positive: it inculcates moral duties, and teaches people what they ought to do. Education is conducted in an open square (ἀγορά), divided into four sections: one for boys, one for youths, one for full-grown men (τέλειοι), and another for those beyond the age for military service, 2, 3, 4. Twelve presidents oversee each of these classes, 5. The first class—the boys—learn the principles of justice, 6, and morality, especially the duties of gratitude, 7, self-control, obedience to authority, and temperance in diet; they are also taught archery and the use of the javelin, 8. The next class—the youths—those from 16 or 17 to 27 years of age, guard the city by night; half of their number attend the king while hunting, 9, a pursuit which the Persians cultivate as a school for war, with which it has so much in common, 10. With the view of making it a good training

for the soldier, their diet, while hunting, is very scant; and, if they take no game, they have only bread and cresses for dinner, 11. The other half, which stays at home, keeps up its skill in military and other exercises, under the stimulating influence of public contests and prizes: it is also available for purposes of public defence and police, 12. The third class, that of the full-grown men, hold themselves, for 25 years, at the service of the magistrates for military among other purposes. All the magistrates are chosen from this class, 13. The fourth class, the elders, are exempt from military service; they are charged with the dispensation of justice at home, and with the creation of the magistrates, 14. Xenophon explains that this educational scheme includes only the higher classes of Persia, consisting in all of about 120,000 persons, and those only among them who can afford to spend years in educating their children, instead of putting them to work. None but those who have gone through this educational course, are admitted to honours and magistracies, 15. Physical proofs of the healthy effects of their spare diet and exercise, 16.

- 1 Πατρὸς μὲν δὴ ὁ Κῦρος λέγεται γενέσθαι Καμβύσου Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν· οἱ δὲ Περσεῖδαι ἀπὸ Περσέως κληζονται· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι· ἡ δὲ Μανδάνη αὕτη Ἀστυάγους ἦν θυγάτηρ τοῦ Μήδων γενομένου βασιλέως. φύναι δὲ ὁ Κῦρος λέγεται καὶ ἄδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος καὶ φιλομαθέστατος καὶ φιλοτιμότατος, ὥστε πάντα μὲν πόνου ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομῖναι τοῦ ἐπαινεῖ-
- 2 σθαι ἕνεκα. φύσιν μὲν δὴ τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων διαμνημονεύεται· ἐπαιδεύθη γε μὴν ἐν Περσῶν νόμοις· οὐ· οἱ δὲ δοκοῦσιν οἱ νόμοι ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελόμενοι οὐκ ἔβθενπερ ἐν ταῖς πλείσταις πόλεσιν ἄρχονται. αἱ μὲν γὰρ πλείσται πόλεις ἀφεῖσαι παιδεύειν ὅπως τις ἐθέλει τοὺς ἑαυτῶν παῖδας, καὶ αὐτοὺς τοὺς πρεσβυτέρους ὅπως ἐθέλουσι διάγειν, ἔπειτα προστάττουσιν αὐτοῖς μὴ κλέπτειν μηδὲ ἀρπάζειν, μὴ βία εἰς οἰκίαν παριέναι, μὴ παίειν ὃν μὴ δίκαιον, μὴ μοιχεύειν, μὴ ἀπειθεῖν ἄρχοντι, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων τι παραβαίνει,
- 3 ζημίαν αὐτοῖς ἐπέθεσαν. οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦται ἔσονται οἱ πολῖται υἱοὶ πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι· ἐπιμέλονται δὲ ὧδε. ἔστιν αὐτοῖς ἐλευθέρα ἀγορὰ κα-

λουμένη, ἔνθα τὰ τε βασιλεία καὶ τὰλλα ἀρχεῖα πεποίηται. ἐντεῦθεν τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι καὶ αἱ τούτων φωναὶ καὶ ἀπειροκαλῖαι ἀπελήλυνται εἰς ἄλλον τόπον, ὥς μὴ μιν γνῆται ἢ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμία. διήρηται δὲ αὕτη ἡ ἀγορὰ ἢ 4 περὶ τὰ ἀρχεῖα τέτταρα μέρη· τούτων δ' ἔστιν ἓν μὲν παισίν, ἓν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγενοσί. νόμῳ δ' εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεισιν, οἱ μὲν παῖδες ἅμα τῇ ἡμέρᾳ καὶ οἱ τέλειοι ἄνδρες, οἱ δὲ γεραίτεροί ἤνικ' ἂν ἐκάστῳ προχωρῇ, πλὴν ἐν ταῖς τεταγμέναις ἡμέραις, αἷς αὐτοὺς δεῖ παρῆναι. οἱ δὲ ἐφήβοι καὶ κοιμῶνται περὶ τὰ ἀρχεῖα σὺν τοῖς γυμνητικαῖς ὕπλοις πλὴν τῶν γεγαμηκότων· οὗτοι δὲ οὔτε ἐπιζητοῦνται, ἢν μὴ προρρηθῇ παρῆναι, οὔτε πολλάκις ἀπειναι καλόν. ἄρχοντες δ' ἐφ' ἐκάστῳ τούτων τῶν 5 μερῶν εἰσι δώδεκα· δώδεκα γὰρ καὶ Περσῶν φυλαὶ διήρηται. καὶ ἐπὶ μὲν τοῖς παισίν ἐκ τῶν γεραιτέρων ἡρημένοι εἰσὶν οἱ ἂν δοκῶσι τοὺς παῖδας βελτίστους ἀποδεκνύναι· ἐπὶ δὲ τοῖς ἐφήβοις ἐκ τῶν τελείων ἀνδρῶν οἱ ἂν αὐτοὺς ἐφήβους βελτίστους δοκῶσι πυρᾶν χεῖν· ἐπὶ δὲ τοῖς τελείοις ἀνδράσιν οἱ ἂν δοκῶσι παρέχειν αὐτοὺς μάλιστα τὰ τεταγμένα ποιούντας καὶ τὰ παραγγελόμενα ὑπὸ τῆς μεγίστης ἀρχῆς· εἰσὶ δὲ καὶ τῶν γεραιτέρων προστάται ἡρημένοι, οἱ προστατεύουσιν, ὅπως καὶ οὗτοι τὰ καθήκοντα ἀποτελῶσιν.

Ἄ δὲ ἐκάστη ἡλικία προστέτακται ποιεῖν διηγησόμεθα, ὥς μᾶλλον δῆλον γένηται ἢ ἐπ' μέλονται ὥς ἂν βέλτιστοι εἶεν οἱ πολῖται. οἱ μὲν δὲ παῖδες εἰς τὰ δι- 6 δασκαλεῖα φοιτῶντες διάγουσι μαθηθάνοντες δικαιοσύνην καὶ λέγουσιν ὅτι ἐπὶ τοῦτο ἔρχονται ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. οἱ δ' ἄρχοντες αὐτῶν διατελοῦσι τὸ πλείστον τῆς ἡμέρας δικάζοντες αὐτοῖς. γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους ὥσπερ ἀνδράσιν ἐγκλήματα καὶ κλοπῆς καὶ ἀρπαγῆς καὶ βίας καὶ ἀπάτης καὶ κακολογίας καὶ ἄλλων οἷων δὴ εἶκος. οὓς δ' ἂν γνῶσι τούτων τι ἀδικούντας, τιμωροῦνται. κολάζουσι δὲ καὶ ὃν ἂν ἀδίκως ἐγκαλοῦντα εὐρίσκωσι. 7 δικάζουσι δὲ καὶ ἐγκλήματος οὐ ἕνεκα ἄνθρωποι μισοῦσι

μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γινῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι καὶ τούτον ἰσχυρῶς. οὔνται γὰρ τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν καὶ περὶ γονέας καὶ πατρίδα καὶ φίλους. ἔπεσθαι δὲ δοκεῖ μάλιστα τῇ ἀχαριστίᾳ ἢ ἀναισχυντῖᾳ· καὶ γὰρ αὕτη μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχρὰ  
 8 ἡγεμῶν. διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην· μέγα δὲ συμβάλλεται εἰς τὸ μανθάνειν σωφρονεῖν αὐτοὺς ὅτι καὶ τοὺς πρεσβυτέρους ὁρῶσιν ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας. διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι τοῖς ἄρχουσι· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται ὅτι ὁρῶσι τοὺς πρεσβυτέρους πειθομένους τοῖς ἄρχουσιν ἰσχυρῶς. διδάσκουσι δὲ καὶ ἐγκράτειαν γαστρὸς καὶ ποτοῦ· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται ὅτι ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας γαστρὸς ἔνεκα πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, καὶ ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. φέρονται δὲ οἴκοθεν σίτον μὲν ἄρτον, ὄψον δὲ κάρδαμον, πιεῖν δέ, ἣν τις διψῇ, κῶθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. πρὸς δὲ τούτοις μανθάνουσι καὶ τοξεύειν καὶ ἀκοντίζειν. μέχρι  
 μὲν δὴ ἕξ ἢ ἑπτακαίδεκα ἔτων ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν, ἐκ τούτου δὲ εἰς τοὺς ἑφήβους ἐξέρχονται.  
 9 οὗτοι δ' αὖ οἱ ἑφήβοι διάγουσιν ὧδε. δέκα ἔτη ἀφ' οὗ ἂν ἐκ παίδων ἐξέλθωσι κοιμῶνται μὲν περὶ τὰ ἀρχεῖα, ὥσπερ προειρήκαμεν, καὶ φυλακῆς ἔνεκα τῆς πόλεως καὶ σωφροσύνης· δοκεῖ γὰρ αὕτη ἡ ἡλικία μάλιστα ἐπιμελείας δεῖσθαι· παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς τοῖς ἄρχουσι χρῆσθαι ἣν τι δέωνται ὑπὲρ τοῦ κοινοῦ. καὶ ὅταν μὲν δέῃ, πάντες μένουσι περὶ τὰ ἀρχεῖα· ὅταν δὲ ἐξίῃ βασιλεὺς ἐπὶ θήραν, ἐξάγει τὴν ἡμίσειαν τῆς φυλακῆς· ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός. ἔχειν δὲ δεῖ τοὺς ἐξιόντας τόξα καὶ παρὰ τὴν φαρέτρην ἐν κολεῷ κοπίδα ἢ σάγαριν, ἔτι δὲ γέροντα καὶ παλτὰ δύο, ὥστε τὸ μὲν ἀφεῖναι, τῷ δ', ἐὰν δέῃ, ἐκ  
 10 χειρὸς χρῆσθαι. διὰ τοῦτο δὲ δημοσίᾳ τοῦ θηρᾶν ἐπιμέλονται, καὶ βασιλεὺς ὥσπερ καὶ ἐν πολέμῳ ἡγεμῶν ἐστὶν αὐτοῖς καὶ αὐτός τε θηρᾶ καὶ τῶν ἄλλων ἐπι-

μέλεται ὅπως ἂν θηρώσιν, ὅτι ἀληθεστάτη αὐτοῖς δοκεῖ εἶναι αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον. καὶ γὰρ πρῶ ἀνίστασθαι ἐθίζει καὶ ψύχη καὶ θάληπῃ ἀνέχεσθαι, γυμνάζει δὲ καὶ ὁδοιπορίαις καὶ δρόμοις, ἀνάγκη δὲ καὶ τοξεύσαι θηρίον καὶ ἀκοντίσαι ὅπου ἂν παραπίπτῃ. καὶ τὴν ψυχὴν δὲ πολλάκις ἀνάγκη θήγεσθαι ὅταν τι τῶν ἀλκίμων θηρίων ἀνθιστῇται· παίζειν μὲν γὰρ δήπου δεῖ τὸ ὁμόσε γιγνόμενον, φυλάξασθαι δὲ τὸ ἐπιφερόμενον· ὥστε οὐ ῥάδιον εὔρειν τί ἐν τῇ θήρᾳ ἄπεστι τῶν ἐν πολέμῳ παρόντων. ἐξέρχονται δὲ ἐπὶ τὴν θήραν 11 ἄριστον ἔχοντες πλεῖον μὲν, ὡς τὸ εἰκός, τῶν παίδων, τᾶλλα δὲ ὅμοιον. καὶ θηρώντες μὲν οὐκ ἂν ἀριστήσειαν, ἣν δὲ τι δεήσῃ ἡ θηρίου ἔνεκα ἐπικαταμεῖναι ἢ ἄλλως ἐξελησώσι διατρίψαι περὶ τὴν θήραν, τὸ ἄριστον τοῦτο δειπνήσαντες τὴν ὑστεραίαν αὐθιγὰς μετὰ δειπνου, καὶ μίαν ἄμφω τουτω τῷ ἡμέρα λογίζονται, ὅτι μιᾶς ἡμέρας σίτον δαπανώσι. τοῦτο δὲ ποιοῦσι τοῦ ἐθίξεσθαι ἔνεκα, ἵν' ἐάν τι καὶ ἐν πολέμῳ δεήσῃ, δύνωνται τοῦτο ποιεῖν. καὶ ὄψον δὲ τοῦτο ἔχουσιν οἱ τηλικοῦτοι ὅ, τι ἂν θηράσωσιν· εἰ δὲ μή, τὸ κάρδαμον. εἰ δὲ τις αὐτοὺς οἴεται ἢ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ, ἢ πίνειν ἀηδῶς, ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω πῶς μὲν ἡδὺ μᾶζα καὶ ἄρτος πεινῶντι φαγεῖν, πῶς δὲ ἡδὺ ὕδωρ πιεῖν διψῶντι.

Αἱ δ' αὖ μένουσαι φυλαὶ διατρίβουσι μελετῶσαι τὰ 12 τε ἄλλα ἃ παῖδες ὄντες ἔμαθον καὶ τοξεύειν καὶ ἀκοντίζειν, καὶ διαγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν. εἰσὶ δὲ καὶ δημόσιοι τούτων ἀγῶνες καὶ ἀθλα προτίθεται· ἐν ᾗ δ' ἂν τῶν φυλῶν πλείστοι ὦσι δαημονέστατοι καὶ ἀνδρικώτατοι καὶ εὐπιστότατοι, ἐπαινοῦσιν οἱ πολῖται καὶ τιμῶσιν οὐ μόνον τὸν νῦν ἄρχοντα αὐτῶν, ἀλλὰ καὶ ὅστις αὐτοὺς παῖδας ὄντας ἐπαίδευσε. χρῶνται δὲ τοῖς μένουσι τῶν ἐφήβων αἱ ἀρχαί, ἣν τι ἢ φρουρῆσαι δεήσῃ ἢ κακούργους ἐρευνῆσαι ἢ ληστὰς ὑποδραμεῖν ἢ καὶ ἄλλο τι ὅσα ἰσχύος τε καὶ τάχους ἔργα ἐστί. ταῦτα μὲν δὴ οἱ ἐφηβοὶ πράττουσιν. ἐπειδὴν δὲ τὰ δέκα ἔτη διατελέσωσιν, ἐξέρχονται εἰς τοὺς τελείους ἀνδρας. ἀφ' οὗ δ' ἂν ἐξέλθωσι χρόνου οὗτοι αὐτῶν 13 καὶ εἴκοσιν ἔτη διάγουσιν ὧδε. πρῶτον μὲν ὥσπερ οἱ

- ἔφηβοι παρέχουσιν ἑαυτοὺς ταῖς ἀρχαῖς χρῆσθαι, ἣν τὴν δέη ὑπὲρ τοῦ κοινοῦ, ὅσα φρονούντων τε ἤδη ἔργα ἐστὶ καὶ ἐτι δυναμένων. ἣν δὲ ποιὴν δέη στρατεύεσθαι, τόξα μὲν οἱ οὕτω πεπαιδευμένοι οὐκέτι ἔχοντες οὐδὲ παλὰ στρατεύονται, τὰ δ' ἀγχέμαχα ὅπλα καλούμενα, θώρακά τε περὶ τοῖς στήθεσιν καὶ γερρον ἐν τῇ ἀριστερᾷ, οἷον περ γράφονται οἱ Πέρσαι ἔχοντες, ἐν δὲ τῇ δεξιᾷ μάχαιραν ἢ κοπίδα. καὶ αἱ ἀρχαὶ δὲ πᾶσαι ἐκ τούτων καθίστανται πλὴν οἱ τῶν παίδων διδάσκαλοι. ἐπειδὴν δὲ τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλεῖον τι γεγονότες ἢ τὰ πεντήκοντα ἔτη ἀπὸ γενεᾶς, ἐξέρχονται δὲ τηνικυῖτα εἰς τοὺς γεραιτέρους
- 14 ὄντας τε καὶ καλουμένους. οἱ δ' αὖ γεραιτέροι οὗτοι στρατεύονται μὲν οὐκέτι ἔξω τῆς ἑαυτῶν, οἴκοι δὲ μένοντες δικάζουσι τὰ τε κοινὰ καὶ τὰ ἴδια πάντα. καὶ θανάτου δὲ οὗτοι κρίνουσι, καὶ τὰς ἀρχὰς οὗτοι πάσας αἰροῦνται· καὶ ἣν τις ἢ ἐν ἐφήβοις ἢ ἐν τελείοις ἀνδράσιν ἐλλίπη τι τῶν νομίμων, φαίνουσι μὲν οἱ φύλαρχοι ἕκαστοι καὶ τῶν ἄλλων ὁ βουλόμενος, οἱ δὲ γεραιτέροι ἀκούσαντες ἐκκρίνουσιν· ὁ δὲ ἐκκριθεὶς ἄτιμος διατελεῖ τὸν λοιπὸν βίον.
- 15 Ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι· νῦν γὰρ ἐν βραχυτάτῳ ἂν δηλωθῇ διὰ τὰ προειρημένα. λέγονται μὲν γὰρ Πέρσαι ἀμφὶ τὰς δώδεκα μυριάδας εἶναι· τούτων δ' οὐδεὶς ἀπελήλαται νόμῳ τιμῶν καὶ ἀρχῶν, ἀλλ' ἔξεστι πᾶσι Πέρσαις πέμπειν τοὺς ἑαυτῶν παῖδας εἰς τὰ κοινὰ τῆς δικαιοσύνης διδασκαλεία. ἀλλ' οἱ μὲν δυνάμενοι τρέφειν τοὺς παῖδας ἀργοῦντας πέμπουσιν, οἱ δὲ μὴ δυνάμενοι οὐ πέμπουσιν. οἱ δ' ἂν παιδευθῶσι παρὰ τοῖς δημοσίοις διδασκάλοις, ἔξεστιν αὐτοῖς ἐν τοῖς ἐφήβοις νεανισκεύεσθαι, τοῖς δὲ μὴ διαπαιδευθεῖσιν οὕτως οὐκ ἔξεστιν. οἱ δ' ἂν αὖ ἐν τοῖς ἐφήβοις διατελέσωσι τὰ νόμιμα ποιοῦντες, ἔξεστι τούτοις εἰς τοὺς τελείους ἄνδρας συναλίσσεσθαι καὶ ἀρχῶν καὶ τιμῶν μετέχειν, οἱ δ' ἂν μὴ διαγέγωνται ἐν τοῖς ἐφήβοις, οὐκ εἰσέρχονται εἰς τοὺς τελείους. οἱ δ' ἂν αὖ ἐν τοῖς τελείοις διαγέγωνται ἀνεπιληπτοί, οὗτοι τῶν γεραιτέρων γίνονται. οὕτω μὲν δὴ οἱ γεραιτέροι διὰ πάντων τῶν καλῶν ἐλλυθότες καθί-

στανται· καὶ ἡ πολιτεία αὕτη, ἣ οἶονται χρώμενοι βέλ-  
τιστοι ἂν εἶναι. καὶ νῦν δὲ ἔτι ἐμμένει μωρτύρια καὶ 16  
τῆς μετρίας διαίτης αὐτῶν καὶ τοῦ ἐκπονεῖσθαι τὴν  
δαίταν. αἰσχροὺς μὲν γὰρ ἔτι καὶ νῦν ἐστὶ Πέρσαις καὶ  
τὸ ἀποπτύειν καὶ τὸ ἀπομύττεσθαι καὶ τὸ φύσης με-  
στοὺς φαίνεσθαι, αἰσχροὺς δὲ ἔτι καὶ τὸ ἰόντα ποι φανε-  
ρὸν γενέσθαι ἢ τοῦ οὐρήσαι ἕνεκα ἢ καὶ ἄλλου τινὸς τοι-  
ούτου. ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ  
διαίτη μετρία ἐχρῶντο καὶ τὸ ὑγρὸν ἐκποιοῦντες ἀνῆλσι-  
κον, ὥστε ἄλλη πη ἀποχωρεῖν. ταῦτα μὲν δὴ κατὰ πάν-  
των Περσῶν ἔχομεν λέγειν· οὐ δ' ἔτι οὐκ ὁ λόγος ὠρμήθη,  
νῦν λέξομεν τὰς Κῦρου πράξεις ἀρξάμενοι ἀπὸ παιδός.

### CHAPTER III.

Cyrus, when twelve years of age, accompanies his mother Mandane on a visit to his grandfather Astyages, who receives him with honour, and teaches him to ride, 1-4.

Cyrus prefers the plain diet of Persia to the sumptuous fare of the Medes, 4-8. His conversation with his grandfather: his aversion for the chamberlain, 'the Sacian.' He ridicules the excesses of the Medes, 8-12.

Astyages begs Mandane to leave Cyrus at his court, on her return to Persia, 13, 14. She consults Cyrus, who decides to stay. He overrules his mother's scruples as to his missing part of his education through remaining in Media, by showing that he has already learnt how to adjudicate as a magistrate in the Persian schools, 17, 18.

Κῦρος γὰρ μέχρι μὲν δωδεκα ἐτῶν ἢ ὀλίγῳ πλείον 1  
ταύτῃ τῇ παιδείᾳ ἐπαιδευθῆ, καὶ πάντων τῶν ἡλικίων  
διαφέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μαθάνειν ἃ δέοι καὶ  
εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. ἐκ δὲ τούτου  
τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγα-  
τέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι  
ἤκουεν αὐτὸν καλὸν κάγαθόν εἶναι. ἔρχεται δ' αὐτῇ τε  
ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν  
ἔχουσα. ὥς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν  
Ἀστυάγην τῆς μητρὸς πατέρα ὄντα, εὐθύς οἶα δὴ παῖς  
φύσει φιλόστοργος ὢν ἡσπάζετό τε αὐτὸν ὥσπερ ἂν

εἴ τις πάλαι συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ ὁρῶν δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψει καὶ κόμαις προσθετοῖς, ἃ δὴ νόμιμα ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικὰ ἐστὶ, καὶ οἱ πορφυροὶ χιτῶνες καὶ οἱ κἀνδυες καὶ οἱ στρεπτοὶ οἱ περὶ τῇ δέρῃ καὶ τὰ ψέλια τὰ περὶ ταῖς χερσίν, ἐν Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες φαυλότεραι καὶ δίαται εὐτελέστεραι· ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μήτερ, ὥς καλὸς μοι ὁ πάππος. ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότερος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατήρ ἢ οὗτος, ἀπεκρίνατο ἄρα ὁ Κύρος, ὦ μήτερ, Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μάλιστα ὅσων ἐώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος. ἀντασπαζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολὴν καλὴν ἐνέδυσσε καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ ποι ἐξελαύνει, ἐφ' ἵππου χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. ὁ δὲ Κύρος ἅτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος ἤδετο τῇ στολῇ, καὶ ἱππεύειν μαυθάνων ὑπερέχαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ καὶ ἰδεῖν ἵππον σπάνιον.

- 4 Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος τὸν παῖδα ὥς ἡδιστα δειπνεῖν, ἵνα ἦττον οἴκαδε ποθοίῃ, προσήγαγεν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ ἐμβύμματα καὶ βρώματα. τὸν δὲ Κύρον ἔφασαν λέγειν, ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δειπνῷ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ λεκάρια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν Ἀστυάγην, οὐ γὰρ πολὺ σοι δοκεῖ εἶναι κάλλιον τόδε τὸ δειπνον τοῦ ἐν Πέρσαις; τὸν δὲ Κύρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐκ, ὦ πάππε, ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἢ ὁδός ἐστὶν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν· παρ' ἡμῖν μὲν γὰρ ἄρτος καὶ κρέα εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε, πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις δ ἀφικνεῖσθε ὅποι ἡμεῖς πάλαι ἤκομεν. Ἀλλ', ὦ παῖ,

φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώ-  
μεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνώσει ὅτι ἡδέα ἐστίν.  
Ἀλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὁρῶ, ὦ πάππε, μυ-  
σαττόμενον ταῦτα τὰ βρώματα. καὶ τὸν Ἀστυάγην  
ἐπερέσθαι, Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις;  
Ὅτι σε, φάναι, ὁρῶ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς  
οὐδὲν τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς  
θίγῃς, εὐθὺς ἀποκαθαίρει τὴν χεῖρα εἰς τὰ χειρόμακτρα,  
ὥς πάννυ ἀχθόμενος ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο.  
πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίμιν οὕτω 6  
γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας  
οἴκαδε ἀπέλθῃς. ἅμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ  
παραφέρειν καὶ θήρεια καὶ τῶν ἡμέρων. καὶ τὸν Κῦρον,  
ἐπει ἑώρα πολλὰ τὰ κρέα, εἰπεῖν, Ἡ καὶ δίδως, φάναι, ὦ  
πάππε, πάντα ταῦτά μοι τὰ κρέα ὅ, τι βούλομαι αὐτοῖς  
χρῆσθαι; Νῆ Δία, φάναι, ὦ παῖ, ἔγωγέ σοι. ἐνταῦθα 7  
δὴ τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ  
τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἐκάστω, Σοὶ μὲν  
τοῦτο ὅτι προθύμως με ἵππεύειν διδάσκεις, σοὶ δ' ὅτι  
μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτ' ἔχω· σοὶ δ' ὅτι τὸν  
πάππον καλῶς θεραπεύεις, σοὶ δ' ὅτι μου τὴν μητέρα  
τιμᾶς· τοιαῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα.  
Σάκα δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ 8  
μάλιστα τιμῶ, οὐδὲν δίδως; ὁ δὲ Σάκας ἄρα καλὸς τε  
ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους  
Ἀστυάγους καὶ ἀποκωλύειν οὐς μὴ καιρὸς αὐτῷ δοκοίη  
εἶναι προσάγειν. καὶ τὸν Κῦρον ἐπερέσθαι προπετῶς  
ὥς ἂν παῖς μηδέπω ὑποπτήσσω, Διὰ τί δὴ, ὦ πάππε,  
τοῦτον οὕτω τιμᾶς; καὶ τὸν Ἀστυάγην σκώψαντα  
εἰπεῖν, Οὐχ ὁρᾷς, φάναι, ὥς καλῶς οἰνοχοεῖ καὶ εὐσχη-  
μόνως; οἱ δὲ τῶν βασιλέων τούτων οἰνοχόοι κομψῶς τε  
οἰνοχοοῦσι καὶ καθαρείως ἐγγέουσι καὶ διδῶσι τοῖς τρισι  
δακτύλοις ὀχοῦντες τὴν φιάλην καὶ προσφέρουσιν ὥς  
ἂν ἐνδοίεν τὸ ἔκπωμα εὐληπτότατα τῷ μέλλοντι πίνειν.  
Κέλευσον δὴ, φάναι, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦ- 9  
ναι τὸ ἔκπωμα, ἵνα καγὼ καλῶς σοι πιεῖν ἐγχεῖας ἀνα-  
κτήσωμαί σε, ἣν δύνωμαι. καὶ τὸν κελεύσαι δοῦναι.  
λαβόντα δὴ τὸν Κῦρον οὕτω μὲν δὴ εὐ κλύσαι τὸ ἔκ-  
πωμα ὥσπερ Σάκαν ἑώρα, οὕτω δὲ στήσαντα τὸ πρὸς-

- ωπον σπουδαίως καὶ εὐσχημόνως πως προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. καὶ αὐτὸν δὲ τὸν Κῦρον ἐκγελάσαντα ἀναπηδήσαι πρὸς τὸν πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. οἱ δ' ἄρα τῶν βασιλέων οἰνοχοοί, ἐπειδὰν διδῶσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυύθῳ εἰς τὴν ἀριστερὰν χεῖρα ἐγχεάμενοι καταρροφούσι, τοῦ δὴ εἰς φάρμακα ἐγχεοῖεν
- 10 μὴ λυσιτελεῖν αὐτοῖς. ἐκ τούτου δὴ ὁ Ἀστυάγης ἐπισκώπιων, Καὶ τί δὴ, ἔφη, ὦ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν οὐκ ἀπερρόφησας τοῦ οἴνου; Ὅτι, ἔφη, νῆ Δία ἐδεδόκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμέα εἶη. καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους ἐν τοῖς γυνεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγχεάντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως; Ὅτι νῆ Δί' ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς σώμασι σφαλλομένους. πρῶτον μὲν γὰρ ἃ οὐκ ἔατε ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. πάντες μὲν γὰρ ἅμα ἐκεκράγετε, ἐμανθάνετε δὲ οὐδὲν ἀλλήλων, ἦδετε δὲ καὶ μάλα γελοίως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδοντος ὤμνυτε ἄριστα ἄδειν· λέγων δὲ ἕκαστος ὑμῶν τὴν ἑαυτοῦ ῥώμην, ἔπειτ' εἰ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε. ἐπελέλησθε δὲ παντάπασιν σύ τε ὅτι βασιλεὺς ἦσθα, οἷ τε ἄλλοι ὅτι σὺ ἄρχων. τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία ἃ ὑμεῖς τότε ἐποι-
- 11 εἶτε· οὐδέποτε γοῦν ἐσιωπᾶτε. καὶ ὁ Ἀστυάγης λέγει, Ὅ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πῶς οὐ μεθύσκειται; Οὐ μὰ Δί' ἔφη, Ἀλλὰ πῶς ποιεῖ; Διψῶν παύεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σὺ, ὦ παῖ, τῷ Σάκα οὕτω πολεμεῖς; τὸν δὲ Κῦρον εἰπεῖν, Ὅτι νῆ Δία, φάναι, μισῶ αὐτόν· πολλάκις γὰρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαρῶτατος ἀποκωλύει. ἀλλ' ἵκετεύω, φάναι, ὦ πάππε, δός μοι τρεῖς ἡμέρας ἄρξαι αὐτοῦ. καὶ τὸν Ἀστυάγην εἰπεῖν, Καὶ πῶς ἂν ἄρξαις αὐτοῦ; καὶ

τὸν Κῦρον φάναι, Στὰς ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσ-  
 ὁδῳ, ἔπειτα ὁπότε βούλοιτο παριέναι ἐπ' ἄριστον,  
 λέγοιμ' ἂν ὅτι οὐπω δυνατὸν τῷ ἀρίστῳ ἐντυχεῖν·  
 σπουδάζει γὰρ πρὸς τινος· εἴθ' ὁπότε ἤκοι ἐπὶ τὸ δεῖ-  
 πνον, λέγοιμ' ἂν ὅτι λούται· εἰ δὲ πάνυ σπουδάζει  
 φαγεῖν, εἴποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν· ἔως  
 παρατείναιμι τοῦτον ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ  
 σοῦ κωλύων. τοσαύτας μὲν αὐτοῖς εὐθυμίας παρεῖχεν 12  
 ἐπὶ τῷ δεῖπνῳ· τὰς δ' ἡμέρας, εἴ τινος αἰσθοῖτο δεό-  
 μενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλεπὸν  
 ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅ, τι γὰρ δύναίτο  
 ὁ Κῦρος ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν 13  
 πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν  
 τὸν Κῦρον. ἡ δὲ ἀπεκρίατο ὅτι βούλοιτο μὲν ἅπαντα  
 τῷ πατρὶ χαρίζεσθαι, ἄκουτα μέντοι τὸν παῖδα χαλεπὸν  
 εἶναι νομίζειν καταλιπεῖν. ἔνθα δὴ ὁ Ἀστυάγης λέγει 14  
 πρὸς τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον  
 μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει, ἀλλ'  
 ὁπότεαν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ χάριν  
 σοι εἰσομαι ὅσῳ ἂν πλεοιάκῃς εἰσῆς ὡς ἐμέ. ἔπειτα  
 δὲ ἵπποις τοῖς ἐμοῖς χρήσει καὶ ἄλλοις ὁπόσοις ἂν  
 βούλῃ, καὶ ὁπότεαν ἀπήης, ἔχων ἅπει οὓς ἂν αὐτὸς  
 ἐθέλῃς. ἔπειτα δὲ ἐν τῷ δεῖπνῳ ἐπὶ τὸ μετρίως σοι  
 δοκοῦν ἔχειν ὁποίαν βούλῃ ὁδὸν πορεύσει. ἔπειτα τά  
 τε νῦν ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα  
 παντοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἱππεύειν  
 μάθῃς, διώξει, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς  
 ὥσπερ οἱ μεγάλοι ἄνδρες. καὶ παῖδας δέ σοι ἐγὼ  
 συμπαίστορας παρέξω, καὶ ἄλλα ὁπόσα ἂν βούλῃ  
 λέγων πρὸς ἐμὲ οὐκ ἀτυχήσεις.

Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ διηρώτα 15  
 τὸν Κῦρον πότερον βούλοιτο μένειν ἢ ἀπιέναι. ὁ δὲ  
 οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βούλοιτο.  
 ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί, εἰπεῖν  
 λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλικίων καὶ εἰμὶ καὶ δοκῶ  
 κράτιστος εἶναι, ὦ μήτερ, καὶ ἀκοντίζων καὶ τοξεύων,  
 ἐνταῦθα δὲ οἶδ' ὅτι ἱππεύων ἥττων εἰμὶ τῶν ἡλικίων·  
 καὶ τοῦτο εὖ ἴσθι, ὦ μήτερ, ἔφη, ὅτι ἐμὲ πάνυ ἀνιά.  
 ἦν δὲ με καταλίπῃς ἐνθάδε καὶ μάθω ἱππεύειν, ὅτι

- μὲν ἐν Πέρσαις ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ  
 πεζικὰ ῥαδίως νικήσειν, ὅταν δ' εἰς Μήδους ἔλθω,  
 16 ἐνθάδε πειράσομαι τῷ πάππῳ ἀγαθῶν ἵππέων κρά-  
 τιστος ὧν ἵππεὺς συμμαχεῖν αὐτῷ. τὴν δὲ μητέρα  
 εἶπειν, Ἐὶν δὲ δικαιοσύνην, ὦ παῖ, πῶς μαθήσει ἐνθάδε  
 ἐκεῖ ὄντων σοι τῶν διδασκάλων; καὶ τὸν Κῦρον φάναι,  
 Ἄλλ', ὦ μήτερ, ἀκριβῶ ταῦτά γε ἤδη. Πῶς σὺ οἶσθα;  
 τὴν Μανδιάνην εἶπειν. Ὅτι, φάναι, ὁ διδάσκαλός με  
 ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη  
 δικιζειν. καὶ τοῖνυν, φάναι, ἐπὶ μᾶ ποτε δίκη πληγὰς  
 ἔλαβον ὡς οὐκ ὀρθῶς δικάσας. ἦν δὲ ἡ δίκη τοιαύτη.  
 17 παῖς μέγας μικρὸν ἔχων χιτῶνα παῖδα μικρὸν μέγαν  
 ἔχοντα χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνον  
 ἡμφίεσε, τὸν δ' ἐκείνου αὐτὸς ἐνέδυ. ἐγὼ οὖν τούτοις  
 δικάζων ἔγνω βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόττοντα  
 ἐκάτερον χιτῶνα ἔχειν. ἐν τούτῳ αὖ με ἔπαισεν ὁ  
 διδάσκαλος, λέξας οἷ ὁπότε μὲν τοῦ ἀρμόττοντος εἶην  
 κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρῖναι δέοι ποτέρου ὁ  
 χιτῶν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι τίς κτήσις δικαία  
 ἐστί, πότερα τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησά-  
 μενον ἢ πριάμενον κεκτῆσθαι· ἐπεὶ δ', ἔφη, τὸ μὲν  
 νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον, σὺν τῷ νόμῳ  
 ἐκέλευεν αἰεὶ τὸν δικαστὴν τὴν ψήφον τίθεσθαι. οὕτως  
 ἐγὼ σοι, ὦ μήτερ, τά γε δίκαια παντάπασιν ἤδη  
 ἀκριβῶ· ἦν δὲ τι ἄρα προσδέωμαι, ὁ πάππος με, ἔφη,  
 18 οὗτος ἐπιδιδάξει. Ἄλλ' οὐ ταῦτά, ἔφη, ὦ παῖ, παρὰ  
 τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. οὗτος  
 μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πε-  
 ποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται.  
 καὶ ὁ σὸς πρῶτος πατήρ τὰ τεταγμένα μὲν ποιεῖ τῇ  
 πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ  
 ἡ ψυχὴ ἀλλ' ὁ νόμος ἐστίν. ὅπως οὖν μὴ ἀπολεῖ  
 μαστιγούμενος, ἐπειδὴν οἴκοι ἦς, ἂν παρὰ τούτου μαθὼν  
 ἦκῃς ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, ἐν ᾧ ἐστί τὸ  
 πλεῖον οἶεσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὁ γε σὸς  
 πατήρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μήτερ,  
 διδάσκειν μείον ἢ πλεῖον ἔχειν· ἢ οὐχ ὁρᾷς, ἔφη, ὅτι  
 καὶ Μήδους ἅπαντας δεδίδαχεν αὐτοῦ μείον ἔχειν; ὥστε  
 θάρρει, ὦ· ὁ γε σὸς πατήρ οὗτ' ἄλλον οὐδένα οὗτ' ἐμὲ  
 πλεονεκτεῖν μαθόντα ἀποπέμψει.

## CHAPTER IV.

Cyrus stays at his grandfather's court, where he becomes very popular, and gains the heart of Astyages, 1, 2.

Though over-talkative in his childhood, partly from his eagerness to acquire information, 3, he becomes more reserved as he grows older, and seeks distinction in manly exercises, and in hunting the wild beasts collected in the park, 4, 5, 6.

He persuades Astyages to let him hunt in the open country, with his uncle Cyaxares, when he kills a stag and a wild boar, 7, 8, 9. Astyages allows him to give them to his companions, who are anxious to hunt with him in the open country, when they hear him contrast the fine game to be found there with the comparatively tame animals in the park. They beg him to procure them leave from Astyages, 10, 11, 12.

Astyages refuses permission, for fear of exposing Cyrus to danger, 13: but afterwards relenting, he orders the wild beasts to be driven by beaters into an open district suitable for riding, and himself accompanies Cyrus and his friends to the hunt, 14, where they vie with each other in the battue, 15.

When Cyrus was about fifteen years of age, the king of Assyria's son came to hunt on the Median frontier: and, as the two countries were at war, he took squadrons of horse and foot with him, 16. These having been reinforced, he determined to plunder the Median territory: and, using his cavalry to mask the Median garrisons, sent out parties to pillage, 17. Astyages marches against them with his son Cyaxares, 18. Cyrus persuades him to attack the plunderers with one body of men, while he confronts their regular cavalry with another, 19, 20. This movement succeeds, and Cyrus and his uncle vigorously pursue the routed foe, who are succoured by their main force, 21. Astyages then advances to reinforce Cyrus, 22, and defeats the Assyrians, who retreat till they are covered by their infantry, 23, when Astyages leads back his troops in triumph, 24. Honours paid to Cyrus for his skill: Cambyzes recalls him to Persia to finish his education, 25. Cyrus' presents to his friends on his leaving Media, 26: his last salutation of his Median kinsman, 27, 28.

Τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ 1  
μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε καὶ αὐτοῦ ἐτρέ-  
φετο. καὶ ταχὺ μὲν τοῖς ἡλικιώταις συνεκέκρατο ὥστε  
οἰκείως διακεῖσθαι, ταχὺ δὲ τοὺς πατέρας αὐτῶν ἀνῆρ-  
τητο, προσιών καὶ ἔνδηλος ὢν ὅτι ἡσπάζετο αὐτῶν τοὺς  
νιεῖς, ὥστε εἴ τι τοῦ βασιλέως δέοντο, τοὺς παῖδας  
ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσιν. ὁ  
δὲ Κῦρος, εἰ δέοντο αὐτοῦ οἱ παῖδες, διὰ τὴν φιλαν-  
θρωπίαν καὶ φιλοτιμίαν περὶ παντὸς ἐποιεῖτο διαπράτ-  
τεσθαι. καὶ ὁ Ἀστυάγης ὅ, τι δέοιτο αὐτοῦ ὁ Κῦρος 2

οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαίεσθαι. καὶ γὰρ ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλειπε τὸν πάππον οὐδὲ κλάων ποτὲ ἐπαύετο, ἀλλὰ δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο μή οἱ ὁ πάππος ἀποθάνῃ· καὶ γὰρ ἐκ νυκτὸς εἴ τινας δέοιτο Ἀστυάγης, πρῶτος ἠσθάνετο Κῦρος καὶ πάντων ἀοκνότατα ἀνεπήδα ὑπηρετήσων ὃ, τι οἴοιτο χαριεῖσθαι, ὥστε παντάπασιν ἀνεκτήσατο τὸν Ἀστυάγην.

3 Καὶ ἦν μὲν ἴσως πολυλογώτερος, ἅμα μὲν διὰ τὴν παιδείαν, ὅτι ἠναγκάζετο ὑπο τῇ διδασκάλου καὶ διδόναι λόγον ὧν ἐποίει καὶ λαμβάνειν παρ' ἄλλων, ὁπότε δικάζοι, ἔτι δὲ καὶ διὰ τὸ φιλομαθὴς εἶναι πολλά μὲν αὐτὸς αἰεὶ τοὺς παρόντας ἀνθρώπα πῶς ἔχοντα τυγχάνοι, καὶ ὅσα αὐτὸς ὑπ' ἄλλων ἐρωτῶτο, διὰ τὸ ἀγγλίνευσ εἶναι ταχὺ ἀπεκρίνετο, ὥστ' ἐκ πάντων τούτων ἡ πολυλογία συνελέγετο αὐτῷ· ἀλλ' ὥσπερ γὰρ ἐν σώματι, ὅσοι νέοι ὄντες μέγεθος ἔλαβον, ὅμως ἐμφαίνεται τὸ νεαρὸν αὐτοῖς ὃ κατηγορεῖ τὴν ὀλιγοετίαν, οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης καὶ φιλοστοργία, ὥστ' ἐπεθύμει ἂν τις ἔτι πλείω αὐτοῦ ἀκούειν ἢ σιωπῶντι παρεῖναι.

4 Ὡς δὲ προῆγεν αὐτὸν ὁ χρόνος σὺν τῷ μεγέθει εἰς ὦραν τοῦ πρόσηβον γενέσθαι, ἐν τούτῳ δὴ τοῖς μὲν λόγοις βραχυτέροις ἐχρήτο καὶ τῇ φωνῇ ἡσυχαιτέρα, αἰδοῦς δ' ἐνεπίμπλατο, ὥστε καὶ ἐρυθραίνεσθαι ὁπότε συντυγχάνοι τοῖς πρεσβυτέροις, καὶ τὸ σκυλακῶδες τὸ πᾶσιν ὁμοίως προσπίπτειν οὐκέθ' ὁμοίως προπετὲς εἶχεν. οὕτω δὲ ἡσυχαιότερος μὲν ἦν, ἐν δὲ ταῖς συνουσίαις πάνπαν ἐπίχαρις. καὶ γὰρ ὅσα διαγωνίζονται πολλάκις ἡλικες πρὸς ἀλλήλους, οὐχ ἂν κρείττων ἦδει ὢν, ταῦτα προυκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ἦδει ἑαυτὸν ἡττονα ὄντα, ἐξῆρχε φάσκων κάλλιον αὐτῶν ποιήσῃν, καὶ κατήρχεν ἡδὴ ἀναπηδῶν ἐπὶ τοὺς ἵππους ἢ διατοξευσόμενος ἢ διακοντιούμενος ἀπὸ τῶν ἵππων οὕτω πάνυ ἔποχος ὢν, ἡττώμενος δὲ αὐτὸς ἐφ' ἑαυτῷ μάλιστα ἐγέλα. ὥς δ' οὐκ ἀπεδίδρασκεν ἐκ τοῦ ἡττᾶσθαι εἰς τὸ μὴ ποιεῖν ὃ ἡττῶτο, ἀλλ' ἐκαλινδεῖτο ἐν τῷ πειρᾶσθαι αὐθις βέλτιον ποιεῖν, ταχὺ μὲν εἰς τὸ ἴσον ἀφίκετο τῇ ἵππικῇ τοῖς ἡλιξι, ταχὺ δὲ παρῆει διὰ

τὸ ἐρᾶν τοῦ ἔργου, ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. καὶ ὁ Κῦρος αἰσθόμενος ὅτι βουλόμενος οὐ δύναϊτό οἱ ζῶντα πολλὰ παρέχειν, ἔλεγε πρὸς αὐτόν, ὦ πάππε, τί σε δεῖ θηρία ζητοῦντα πριάγματ' ἔχειν; ἀλλ' ἐὰν ἐμὲ ἐκπέμπῃς ἐπὶ θήραν σὺν τῷ θεῖῳ, νομιῶ ὅσα ἂν ἴδω θηρία, ἐμοὶ ταῦτα τρέφεσθαι. ἐπιθυμῶν δὲ σφόδρα ἐξιέναι ἐπὶ τὴν θήραν οὐκέθ' ὁμοίως λιπαρεῖν ἐδύνατο ὥσπερ παῖς ὢν, ἀλλ' ὀκνηρότερον προσήει. καὶ ἃ πρόσθεν τῷ Σάκα ἐμέμφετο ὅτι οὐ παρίει αὐτὸν πρὸς τὸν πάππον, αὐτὸς ἤδη Σάκας ἐαυτῷ ἐγίνετο· οὐ γὰρ προσήει, εἰ μὴ ἴδοι εἰ καιρὸς εἴη, καὶ τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ ὁπότε ἐγχωροίη· ὥστε ὁ Σάκας ὑπερεφίλει ἤδη καὶ οἱ ἄλλοι πάντες.

Ἐπεὶ δ' οὖν ἔγνω ὁ Ἀστυάγης σφόδρα αὐτὸν ἐπι- 7  
θυμοῦντα ἔξω θηρᾶν, ἐκπέμπει αὐτὸν σὺν τῷ θεῖῳ καὶ φύλακας συμπέμπει ἐφ' ἵππων πρεσβυτέρους, ὅπως ἀπὸ τῶν δυσχωρίων φυλάττοιεν αὐτὸν καὶ εἰ τῶν ἀγρίων τι φανείη θηρίων. ὁ οὖν Κῦρος τῶν ἐπομένων προθύμως ἐπυνθάνετο ποίοις οὐ χρὴ θηρίοις πελάζειν καὶ ποῖα χρὴ θαρροῦντα διώκειν. οἱ δ' ἔλεγον ὅτι ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ κάπροι καὶ λέοντες καὶ παρδάλεις, αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι οἶες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν. ἔλεγον δὲ καὶ τοῦτο, τὰς δυσχωρίας ὅτι δέοι φυλάττεσθαι οὐδὲν ἡττον ἢ τὰ θηρία· πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνίσθῃναι. καὶ ὁ Κῦρος 8  
πάντα ταῦτα ἐμάνθανε προθύμως· ὥς δὲ εἶδεν ἔλαφον ἐκπηδήσασαν, πάντων ἐπιλαθόμενος ὢν ἤκουσεν ἐδίωκεν οὐδὲν ἄλλο ὁρῶν ἢ ὅπῃ ἔφευγε. καί πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκεῖνον ἐξετραχίλισεν. οὐ μὴν ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη. ὥς δ' εἰς τὸ πεδίουν ἦλθεν, ἀκοντίσας καταβαλλει τὴν ἔλαφον, καλόν τι χρήμα καὶ μέγα. καὶ ὁ μὲν δὴ ὑπερέχαιρεν· οἱ δὲ φύλακες προσελάσαντες ἐλοιδόρουν αὐτὸν καὶ ἔλεγον εἰς οἶον κ.νδίου ἐλθοι, καὶ ἔφασαν κατερεῖν αὐτοῦ. ὁ οὖν Κῦρος εἰστήκει καταβεβηκώς, καὶ ἀκούων ταῦτα ἡνιάτο.

- ὥς δ' ἦσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ ἐιθουσιῶν, καὶ ὥς εἶδεν ἐκ τοῦ ἀντίου κάπριν προσφερόμενον, ἀντίος ἐλαύνει καὶ διατεινόμενος εὐστόχως βάλλει εἰς τὸ μέτωπον καὶ κατέσχε τὸν 9 κῆπρον. ἐνταῦθα μέντοι ἤδη καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὀρῶν. ὁ δ' αὐτοῦ λοιδορουμένου ὁμῶς ἐδεῖτο ὅσα αὐτὸς ἔλριβε, ταῦτα ἔᾶσαι εἰσκομίσαντα δοῦναι τῷ πάππῳ. τὸν δὲ θεῖον εἰπεῖν φασιν, Ἄλλ' ἦν αἰσθηται ὅτι ἐδίωκες, οὐ σοὶ μόνον λοιδορήσεται, ἀλλὰ καὶ ἐμοί, ὅτι σε εἶων. Καὶ ἦν βούληται, φάναι αὐτόν, μαστιγωσάτω, ἐπειδὴν γε ἐγὼ δῶ αὐτῷ. καὶ σύγε, εἰ βούλει, ἔφη, ὦ θεῖε, τιμωρησάμενος [ὅ, τι βούλει] ταῦτα ὁμῶς χάρισαί μοι. καὶ ὁ Κυαξάρης μέντοι τελευτῶν εἶπε, Ποιεῖ ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας 10 βασιλεὺς εἶναι. οὕτω δὲ ὁ Κῦρος εἰσκομίσας τὰ θηρία ἐδίδου τε τῷ πάππῳ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηράσειεν ἐκείνῳ. καὶ τὰ ἀκόντια ἐπεδείκνυ μὲν οὐ, κατέθηκε δὲ ἡματωμέα ὅπου ᾤετο τὸν πάππον ὄψεσθαι. ὁ δὲ Ἀστιάγης ἄρα εἶπεν, Ἄλλ', ὦ παῖ, δέχομαι μὲν ἔγωγε ἡδέως ὅσα σὺ δίδως, οὐ μέντοι δέομαί γε τούτων οὐδενός, ὥστε σε κινδυνεύειν. καὶ ὁ Κῦρος ἔφη, Εἰ τοίνυν μὴ σὺ δέει, ἱκετεύω, ὦ πάππε, ἐμοὶ δὸς αὐτά, ὅπως τοῖς ἡλικιώταις ἐγὼ διαδῶ. Ἄλλ', ὦ παῖ, ἔφη ὁ Ἀστυάγης, καὶ ταῦτα λαβὼν διαδίδου ὅτῳ σὺ βούλει 11 καὶ τῶν ἄλλων ὅπόσα ἐθέλεις. καὶ ὁ Κῦρος λαβὼν ἐδίδου τε ἄρας τοῖς παισὶ καὶ ἅμα ἔλεγεν, Ὡ παῖδες, ὥς ἄρα ἐφλυαροῦμεν ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθιρῶμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι οἶόν περ εἴ τις δεδεμέα ζῶα θιρῶη. πρῶτον μὲν γὰρ ἐν μικρῷ χωρίῳ ἦν, ἔπειτα λεπτὰ καὶ ψωραλέα, καὶ τὸ μὲν αὐτῶν χολὸν ἦν, τὸ δὲ κολοβόν· τὰ δ' ἐν τοῖς ὄρεσι καὶ λειμῶσι θηρία ὥς μὲν καλά, ὥς δὲ μεγάλα, ὥς δὲ λιπαρὰ ἐφαίνετο. καὶ αἱ μὲν ἑλαφοὶ ὥσπερ πτηνὰ ἤλλοντο πρὸς τὸν οὐρανόν, οἱ δὲ κάπροι ὥσπερ τοὺς ἀνδρας φασὶ τοὺς ἀνδρείους ὁμόσε ἐφέροντο· ὑπὸ δὲ τῆς πλατύτητος οὐδὲ ἀμαρτεῖν οἶόν τ' ἦν αὐτῶν· καλλίω δὴ, ἔφη, ἔμοιγε δοκεῖ καὶ τεθνηκότα εἶναι ταῦτα ἢ ζῶντα ἐκεῖνα τὰ περιφκοδομημένα. ἀλλ' ἄρα ἄν, ἔφη, ἀφείεν καὶ ὑμᾶς οἱ πατέρες ἐπὶ θήραν; Καὶ ῥαδίως γ'

ἄν, ἔφασαν, εἰ Ἀστυάγης κελεύοι. καὶ ὁ Κῦρος εἶπε, 12  
 Τίς οὖν ἂν ἡμῖν Ἀστυάγῃ μνησθείη; Τίς γὰρ ἄν,  
 ἔφασαν, σοῦ γε ἰκανώτερος πείσαι; Ἀλλὰ μὰ τὸν Δία,  
 ἔφη, ἐγὼ μὲν οὐκ οἶδ' ὅστις ἄνθρωπος γεγέννημαι· οὐδὲ  
 γὰρ οἷός τ' εἰμὶ λέγειν ἔγωγε οὐδ' ἀναβλέπειν πρὸς τὸν  
 πάππον ἐκ τοῦ ἴσου ἔτι δύναμαι. ἦν δὲ τοσοῦτον  
 ἐπιδιδῶ, δέδοικα, ἔφη, μὴ παντάπασι βλάξ τις καὶ  
 ἡλίθιος γένωμαι. παιδάριον δ' ὦν δεινότατος λαλεῖν  
 ἐδόκουν εἶναι. καὶ οἱ παῖδες εἶπον, Πονηρὸν λέγεις  
 τὸ πρᾶγμα, εἰ μὴδ' ὑπὲρ ἡμῶν ἄν τι δέη δυνήσῃ πράτ-  
 τειν, ἀλλ' ἄλλου τινὸς τὸ ἐπὶ σὲ ἀνάγκη ἔσται δεῖσθαι  
 ἡμᾶς.

Ἀκούσας δὲ ταῦτα ὁ Κῦρος ἐδήχθη, καὶ συγῇ 13  
 ἀπελθὼν διακελευσάμενος ἑαυτῷ τολμᾶν εἰσῆλθεν, ἐπι-  
 βουλεύσας ὅπως ἂν ἀλυπτότατα εἴποι πρὸς τὸν πάππον  
 καὶ διαπράξειεν αὐτῷ τε καὶ τοῖς παισὶν ὧν ἐδέοντο.  
 ἤρξατο οὖν ὧδε. Εἶπέ μοι, ἔφη. ὦ πάππε, ἦν τις  
 ἀποδρᾶ σε τῶν οἰκετῶν καὶ λάβῃς αὐτόν, τί αὐτῷ  
 χρήσει; Τί ἄλλο, ἔφη, ἢ δῆσας ἐργάζεσθαι ἀναγκάσω;  
 Ἦν δὲ αὐτόματος πάλιν ἔλθῃ, πῶς ποιήσεις; Τί δέ,  
 ἔφη, εἰ μὴ μαστιγώσας γε, ἵνα μὴ αὖθις τοῦτο ποιῇ,  
 ἐξ ἀρχῆς χρήσομαι; Ὡρα ἄν, ἔφη ὁ Κῦρος, σοὶ παρα-  
 σκευάζεσθαι εἴη ὅτῃ μαστιγώσεις με, ὥς βουλεύομαι  
 γε ὅπως σε ἀποδρῶ λαβὼν τοὺς ἡλικιώτας ἐπὶ θήραν.  
 καὶ ὁ Ἀστυάγης, Καλῶς, ἔφη, ἐποίησας προειπών·  
 ἔνδοθεν γάρ, ἔφη, ἀπαγορεύω σοι μὴ κινεῖσθαι. χαρίεν  
 γάρ, ἔφη, εἰ ἔνεκα κρεαδίων τῇ θυγατρὶ τὸν παῖδα  
 ἀπυβουκολήσαιμι. ἀκούσας ταῦτα ὁ Κῦρος ἐπειθέτο 14  
 μὲν καὶ ἔμεινεν, ἀνιαρὸς δὲ καὶ σκυθρωπὸς ὧν σιωπῇ  
 διῆγεν. ὁ μέντοι Ἀστυάγης ἐπεὶ ἔγνω αὐτὸν λυπού-  
 μενον ἰσχυρῶς, βουλόμενος αὐτῷ χαρίεσθαι ἐξάγει  
 ἐπὶ θήραν, καὶ πεζοὺς πολλοὺς καὶ ἵππεις συναλίσας  
 καὶ τοὺς παῖδας καὶ συνελάσας εἰς τὰ ἱππασίμα χωρία  
 τὰ θηρία ἐποίησε μεγάλην θήραν. καὶ βασιλικῶς δὴ  
 παρὼν αὐτὸς ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος  
 ἐμπλησθείη θηρῶν. ὁ δὲ Κῦρος οὐκ εἶα κωλύειν, ἀλλ',  
 εἰ βούλει, ἔφη, ὦ πάππε, ἡδέως με θηρᾶν, ἄφες τοὺς  
 κατ' ἐμὲ πάντας διώκειν καὶ διαγωνίζεσθαι ὅπως ἕκα-  
 στος κράτιστα δύναίτο. ἐνταῦθα δὴ ὁ Ἀστυάγης ἀφίησι, 15

καὶ στὰς ἐθεῖατο ἀμιλλωμένους ἐπὶ τὰ θηρία καὶ φιλονικούντας καὶ διώκοντας καὶ ἀκοντίζοντας. καὶ Κύρῳ ἦδετο οὐ δυναμένῳ σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι, ὁπότε πλησιάζοι θηρίῳ, καὶ παρακαλοῦντι ὀνομαστὶ ἕκαστον. καὶ τοῦ μὲν καταγελῶντα αὐτὸν ὀρών ἡψφραίνετο, τὸν δέ τινα καὶ ἐπαινοῦντα αὐτὸν ἡσθάνετο οὐδ' ὁπωστιοῦν φθονερῶς. τέλος δ' οὖν πολλὰ θηρία ἔχων ὁ Ἀστυάγης ἀπήει. καὶ τὸ λοιπὸν οὕτως ἦσθη τῇ τότε θήρᾳ ὥστε αἰεὶ ὁπότε οἶόν τ' εἶη συνεξῆει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε καὶ τοὺς παιῖδας, Κύρου ἕνεκα. τὸν μὲν οὖν πλείστον χρόνον οὕτω διῆγεν ὁ Κύρος, πᾶσιν ἡδονῆς μὲν καὶ ἀγαθοῦ τινος συναίτιος ὢν, κακοῦ δὲ οὐδενός.

- 16 Ἀμφὶ δὲ τὰ πέντε ἢ ἑκαίδεκα ἔτη γενομένου αὐτοῦ ὁ υἱὸς τοῦ Ἀσσυρίων βασιλέως γαμεῖν μέλλων ἐπεθύμησεν αὐτὸς θηρᾶσαι εἰς τοῦτον τὸν χρόνον. ἀκούων οὖν ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων πολλὰ θηρία εἶναι ἀθήρευτα διὰ τὸν πόλεμον, ἐνταῖθα ἐπεθύμησεν ἐξελθεῖν. ὅπως οὖν ἀσφυλῶς θηρώῃ, ἵππεας τε προσέλαβε πολλοὺς καὶ πελταστάς, οἵτινες ἔμελλον αὐτῷ ἐκ τῶν λασίων τὰ θηρία ἐξελαῖν εἰς τὰ ἐργάσιμά τε καὶ εὐήλατα. ἀφικόμενος δὲ ὅπου ἦν αὐτοῖς τὰ φρουρία καὶ ἡ φυλακή, ἐνταῦθα ἐδειπνο-
- 17 ποιεῖτο, ὡς πρὶν τῇ ὑστεραίᾳ θηρᾶσων. ἤδη δὲ ἐσπέρας γενομένης ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως καὶ ἵππεῖς καὶ πεζοί. ἔδοξεν οὖν αὐτῷ πολλὴ στρατιὰ παρεῖναι· δύο γὰρ ὁμοῦ ἦσαν φυλακαί, πολλοὺς τε αὐτὸς ἤκεν ἔχων ἵππεας καὶ πεζούς. ἐβουλευσατο οὖν κράτιστον εἶναι λεηλατῆσαι ἐκ τῆς Μηδικῆς, καὶ λαμπρότερόν τ' ἂν φανῆναι τὸ ἔργον τῆς θήρας καὶ ἱερέων ἂν πολλὴν ἀφθονίαν ἐνόμιζε γενέσθαι. οὕτω δὴ πρῶ ἀναστὰς ἤγε τὸ στράτευμα, καὶ τοὺς μὲν πεζοὺς κατέλιπεν ἀθρόους ἐν τοῖς μεθορίοις, αὐτὸς δὲ τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια, τοὺς μὲν βελτίστους καὶ πλείστους ἔχων μεθ' ἑαυτοῦ ἐνταῦθα κατέμεινεν, ὡς μὴ βοηθοῖεν οἱ φρουροὶ τῶν Μήδων ἐπὶ τοὺς καταθέοντας, τοὺς δ' ἐπιτηδεῖους ἀφήκε κατὰ φυλὰς ἄλλους ἄλλοσε καταθεῖν, καὶ ἐκέλευε

περιβαλομένους ὅτῳ τις ἐπιτυχχάνοι ἐλαυνειν πρὸς αὐτόν. οἱ μὲν δὴ ταῦτα ἔπραττον.

Σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμιοι εἰσιν ἐν 18  
τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια σὺν τοῖς  
περὶ αὐτὸν καὶ ὁ υἱὸς αὐτοῦ ὡσαύτως σὺν τοῖς παρα-  
τυχοῦσιν ἱππόταις, καὶ τοῖς ἄλλοις δὲ ἐσήμαινε πᾶσιν  
ἐκβοηθεῖν. ὥς δὲ εἶδον πολλοὺς ἀνθρώπους τῶν  
Ἀσσυρίων συντεταγμένους καὶ τοὺς ἱππέας ἡσυχίαν  
ἔχοντας, ἔστησαν καὶ οἱ Μῆδοι. ὁ δὲ Κῦρος ὁρῶν  
ἐκβοηθοῦντας καὶ τοὺς ἄλλους πασσυδί, ἐκβοηθεῖ καὶ  
αὐτὸς πρῶτον τότε ὄπλα ἐνδύς, οὔποτε οἰόμενος · οὕτως  
ἐπεθύμει αὐτοῖς ἐξοπλίσασθαι · μάλα δὲ καλὰ ἦν καὶ  
ἀρμόττοντα αὐτῷ ἃ ὁ πάππος περὶ τὸ σῶμα ἐπεποίητο.  
οὕτω δὴ ἐξοπλισάμενος προσήλασε τῷ ἵππῳ. καὶ ὁ  
Ἀστυάγης ἐθαύμασε μὲν τίνος κελεύσαντος ἦκοι, ὁμῶς  
δὲ εἶπεν αὐτῷ μένειν παρ' αὐτόν. ὁ δὲ Κῦρος ὡς εἶδε 19  
πολλοὺς ἱππέας ἀντίους, ἤρετο, Ἦ οὗτοι, ἔφη, ὦ πάππε,  
πολέμιοι εἰσιν, οἱ ἐφ'esτήκουσι τοῖς ἵπποις ἡρέμα;  
Πολέμιοι μέντοι, ἔφη. Ἦ καὶ ἐκεῖνοι, ἔφη, οἱ ἐλαύν-  
οντες; Κἀκεῖνοι μέντοι. Νῆ τὸν Δι', ἔφη, ὦ πάππε,  
ἀλλ' οὖν πονηροί γε φαινόμενοι καὶ ἐπὶ πονηρῶν ἱππα-  
ρίων ἄγουσιν ἡμῶν τὰ χορήματα · οὐκοῦν χρή ἐλαύνειν  
τινάς ἡμῶν ἐπ' αὐτούς. Ἀλλ' οὐχ ὁρᾷς, ἔφη, ὦ παῖ,  
ὅσον τὸ στῖφος τῶν ἱππέων ἔστηκε συντεταγμένον; οὐ  
ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμνοῦνται ἡμᾶς  
πάλιν ἐκεῖνοι · ἡμῖν δὲ οὐπω ἡ ἰσχὺς πάρεστιν. Ἀλλ'  
ἦν σὺ μένης, ἔφη ὁ Κῦρος, καὶ ἀναλαμβάνης τοὺς  
προσβοηθοῦντας, φοβήσονται οὗτοι καὶ οὐ κινήσονται,  
οἱ δ' ἄγοντες εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἴδωσί  
τινας ἐπ' αὐτοὺς ἐλαύνοντας.

Ταῦτ' εἰπόντος αὐτοῦ ἔδοξέ τι λέγειν τῷ Ἀστυάγει. 20  
καὶ ἅμα θαυμάζων ὥς καὶ ἐφρόνει καὶ ἐγρηγόρει κελεύει  
τὸν υἱὸν λαβόντα τάξιν ἱππέων ἐλαύνειν ἐπὶ τοὺς  
ἄγοντας τὴν λείαν. ἐγὼ δέ, ἔφη, ἐπὶ τούσδε, ἦν ἐπὶ  
σὲ κινῶνται, ἐλῶ, ὥστε ἀναγκασθῆναι ἡμῖν προσέχειν  
τὸν νοῦν. οὕτω δὴ ὁ Κυαξάρης λαβὼν τῶν ἐρρωμένων  
ἵππων τε καὶ ἀνδρῶν προσελαύνει. καὶ ὁ Κῦρος ὡς  
εἶδεν ὁρμωμένους, ἐξορμᾷ, καὶ αὐτὸς πρῶτος ἡγείτο  
ταχέως, καὶ ὁ Κυαξάρης μέντοι ἐφείπετο, καὶ οἱ ἄλλοι

- δὲ οὐκ ἀπελείποντο. ὥς δὲ εἶδον αὐτοὺς πελάζοντας οἱ  
 21 λεηλατοῦντες, εὐθὺς ἀφέντες τὰ χρήματα ἔφειγον. οἱ  
 δ' ἀμφὶ τὸν Κῦρον ὑπετέμνοντο, καὶ οὓς μὲν κατελάμ-  
 βανον εὐθὺς ἔπαιον, πρῶτος δὲ ὁ Κῦρος, ὅσοι δὲ παρα-  
 λάξαντες αὐτῶν ἔφθασαν, κατόπιν τούτους ἐδίωκον,  
 καὶ οὐκ ἀνίσταν, ἀλλ' ἤρουν τινὰς αὐτῶν. ὥσπερ δὲ  
 κύων γενναῖος ἄπειρος ἀπρονοήτως φέρεται πρὸς κά-  
 προν, οὕτω καὶ ὁ Κῦρος ἐφέρετο, μόνον ὀρών τὸ παίειν  
 τὸν ἀλίσκομενον, ἄλλο δ' οὐδὲν προνοῶν. οἱ δὲ πολέ-  
 μοι ὥς ἐώρων ποιοῦντας τοὺς σφετέρους, προυκίνησαν  
 τὸ στίφος, ὥς παυσομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς  
 22 ἴδοιεν προορμήσαντας. ὁ δὲ Κῦρος οὐδὲν μᾶλλον ἀνίει,  
 ἀλλ' ὑπὸ τῆς χαρμονῆς ἀνακαλῶν τὸν θεῖον ἐδίωκε καὶ  
 ἰσχυρὰν τὴν φυγὴν τοῖς πολεμίοις κατέχων ἐποίει, καὶ  
 ὁ Κναξάρης μέντοι ἐφείπετο, ἴσως καὶ αἰσχυνόμενος  
 τὸν πατέρα, καὶ οἱ ἄλλοι δὲ εἶποντο, προθυμότεροι  
 ὄντες ἐν τῷ τοιούτῳ εἰς τὸ διώκειν καὶ οἱ μὴ πάνυ πρὸς  
 τοὺς ἐναντίους ἄλκιμοι ὄντες. ὁ δὲ Ἀστυάγης ὥς ἐώρα  
 τοὺς μὲν ἀπρονοήτως διώκοντας, τοὺς δὲ πολεμίους  
 ἀθρόους τε καὶ τεταγμένους ὑπαντῶντας, δείσας περὶ  
 τε τοῦ υἱοῦ καὶ τοῦ Κύρου μὴ εἰς παρσκευασμένους  
 ἀτάκτως ἐμπεσόντες πάθοιεν τι, ἠγάγετο εὐθὺς πρὸς τοὺς  
 23 πολεμίους. οἱ δ' αὖ πολεμοὶ ὥς εἶδον τοὺς Μήδους  
 προκινήθεντα, διατεινόμενοι οἱ μὲν τὰ παλὰ οἱ δὲ τὰ  
 τόξα εἰστήκεσαν, ὥς ἐπειδὴ εἰς τόξευμα ἀφίκοντο στη-  
 σομένους, ὥσπερ τὰ πλείστα εἰώθεσαν ποιεῖν. μέχρι  
 γὰρ τοσούτου, ὅποτε ἐγγύτατα γένοιτο, προσήλαυνον  
 ἀλλήλοις καὶ ἠκροβολίζοντο πολλάκις μέχρι ἑσπέρας.  
 ἐπεὶ δὲ ἐώρων τοὺς μὲν σφετέρους φυγῇ εἰς ἑαυτοὺς  
 φερομένους, τοὺς δ' ἀμφὶ τὸν Κῦρον ἐπ' αὐτοὺς ὁμοῦ  
 φερομένους, τὸν δὲ Ἀστυάγην σὺν τοῖς ἵπποις ἐντὸς  
 γιγνόμενον ἤδη τοξεύματος, ἐκκλίνουσι καὶ φεύγουσιν  
 ὁμόθεν διώκοντας ἀνὰ κράτος· ἤρουν δὲ πολλούς· καὶ  
 τοὺς μὲν ἀλίσκομένους ἔπαιον καὶ ἵππους καὶ ἄνδρας,  
 τοὺς δὲ πίπτοντας κατέκαινον· καὶ οὐ πρόσθεν ἔστησαν  
 πρὶν πρὸς τοῖς πεζύοις τῶν Ἀσσυρίων ἐγένοντο. ἐν-  
 ταῦθα μέντοι δείσαντες μὴ καὶ ἐνέδρα τις μεῖζων ὑπείη,  
 24 ἐπέσχον. ἐκ τούτου δὴ ἀνῆγεν ὁ Ἀστυάγης, μάλα  
 χαίρων καὶ τῇ ἵπποκρατίᾳ, καὶ τὸν Κῦρον οὐκ ἔχων

δ, τι χροὴ λέγειν, αἴτιον μὲν ὄντα εἰδὼς τοῦ ἔργου, μαι-  
νόμενον δὲ γυγνώσκων τῇ τόλμῃ. καὶ γὰρ τότε ἀπιοῦ-  
των οἴκαδε μόνος τῶν ἄλλων ἐκεῖνος οὐδὲν ἄλλο ἢ  
τοὺς πεπτωκότας περιελαύνων ἐθεῖατο, καὶ μόλις αὐτὸν  
ἀφελκύσαντες οἱ ἐπὶ τοῦτο ταχθέντες προσήγαγον τῷ  
Ἀστυάγει, μάλα ἐπίπροσθεν ποιούμενον τοὺς προσά-  
γοντας, ὅτι ἑώρα τὸ πρόσωπον τοῦ πάππου ἡγριωμένον  
ἐπὶ τῇ θεᾷ τῇ αὐτοῦ.

Ἐν μὲν δὴ Μῆδοις ταῦτα ἐγεγένητο, καὶ οἱ τε ἄλλοι 25  
πάντες τὸν Κῦρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ  
ἐν ᾧδαις, ὃ τε Ἀστυάγης καὶ προσθεν τιμῶν αὐτὸν τότε  
ὑπερεξεπέπληκτο ἐπ' αὐτῷ. Καμβύσης δὲ ὁ τοῦ Κύρου  
πατὴρ ἦδετο μὲν πυιθανόμενος ταῦτα, ἐπεὶ δ' ἤκουσεν  
ἔργα ἀνδρὸς ἤδη διαχειριζόμενον τὸν Κῦρον, ἀπεκάλει  
δή, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίῃ. καὶ ὁ  
Κῦρος δὲ ἐνταῦθα λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιο,  
μὴ ὁ πατὴρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο. καὶ τῷ  
Ἀστυάγει δὲ ἐδόκει εἶναι ἀναγκαῖον ἀποπέμψαι αὐτόν.  
ἐνθα δὴ ἵππους τε αὐτῷ δούς οὖς αὐτὸς ἐπεθύμει λαβεῖν  
καὶ ἄλλα συσκευάσας πολλὰ ἔπεμπε καὶ διὰ τὸ φιλεῖν  
αὐτὸν καὶ ἅμα ἐλπίδας ἔχων μεγάλας ἐν αὐτῷ ἄνδρα  
ἔσεσθαι ἱκανὸν καὶ φίλους ὠφελεῖν καὶ ἐχθροὺς ἀνίστα-  
ν. ἀπιώντα δὲ τὸν Κῦρον προύπεμπον ἅπαντες καὶ παῖδες  
καὶ ἡλικες καὶ ἄνδρες καὶ γέροντες ἐφ' ἵππων καὶ  
Ἀστυάγης αὐτός, καὶ οὐδένα ἔφασαν ὄντιν' οὐ δακρύνοντ'  
ἀποστρέφειν. καὶ Κῦρον δὲ αὐτὸν λέγεται σὺν 26  
πολλοῖς δακρύοις ἀποχωρῆσαι. πολλὰ δὲ δῶρα δια-  
δοῦναί φασιν αὐτὸν τοῖς ἡλικιώταις ὧν Ἀστυάγης αὐτῷ  
ἐδεδώκει, τέλος δὲ καὶ ἣν εἶχε στολὴν τὴν Μηδικὴν  
ἐκδύντα δοῦναί τι, δηλῶν ὅτι τοῦτον μάλιστα ἡσπά-  
ζετο. τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα  
λέγεται Ἀστυάγει ἀπενεγκεῖν, Ἀστυάγην δὲ δεξάμενον  
Κῦρον ἀποπέμψαι, τὸν δὲ πάλιν τε ἀποπέμψαι εἰς  
Μῆδους καὶ εἰπεῖν, Εἰ βούλει, ὦ πάππε, ἐμὲ καὶ αὐθις  
ἰέναι ὡς σὲ μὴ αἰσχυρόμενον, ἔα ἔχειν εἴ τῷ τι ἐγὼ  
δédωκα. Ἀστυάγην δὲ ταῦτα ἀκούσαντα ποιῆσαι ὥσπερ  
Κῦρος ἐπέστειλεν.

Εἰ δὲ δεῖ καὶ παιδικοῦ λόγου ἐπιμνησθῆναι, λέγεται, 27  
ὅτε Κῦρος ἀπῆει καὶ ἀπηλλάττοντο ἀπ' ἀλλήλων, τοὺς

συγγενεῖς φιλοῦντας τῷ στόματι ὑποπέμπεσθαι αὐτὸν νόμῳ Περσικῷ· καὶ γὰρ νῦν ἔτι τοῦτο ποιοῦσι Πέρσαι· ἄνδρα δέ τινα τῶν Μήδων μάλα καλὸν κάγαθόν ὄντα ἐκπεπληχθαι πολὺν τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κῦρου, ἥϊκά δὲ ἑώρα τοὺς συγγενεῖς φιλοῦντας αὐτόν, ὑπολειφθῆναι· ἐπὶ δ' οἱ ἄλλοι ἀπῆλθον, προσελθεῖν τῷ Κῦρι καὶ εἰπεῖν, Ἐμὲ μόνον οὐ γιγνώσκεις τῶν συγγενῶν, ὦ Κῦρε; Τί δέ, εἰπεῖν τὸν Κῦρον, ἥ καὶ σὺ συγγεῆς εἶ; Μάλιστα, φάναι. Ταῦτ' ἄρα, εἰπεῖν τὸν Κῦρον, καὶ ἐνεώρας μοι· πολλάκις γὰρ δοκῶ σε γιγνώσκειν τοῦτο ποιοῦντα. Προσελθεῖν γάρ σοι, ἔφη, ἀεὶ βουλόμενος ναὶ μὰ τοὺς θεοὺς ἡσχυρόμην. Ἀλλ' οὐκ ἔδει, φάναι τὸν Κῦρον, συγγενῇ γε ὄντα· ἅμα δὲ προσ-  
 28 ἐλθόντα φιλῆσαι αὐτόν. καὶ τὸν Μῆδον φιληθέντα ἐρέσθαι, Ἦ καὶ ἐν Πέρσαις νόμος ἐστὶν οὗτος συγγενεῖς φιλεῖν; Μάλιστα, φάναι, ὅταν γε ἴδωσιν ἀλλήλους διὰ χρόνου ἢ ἀπίωσί ποι ἀπ' ἀλλήλων. Ὡρα ἂν εἴη, ἔφη ὁ Μῆδος, μάλα πάλιν σε φιλεῖν ἐμέ· ἀπέρχομαι γάρ, ὡς ὀράς, ἤδη. οὕτω καὶ τὸν Κῦρον φιλήσαντα πάλιν ἀποπέμπειν καὶ ἀπιέναι. καὶ ὁδὸν τε οὕτω πολλὴν διηνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἥκειν πάλιν ἰδρύνει τῷ ἵππῳ· καὶ τὸν Κῦρον ἰδόντα, Ἀλλ' ἦ, φάναι, ἐπελάθου τι ὦν ἐβούλου εἰπεῖν; Μὰ Δία, φάται, ἀλλ' ἤκω διὰ χρόνου. καὶ τὸν Κῦρον εἰπεῖν, Νῆ Δί', ὦ σύγγενες, δι' ὀλίγου γε. Ποίου ὀλίγου; εἰπεῖν τὸν Μῆδον. οὐκ οἶσθα, φάται, ὦ Κῦρε, ὅτι καὶ ὅσον σκαρδαμύττω χρόνον, πάνυ πολὺς μοι δοκεῖ εἶναι, ὅτι οὐχ ὀρώ σε τότε τοιοῦτον ὄντα; ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν ἔμπροσθεν δακρύων καὶ εἰπεῖν αὐτῷ θαρρεῖν ἀπιόντι, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου, ὥστε ὀρᾶν ἐξέσται κὰν βούληται ἀσκαρδαμυκτί.

## CHAPTER V.

Cyrus, on his return to Persia, continues his education in the class of boys, and afterwards in that of youths, 1.

Astyages dies, and Cyaxares succeeds him on the throne of Media.

The king of Assyria, the capital of whose empire was Babylon, tries to combine Croesus, king of Lydia, and the various states of Asia Minor, in a league against the Medes and Persians, 2, 3. Cyaxares sends to his brother-in-law, Cambyses, king of Persia, to request aid, begging Cyrus to take the command of any troops the Persian Council might send. The elders (see Ch. II. 14, above) invest him with the command of the Persian force, amounting to 31,000 men, 1,000 only of whom were heavy-armed infantry, 4, 5, 6. Cyrus, addressing his soldiers, reminds them that the high education they had received was not designed as an end in itself, but as a means of success in action, 7-11: for which they have every right to hope, considering the effeminacy of their enemies, who are not inured to the hardships of war, 11, and their own innate love of honour, 12. The probability of victory is increased, he says, by the justice of their cause, 13, and his own propitiation of divine favour, 14.

Ὁ μὲν δὴ Κύρος οὕτως ἀπελθὼν ἐν Πέρσαις ἐνι- 1  
αὐτὸν λέγεται ἐν τοῖς παισὶν ἔτι γενέσθαι. καὶ τὸ μὲν  
πρῶτον οἱ παῖδες ἔσκωπτον αὐτὸν ὥς ἡδυπαθεῖν ἐν  
Μήδοις μεμαθηκὼς ἦκοι· ἐπεὶ δὲ καὶ ἐσθίοντα αὐτὸν  
ἑώρων ὥσπερ καὶ αὐτοὶ ἡδέως καὶ πίνοντα, καὶ εἴ ποτ'  
ἐν ἐρητῇ εὐωχία γένοιτο, ἐπιδιδόντα μᾶλλον αὐτὸν τοῦ  
ἑαυτοῦ μέρους ἡσθάνοντο ἢ προσδεόμενον, καὶ πρὸς τού-  
τοις δὲ τᾶλλα κρατιστεύοντα αὐτὸν ἑώρων ἑαυτῶν, ἐν-  
ταῦθα δὴ πάλιν ὑπέπτησσαν αὐτῷ οἱ ἡλικες. ἐπεὶ δὲ  
διελθὼν τὴν παιδείαν ταύτην ἤδη εἰσῆλθεν εἰς τοὺς  
ἐφήβους, ἐν τούτοις αὖ ἐδόκει κρατιστεύειν καὶ μελετῶν  
ἃ χρὴν καὶ καρτερῶν καὶ αἰδούμενος τοὺς πρεσβυτέρους  
καὶ πειθόμενος τοῖς ἄρχουσι.

Πρῦόντος δὲ τοῦ χρόνου ὁ μὲν Ἀστυάγης ἐν τοῖς 2  
Μήδοις ἀποθνήσκει, ὁ δὲ Κυαξάρης ὁ τοῦ Ἀστυάγου  
παῖς, τῆς δὲ Κύρου μητρὸς ἀδελφός, τὴν βασιλείαν  
ἔσχε τὴν Μήδων. ὁ δὲ τῶν Ἀσσυρίων βασιλεὺς κατε-  
στραμμένος μὲν πάντας Σύρους, φύλον πάμπολυ, ὑπή-  
κοον δὲ πεποιημένος τὸν Ἀραβίων βασιλέα, ὑπηκόους  
δὲ ἔχων ἤδη καὶ Ἑρκανίους, πολιορκῶν δὲ καὶ Βακ-  
τρίους, εἰόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε,

- πάντων γε τῶν περίξ ῥαδίως ἄρξιν· ἰσχυρότατοι  
 3 γὰρ τῶν ἐγγύς φύλων τοῦτο ἐδόκει εἶναι. οὕτω δὴ  
 διαπέμπει πρὸς τε τοὺς ὑπ' αὐτὸν πάντας καὶ πρὸς  
 Κροῖσον τὸν Λυδῶν βασιλέα καὶ πρὸς τὸν Καππα  
 δοκῶν καὶ πρὸς Φρύγας ἀμφοτέρους καὶ πρὸς Παφλα-  
 γόνας καὶ Ἰνδοὺς καὶ πρὸς Κᾶρας καὶ Κίλικας, τὰ μὲν  
 καὶ διαβάλλων τοὺς Μήδους καὶ Πέρσας, λέγων ὡς  
 μεγάλα τ' εἴη ταῦτα ἔθνη καὶ ἰσχυρὰ καὶ συνεστη-  
 κότα εἰς ταῦτό, καὶ ἐπιγαμίας ἀλλήλοις πεποιημένοι  
 εἶεν, καὶ κινδυνεύοιεν, εἰ μὴ τις αὐτοὺς φθάσας ἀσθε-  
 νώσοι, ἐπὶ ἂν ἕκαστον τῶν ἔθνων ἰόντες καταστρέψα-  
 σθαι. οἱ μὲν δὴ καὶ τοῖς λόγοις τούτοις πειθόμενοι  
 συμμαχίαν αὐτῷ ἐποιοῦντο, οἱ δὲ καὶ δώροις καὶ χρή-  
 μασιν ἀναπειθόμενοι· πολλὰ γὰρ καὶ τοιαῦτα ἦν αὐτῷ.  
 4 Κυαξάρης δὲ ὁ τοῦ Ἀστυάγους παῖς ἐπεὶ ἠσθάνετο τὴν  
 τ' ἐπιβουλήν καὶ τὴν παρασκευὴν τῶν συνισταμένων  
 ἐφ' ἑαυτόν, αὐτός τε εὐθέως ὅσα ἐδύνατο ἀντιπαρεσκευά-  
 ζετο καὶ εἰς Πέρσας ἔπεμπε πρὸς τε τὸ κοινὸν καὶ πρὸς  
 Καμβύσην τὸν τὴν ἀδελφὴν ἔχοντα καὶ βασιλεύοντα ἐν  
 Πέρσαις. ἔπεμπε δὲ καὶ πρὸς Κῦρον, δεόμενος αὐτοῦ  
 πειρᾶσθαι ἄρχοντα ἔλθειν τῶν ἀνδρῶν, εἴ τινας πέμποι  
 στρατιώτας τὸ Περσῶν κοινόν. ἤδη γὰρ καὶ ὁ Κῦρος  
 διατετελεκὼς τὰ ἐν τοῖς ἐφήβοις δέκα ἔτη ἐν τοῖς τελείοις  
 5 ἀνδράσιν ἦν. οὕτω δὴ δεξαμένου τοῦ Κύρου οἱ βου-  
 λεύοντες γεραίτεροι αἰροῦνται αὐτὸν ἄρχοντα τῆς εἰς  
 Μήδους στρατιᾶς. ἔδοσαν δὲ αὐτῷ καὶ προσελέσθαι  
 διακοσίους τῶν ὁμοτίμων, τῶν δ' αὖ διακοσίων ἐκάστῳ  
 τέτταρας ἔδωκαν προσελέσθαι καὶ τούτους ἐκ τῶν ὁμο-  
 τίμων· γίνονται μὲν δὴ οὗτοι χίλιοι· τῶν δ' αὖ χιλίων  
 τούτων ἐκάστῳ ἔταξαν ἐκ τοῦ δήμου τῶν Περσῶν δέκα  
 μὲν πελταστὰς προσελέσθαι, δέκα δὲ σφενδονήτας, δέκα  
 δὲ τοξότας· καὶ οὕτως ἐγένοντο μύριοι μὲν τοξόται,  
 μύριοι δὲ πελτασται, μύριοι δὲ σφενδονῆται· χωρὶς δὲ  
 τούτων οἱ χίλιοι ὑπήρχον. τοσαύτη μὲν δὴ στρατιὰ  
 6 τῷ Κύρῳ ἐδόθη. ἐπεὶ δὲ ἡμέθη τάχιστα, ἤρχετο πρῶ-  
 τον ἀπὸ τῶν θεῶν· καλλιερησάμενος δὲ τότε προσηρεῖτο  
 τοὺς διακοσίους. ἐπεὶ δὲ προσείλοντο καὶ οὗτοι δὴ τοὺς  
 τέτταρας ἕκαστοι, συνέλεξεν αὐτοὺς καὶ εἶπε τότε πρῶ-  
 τον ἐν αὐτοῖς τάδε.

Ἄνδρες φίλοι, ἐγὼ προσειλόμην μὲν ὑμᾶς, οὐ νῦν 7  
 πρῶτον δοκιμάσας, ἀλλ' ἐκ παίδων ὁρῶν ὑμᾶς ἃ μὲν  
 καλὰ ἢ πόλις νομίζει, προθύμως ταῦτα ἐκποιούντας,  
 ἃ δὲ αἰσχρὰ ἡγεῖται, παντελῶς τούτων ἀπεχομένους.  
 ὦν δ' ἔνεκα αὐτός τε οὐκ ἄκων εἰς τόδε τὸ τέλος κατ-  
 ἔστην καὶ ὑμᾶς παρεκάλεσα, δηλῶσαι ὑμῖν βούλημαι.  
 ἐγὼ γὰρ κατενόησα ὅτι οἱ πρόγονοι χεῖρονες μὲν ἡμῶν 8  
 οὐδὲν ἐγένοντο· ἀσκούντες γοῦν κακείνοι διετέλεσαν  
 ἅπερ ἔργα ἀρετῆς νομίζεται· ὃ, τι μέντοι προσεκτῆ-  
 σαντο τοιοῦτοι ὄντες ἢ τῷ τῶν Περσῶν κοινῷ ἀγα-  
 θὸν ἢ αὐτοῖς, τοῦτ' οὐκέτι δύναμαι ἰδεῖν. καίτοι ἐγὼ 9  
 οἶμαι οὐδεμίαν ἀρετὴν ἀσκεῖσθαι ὑπ' ἀνθρώπων ὥς  
 μηδὲν πλεῖον ἔχωσιν οἱ ἐσθλοὶ γενόμενοι τῶν πονη-  
 ρῶν, ἀλλ' οἳ τε τῶν παρ' αὐτῶν ἡδονῶν ἀπεχόμενοι  
 οὐχ ἵνα μηδέποτε εὐφρανθῶσι τοῦτο πράττουσιν, ἀλλ'  
 ὥς διὰ ταύτην τὴν ἐγκράτειαν πολλαπλάσια εἰς τὸν  
 ἔπειτα χρόνον εὐφρανόμενοι οὕτω παρασκευάζονται·  
 οἳ τε λέγειν προθυμούμενοι δεινοὶ γενέσθαι οὐχ ἵνα  
 εὐ λέγοντες μηδέποτε παύσωνται, τοῦτο μελετῶσιν,  
 ἀλλ' ἐλπίζοντες τῷ λέγειν εὐ πείθοντες ἀνθρώπους  
 πολλὰ καὶ μεγάλα ἀγαθὰ διαπράξεσθαι· καὶ οἱ ταῦτα  
 τὰ πολεμικὰ ἀσκούντες οὐχ ὥς μαχόμενοι μηδέποτε  
 παύσωνται, τοῦτ' ἐκποιοῦσιν, ἀλλὰ ἰομίζοντες καὶ  
 οὗτοι τὰ πολεμικὰ ἀγαθοὶ γειόμενοι πολὺν μὲν ὄλβον,  
 πολλὴν δὲ εὐδαιμονίαν, μεγάλας δὲ τιμὰς καὶ ἑαυτοῖς  
 καὶ πόλει περιάψειν. εἰ δέ τινες ταῦτα ἐκπονήσαντες 10  
 πρὶν τινα καρπὸν ἀπ' αὐτῶν κομίσυσθαι περιεῖδον  
 αὐτοὺς γῆρα ἀδυνάτους γενομένους, ὅμοιον ἔμοιγε δο-  
 κοῦσι πεπονθέναι οἷον εἴ τις γεωργὸς ἀγαθὸς προθυ-  
 μηθεὶς γενέσθαι καὶ εὐ σπεύρων καὶ εὐ φυτεύων, ὅποτε  
 καρποῦσθαι ταῦτα δέοι, ἐφῇ τὸν καρπὸν ἀσυγκόμιστον  
 εἰς τὴν γῆν πάλιν καταρρεῖν. καὶ εἴ τις γε ἀσκητὴς  
 πολλὰ πονήσας καὶ ἀξιόνικος γενόμενος ἀναγώνιστος  
 διατελέσειεν, οὐδ' ἂν οὗτός μοι δοκεῖ δικαίως ἀναίτιος  
 εἶναι ἀφροσύνης. ἀλλ' ἡμεῖς, ὦ ἄνδρες, μὴ πάθωμεν 11  
 ταῦτα, ἀλλ' ἐπεὶ περ σύνισμεν ἡμῖν αὐτοῖς ἀπὸ παίδων  
 ἀρξάμενοι ἀσκηταὶ ὄντες τῶν καλῶν κἀγαθῶν ἔργων,  
 ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι  
 ἰδιώτας ὄντας ὥς πρὸς ἡμᾶς ἀγωνίζεσθαι. οὐ γάρ πω

- οὔτοι ἱκανοὶ εἰσιν ἀγωνισταί, οἳ ἂν τοξεύωσι καὶ ἰκον-  
 τίζωσι καὶ ἱππεύωσιν ἐπιστημόνως, ἣν δέ που ποιῆσαι  
 δέη, τούτῳ λειπώνται, ἀλλ' οὔτοι ἰδιῶται εἰσι κατὰ  
 τοὺς πόρους· οὐδέ γε οἷτινες ἀγρυπνήσαι δέον ἡτ-  
 τῶνται τούτου, ἀλλὰ καὶ οὔτοι ἰδιῶται κατὰ τὸν ὕπνον·  
 οὐδέ γε οἱ ταῦτα μὲν ἱκανοί, ἀπαιδευτοὶ δὲ ὥς χρή καὶ  
 συμμάχοις καὶ πολεμίοις χρήσθαι, ἀλλὰ καὶ οὔτοι δῆ-  
 λον ὥς τῶν μεγίστων παιδευμάτων ἀπείρως ἔχουσιν.
- 12 ὑμεῖς δὲ νυκτὶ μὲν δῆπου ὅσαπερ οἱ ἄλλοι ἡμέρᾳ δύναισθ' ἂν χρῆσθαι, πόρους δὲ τοῦ ζῆν ἡέως ἡγεμόνας νομίζετε, λιμῷ δὲ ὅσαπερ ὄψῳ διαχρήσθε, ὕδροποσίαν δὲ ῥᾶον τῶν λεόντων φέρετε, κάλλιστον δὲ πάντων καὶ πολεμικώτατον κτῆμα εἰς τὰς ψυχὰς συγκεκόμισθε· ἐπαινούμενοι γὰρ μᾶλλον ἢ τοῖς ἄλλοις ἅπασι χαίρετε. τοὺς δ' ἐπαινῶν ἐραστὰς ἀνάγκη κτᾶσθαι τὰ αἷτια. διὰ τοῦτο πάντα μὲν πόρον, πάντα δὲ κίνδυνον ἡδέως ὑπο-
- 13 δύεσθε. εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλη γιγνώσκων, ἔμαυτὸν ἔξαπατῶ. ὃ, τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλείπον ἥξει. ἀλλὰ πιστεύω τοι τῇ πείρᾳ καὶ τῇ ὑμῶν εἰς ἐμὲ εὐνοίᾳ καὶ τῇ τῶν πολεμίων ἀνοίᾳ μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας. ἀλλὰ θαρροῦντες ὁρμώμεθα, ἐπειδὴ καὶ ἐκποδὼν ἡμῖν γεγένηται τὸ δόξαι τῶν ἀλλοτρίων ἀδίκως ἐφίσσται. νῦν γὰρ ἔρχονται μὲν οἱ πολεμιοὶ ἄρχοντες ἀδίκων χειρῶν, καλοῦσι δὲ ἡμᾶς ἐπικούρους οἱ φίλοι· τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον ἢ τοῦ τοῖς
- 14 φίλοις ἀρήγειν κάλλιον; ἀλλὰ μὴν κακέينو οἶμαι ὑμᾶς θαρρεῖν, τὸ μὴ παρημεληκότα με τῶν θεῶν τὴν ἔξοδον ποιεῖσθαι· πολλὰ γάρ μοι συνόντες ἐπίστασθε οὐ μόνον τὰ μεγάλα ἀλλὰ καὶ τὰ μικρὰ πειρώμενον αἰεὶ ἀπὸ θεῶν ὁρμᾶσθαι. τέλος εἶπε, Τι δεῖ ἔτι λέγειν; ἀλλ' ὑμεῖς μὲν τοὺς ἄνδρας ἐλόμενοι καὶ ἀναλαβόντες καὶ τᾶλλα παρσκευυσάμενοι ἵτε εἰς Μήδους· ἐγὼ δ' ἐπαιεθὼν πρὸς τὸν πατέρα πρόειμι δῆ, ὅπως τὰ τῶν πολεμίων ὥς τάχιστα μαθὼν οἷά ἐστι παρασκευάζωμαι ὃ, τι ἂν δέωμαι, ὅπως ὥς κάλλιστα σὺν θεῷ ἀγωνιζώμεθα. οἱ μὲν δὴ ταῦτα ἔπραττον.

## CHAPTER VI.

**Cyrus** sets out on the expedition, with propitious signs of divine favour, 1. Cambyes reminds him that he taught him augury to make him independent of augurs, 2; Cyrus agrees with his father that those who are mindful of religion when prosperous, are most likely to obtain aid from above, 3, 4. Cambyes impresses upon him the truth that our trust in the divine favour must never supersede our own exertions, 5: this Cyrus acknowledges, adding that it is impious to supplicate the gods for blessings which we have taken no pains to secure, 6.

Cambyes touches on the difficulty of governing a state, 7, and contrasts the Persians with their enemies the Assyrians in their relative views of the privileges of the governing body: the Persians thinking that governors should enjoy less ease and luxury than the governed, the Assyrians the reverse, 8. He especially warns Cyrus to be careful in providing adequate supplies for his troops, 9: and to forestal, instead of awaiting, want, 10. Cyrus recognises the importance of securing by this and other means the goodwill of his men, 11.

Cambyes asks if Cyrus' tutor had taught him military economics, 12, or the art of keeping up the spirits and maintaining the discipline of his troops, 13. Cyrus replies that he had only been taught tactics, which his father tells him are useless alone, 14. He had provided physicians to attend the army, 15: but Cambyes insists on the greater importance of securing the health of the troops by choosing wholesome spots for encampments, 16, and by observing the rules of health: especially avoiding idleness, which is always pernicious to an army, 17. Cyrus proposes to keep his men in activity, when not fighting, by means of games and exercises, 18.

Cambyes advises him to keep up the spirits of his army by all legitimate means, without overcolouring their prospects of success, and thereby risking disappointment, 19.

He also recommends Cyrus to foster obedience by inspiring his men with implicit confidence in his generalship, 21: to cultivate real knowledge, not its semblance, 22, and to depend on the gods for what is beyond human foresight, 23. Obedience, he says, is promoted by a general's sympathy with his troops, 24, and by his claiming for himself a larger share of the hardships of war, 25.

When an army is in fine condition, it is better to fight at once, if there is a fair prospect of victory, 26. Guile and deceit are lawful implements against an enemy: in fact, the laws and maxims of the chase are the laws and maxims of war, 27, 28, 29. Cambyes here admits that the lessons of a certain casuistical teacher, having been followed by evil results, 30, 31, 32, had been interdicted, and, during boyhood, positive morality only had been ordered to be taught, 33. At Cyrus' age, however, our relations towards, and the lawful treatment of, enemies should be taught, 34: and herein is included the right of turning against them all the arts of stratagem and every opportunity of surprise, 35, 36.

Cambyzes mentions other points of strategy: e.g. inspiring the enemy with false confidence, and luring him, by a sham flight, into disadvantageous ground, 37. He warns Cyrus not to depend solely on the lessons he has learnt, but also on his own combinations and resources, 38: adding that if the same dexterity were shown in war as in taking birds by decoy, 39, or hares by coursing, 40, military operations would be almost completely successful. If, however, an army has to fight on even terms as regards situation, success falls, as a rule, to the best disciplined troops and the best generalship, 41. He inculcates the need of constant alertness and prevision, 42: and concludes with a number of miscellaneous tactical details, in dealing with which Cyrus will have to use for the best the knowledge he has stored up, 43.

Finally, he warns Cyrus against neglecting intimations arising from sacrifices and auguries, 44: their warnings are the more precious, when we consider the baffling uncertainty of human counsels, 45. The friendship of the gods is our only security, 46.

- 1 Κύρος δὲ ἐλθὼν οἴκαδε καὶ προσευξάμενος Ἑστία πατρώα καὶ Διὶ πατράῳ καὶ τοῖς ἄλλοις θεοῖς ὠρμάτο ἐπὶ τὴν στρατείαν, συμπρούπεμπε δὲ αὐτὸν καὶ ὁ πατήρ. ἐπειδὴ δὲ ἔξω τῆς οἰκίας ἐγένοντο, λέγονται ἀστραπαὶ καὶ βρονταὶ αὐτῷ αἴσιοι γενέσθαι. τούτων δὲ φανέντων οὐδὲν ἄλλο ἔτι οἰωνιζόμενοι ἐπορεύοντο, ὥς οὐδένα λήσουντα τὰ τοῦ μεγίστου θεοῦ σημεῖα.
- 2 Προϊόντι δὲ τῷ Κύρῳ ὁ πατήρ ἤρχετο λόγου τοιοῦδε. ὦ παῖ, ὅτι μὲν οἱ θεοὶ ἔλεφ' τε καὶ εὐμενεῖς πέμπουσίν σε καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις· γιγνώσκεις δὲ καὶ αὐτός. ἐγὼ γάρ σε ταῦτα ἐπίτηδες ἐδιδασξάμην, ὅπως μὴ δι' ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλίας συνείης, ἀλλ' αὐτὸς καὶ ὁρῶν τὰ ὁρατὰ καὶ ἀκούων τὰ ἀκουστὰ γιγνώσκῃς καὶ μὴ ἐπὶ μάντεσιν εἶης, εἰ βούλονται σε ἐξαπατᾶν ἕτερα λέγοντες ἢ τὰ παρὰ τῶν θεῶν σημαινόμενα, μηδ' αὖ, εἴ ποτε ἄρα ἄνευ μάντεως γένοιο, ἀποροῖο θεοῖς σημείοις ὃ, τι χρῶο, ἀλλὰ γιγνώσκων διὰ τῆς μαντικῆς τὰ παρὰ τῶν θεῶν
- 3 συμβουλευόμενα, τούτοις πείθοιο. Καὶ μὲν δὴ, ὦ πάτερ, ἔφη ὁ Κύρος, ὥς ἂν ἔλεφ' οἱ θεοὶ ὄντες ἡμῖν συμβουλεύειν ἐθέλωσιν, ὅσον δύναμαι κατὰ τὸν σὸν λόγον διατελῶ ἐπιμελόμενος. μέμνημαι γάρ, ἔφη, ἀκούσας ποτέ σου ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη ὥσπερ καὶ παρ' ἀνθρώπων ὅστις μὴ ὁπότε ἐν ἀποροῖς εἴη, τότε κολακεύῃ, ἀλλ' ὅτε ἄριστα πράττει, τότε μάλιστα τῶν θεῶν μεμνήτο· καὶ τῶν φίλων δ' ἔφησθα

χορῆναι ὡσαύτως οὕτως ἐπιμέλестhai. Οὐκοῦν νῦν, ἔφη, 4  
ὦ παῖ, διὰ γ' ἐκείνας τὰς ἐπιμελείας ἡδίων μὲν ἔρχει  
πρὸς τοὺς θεοὺς δεησόμενος, ἐλπίζεις δὲ μᾶλλον τεύξε-  
σθαι ὧν ἂν δέῃ, ὅτι συνειδέναι σαυτῷ δοκεῖς οὐπώποτ'  
ἀμελήσας αὐτῶν; Πάνυ μὲν οὖν, ἔφη, ὦ πάτερ, ὡς πρὸς  
φίλους μοι ὄντας τοὺς θεοὺς οὕτω διάκειμαι. Τί γάρ, 5  
ἔφη ὁ πατήρ, μέμνησαι ἐκεῖνα ἃ ποτε ἐδόκει ἡμῖν, ὡς  
ἅπερ δεδώκασιν οἱ θεοὶ μαθόντας ἀνθρώπους βέλτιον  
πράττειν ἢ ἀπιστήμονας αὐτῶν ὄντας, καὶ ἐργαζομέ-  
νους μᾶλλον ἀνύτειν ἢ ἀργοῦντας, καὶ ἐπιμελομένους ἀσ-  
φαλέστερον διάγειν ἢ ἀφυλακτοῦντας τούτων, παρέχοντας  
οὖν τοιούτους ἑαυτοὺς οἷους δεῖ, οὕτως ἡμῖν ἐδόκει δεῖν καὶ  
αἰτεῖσθαι τὰγαθὰ παρὰ τῶν θεῶν; Ναὶ μὰ Δί', ἔφη ὁ 6  
Κῦρος, μέμνημαι μέντοι τοιαῦτα ἀκούσαι σου· καὶ γὰρ  
ἀνάγκη με πειθεσθαι τῷ λόγῳ· καὶ γὰρ οἶδ'ι σε λέγωντα  
αἰεὶ ὡς οὐδὲ θέμις εἶη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε  
ἱππεύειν μὴ μαθόντας ἱππομαχοῦντας νικᾶν, οὔτε μὴ  
ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπιστα-  
μένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν σώζειν εὐχεσθαι  
ναῦς κυβερνῶντας, οὐδὲ μὴ σπεύροντας γε σῖτον εὐχε-  
σθαι καλὸν αὐτοῖς φύεσθαι, οὐδὲ μὴ φυλαττομένους γε  
ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι· παρὰ γὰρ τοὺς τῶν  
θεῶν θεσμοὺς πάντα τὰ τοιαῦτα εἶναι· τοὺς δὲ ἀθέμιτα  
εὐχομένους ὁμοίως ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν  
ὥσπερ καὶ παρὰ ἀνθρώπων ἀπρακτεῖν τοὺς παράνομα  
δεομένους.

Ἐκείνων δέ, ὦ παῖ, ἐπελάθου ἃ ποτε ἐγὼ καὶ σὺ 7  
ἐλογιζόμεθα ὡς ἱκανὸν εἶη καὶ καλὸν ἀνδρὶ ἔργον, εἴ τις  
δύναιτο ἐπιμεληθῆναι ὅπως ἂν αὐτὸς τε καλὸς καὶ ἀγαθὸς  
δοκίμῳ γένοιτο καὶ τὰπιτήδεια αὐτὸς τε καὶ οἱ οἰκέται  
ἱκανῶς ἔχοιεν; τὸ δέ, τούτου μεγάλου ἔργου ὄντος,  
οὕτως ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν ὅπως  
ἔξουσι πάντα τὰπιτήδεια ἐκπλεῶ καὶ ὅπως εἴονται  
πάντες οἷους δεῖ, τοῦτο θαυμαστὸν δήπου ἡμῖν ἐφαίνετο  
εἶναι. Ναὶ μὰ Δί', ἔφη, ὦ πάτερ, μέμνημαι καὶ τοῦτό 8  
σου λέγοντος· συνεδόκει οὖν καὶ ἐμοὶ ὑπερμέγεθες εἶναι  
ἔργον τὸ καλῶς ἄρχειν· καὶ νῦν γ', ἔφη, ταῦτά μοι δοκεῖ  
ἰαῦτα, ὅταν πρὸς αὐτὸ τὸ ἄρχειν σκοπῶν λογιζώμαι.  
Ἦταν μέντοι γε πρὸς ἄλλους ἀνθρώπους ἰδὼν κατανοήσω

οἰοι ὄντες διαγίγνονται ἄρχοντες καὶ οἰοι ὄντες ἀνταγωνισταὶ ἡμῖν ἔσονται, πάννυ μοι δοκεῖ αἰσχροὺς εἶναι τοιοῦτους ὑποπτῆξαι καὶ μὴ ἐθέλουν ἵνα αὐτοῖς ἀνταγωνισμένοις· οὗς, ἔφη, ἐγὼ αἰσθάνομαι ἀρξάμενος ἀπὸ τῶν ἡμετέρων φίλων τούτων ἡγουμένους δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν τῷ καὶ πολυτελέστερον δεῖπνεῖν καὶ πλέον ἔχειν ἔνδον χρυσίον καὶ πλείονα χρόνον καθεύδειν καὶ πάντα ἀπονώτερον τῶν ἀρχομένων διάγειν. ἐγὼ δὲ οἶμαι, ἔφη, τὸν ἄρχοντα οὐ τῷ ῥαδιουργεῖν χρήναι διφέρειν τῶν ἀρχομένων, ἀλλὰ τῷ προνοεῖν καὶ φιλοπονεῖν προθυμούμενον. Ἄλλὰ τοι, ἔφη, ὦ παῖ, ἐνία ἔστιν ἃ οὐ πρὸς ἀνθρώπους ἀγωνιστέον, ἀλλὰ πρὸς αὐτὰ τὰ πράγματα, ὧν οὐ ῥάδιον εὐπόρως περιγεῖσθαι. αὐτίκα δὴπου οἶσθα ὅτι εἰ μὴ ἔξει τὰπιτήδεια ἢ στρατιά, καταλελύσεται σου ἡ ἀρχή. Οὐκοῦν ταῦτα μέν, ἔφη, ὦ πάτερ, Κυαξάρης φησὶ παρέξειν τοῖς ἐντεῦθεν ἰούσι πᾶσιν ὅποσοι ἂν ὦσι. Τούτοις δὴ σύ, ὦ παῖ, πιστεύων ἔρχει τοῖς παρὰ Κυαξάρη χρήμασιν; Ἐγὼ γάρ, ἔφη ὁ Κύρος. Τί δέ, ἔφη, οἶσθα ὅποσα αὐτῷ ἔστι; Μὰ τὸν Δι', ἔφη ὁ Κύρος, οὐ μὲν δὴ. Ὅμως δὲ τούτοις πιστεύεις τοῖς ἀδελοῖς; ὅτι δὲ πολλῶν μὲν δεήσκει, πολλὰ δὲ καὶ ἄλλα νῦν ἀνάγκη δαπανᾶν, ἐκείνο οὐ γιγνώσκεις; Γινώσκω, ἔφη ὁ Κύρος. Ἦν οὖν, ἔφη, ἐπιλίπη αὐτὸν ἢ δαπάνη ἢ καὶ ἐκὼν ψεύσεται, ὦ παῖ, πῶς ἄρ' ἔξει τὰ τῆς στρατιᾶς; Δῆλον ὅτι οὐ καλῶς. ἀτάρ, ἔφη, ὦ πάτερ, σὺ εἰ ἐνορᾷς τινα πόρον καὶ ἀπ' ἐμοῦ ἂν προσγενόμενον, ἕως ἔτι ἐν φιλίᾳ ἐσμέν, λέγε.

10 Ἐρωτᾷς, ἔφη, ὦ παῖ, ποῦ ἂν ἀπὸ σοῦ πόρος προσγενοίτο; ἀπὸ τίνος δὲ μᾶλλον εἰκός ἐστι πόρον προσγενέσθαι ἢ ἀπὸ τοῦ δύναμιν ἔχοντος; σὺ δὲ πεζὴν μὲν δύναμιν ἐνθὺνδε ἔχων ἔρχει ἀνθ' ἧς οἶδ' ὅτι πολλαπλασίαν ἄλλην οὐκ ἂν δέξαιο, ἱππικὸν δὲ σοι, ὅπερ κράτιστον. τὸ Μήδων σύμμαχον ἔσται. ποῖον οὖν ἔθνος τῶν πέριξ οὐ δικεῖ σοι κοῖ χαρίζεσθαι βουλόμενον ὑμῖν ὑπηρετήσκειν καὶ φοβούμενον μή τι πάθῃ; ἃ χρή σε κοινῇ σὺν Κυαξάρη σκοπεῖσθαι μήποτε ἐπιλίπη τι ὑμᾶς ὧν δεῖ ὑπάρχειν, καὶ ἔθους δὲ ἕνεκα μηχανᾶσθαι προσόδου πόρον. τόδε δὲ πάντων μάλιστά μοι μέμνησο ἡδεέποτε ἀναμένειν τὸ πορίζεσθαι τὰπιτήδεια ἔστ' ἂν

ἡ χρεια σε ἀναγκάσῃ· ἀλλ' ὅταν μάλιστα εὐπορήσῃ, τότε πρὸ τῆς ἀπορίας μηχανῶ. καὶ γὰρ τεύξει μᾶλλον παρ' ὧν ἂν δέῃ μὴ ἄπορος δοκῶν εἶναι, καὶ ἔτι ἀναίτιος ἔσει παρὰ τοῖς σαυτοῦ στρατιώταις· ἐκ τούτου δὲ μᾶλλον καὶ ὑπ' ἄλλων αἰδοῦς τεύξει, καὶ ἦν τινας βούλῃ ἢ εὖ ποιῆσαι τῇ δυνάμει ἢ κακῶς, μᾶλλον ἔως ἂν ἔχωσι τὰ δέοντα οἱ στρατιῶται ὑπηρετήσουσί σοι, καὶ πειστικωτέρους, σάφ' ἴσθι, λόγους δυνήσει τότε λέγειν ὅταν περ καὶ ἐνδείκνυσθαι μάλιστα δύνη καὶ εὖ ποιεῖν ἱκανὸς ὧν καὶ κακῶς. Ἄλλ', ἔφη, ὦ πάτερ, 11 ἄλλως τέ μοι καλῶς δοκεῖς ταῦτα λέγειν πάντα, καὶ ὅτι ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χύρ.ν εἴσεται· ἴσασι γὰρ ἐφ' οἷς αὐτοὺς Κναξάρης ἄγεται συμμαχούς· ὅ,τι δ' ἂν πρὸς τοῖς εἰρημένοισι λαμβάνῃ τις, ταῦτα καὶ τιμὴν νομοῦσι καὶ χάριν τούτων εἰκὸς εἰδέναι τῷ διδόντι. τὸ δ' ἔχοντα δύνομιν ἢ ἔστι μὲν φίλους εὖ ποιούντα ἀντωφελεῖσθαι, ἔστι δὲ ἐχθροὺς ἔχοντα πειρᾶσθαι τίσασθαι, ἔπειτ' ἀμελεῖν τοῦ πορίζεσθαι, οἷε τι, ἔφη, ἦττον τι τοῦτο εἶναι αἰσχρὸν ἢ εἴ τις ἔχων μὲν ἀγροὺς, ἔχων δὲ ἐργάτας οἷς ἂν ἐργάζοιτο, ἔπειτ' ἐφῇ γῆν ἀργούσαν ἀνωφέλητον εἶναι; Ὡς γ' ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τάπιτήδεα τοῖς στρατιώταις συμμαχανᾶσθαι μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην.

Τί γάρ, ἔφη, ὦ παῖ, τῶν ἄλλων ὧν ἐδόκει ποθ' 12 ἡμῖν ἀναγκαῖον εἶναι μὴ παραμελεῖν, ἢ μέμνησαι; Οὐ γάρ, ἔφη, μέμνημαι ὅτε ἐγὼ μὲν πρὸς σὲ ἦλθον ἐπ' ἀργύριον, ὅπως ἀποδοίην τῷ φάσκοντι στρατηγεῖν με πεπαιδευκέαι, σὺ δὲ ἅμα διδούς μοι ἐπηρώτας ὧδέ πως, Ἄρά γε, εἶπας, ὦ παῖ, ἐν τοῖς στρατηγικοῖς καὶ οἰκονομίᾳ τί σοι ἐπεμνήσθη ὁ ἀνὴρ ὧ τὸν μισθὸν φέρεις; οὐδὲν μέντοι ἦττον οἱ στρατιῶται τῶν ἐπιτηδείων δέονται ἢ οἱ ἐν οἴκῳ οἰκέται. ἐπεὶ δ' ἐγὼ σοι λέγων τάληθῇ εἶπον ὅτι οὐδ' ὅτιοῦν περὶ τούτου ἐπεμνήσθη, ἐπήρου με πάλιν εἴ τί μοι ὑγιείας πέρι ἢ ῥώμης ἔλεξεν, ὥς δεῆσον καὶ τούτων [ὥσπερ καὶ] ὑπὲρ τῆς στρατιᾶς τὸν στρατηγὸν ἐπιμέλεσθαι. ὥς δὲ καὶ ταῦτ' 13 ἀπέφησα, ἐπήρου με αὖ πάλιν εἴ τινας τέχνας ἐδίδα-

- ξεν, αἷς τῶν πολεμικῶν ἔργων κράτιστοι ἂν σύμμαχοι γένοιτο. ἀποφήσαντος δέ μου καὶ τοῦτο ἀνέκρινας αὐτὸν καὶ τόδε εἶπεν· ἐπαίδευσεν ὥς ἂν δυναίμην στρατιᾷ προθυμίαν ἐμβαλεῖν, λέγων ὅτι τὸ πᾶν διαφέρει ἐν παντὶ ἔργῳ προθυμία ἀθυμία. ἐπεὶ δὲ καὶ τοῦτο ἀνένευον, ἤλεγχε αὐτὸν ἐν τινι λόγῳ ποιήσαιτο διδάσκων περὶ τοῦ πείθεσθαι τὴν στρατιάν, ὥς ἂν τις μάλιστα μηχανῶτο. ἐπεὶ δὲ καὶ τοῦτο παντάπασιν ἄρρητον ἐφαίνετο, τέλος δὴ μὲν ἐπήρου ὅ,τι ποτὲ διδάσκων στρα-
- 14 τηγίαν φαίη με διδάσκειν. καὶ γὰρ δὴ ἐνταῦθα ἀποκρίνομαι ὅτι τὰ τακτικά. καὶ σὺ γελάσας διήλθες μοι παρατιθεὶς ἕκαστον τί εἴη ὄφελος στρατιᾷ τακτικῶν ἄνευ τῶν ἐπιτηδείων, τί δ' ἄνευ τοῦ ὑγιαίνειν, τί δ' ἄνευ τοῦ ἐπίστασθαι τὰς ἡρῆμενας εἰς πόλεμον τέχνας, τί δ' ἄνευ τοῦ πείθεσθαι; ὥς δέ μοι καταφανὲς ἐποίησας ὅτι μικρόν τι μέρος εἴη στρατηγίας τὰ τακτικά, ἐπερομένου μου εἶπεν· τί τούτων σὺ με διδάξαι ἱκανὸς εἴης, ἀπιδόντα με ἐκέλευσας τοῖς στρατηγικοῖς νομιζομένοις ἀνδράσι διαλέγεσθαι καὶ πυθέσθαι πῇ ἕκαστα τούτων
- 15 γίγνεται. ἐκ τούτου δ' ἐγὼ συνῆν τούτοις οὓς μάλιστα φρονίμους περὶ τούτων ἤκουον εἶναι. καὶ περὶ μὲν τροφῆς ἐπέστην ἱκανὸν εἶναι ὑπάρχον ὅ,τι Κυμαξάρης ἔμελλε παρέξειν ἡμῖν, περὶ δὲ ὑγείας, ἀκούων καὶ ὁρῶν ὅτι καὶ πόλεις αἱ χρήζουσαι ὑγιαίνειν ἰατροὺς αἰροῦνται καὶ οἱ στρατηγοὶ τῶν στρατιωτῶν ἕνεκεν ἰατροὺς ἐξάγουσιν, οὕτω καὶ ἐγὼ ἐπεὶ ἐν τῷ τέλει τούτῳ ἐγενόμην, εὐθὺς τούτου ἐπεμελήθην, καὶ οἶμαι, ἔφη, ὦ πάτερ, πάνιν ἱκανοὺς τὴν ἱατρικὴν τέχνην ἔξειν
- 16 μετ' ἐμαυτοῦ ἀνδρας. πρὸς ταῦτα δὴ ὁ πατὴρ εἶπεν, Ἄλλ', ὦ παῖ, ἔφη, οὗτοι μὲν οὓς λέγεις, ὥσπερ ἱματίων ῥαγέντων εἰσὶ τινες ἡπηταί, οὕτω καὶ οἱ ἱατροί, ὅταν τινὲς νοσήσωσι, τότε ἰῶνται τούτους· σοὶ δὲ τούτου μεγαλοπρεπεστέρα ἔσται ἡ τῆς ὑγείας ἐπιμέλεια· τὸ γὰρ ἀρχὴν μὴ κάμνειν τὸ στράτευμα, τούτου σοι δεῖ μέλειν. Καὶ τί αὖ δὴ ἐγὼ, ἔφη, ὦ πάτερ, ὁδὸν ἰὼν τούτο πράττειν ἱκανὸς ἔσομαι; Ἦν μὲν δὴπου χρόνον τινὰ μελλῆς ἐν τῷ αὐτῷ μένειν, ὑγιεινοῦ πρῶτον δεῖ στρατοπέδου μὴ ἀμελεῖσθαι· τούτου δὲ οὐκ ἂν ἀμάρτοις, ἐάνπερ μελήσῃ σοι. καὶ γὰρ λέγοντες οὐδὲν παύονται ἀνθρω-

ποιι περί τε τῶν νοσηρῶν χωρίων καὶ περὶ τῶν ὑγιεινῶν. μάρτυρες δὲ σαφεῖς ἑκατέροις αὐτῶν παρίστανται τά τε σώματα καὶ τὰ χρώματα. ἔπειτα δὲ οὐ τὰ χωρία μόνον ἀρκεῖ σκέψασθαι, ἀλλὰ μνήσθητι σὺ πῶς πειρᾷ σαυτοῦ ἐπιμέλεσθαι ὅπως ὑγιαινῃς. καὶ ὁ Κῦρος εἶπε, 17

Πρῶτον μὲν νῆ Δία πειρῶμαι μηδέποτε ὑπερπύμπλασθαι· δύσφορον γάρ· ἔπειτα δὲ ἐκπονῶ τὰ εἰσιόντα· οὕτω γάρ μοι δοκεῖ ἢ τε ὑγίεια μᾶλλον παραμένειν καὶ ἰσχυρὸς προσγενέσθαι. Οὕτω τοῖνυν, ἔφη, ὦ παῖ, καὶ τῶν ἄλλων δεῖ ἐπιμέλεσθαι. Ἡ καὶ σχολὴ ἔσται, ἔφη, ὦ πάτερ, σωμασκεῖν τοῖς στρατιώταις; Οὐ μὰ Δί', ἔφη ὁ πατήρ, οὐ μόνον γε, ἀλλὰ καὶ ἀνάγκη. δεῖ γὰρ δῆπου στρατιάν, εἰ μέλλει πράξειν τὰ δέοντα, μηδέποτε παύεσθαι ἢ τοῖς πολεμίοις κακὰ πορσύνουσιν ἢ ἑαυτῇ ἀγαθὰ· ὡς χαλεπὸν μὲν καὶ ἕνα ἄνθρωπον ἀργὸν τρέφεσθαι, πολὺ δ' ἔτι χαλεπώτερον, ὦ παῖ, οἶκον ὅλον, πάντων δὲ χαλεπώτατον στρατιάν ἀργὸν τρέφειν. πλεῖστά τε γὰρ τὰ ἐσθίοντα ἐν στρατιᾷ καὶ ἀπ' ἐλαχίστων ὁρμώμενα καὶ οἷς ἂν λάβῃ διψιλέστατα χρώμενα, ὥστε οὐποτε ἀργεῖν δεήσει στρατιάν. Λέγεις σύ, ἔφη, ὦ 18

πάτερ, ὡς ἐμοὶ δοκεῖ, ὥστερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦντος οὐδὲν ὄφελος εἶναι. Τὸν δέ γε ἐργάτην στρατηγὸν ἐγώ, ἔφη, αἰαδέχομαι, ἣν μὴ τις θεὸς βλάβῃ, ἅμα καὶ τὰ πιτήδεια μάλιστα ἔχοντας τοὺς στρατιώτας ἀποδείξειν καὶ τὰ σώματα ἄριστα ἔχοντας παρασκευάσειν. Ἀλλὰ μέντοι, ἔφη, τό γε μελετᾶσθαι ἕκαστα τῶν πολεμικῶν ἔργων, ἀγῶνας ἂν τίς μοι δοκεῖ, ἔφη, ὦ πάτερ, προειπὼν ἑκάστοις καὶ ἅθλα προτιθεῖς μάλιστα ποιεῖν εὐ ἀσκεῖσθαι ἕκαστα, ὥστε ὁπότε δέοιτο ἔχειν ἂν παρεσκευασμένοις χρῆσθαι. Κάλιστα λέγεις, ἔφη, ὦ παῖ· τοῦτο γὰρ ποιήσας, σάφ' ἴσθι, ὥσπερ χοροὺς τὰς τάξεις ἀεὶ τὰ προσήκοντα μελετώσας θεάσει.

Ἀλλὰ μὲν, ὁ Κῦρος ἔφη, εἰς γε τὸ προθυμίαν ἐμβα- 19  
λεῖν στρατιώταις οὐδὲν μοι δοκεῖ ἰκανώτερον εἶναι ἢ τὸ δύνασθαι ἐλπίδας ἐμποιεῖν ἀνθρώποις. Ἀλλ', ἔφη, ὦ παῖ, τοῦτό γε τοιοῦτόν ἐστιν οἶόν περ εἰ τις κύνας ἐν θήρᾳ ἀνακαλοῖτο ἀεὶ τῇ κλήσει ἢ περ ὅταν τὸ θηρίον ὀρᾷ. τὸ μὲν γὰρ πρῶτον προθύμως εὐ οἶδ' ὅτι ἔχει ὑπακούου-

- σας· ἥν δὲ πολλάκις ψεύδεται αὐτάς, τελευτῶσαι οὐδ' ὁπόταν ἀληθῶς ὁρῶν καλῇ, πείθονται αὐτῷ. οὕτω καὶ περὶ τῶν ἐλπίδων ἔχει. ἥν πολλάκις προσδοκίας ἀγαθῶν ἐμβαλὼν ψεύδεται τις, οὐδ' ὁπόταν ἀληθεῖς ἐλπίδας λέγῃ ὁ τοιοῦτος πείθειν δύναται. ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἂ μὴ σαφῶς εἰδείῃ εἶργεσθαι δεῖ, ὡ παῖ, ἄλλοι δ' ἐνίοτε λέγοντες ταῦτ' ἂν διαπράττοιεν· τὴν δ' αὐτοῦ παρακέλυσιν εἰς τοὺς μεγίστους κινδύνους δεῖ ὡς μάλιστα ἐν πίστει διασώζειν. Ἄλλὰ ναι μὰ τὸν Δί', ἔφη ὁ Κῦρος, ὦ πάτερ, καλῶς μοι δοκεῖς λέγειν, καὶ
- 20 ἐμοὶ οὕτως ἦδιον. τό γε μὴν πειθομένους παρέχεσθαι τοὺς στρατιώτας, οὐκ ἀπείρως μοι δοκῶ αὐτοῦ ἔχειν, ὦ πάτερ· σὺ γάρ με εὐθύς τοῦτο ἐκ παιδίου ἐπαίδευες, σαυτῷ πείθεσθαι ἀναγκάζων· ἔπειτα τοῖς διδασκάλοις παρέδωκας, καὶ ἐκεῖνοι ταὐτὸ τοῦτο ἔπραττον· ἐπεὶ δ' ἐν τοῖς ἐφήβοις ἤμεν, ὁ ἄρχων τοῦ αὐτοῦ τούτου ἰσχυρῶς ἐπεμέλετο· καὶ οἱ νόμοι δέ μοι δοκοῦσιν οἱ πολλοὶ ταῦτα δύο μάλιστα διδάσκειν, ἄρχειν τε καὶ ἄρχεσθαι. καὶ τοίνυν κατανοῶν περὶ τούτων ἐν πᾶσιν ὁρᾶν μοι δοκῶ τὸ προτρέπον πείθεσθαι μάλιστα ὅν τὸ τὸν πειθόμενον ἐπαινεῖν τε καὶ τιμᾶν, τὸν δὲ ἀπειθούντα ἀτιμάζειν τε
- 21 καὶ κολάζειν. Καὶ ἐπὶ μὲν γε τὸ ἀνάγκη ἔπεσθαι αὕτη, ὦ παῖ, ἡ ὁδὸς ἐστίν· ἐπὶ δὲ τὸ κρεῖττον τούτου πολὺ τὸ ἐκόντας πείθεσθαι ἄλλη ἐστὶ συντομωτέρα. ὅν γὰρ ἂν ἡγήσωνται περὶ τοῦ συμφέροντος ἑαυτοῖς φρονιμώτερον ἑαυτῶν εἶναι, τούτῳ οἱ ἄνθρωποι ὑπερηδέως πείθονται. γνοίης δ' ἂν ὅτι τοῦθ' οὕτως ἔχει ἐν ἄλλοις τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμνουσιν, ὡς προθύμως τοὺς ἐπιτάξοντας ὅ,τι χρὴ ποιεῖν καλοῦσι· καὶ ἐν θαλάττῃ δὲ ὡς προθύμως τοῖς κυβερνήταις οἱ συμπλέοντες πείθονται· καὶ οὖς γ' ἂν νομίσωσί τινας βέλτιον αὐτῶν ὁδοὺς εἰδέναι, ὡς ἰσχυρῶς τούτων οὐδ' ἀπολείπεσθαι ἐθέλουσιν. ὅταν δὲ οἴωνται πειθόμενοι κακόν τι λήψεσθαι, οὔτε ζημίαις πᾶν τι ἐθέλουσιν εἶκειν οὔτε δώροις ἐπαίρεσθαι. οὐδὲ γὰρ δῶρα ἐπὶ τῷ αὐτοῦ κακῷ ἐκὼν οὐδεὶς λαμβάνει.
- 22 Λέγεις σύ, ὦ πάτερ, εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀνυσιμώτερον τοῦ φρονιμώτερον δοκεῖν εἶναι τῶν ἀρχομένων. Λέγω γὰρ οὖν, ἔφη. Καὶ πῶς δὴ τις ἂν, ὦ πάτερ, τοιαύτην δόξαν τάχιστα περὶ αὐτοῦ παρυσχέ-

σθαι δύναιτο ; Οὐκ ἔστιν, ὦ παῖ, συντομωτέρα ὁδὸς περὶ  
ὧν βούλει δοκεῖν φρόνιμος εἶναι ἢ τὸ γενέσθαι περὶ  
τούτων φρόνιμον. καθ' ἓν δ' ἕκαστον σκοπῶν γιώσκει  
ὅτι ἀληθὴ λέγω. ἦν γὰρ βούλη μὴ ὧν ἀγαθὸς γεωργὸς  
δοκεῖν εἶναι ἀγαθός, ἢ ἵππεὺς ἢ ἱατρὸς ἢ αὐλητὴς ἢ ἄλλ'  
οἰοῦν, ἐννόει πόσα σε δέοι ἂν μηχανᾶσθαι τοῦ δοκεῖν  
ἕνεκα. καὶ εἰ δὴ πείσαις ἐπαινεῖν τέ σε πολλούς, ὅπως  
δόξαν λάβῃς, καὶ κατασκευὰς καλὰς ἐφ' ἑκάστῳ αὐτῶν  
κτῆσαι, ἄρτι τε ἐξηπατηκὼς εἴης ἂν καὶ ὀλίγῳ ὕστερον,  
ὅπου πείραν δόλης, ἐξεληλεγμένος ἂν προσέτι καὶ ἀλαζῶν  
φαίνοιο. Φρόνιμος δὲ περὶ τοῦ συνοίσειν μέλλοντος 23  
πῶς ἂν τις τῷ ὄντι γένοιτο ; Δῆλον, ἔφη, ὦ παῖ, ὅτι ὅσα  
μὲν ἔστι μαθόντα εἰδέναι, μαθὼν ἂν, ὥσπερ τὰ τακτικὰ  
ἔμαθες· ὅσα δὲ ἀνθρώποις οὔτε μαθητὰ οὔτε προορατὰ  
ἀνθρωπίνῃ προνοίᾳ, διὰ μαντικῆς ἂν παρὰ θεῶν πυνθα-  
νόμενος φρονιμώτερος ἄλλων εἴης· ὅ, τι δὲ γνοίης βέλ-  
τιον ὢν πραχθῆναι, ἐπιμελόμενος ἂν τούτου ὥς ἂν  
πραχθεῖη. καὶ γὰρ τὸ ἐπιμελέσθαι οὐ ἂν δέη φρονιμο-  
τέρου ἀνδρὸς ἢ τὸ ἀμελεῖν. Ἀλλὰ μέντοι ἐπὶ τὸ φιλεῖ- 24  
σθαι ὑπὸ τῶν ἀρχομένων, ὅπερ ἔμοιγε ἐν τοῖς μεγίστοις  
δοκεῖ εἶναι, δῆλον ὅτι ἡ αὐτὴ ὁδὸς ἤπερ εἴ τις ὑπὸ τῶν  
φίλων στέργεσθαι ἐπιθυμοίη· εὐ γὰρ οἶμαι δεῖν ποιοῦντα  
φανερὸν εἶναι. Ἀλλὰ τοῦτο μὲν, ἔφη, ὦ παῖ, χαλεπὸν  
τὸ αἰεὶ δύνασθαι εὖ ποιεῖν οὐς ἂν τις ἐθέλῃ· τὸ δὲ συνη-  
δόμενόν τε φαίνεσθαι, ἦν τι ἀγαθὸν αὐτοῖς συμβαίνει,  
καὶ συναχθόμενον, ἦν τι κακόν, καὶ συνεπικουρεῖν προ-  
θυμούμενον ταῖς ἀπορίαις αὐτῶν, καὶ φοβούμενον μὴ τι  
σφαλῶσι, καὶ προνοεῖν πειρώμενον ὥς μὴ σφάλλῃ, 25  
ταῦτά πως δεῖ μᾶλλον συμπαρομαρτεῖν. καὶ ἐπὶ τῶν  
πράξεων δέ, ἦν μὲν ἐν θέρει ὥσι, τὸν ἄρχοντα δεῖ τοῦ  
ἡλίου πλεονεκτοῦντα φανερὸν εἶναι· ἦν δὲ ἐν χειμῶνι,  
τοῦ ψύχους· ἦν δὲ διὰ μόχθων, τῶν πόνων· πάντα γὰρ  
ταῦτα εἰς τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων συλλαμβά-  
νει. Λέγεις σύ, ἔφη, ὦ πάτερ, ὥς καὶ καρτερώτερον δεῖ  
πρὸς πάντα τὸν ἄρχοντα τῶν ἀρχομένων εἶναι. Λέγω  
γὰρ οὖν, ἔφη. θάρρει μέντοι τοῦτο, ὦ παῖ· εὐ γὰρ ἴσθι  
ὅτι τῶν ὁμοίων σωμάτων οἱ αὐτοὶ πόνοι οὐχ ὁμοίως  
ἄπτονται ἄρχοντός τε ἀνδρὸς καὶ ἰδιώτου, ἀλλ' ἐπικου-  
φίζει τι ἢ τιμὴ τοὺς πόνους τῷ ἄρχοντι καὶ αὐτὸ τὸ  
εἰδέναι ὅτι οὐ λανθάνει ὅ, τι ἂν ποιῇ.

- 26 Ὅποτε δέ, ὦ πάτερ, σοι ἤδη ἔχοιεν μὲν τὰπιτήδεια οἱ στρατιῶται, ὑγιαίνοιεν δέ, πονεῖν δὲ δύναιτο, τὰς δὲ πολεμικὰς τέχνας ἡσκηκότες εἶεν, φιλοτίμως δ' ἔχοιεν πρὸς τὸ ἀγαθοὶ φαίνεσθαι, τὸ δὲ πείθεσθαι αὐτοῖς ἡδίων εἶη τοῦ ἀπειθεῖν, οὐκ ἂν τηνικαῦτα σωφρονεῖν ἂν τίς σοι δοκοίη διαγωνίζεσθαι βουλόμενος πρὸς τοὺς πολεμίους ὥς τάχιστα; Ναὶ μὰ Δί', ἔφη, εἰ μέλλοι γε πλείον ἔξειν· εἰ δὲ μή, ἔγωγ' ἂν ὅσῳ οἰοίμην καὶ αὐτὸς βελτίων εἶναι καὶ τοὺς ἐπομέιους βελτίονας ἔχειν, τόσῳ ἂν μᾶλλον φυλαπτοίμην, ὥσπερ κὶ τᾶλλα ἂν οἰώμεθα πλείστου ἡμῖν ἄξια εἶναι, ταῦτα πειρώμεθα ὥς ἐν ἔχυν-  
 27 ρωτάτῳ ποιεῖσθαι. Πλείον δ' ἔχειν, ὦ πάτερ, πολεμίων πῶς ἂν τις δύναιτο μάλιστα; Οὐ μὰ Δί', ἔφη, οὐκέτι τοῦτο φαῦλον, ὦ παῖ, οὐδαμῶς ἔργον ἐρωτᾷς· ἀλλ' εὖ ἴσθι ὅτι δεῖ τὸν μέλλοντα τοῦτο ποιήσῃν καὶ ἐπὶ βούλον εἶναι καὶ κρυφίνου καὶ δολερὸν καὶ ἀπατεῶνα καὶ κλέπτην καὶ ἄρπαγα καὶ ἐν παντὶ πλεονέκτην τῶν πολεμίων. καὶ ὁ Κύρος ἐπιγελίσας εἶπεν, ὦ Ἡράκλεις, οἶον σὺ λέγεις, ὦ πάτερ, δεῖν ἄνδρα με γινέσθαι. Οἷος ἂν, ἔφη,  
 28 ὦ παῖ, δικαιοτάτος τε καὶ νομιμώτατος ἀνὴρ εἴης. Πῶς μὴν, ἔφη, παῖδας ὄντας ἡμᾶς καὶ ἐφήβους τὰναντία τούτων ἐδιδάσκετε; Ναὶ μὰ Δί', ἔφη, καὶ νῦν πρὸς τοὺς φίλους τε καὶ πολίτας· ὅπως δέ γε τοὺς πολεμίους δύνασθε κακῶς ποιεῖν οὐκ οἶσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας; Οὐ δῆτα, ἔφη, ἔγωγε, ὦ πάτερ. Τίνος μὴν ἔνεκα, ἔφη, ἐμαίθανετε τοξεύειν; τίνος δ' ἔνεκα ἀκοντίζειν; τίνος δ' ἔνεκα δολοῦν ὑς ἀγρίους καὶ πλέγμασι καὶ ὀρύγματι; τί δ' ἐλάφους ποδάγρας καὶ ἄρπεδόνας; τί δὲ λέουσι καὶ ἄρκτοις καὶ παρδιλεσιν οὐκ εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε, ἀλλὰ μετὰ πλεονεξίας τινὸς ἀεὶ ἐπειρᾶσθε ἀγωνίζεσθαι πρὸς αὐτά; ἢ οὐ πάντα γιγνώσκεις ταῦτα ὅτι κακουργίαι τέ εἰσι καὶ ἀπάται καὶ δο-  
 29 λώσεις καὶ πλεονεξίαι; Ναὶ μὰ Δί', ἔφη, θηρίων γε· αἰθρώπων δὲ εἰ καὶ δόξαιμι βούλεσθαι ἐξαπατήσαί τινα, πολλὰς πληγὰς οἶδα λαμβάων. Οὐδὲ γὰρ τοξεύειν, οἶμαι, οὐδ' ἀκοντίζειν ἄνθρωπον ἐπετρέπομεν ὑμῖν, ἀλλ' ἐπὶ σκοπὸν βίλλειν ἐδιδάσκομεν, ἵνα γε νῦν μὲν μὴ κακοουγοίητε τοὺς φίλους, εἰ δέ ποτε πόλεμος γένοιτο, δύνασθε καὶ ἀνθρώπων στοχάζεσθαι. καὶ ἐξ·πατᾶν

καὶ πλεονεκτεῖν οὐκ ἐν ἀνθρώποις ἐπαιδεύομεν ὑμᾶς, ἀλλ' ἐν θηρίοις, ἵνα μὴδ' ἐν τούτοις τοὺς φίλους βλάπτοιτε, εἰ δέ ποτε πόλεμος γένοιτο, μὴδὲ τούτων ἀγύμναστοι εἴητε. Οὐκοῦν, ἔφη, ὦ πάτερ, εἴπερ χρήσιμά 30 ἔστιν ἀμφοτέρα ἐπίστασθαι, εὖ τε ποιεῖν καὶ κακῶς ἀνθρώπους, καὶ διδάσκειν ἀμφοτέρα ταῦτα ἔδει ἐπ' ἀνθρώποις. Ἀλλὰ λέγεται, ἔφη, ὦ παῖ, ἐπὶ τῶν ἡμετέρων 31 προγόνων γειέσθαι ποτὲ ἀνὴρ διδάσκαλος τῶν παιδῶν, ὃς ἐδίδασκεν ἄρα τοὺς παῖδας τὴν δικαιοσύνην, ὥσπερ σὺ κελεύεις, μὴ ψεύδεσθαι καὶ ψεύδεσθαι, καὶ μὴ ἐξαπατᾶν καὶ ἐξαπατᾶν, καὶ μὴ διαβάλλειν καὶ διαβάλλειν, καὶ μὴ πλεονεκτεῖν καὶ πλεονεκτεῖν. διώριζε δὲ τούτων ἅ τε πρὸς τοὺς φίλους ποιητέον καὶ ἅ πρὸς ἐχθρούς. καὶ ἔτι γε ταῦτα ἐδίδασκεν ὥς καὶ τοὺς φίλους δίκαιον εἶη ἐξαπατᾶν ἐπὶ γε ἀγαθῷ, καὶ κλέπτειν τὰ τῶν φίλων ἐπὶ ἀγαθῷ. ταῦτα δὲ διδάσκοντα ἀνάγκη καὶ γυμνάζειν ἡν 32 πρὸς ἀλλήλους τοὺς παῖδας ταῦτα ποιεῖν, ὥσπερ καὶ ἐν πάλλῃ φασὶ τοὺς Ἕλληνας διδάσκειν ἐξαπατᾶν, καὶ γυμνάζειν δὲ τοὺς παῖδας πρὸς ἀλλήλους τοῦτο δύνασθαι ποιεῖν. γενόμενοι οὖν τινες οὕτως εὐφυεῖς καὶ πρὸς τὸ εὖ ἐξαπατᾶν καὶ πρὸς τὸ εὖ πλεονεκτεῖν, ἴσως δὲ καὶ πρὸς τὸ φιλοκερδεῖν οὐκ ἀφυεῖς ὄντες, οὐκ ἀπέσχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐ πλεονεκτεῖν αὐτῶν πειρᾶσθαι. ἐγένετο οὖν ἐκ τούτων ῥήτρα, ἥ καὶ νῦν χρώμεθα, 33 ἀπλῶς διδάσκειν τοὺς παῖδας ὥσπερ τοὺς οἰκέτας πρὸς ἡμᾶς αὐτοὺς διδάσκομεν ἀληθεύειν καὶ μὴ ἐξαπατᾶν καὶ μὴ πλεονεκτεῖν· εἰ δὲ παρὰ ταῦτα ποιῶν, κολάζειν, ὅπως σὺν τοιούτῳ ἔθει ἐθισθέντες πραότεροι πολῖται γένοιτο. ἐπεὶ δὲ ἔχουεν τὴν ἡλικίαν ἣν σὺ νῦν ἔχεις, 34 ἤδη καὶ τὰ πρὸς τοὺς πολεμίους νόμιμα ἐδόκει ἀσφαλὲς εἶναι διδάσκειν. οὐ γὰρ ἂν ἔτι ἐξενεχθῆναι δοκεῖτε πρὸς τὸ ἄγριοι πολῖται γενέσθαι ἐν τῷ αἰδεῖσθαι ἀλλήλους συντετραμμένοι· ὥσπερ γε καὶ περὶ ἀφροδισίων οὐ διαλεγόμεθα πρὸς τοὺς ἄγαν νέους, ἵνα μὴ πρὸς τὴν ἰσχυρὰν ἐπιθυμίαν αὐτοῖς ῥαδιουργίας προσγενομένης ἀμέτρως αὐτῇ χρῶντο οἱ νέοι. Νῆ Δί', ἔφη· ὥς τοίνυν ὀψιμαθῆ ὄντα 35 ἐμὲ τούτων τῶν πλεονεξιῶν, ὦ πάτερ, μὴ φείδου εἴ τι ἔχεις διδάσκειν ὅπως πλεονεκτήσω ἐγὼ τῶν πολεμίων. Μηχανῶ τοίνυν, ἔφη, ὁπόση ἔστι δύναμις, τεταγμένοις

- τοῖς σαυτοῦ ἀτάκτους λαμβίνειν τοὺς πολεμίους καὶ ὀπλισμένοις ἀόπλους καὶ ἐγρηγοροῦσι καθεύδοντας καὶ φανεροὺς σοι ὄντας ἀφανῆς αὐτοὺς ὧν ἐκείνοις καὶ ἐν δυσχωρίᾳ αὐτοὺς γιγνομένους. ἐν ἐρυμνῷ αὐτοὺς ὧν
- 36 [ὑποδέξει]. Καὶ πῶς ἄ, ἔφη, τις τοιαῦτα, ὦ πάτερ, ἁμαρτάνοντας δύναιτ' ἂν τοὺς πολεμίους λαμβάνειν; "Οτι, ἔφη, ὦ παῖ, πολλὰ μὲν τούτων ἀνάγκη ἐστὶ καὶ ὑμᾶς καὶ τοὺς πολεμίους παρ᾿ αἰσθῆναι. σιτοποιεῖσθαι τε γὰρ ἀνάγκη ἀμφοτέρους, κοιμᾶσθαι τε ἀνάγκη ἀμφοτέρους, καὶ ἔωθεν ἐπὶ τὰναγκαῖα σχεδὸν ἅμα πάντας δεῖ ἔσθαι καὶ ταῖς ὁδοῖς ὁποῖαι ἂν ὦσι τοιαύταις ἀνάγκη χρῆσθαι. ἂν χρή σε τὰντα καταιοῦντα, ἐν ᾧ μὲν ἂν ὑμᾶς γιγνώσκῃς ἀσθενεστάτους γιγνομένους, ἐν τούτῳ μάλιστα φυλάττεσθαι. ἐν ᾧ δ' ἂν τοὺς πολεμίους αἰσθάνῃ εὐχερωτοτάτους γιγνομένους, ἐν τούτῳ μάλιστα ἐπιτίθεσθαι.
- 37 Πότερον δ', ἔφη ὁ Κῦρος, ἐν τούτοις μόνον ἔστι πλεονεκτεῖν ἢ καὶ ἐν ἄλλοις τισί; Καὶ πολὺ γε μᾶλλον, ἔφη, ὦ παῖ. ἐν τούτοις μὲν γὰρ ὡς ἐπὶ τὸ πολὺ πάντες ἰσχυρὰς φυλακὰς ποιοῦνται εἰδότες ὅτι δέονται. οἱ δ' ἐξαπατῶντες τοὺς πολεμίους δύνανται καὶ θαρρῆσαι ποιήσαντες ἀφυλάκτους λαμβάνειν καὶ διώξαι παρ᾿ ὄντες ἑαυτοὺς ἀτάκτους ποιῆσαι καὶ εἰς δυσχωρίαν
- 38 φυγῇ ὑπαγαγόντες ἐνταῦθα ἐπιτίθεσθαι. δεῖ δὴ, ἔφη, φιλομαθῇ τούτων ἀπάντων ὄντα οὐχ οἷς ἂν μάθῃς τούτοις μόποις χρῆσθαι, ἀλλὰ καὶ αὐτὸν ποιητὴν εἶναι τῶν πρὸς τοὺς πολεμίους μηχανημάτων, ὥσπερ καὶ οἱ μουσικοὶ οὐχ οἷς ἂν μάθωσι τούτοις μόνον χρῶνται, ἀλλὰ καὶ ἄλλα νέα πειρῶνται ποιεῖν. καὶ σφόδρα μὲν καὶ ἐν τοῖς μουσικοῖς τὰ νέα καὶ τὰ ἀνθηρὰ εὐδοκιμεῖ, πολὺ δὲ καὶ ἐν τοῖς πολεμικοῖς μᾶλλον τὰ καινὰ μηχανήματα εὐδοκιμεῖ. ταῦτα γὰρ μᾶλλον καὶ ἐξαπατᾶν δύναται τοὺς ὑπεναντίους. εἰ δὲ σύγε, ἔφη, ὦ παῖ, μη-
- 39 δὲν ἄλλο ἢ μετενέγκοις ἐπ' ἀνθρώπους τὰς μηχανὰς ἃς καὶ πάνυ ἐπὶ τοῖς μικροῖς θηρίοις ἐμχανῶ, οὐκ οἶε ἂν, ἔφη, πρόσω πάνυ ἐλάσαι τῆς πρὸς τοὺς πολεμίους πλεονεξίας; σὺ γὰρ ἐπὶ μὲν τὰς ὄρνιθας ἐν τῷ ἰσχυροτάτῳ χειμῶνι ἀνιστάμενος ἐπορεύου νυκτός, καὶ πρὶν κινεῖσθαι τὰς ὄρνιθας ἐπεποίητό σοι αἰτᾶναι αὐταῖς καὶ τὸ

κεκινημένον χωρίον ἐξείκαστο τῷ ἀκινήτῳ· ὄρνιθες δ' ἐπεπαίδεντό σοι ὥς σοι μὲν τὰ συμφέροντα ὑπηρετεῖν, τὰς δὲ ὁμοφύλους ὄρνιθας ἐξαπατᾶν· αὐτὸς δὲ ἐνήδρευες, ὥστε ὁρᾶν μὲν αὐτάς, μὴ ὁρᾶσθαι δὲ ὑπ' αὐτῶν· ἡσκή- κεις δὲ φθάνειν ἔλκων ἢ τὰ πτηνὰ φεύγειν. πρὸς δ' αὖ 40 τὸν λαγῶ, ὅτι μὲν ἐν σκότει νέμεται, τὴν δ' ἡμέραν ἀπο- διδράσκει, κύνας ἔτρεφες αἱ τῇ ὁσμῇ αὐτὸν ἀνηύρισκον. ὅτι δὲ ταχὺ ἔφευγεν, ἐπεὶ εὐρεθείη, ἄλλας κύνας εἶχες ἐπιτετηδευμένας πρὸς τὸ κατὰ πόδας αἰρεῖν. εἰ δὲ καὶ ταύτας ἀποφύγοι, τοὺς πόρους αὐτῶν ἐκμανθάνων καὶ πρὸς οἷα χωρία φεύγοντες αἰροῦνται οἱ λαγῶ, ἐν τούτοις δίκτυα δυσόρατα ἐνεπετάινυς ἄν, καὶ τῷ σφόδρα φεύ- γειν αὐτὸς ἑαυτὸν ἐμπесων συνέδει. τοῦ δὲ μηδ' ἐν- τεύθεν διαφεύγειν σκοποὺς τοῦ γιγνομένου καθίστης, οἱ ἐγγύθεν ταχὺ ἐμελλον ἐπιγενήσεσθαι· καὶ αὐτὸς μὲν σὺ ὅπισθεν κραυγῇ οὐδὲν ὑστερίζουση τοῦ λαγῶ βοῶν ἐξέπληττες αὐτὸν ὥστε ἀφρόνως ἀλίσκεσθαι, τοὺς δ' ἐμπροσθεν σιγᾶν διδάξας ἐνεδρεύοντας λαιθάνειν ἐποίεις. ὥσπερ οὖν προεῖπον, εἰ τοιαῦτα ἐβελήσαις καὶ ἐπὶ τοῖς 41 ἀνθρώποις μηχανᾶσθαι, οὐκ οἶδ' ἔγωγε εἴ τινα λίποις ἂν τῶν πολεμίων. ἦν δέ ποτε ἄρα ἀνάγκη γένηται καὶ ἐν τῷ ἰσοπέδῳ καὶ ἐκ τοῦ ἐμφανοῦς καὶ ὠπλι- σμένους ἀμφοτέρους μάχην συνάπτειν, ἐν τῷ τοιούτῳ δέ, ὦ παῖ, αἱ ἐκ πολλοῦ παρεσκευασμένοι πλεονεξίαι μέγα δύνανται. ταύτας δὲ ἐγὼ λέγω εἶναι, ἣν τῶν στρατιωτῶν εὐ μὲν τὰ σώματα ἡσκημέια ἦ, εὐ δὲ αἱ ψυχαὶ τεθηγμέναι, εὐ δὲ αἱ πολεμικαὶ τέχναι μεμελετη- μέναι ὦσιν. εὐ δὲ χρὴ καὶ τοῦτο εἰδέναι ὅτι ὁπόσους 42 ἂν ἀξιοῖς σοι πείθεσθαι, καὶ ἐκεῖνοι πάντες ἀξιώσουσι σὲ πρὸ ἑαυτῶν βουλευέσθαι. μηδέποτ' οὖν ἀφροντί- στως ἔχε, ἀλλὰ τῆς μὲν νυκτὸς προσκόπει τί σοι ποιή- σουσιν οἱ ἀρχόμενοι, ἐπειδὴν ἡμέρα γένηται, τῆς δ' ἡμέρας ὅπως τὰ εἰς νύκτα κάλλιστα ἔξει. ὅπως δὲ χρὴ 43 τάττειν εἰς μάχην στρατιὰν ἢ ὅπως ἄγειν ἡμέρας ἢ νυ- κτὸς ἢ στενὰς ἢ πλατείας ὁδοὺς ἢ ὀρεινὰς ἢ πεδινὰς, ἢ ὅπως στρατοπεδεύεσθαι, ἢ ὅπως φυλακὰς νυκτερινὰς καὶ ἡμερινὰς καθιστάναι, ἢ ὅπως πρυσάγειν πρὸς πολε- μίους ἢ ἀπάγειν ἀπὸ πολεμίων, ἢ ὅπως παρὰ πόλιν πολεμίαν ἄγειν ἢ ὅπως πρὸς τεῖχος ἄγειν ἢ ἀπάγειν, ἢ

ὅπως νάπη ἢ ποταμοὺς διαβαίνειν, ἢ ὅπως ἵππικὸν φυλάττεσθαι ἢ ὅπως ἀκοντιστὰς ἢ τοξότας, καὶ εἴ γε δῆ σοι κατὰ κέρας ἄγοντι πολέμιοι ἐπιφανεῖν, πῶς χρή ἀντικαθιστάναι, καὶ εἴ σο ἐπὶ φάλαγγος ἄγοντι ἄλλοθεν ποθεν οἱ πολέμιοι φαίνονται ἢ κατὰ πρόσωπον, ὅπως χρή ἀντιπαράγειν, ἢ ὅπως τὰ τῶν πολεμίων ἂν τις μάλιστα αἰσθάνοιτο, ἢ ὅπως τὰ σὰ οἱ πολέμιοι ἥκιστα εἰδεῖν, ταῦτα δὲ πάντα τί ἂν ἐγὼ λέγοιμί σοι; ὅσα τε γὰρ ἔγωγε ἤδην, πολλάκις ἀκήκοας, ἄλλος τε ὅστις ἐδόκει τι τούτων ἐπίστασθαι, οὐδενὸς αὐτῶν ἡμέληκας οὐδ' ἀδάης γεγενῆσαι. δεῖ οὖν πρὸς τὰ συμβαίνοντα, οἶμαι, τούτοις χρῆσθαι ὅπου ἂν συμφέρειν σοι τούτων δοκῇ.

- 44 Μάθε δέ μου καὶ τάδε, ὦ παῖ, ἔφη, τὰ μέγιστα· παρὰ γὰρ ἱερὰ καὶ οἰωνοὺς μῆτε σαντῶ μηδέποτε μῆτε στρατιᾷ κινδυνεύσης, κατανοῶν ὡς ἄνθρωποι μὲν αἰροῦνται πράξεις εἰκάζοντες, εἰδότες δὲ οὐδὲν ἀπὸ ποίας ἔσται
- 45 αὐτῶν τὰγαθά. γνοίης δ' ἂν ἐξ αὐτῶν τῶν γιγνομένων· πολλοὶ μὲν γὰρ πόλεις ἔπεισαν καὶ ταῦτα οἱ δοκοῦντες σοφώτατοι εἶναι πολεμον ἄρασθαι πρὸς τούτους ὑφ' ὧν οἱ πεισθέντες ἐπιθέσθαι ἀπώλοντο, πολλοὶ δὲ πολλοὺς ἠϋξήσαν καὶ ἰδιώτας καὶ πόλεις ὑφ' ὧν αὐξηθέντων τὰ μέγιστα κακὰ ἔπαθον, πολλοὶ δὲ οἷς ἐξῆν φίλοις χρῆσθαι καὶ εὖ ποιεῖν καὶ εὖ πάσχειν, τούτοις δούλοις μᾶλλον βουληθέντες ἢ φίλοις χρῆσθαι, ὑπ' αὐτῶν τούτων δίκην ἔδοσαν· πολλοῖς δ' οὐκ ἤρκεσεν αὐτοῖς τὸ μέρος ἔχουσι ζῆν ἡδέως, ἐπιθυμήσαντες δὲ πάντων κύριοι εἶναι, διὰ ταῦτα καὶ ὧν εἶχον ἀπέτυχον· πολλοὶ δὲ τὸν πολυέκτον πλοῦτον κατακτησάμενοι, διὰ τοῦτον ἀπώλοντο.
- 46 οὕτως ἡ ἀνθρωπίνη σοφία οὐδὲν μᾶλλον οἶδε τὸ ἄριστον αἰρεῖσθαι ἢ εἰ κληρούμενος ὅ, τι λάχοι τοῦτό τις πράττοι. θεοὶ δέ, ὦ παῖ, ἀεὶ ὄντες πάντα ἴσασι· τὰ τε γεγενημένα καὶ τὰ ὄντα καὶ ὅ, τι ἐξ ἐκάστου αὐτῶν ἀποβήσεται, καὶ τῶν συμβουλευομένων ἀνθρώπων οἷς ἂν ἴλεω ᾖσι, προσημαίνουσιν ἃ τε χρή ποιεῖν καὶ ἃ οὐ χρή. εἰ δὲ μὴ πᾶσιν ἐθέλουσι συμβουλεύειν, οὐδὲν θαυμαστόν· οὐ γὰρ ἀνάγκη αὐτοῖς ἔστιν ὧν ἂν μὴ ἐθέλωσιν ἐπιμέλεισθαι.

# NOTES.

## CHAPTER I.

1. *Ἔννοια*—*γεγενημένοι*] 'A reflection has sometimes occurred to me, how many democracies have been dissolved by those who wished to live under some other government rather than under a democracy: again, how many monarchies and how many oligarchies have ere now (*ἤδη*) been overthrown by the populace: and how many men who have tried to set up despotisms, have, some of them (*οἱ μὲν αὐτῶν*), soon been entirely destroyed, while others, if they continue to govern (i.e. if they retain their power) for any length of time, are admired as men who have proved wise and fortunate.'—*οἱ μὲν αὐτῶν*] is set in apposition, participatively, with *οἱ τοὶ τυραννεῖν ἐπιθυμήσαντες· κατελύθησαν*] is 3 pers. plur. 1 aor. pass. indic. of *καταλύω· ἀνέηρηται*] is 3 pers. plur. perf. pass. indic. of *ἀναίρῶ*.

— Instead of taking *τοὺς δεσπότας* 'masters as they are' with Born., it is better to take it with *πολλοὺς* 'many too are the masters we seemed to have noticed:' *καὶ ὁμοῦ—πειθομένοις*] 'and yet utterly unable to keep even these few servants in a state of obedience.'—*καὶ πλείονας*] 'even many:' *πλείονας* is a classical comparative, meaning *lit.* 'more than usual.'—*καταμεμαθημένοι*] is perf. act. infin. of *καταμανθάνω*.—*οὐ πάντι*] is a strong negative, ironically expressed: cf. Plato, *Theætet.* p. 150, c, *οὐ πάντι σοφός*, 'not very clever,' where the meaning is 'very stupid.' Comp. also Cicero's phrase, 'non magnopere.'

2. *πρὸς τοῦτοις*] 'in addition to this:' *ἐνενοούμεν* 'we used to observe,' 1 pers. plur. imperf. indic. of *ἐννοέω*.

— *καὶ πάντες—νομίζουσιν*] 'and all who are overseers may fairly be considered as rulers of those animals of whom they have the charge.'

— *ὄραν μᾶλλον ἐθελοῦσας*] 'to see that they were more willing.' After verbs signifying *perception, feeling, beginning, ending*, the Participle is used where in Latin the Infinitive would stand. Comp. *ἴσμεν ἐθελοῦσαντας*, 3, below.—After *τοὺς ἀνθρώπους* *sub. κείθεσθαι*.

— *ἧ*] dat. sing. fem. of rel. pronoun *ὅς*, frequently used adverbially to signify 'where.'—*ἐπάγουσιν*] 3 pers. plur. pres. conjunctive of *ἐπάγω*, 'I lead,' or 'send forth.'

— *ἀπέχονται—ἀπέργωσι*] 'and they abstain from those things from which [their keepers] restrain them.'

— *τοῖς καρποῖς—αὐτῶν*] 'the profits accruing from them.' Born. takes *τοῖνυν* as = *porro*, 'moreover.'

— *οὐδεμίαν—νομέα*] 'we never at any time knew a herd to combine against the herdsman:' *ῥοσθήμεθα*] is 1 pers. plur. perf. indic. of the

anomalous verb αἰσθάνομαι.—συστάσαν] is fem. acc. sing. partic. 2 aor. of συνίστημι, which in the 2 aor. is intransitive.—οὔτε ὥς μὴ πείθεσθαι] 'neither with the view of not obeying him.'—τῷ καρπῷ] 'the profit' derivable from them.

— πᾶσι τοῖς ἀλλοφύλοις] 'to all strangers.'

— ὠφελουμένοις ἀπ' αὐτῶν] 'those who make profit of them.' 'The more common reading, ὑπ' αὐτῶν, would represent the cattle as actively rather than passively serviceable.' Gorham.

3. ὅτε—ἄρχειν] 'when we were considering these facts, we were inclined to judge thus concerning them, that to man, constituted as he is (πεφυκότι), it is easier to rule all other animals than mankind.'—πεφυκότι] is dat. sing. masc. partic. perf. of φύω.

— ἐπειδὴ—Πέρσης] 'when however we considered that there was Cyrus the Persian.'

— ἐκ τούτου—πράττειν] 'on this we were compelled to consider on the other side (μετανοεῖν), whether the rule of mankind might not be neither among impossible nor difficult tasks, if any one undertakes it intelligently.' In the phrase τὸ ἀνθρώπων ἄρχειν, which signifies 'rule over men,' the article is used with the infinitive to form a complex noun: see Parry, Gr. Gram. § 142, iii.—In the clause μὴ—οὔτε ᾗ] μὴ is interrogative: it means 'whether:' it is thus used in indirect questions with the conjunct. of a present, and the opt. of a past action: Herm. Viger, n. 270. Comp. Plato, Gorg. p. 495, b: ἄθρει, μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν, τὸ πάντως χαίρειν.—τῶν ἀδυνάτων] is the partitive gen. so common in Greek and in French: e.g. τῆς γῆς ἔτεμον 'they laid waste [some part] of the land.' Parry, Gr. Gram. § 112.

— Κόρψ, κ.τ.λ.] 'at any rate we know that people were willing to obey Cyrus, though some of them were distant from him a journey of many days, others even of months, while others had never even seen him.'—ἐορακότας] 3 pers. plur. masc. partic. perf. of ὀράω· ἐόρακα is preferred by Buttmann to ἐώρακα, as an Attic form.

— ὅτι οὐδ' ἂν ἴδοιεν] 'that they could not possibly see him.' Ἄν, with the opt. mood, in negative sentences, strengthens the proposition.

4. 'He so far excelled all other kings, whether those who had received hereditary empire, or those who had acquired it through themselves, that, while the Scythian king, though the Scythians are very numerous, cannot gain dominion over any other tribe, but would feel content if he could continue to rule over his own people, and so the Thracian king [would be content to rule over] the Thracians, and the Illyrian king over the Illyrians; and so the other nations likewise, as many as we hear of; at any rate those in Europe are said to be even now independent and to be detached from one another; Cyrus, on the other hand, though he found the Asiatic nations independent,' etc.

— διήνεγκε] 3 pers. sing. 1 aor. act. indic of διαφέρω· παρειληφότεων] gen. plur. masc. partic. perf. act. partic. of παραλαμβάνω· ἀγαπῶν] 3 pers. sing. pres. opt. act. of ἀγαπάω· ἀγαπῶν is the Attic form for ἀγαπῶ.

— ἀκούου.ν] several verbs have in their present tenses the sense of the perfect, as implying the action whence the present state arises, as ἀκουω, 'I have heard,' οἶχομαι, 'I am gone' = 'I have departed:' μαθηθῶ, 'I have learnt.'

— ὀρμηθεῖς] 'setting forth:' 1 aor. pass. partic. of ὀρμάω· καταστρέψατο] 1 aor. mid. indic. 3 pers. sing. of καταστρέφω.

— 'Ιλλυριῶν] south of Pannonia, bounded on the west by the Adriatic, and on the east by Mæsia, lay Illyricum, a district occupied by various tribes, whose independence and isolation may be judged of from the fact that they do not appear in history till the Peloponnesian war, Thucyd. 4. 124.

— 'Τρκαίων] Hyrcania lies along the south-eastern coast of the Caspian.

— Σύροις] ancient Syria was bounded by Cilicia and Mount Amanus, the Euphrates, Arabia and Egypt—thus comprising a territory whose vastness may well enable Xenophon to use the phrase πάντας Σύροις. 'all the Syrians,' ch. v. 2, below.

— 'Ασσυρίους] the Assyrians centred at Babylon are here meant; Ninus, their northern stronghold, had been conquered in a previous reign in 625 B.C., according to Col. Rawlinson's chronology. Babylon was taken by Cyrus B.C. 538.

— 'Αραβίους] the Arabians of Mesopotamia, whom the Greeks called Scenitæ, are here meant, according to Born. Their king is mentioned below, v. 2; and Bk. II. 1, 5, his name is given as Maragdus.

— Καππαδόκας] Cappadocia is a large province of Asia Minor, immediately north of Cilicia.—Φρύγας ἀμφοτέρους] the once extensive territory of the Phrygians was limited, at the time of the Persian dominion, to lesser Phrygia on the Hellespont, and greater Phrygia, the central district of Asia Minor, bounded by the Halys on the east, and Galatia on the north. Lesser Phrygia, according to Scylax, extended along the Hellespont, from the river Cius to Sestus, embracing Troas.

— Λυδοὺς] Lydia was immediately north of Caria, and bounded on the west by the Ægean. It was the main seat of the empire of Cræsus, and contained his capital Sardis, which was stormed by Cyrus B.C. 548.

— Κάρας] Herodotus, 1. 171, describes the reduction of the Carians by Harpagus, Cyrus' lieutenant.—Φοίνικας] Phœnicia was a dependency of Babylon when Cyrus conquered it, B.C. 538: it yielded to him and became his tributary without difficulty, Herod. 3. 19. Grote, Hist. of Greece, 4. p. 289.—Βαβυλωνίους] see 'Ασσυρίους above.

— Βακτρίων] Bactriana is bounded by the mountains of Paropamisus on the south, and separated from Sogdiana by the Oxus on the north. The capital was Bactra, now Balkh.—'Ινδῶν] see Introd. p. vi.

— Κιλικίων] Cilicia is bounded by Pamphylia and Pisidia on the west, by Cappadocia on the north, by Syria on the east, and by the Mediterranean on the south.

— Σακῶν] the Sacæ occupied a district conterminous with Bactriana, and joined, under Darius, in the invasion of Greece.—Παφλαγονίαν] Paphlagonia was a northern province of Asia Minor, bounded by the Halys on the east, and the Euxine on the north.—Μαριανδυνῶν] this is the most probable of the various readings, and is adopted by Born. The Mariandyni were an ancient and celebrated tribe of Bithynia.\*

— 'Ελλήνων τῶν ἐν τῇ Ἀσίᾳ] i.e. the Greeks settled in Asia Minor. Herod. 1. 161-170 details their reduction by Cyrus, 546 B.C. Phocææ,

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\* Dindorf reads Μαγαδιδῶν, the name of a tribe quite unknown.

Cyme, Miletus, Priene, Teos, were some of the chief cities taken by the Persians.

— *Κυπρίων καὶ Αἰγυπτίων*] see Introd. p. vi. The mention of Cyprus is an anachronism as well as that of Egypt. It only surrendered to the Persians on the invasion of Egypt by Cambyzes 525 B.C., after which it formed a part of the Persian empire, and constituted, with Phœnicia and Palestine, the 5th satrapy under Darius, Herod. 3. 91.

5. *ὅσ-ε καταπλήξαι, κ.τ.λ.*] the subjects of the infinitives change. Xen. says the dread of Cyrus reached so far 'that he struck all with alarm, and that no one attacked him: and he was enabled to inspire [in all] so eager a desire of all gratifying him that they ever wished to be ruled by his opinion.'

— *ἐδυνάσθη*] 1 aor. of the passive deponent *δύναμαι*. Born. shows that Xen. uses this form interchangeably with *ἡδυνήθη* and *ἐδυνήθη*. Deponent verbs are called passive, when their aorists take the passive instead of the middle form.

— *ἀνηρτήσατο, κ.τ.λ.*] 1 aor. mid. of *ἀναρτῶ* · 'and he attached to himself so many nations as it would be a labour to enumerate.'

— *ἔποι ἔν, κ.τ.λ.*] 'in whatever direction one might begin to travel from the royal palace:' i.e. the conquered nations lay east, west, south, and north. By the 'palace,' either Ecbatana or Pasargada is meant.

6. *ἐσκεψάμεθα, κ.τ.λ.*] 1 aor. mid. of *σκέπτομαι* · 'we considered what he was by birth:' *γενέαν* is the accus. of Respect, Parry, Gr. Gr. § 98.

— *τοσοῦτον διήνεγκεν*] 'he so far excelled.'

## CHAPTER II.

1. *Πατὴρδς—Καμβύσου*] *lit.* 'Cyrus is said to have been born of Cambyzes as his father:' i.e. to have been the son of Cambyzes. Verbs of *proceeding from*, being *produced* or *created by*, etc., take a genitive of that whereby they are created, etc.: e.g. *τὸν Ἔρωτα οὐκ Ἀφροδίτης ἡγή*; 'don't you believe Eros to be Aphrodite's child?' Plato, Phædr. p. 242, D.

— *ὁ δὲ Καμβύσης*] the article *ὁ* is now used to particularise Cambyzes, as the same person who had been mentioned just before.

— *οἱ δὲ—κλήζονται*] 'take their name from Perseus,' the Greek mythological hero, the reputed son of Jove and Danaë. Herod. makes the same statement, vii. 61.

— *φύναι εἶδος κάλλιστος*] 'to have been by birth very handsome in form:' *εἶδος* and *ψυχήν* are accus. of Respect.

— *ἀνατλήναι*] aor. infin. of *ἀνάτλημι*.

2. *ἐπαυδέθη γε μὴν*] 'but it is certain that he was brought up.' Hermann on Vig. p. 491, explains *γε μὴν* by 'certe vero.'

— *οὔτοι δέ, κ.τ.λ.*] 'now these laws, in caring for the public weal, seem to start not from the same point whence they start in most states.' Xen. excepts Sparta, his favourite model of a commonwealth, in the word *πλείστα*.

— *ἀφείσαι, κ.τ.λ.*] 2 aor. partic. of *ἀφίημι* · 'after leaving people to

educate their own children, as every one likes : ' *ἐαυτῶν* probably refers, not to *πόλεις*, but to *τις*, which contains a plural sense, as below, *ἦν δὲ τις—αὐτοῖς—ἐπέθεσαν*, 'and if any one transgresses any of these laws, they impose a penalty upon them.'—*ἐπέθεσαν*, 3 pers. plur. 2 aor. indic. of *ἐπιτίθημι*, is an instance of what is called the habitual notion expressed by the aor. See Jelf, Gr. Gr. § 402; Parry, Gr. Gr. § 148.

— *παριέναι*] 'to enter:' infin. of *πάρειμι*.

— *ὃν μὴ δίκαιον*] 'whomsoever it is not right to strike:' *μὴ* is used because the relative *ὅς* is indefinite: thus *ὅς οὐ λέγει* means 'he who does not say;' *ὅς μὴ λέγει*, 'whoever does not say.'

3. *οἱ δὲ Περσικοί, κ.τ.λ.*] 'but the Persian laws take care by anticipation (*προλαβόντες*) that the citizens shall not be so disposed as to long for any wrongful or shameful act.'—*προλαβόντες*] nom. plur. masc. partic. 2 aor. of *προλαμβάνω*· *τὴν ἀρχήν* is used adverbially as an accus. of Respect: so *ἀρχήν* is used for 'at all:' cf. *δίκην* 'like,' *χάριν* 'for the sake of,' Parry, Gr. Gr. § 98, Obs.

— *ἐλευθέρα ἀγορὰ καλουμένη*] 'A free court as it is called.' Aristotle recommends an institution of this kind in his model state, and mentions one as existing in Thessaly, Pol. vii. 12.

— *τᾶλλα ἀρχεῖα*] 'the other public buildings:' *τὰ ὄνια*] 'wares for sale:' *οἱ ἀγοραῖοι*] 'traffickers:' *ἀπελήλαται*] perf. pass. of *ἀπελαύνω*· Anglicè, 'are banished:' it is what is called a present perfect. A completed action, which the perfect tense denotes, implies and is the foundation of the permanent state, which naturally follows such completion; so that a Greek perfect is often construed by the English present, e.g. *τεθαύμακα*, 'I have wondered at' = 'I admire;' *ἔστηκα*, 'I have placed myself' = 'I stand.' Cf. *πέποιθα*, *κέκτημαι*, *πέφυκα*, etc.

— *παιδευμένων*] gen. plur. perf. pass. partic. of *παιδεύω*.

4. *διήρηται*] 'this court, round the public buildings, is divided into four parts:' *διήρηται* is perf. pass. indic. of *διαίρω*, used, like *ἀπελήλαται* above, in a present sense.—*τέτταρα μέρη*] no preposition is used, because the number of parts into which a thing is divided may be placed in apposition with it, since the whole = the sum of the parts. Cf. 5 below, *δώδεκα Περσῶν φυλαὶ διήρηνται*, 'the Persian tribes are divided into twelve.' Gorham.

— *τελείους*] 'full-grown:' *γεγονόσι*] dat. plur. masc. of *γεγονώς*, partic. perf. of *γίνομαι*· 'those who are beyond the years for military service.'

— *νόμφ, κ.τ.λ.*] 'each of these divisions, according to law, attend in their own quarters' (*χώρας*).

— *ὅντις ἂν, κ.τ.λ.*] 'whenever it suits them severally:' *προχωρεῖν* is often used impersonally: e.g. Thucyd. i. 108, *ὥς αὐτῷ οὐ προὐχάρεν*, 'as he did not prosper.'

— *οὔτοι δέ*] 'neither are they enquired for (i.e. expected to attend), unless notice shall have been given that they should attend, nor yet is it seemly to be often absent:' *προρρηθῇ*] 3 pers. sing. conjunctive aor. pass. of *προερέω*, used impers.

5. *ἄρχοντες, κ.τ.λ.*] 'there are twelve presidents over each of these classes:' *δώδεκα γάρ*] see note on *τέτταρα μέρη*, 4 above.

— *ἐπὶ μὲν τοῖς, κ.τ.λ.*] 'presidents are chosen, to oversee the boys, from the elders—such as may appear likely to make the boys turn out best:' *ἡρημένοι εἰσίν*] perf. pass. indic. of *αἰρέω*· used in a present

sense, like ἀπελθάνται above. Gorham and Born. are quite wrong in saying that a second ἄν would be needed before ἀποδεικνύειν, if construed as above. Jelf, Gr. Gr. § 397, might have taught them that the present infin. is often used in a future sense, or in a sense of probability, after δοκῶ, νομίζω, ἡγοῦμαι, ἐλπίζω, etc.: e.g. Thucyd. v. 7, ἐνόμιζεν ἀπέναι, ὅταν βούληται, 'he thought he could get away whenever he wished.'

— παρέχειν—πρῶτοντας] 'to render them most likely to perform their prescribed duties: τῆταγμα] partic. perf. pass. of τάττω· τὰ τεταγμένα means *lit.* 'the things enjoined.'

6. εἶεν] after ἐπιμέλονται apparently clashes with Dawes' canon. that ἵνα, ὥς, ὅπως, κ.τ.λ., take a conjunctive after a principal verb of present time. But it is only an exception which proves the rule. as explained by Jelf, Gr. Gr. § 807, in these words: 'When the mind of the writer or speaker, at the moment when he is expressing the aim, is dwelling on time past [as in this instance, where laws of great antiquity are referred to], the opt. naturally follows a present tense.'

— διδάγουσι μανθάνοντες] 'spend their time in learning: ἐπὶ τούτῳ] 'for this purpose: τὰ γράμματα] 'their letters.'

— δικάζοντες αὐτοῖς] 'deciding causes for them.'

— γίγνεται γὰρ, κ.τ.λ.] 'for there are among the boys as among the men, mutual (πρὸς ἀλλήλους) charges of theft,' etc.

— οὓς δ' ἂν γνῶσι, κ.τ.λ.] 'and they punish those whom they may have observed doing wrong in any of these respects: γνῶσι] 3 pers. plur. 2 aor. conjunctive of γιγνώσκω.—ἀδικεῖν takes a double accus. of the person and the thing: e.g. Thucyd. iii. 56, ἡδίκησαν πολλὰ ἡμᾶς, 'they wronged us in many ways.'

7. δικάζουσι δὲ καί, κ.τ.λ.] 'they also try people on a charge on the score of which men hate each other excessively, but rarely go to law, [I mean] ingratitude.' Verbs of prosecuting, condemning, convicting, etc., take a gen. of the crime or charge, Jelf, Gr. Gr. § 501.

— ἀχαριστίας] comp. Cic. pro Planc. 28: 'Accedit hoc etiam. quod genus maximi criminis apud Persas fuisse traditur, si qui extitisset ingratus, meminitque rei Xenophon Κύρου παιδείας libro primo.' Schoemann says no such action was sustainable at Athens, except in the case of ingratitude to parents, Att. Process. p. 488.

— κολάζουσι καὶ τούτον] 'they punish him, as well as other (καί) criminals,' referred to above.

— οἶονται γὰρ, κ.τ.λ.] 'for they think that ungrateful persons would most likely prove negligent towards gods, parents,' etc.—ἀμελῶς ἐχειν] differs from ἀμελεῖν in denoting a state of mind rather than a series of acts. The article is omitted before θεούς, γονέας, κ.τ.λ., because these collective nouns have here an abstract and indefinite force. Thus we find in Plato, Legg. 948, C, οὐχ ἡγοῦνται θεούς, 'they don't believe in gods,' a phrase opposed to τοὺς θεούς ἡγεῖσθαι, 'to own the gods' *who are generally owned*, Herm. on Eur. Hec. 781.

8. μέγα δέ, κ.τ.λ.] 'and it conduces greatly to their learning temperance,' etc.—πειθομένους ἰσχυρῶς] 'strictly obeying.'

— οὐ πρόσθεν, κ.τ.λ.] 'that their elders do not quit their stations to satisfy their appetites until their officers have dismissed them: ἀφῶσιν] 3 pers. plur. 2 aor. conjunctive of ἀφίημι.

— παρὰ μητρὶ] 'with their mother: the article is omitted, although

the collective noun *μητήρ* is used individually, because the word *μητήρ* is here in itself sufficiently definite: i.e. it must mean '*their* mother.' Donalds. Gr. Gr. p. 348 (c). Madvig, Gr. Syntax, 8, R. 2, cites as a similar instance Xen. Anab. 4. 18, *ἔχοντες γυναῖκας καὶ παῖδας ἐφειγόν*, 'they retired with *their* wives and children.' Such words as *οὐρανός*, *γῆ*, *θάλασσα*, *ἥλιος*, *σελήνη*, *ἄνεμος*, *βασιλεὺς* [of the king of Persia], *θεοί*, *πόλις*, *ἄγροί*, are similarly used without the article, because, as words in every-day use, they do not require definition.

— *φέρονται*, κ.τ.λ.] 'they bring with them from home bread for food, and cresses as a relish (*ὄψον*), and a cup to drink out of, should any one be thirsty, so that they may draw water from the river.' Too much has been said of the supposed contrast between Herod. and Xen. on the subject of the habits of the Persians. Herod. i. 71, expressly says that before their conquest of the Lydian empire, the Persians lived very simply and abstemiously; though, after that epoch, they became very luxurious, Herod. i. 133.

— *ἐκ τούτου δέ*] 'and after that period they pass out into the class of the youth.'

9. *δέκα ἔτη*, κ.τ.λ.] accus. of duration of time, like *τὴν ἡμέραν*, 'during the day,' below: 'for ten years from the time when they have passed out from the class of boys.'

— *παρέχουσι*, κ.τ.λ.] 'during the day they afford their services [*lit.* afford themselves to use] to their officers, in case they should need them in any way (*τι*) for the public service.'—*βασιλεὺς*] see note on *μητρὶ*, 8, above.

— *τοῦ μηνός*] 'every month:' the article is thus used distributively.

— *παρὰ τὴν φ.*, κ.τ.λ.] 'besides their quiver, a bill or small sword in a sheath.'

— *ὥστε τό*, κ.τ.λ.] 'so that they may throw the one, and use the other, in case of need, at close quarters:' *ἐκ χειρός* = *cominus*. Born. remarks that *ἀφείναι*, the aor. infin. is preferable to *ἀφιέναι* here, as it gives the notion of an act taking effect quickly.

10. *τῶν ἄλλων*, κ.τ.λ.] Anglicè, 'takes care that the rest of the people hunt:' *τῶν ἄλλων*, which in English would be the subject of the subordinate verb *θηρῶσιν*, becomes in the Greek idiom the object of the principal verb, *ἐπιμέλεται*. This is constantly the case. In English, the construction would be *ἐπιμέλεται ὅπως ἂν οἱ ἄλλοι θηρῶσιν*.

— *ὅτι ἀληθεστάτη*, κ.τ.λ.] 'because this seems to them to be a most genuine training for all that relates to war.'

— *ὅπου ἂν παραπίπῃ*] 'wherever he may fall in their way.'—*ψυχὴν*] 'courage.'

— *τὸ δόμοε γιγνόμενον*] 'what comes to close quarters:' *τὸ ἐπιφερόμενον*] 'what is bearing down upon them.'

11. *καὶ θηρῶντες*, κ.τ.λ.] 'while hunting they would not be likely to breakfast, but if there should be any need to stay on the spot for the sake of the game, or if on other grounds (*ἄλλως*) they should choose to spend more time about the hunt, after making their dinner of this breakfast, during the next day they continue hunting until dinner time.'

— *δ, τι ἂν θηράσωσιν*] 'whatever they may catch in hunting:' *εἰ δὲ μή,* 'but if they do not catch anything.'

— *ἐπὶ τῷ σίτῳ*] 'with their bread.'

— *ἀναμνησθήτω*] 3 pers. sing. imperat. of *ἀνεμνήσθην*, 1 aor. pass. of *ἀναμνήσκω*, 'let him be reminded.'

12. *αἱ μένουσαι φυλαί*] 'the parties that remain at home:' he had previously said that half of them attended the king while hunting, and the rest stayed at home.

— *τά τε ἄλλα—καὶ τοῖς.*] the clause introduced by *καὶ* is the primary clause, so that the passage would in English read as follows: 'they spend their time in practising, among other exercises which they learnt when boys, the use of the bow and the javelin.'

— *διαγωνιζόμενοι ταῦτα*] *ταῦτα* is the cognate accus., 'they continue to contend in these exercises.' Comp. *νικᾶν Ὀλύμπια*, 'to win the prize at the Olympic festival:' *ἐξελθὼν στρατεῖαν*, 'to go out on an expedition,' Demosth. p. 1353: *διαγωνιζόμενοι* is masc. because Xen. has in his eye the males who composed the *φυλαί*.

— *παίδας ὄντας ἐπαίδ.*] 'taught them when boys.'

— *χρῶνται, κ.τ.λ.*] 'the authorities (*ἀρχαί*) employ those of the youths who stay at home, if there should be need of them either to keep guard, to search for criminals, to intercept robbers, or for any other purposes which require strength and speed:' *ἄλλο τι* depends on *χρησθαι*, *χρησθαι τινί τι*, 'to employ any one for any purpose,' being the usual construction.

— *τὰ δέκα ἔτη*] 'their ten years,' those mentioned 9 above: *διατελέσωσιν*] 3 pers. plur. 1 aor. conjunctive of *διατελέω*.

13. *ἐξέλθωσι*] i.e. *ἐκ τῶν ἐφήβων* 'from the time that they have passed out of the class of youths.'

— *ὅσα φρονούντων, κ.τ.λ.*] 'in whatever services belong to men who have by this time (*ἤδη*) acquired discretion, and are still vigorous.'

— *τόξα—στρατεύονται*] 'are no longer armed with (*ἔχοντες*) bows and javelins when they take the field.'

— *οἰόντες, κ.τ.λ.*] 'exactly as the Persians are represented wearing.'

— *εἴησαν, κ.τ.λ.*] 'they would probably (*ἂν*) be a little more than fifty years of age:' *γεγονότες*] partic. nom. plur. of *γεγονώς*, 2 perf. of *γίγνομαι*.

14. *τῆς ἑαυτῶν*] *sub. γῆς* 'their own territory.'

— *θανάτου κρίνουσι*] 'they try capital offences:' see note on *δικάζουσι*, 7 above.

— *φαίνουσι*] 'give information:' *καὶ*] 'or:' disjunctive, as *que, et* are frequently in Vergil and Livy.

15. *δηλωθῇ*] 3 pers. sing. 1 aor. pass. conjunctive of *δηλόω*, 'to make clear.'—*ἐν βραχυτάτῳ*] 'in the shortest space;' 'very briefly.'

— *λέγονται, κ.τ.λ.*] 'the Persians are said to be about 120,000 in number.' Xen. here speaks only of the higher classes.—*τὰς δώδεκα μ.*] the article *τὰς* is used, although the gender of the uninflected cardinal, *δώδεκα*, is fixed by the noun *μυριάδας*, because it had become familiar to use the article in such combinations, in order to fix the gender of the cardinal where there was no noun, e.g. *ἐγένοντο λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὄγδ ἥκοντα*. A similar case occurs in Xen. Anab. ii. 6, 15: *ἦν δὲ ἀμφὶ τὰ πεντήκοντα ἔτη*. Donalds. Gr. Gr. p. 354 (d.).

- ἀπελήλαται] 'is rejected:' see note on ἀπελήλανται, 3 above.
- ἀργούντας] 'without labour.'
- τῶν γεραιτέρων γίγ.] 'belong to the class of elders:' the participative genitive.
- οὕτω μὲν, κ.τ.λ.] 'so that the class of the elders stands composed of (καθίστανται) those who have gone through a course of all that is honourable.'
- ἢ οἶονται, κ.τ.λ.] the nom. βέλτιστοι is used in preference to the accus., because the principal verb οἶονται and the infinitive εἶναι have both the same subject: comp. the oft-quoted example, οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, 'he said that he was not the general, but the other man.' Parry, Gr. Gr. § 163.—Construe, 'by the observance of which they think they will become excellent citizens.'
- 16. καὶ νῦν δὲ] 'and even at the present day.'
- τοῦ ἐκπονεῖσθαι τὴν δ.] 'of their working off their diet by exercise.'
- φύσης μεστοῦς] 'flatulent.'
- τὸ ἰόντα—γεν.] 'to be seen going anywhere.'
- εἰ μὴ—ἰχρῶντο, κ.τ.λ.] 'unless they habitually lived on a temperate diet, and exhausted their moisture by exercise.'
- κατὰ πάντων Περσῶν] 'of the Persians universally:' comp. Æschin. Ctes. 50: οἱ κατὰ Δημοσθένους ἔπαινοι, 'eulogies of Demosthenes.'

### CHAPTER III.

1. Κύρος γὰρ] 'Cyrus, then:': γὰρ is simply introductory: it refers to the concluding words of the last chapter, and must not be construed 'for.'
- διαφέρων ἐφαίνετο] 'evidently excelled:': διαφέρειν ἐφαίνετο would mean 'seemed to excel.'
2. ὥς τάχιστα] 'as soon as ever.'—ἔγνω ὄντα] 'knew that he was:' on participles after verbs of sense, see note on i. 2, ὁρᾶν ἐθελούσας.—οἷα δὴ] 'just as:': see Lidd. Lex. δὴ, i. 5.
- ὥσπερ ἂν εἰ] 'exactly as.' ὥσπερ εἰ must be taken as one conjunction = *quasi*; the full construction would be ὥσπερ ἂν τις ἀσπάζοιτο, εἰ πάλαι συντεθραμμένος εἴη. See Jelf, Gr. Gr. § 430, 1.—συντεθραμμένος] partic. perf. pass. of συντρέφω.
- ὁρᾶν δὴ] 'as soon as he saw him:': the colouring of the eyelids, ὀφθαλμῶν υπογραφὴ, was, and is, an Oriental custom.—ἃ δὴ, 'which in fact.'
- καὶ οἱ πορ.] 'as well as the purple tunics.'
- ἐν Πέρσας δὲ] 'whereas among the Persians:': τοῖς οἴκοι, 'at home,' i.e. among the inhabitants of Persia Proper.—καὶ νῦν ἔτι] 'even still at this day.'
- ὁρᾶν δὴ] 'seeing, then:': or, 'seeing, as I said:': δὴ is here resumptive. See Klotz, on Devarius, vol. ii. p. 396.
- ὥς καλὸς μοι ὁ πάππος] 'how handsome my grandfather is!': μοι is what is called the Ethical dative: see Parry, Gr. Gr. § 104, a.

— ἀπεκρίνατο ἔρα] 'thereupon replied.'

— Μήδων δὲσων ἑδρ.] 'of all the Medes whom I have seen:' the relative is constantly attracted into the case of the antecedent, if the latter is genitive or dative, and the relative accusative, as here. Parry, Gr. Gr. § 166, a.

— ἐπὶ ταῖς θύραις] an Oriental phrase, meaning 'at the palace'. So Mordecai is described as sitting at the king's gate, Esther ii. 19.

3. εἴ ποι ἐξελαύνοι] 'if he chanced to be riding out anywhere.'

— σπάνιον, κ.τ.λ.] 'it is rare even to see a horse.'

4. ἔφασαν] 'they said:' 3 pers. plur. imperf. of φημί. φάναι below infin. pres., depends on ἔφασαν and so throughout the conversation.

— πράγματα] 'trouble.'

— ἐπὶ τὸ ἐμπλησθῆναι] 'to be filled,' i.e. to be satisfied: 1 aor. infin. pass. of ἐμπίπλημι.

— ὑμεῖς ἐπὶ, κ.τ.λ.] 'you indeed are pursuing the same object with us:' for the dat. ἡμῖν after τὸ αὐτό, see Parry, Gr. Gr. § 102 (1).

— πολλοὺς δέ, κ.τ.λ.] 'yet after wandering up and down in many tortuous windings, you arrive with difficulty at the point which we have long ago reached.' ἐλιγμούς is a cognate accus.: see note on διαγωνιζόμενοι, ch. ii. 12.

5. οὐκ ἀχθόμενοι, κ.τ.λ.] here the partic. denotes the leading notion, 'we are not annoyed by these circuitous wanderings.'—γευόμενος] 'by tasting.'

— καὶ—ἐπερέσθαι] 'on which (they say) Astyages enquired:' ἐπερέσθαι is infin. of the aor. ἐπηρόμην. ἐπέρομαι, the Ionic present, is supplied in Attic by ἐπερωτάω.

— τίτι δῆ, κ.τ.λ.] 'by what then do you judge, when you say this?' —ἄψη] 2 pers. sing. 1 aor. conj. of ἀπτομαι.

— ὅτι πλέα, κ.τ.λ.] 'because your hand became cloyed by touching them.' The Attic form is πλέως, πλ'α, πλέων.

6. Πρὸς ταῦτα] 'thereupon:' ἀλλὰ—εὐωχοῦ] 'at any rate eat heartily of plain meat:' νεανίας] 'a stout youth.'

— πολλὰ θήρεα] 'much game:' sub. κρέα· καὶ τῶν ἡμέρων] 'and some of the flesh of tame animals:' ἡμέρων is a partitive gen.: comp. λαβόντα τῶν κρεῶν, 'taking some of the meat,' 7 below.

— φάναι] Herm. on Vigor, p. 887, quotes this as an instance of the pleonastic use of φάναι after 'verba dicendi,' such as εἰπεῖν above—We find a similar use of φάναι, 8 below.

— Ἡ καί, κ.τ.λ.] 'and do you really give me all this meat to do whatever I choose with it?' See note on χρῆσθαι, ii. 12, above.

7. νῦν γὰρ τοῦτ' ἐχῶ] Born. approves Heindorf's explanation, 'for I have at last this javelin' [which I have long wished for]. It seems that the javelin was an appendage of the ephebi among the Persians, and this gives a meaning to the remark.

8. ὁ δὲ Σάκας, κ.τ.λ.] 'now the Sacian, it seems (ἔρα), chanced to be handsome and to hold the office of introducing those who wanted (to see) Astyages, and of excluding those whom it did not seem opportune to him to admit.' On the use of the partic. ὦν after τυγχάνω, see Parry, Gr. Gr. § 157. On οὐς μή, see note on οὐν μή δίκαιον ii. 2.

— ὥς ἂν παῖς, κ.τ.λ.] 'as a boy, not yet bashful, would ask:' sub. ἐπείροιτο after ὥς ἂν.

— καὶ διδόσκει, κ.τ.λ.] 'they carry the cup on three fingers and offer

it, handing it in the way in which they may present the goblet most conveniently to the person destined (μέλλοντι) to drink it.' Gorham construes *ὡς ἂν ἐνδοίεν* as if it was *ὡς ἂν ἐνδῶσι*. Poppo, Misc. Crit. vol. i. p. 40, thus explains the construction—*τούτῳ τῷ τρόπῳ, ᾧ, εἰ ἐνδοίεν τὸ ἐκπωμα, εὐληπτ. ἂν ἐνδοίεν*.—*εὐληπτότατα*] is a neut. plur. used adverbially.—*ταῖς τρισὶ δακ.*] 'with three fingers:' i.e. three out of four, the article being used to define proportion, just as in Thucyd. i. 74, *τῶν δύο μερῶν* means 'two thirds,' i.e. two out of three.

9. *κέλευσον δὴ*] 'do order:' the italics represent *δὴ*. See Lidd. Lex. *δὴ*, iii. 1.

— *ἵνα καγὰ, κ.τ.λ.*] 'so that, by pouring it out nicely for you to drink, I may gain your regard:' *ἐγγχέας*] partic. of *ἐνέχεια*, 1 aor. of *ἐγγχείω*.

— *καὶ τὸν κ. δ.*] 'whereupon he, i.e. Astyages, ordered (the Scian) to give it him:' *τὸν*] is an instance of the use of the article as a demonstrative pronoun.

— *λαβόντα δὴ*] *δὴ* means 'accordingly:' Born. makes it = *igitur*.

— *οὕτω δὲ στήσ.*] 'and assuming an expression so serious and becoming:' *στήσαντα*] accus. sing. partic. 1 aor. of *ίστημι*.

— *τά τε γὰρ ἄλλα, κ.τ.λ.*] the clause introduced by *καὶ* is the principal clause: 'for, while I shall prove a better cup-bearer than you in other respects, I shall not drink up the wine myself.'—*ἐκπίομαι*] fut. of *ἐκπίνω*.

— *οἱ δ' ἄρα*] 'now these cup-bearers of kings, as it seems (*ἄρα*), when they present the cup, draw a little out of it with a ladle, which they pour into their left hand and swallow, so that, in case they should mix poison in the cup, it may not profit them.'—*τοῦ μὴ λυσιτελεῖν*] is a euphemism: the aim or object of an action is frequently rendered by the infinitive with the article in the gen., e.g. Thucyd. ii. 75: *περισταύρωσεν αὐτοὺς, τοῦ μηδένα ἐξίεναι*, 'he surrounded them with a palisade, in order that no one might go out.'—*δὴ*] here = *scilicet*, *videlicet*.

10. *ἐκ τούτου*] 'on this:' *ἐκ* denotes succession.—*τοῦ οἴνου*] 'some of the wine,' partitive genitive.

— *ἔδεδοίκειν*] and the other pluperfs. *ἐκεκράγετε* 'you cried out,' and *ἐπελέλησθε*, 'you forgot,' are virtually imperfects, their perfects *δέδοικα*, *κέκραγα*, and *λέλησμαι* being present perfects. See note on *ἀπελήλανται*, ii. 3. *δέδοικα* comes from *δεῖδω*, *κέκραγα* from *κράζω*, *ἐπιλέλησμαι* from *ἐπιλανθάνω*.

— *μεμιγμένα εἴη*] 'might have been mixed:' perf. pass. opt. of *μίγνυμι*.

— *ἐγγχέαντα*] the partic., as usual, after *κατέμαθον*, a verb of perception, 'I observed that he poured out.' Herod. i. 133, dwells on the ceremonious observance of birthdays by the Persians.

— *ἔπειτ', εἰ ἂν, κ.τ.λ.*] 'yet, if you rose up to dance, to say nothing about dancing in time, you could not even keep upright.'—*ἀνασταίητε*] 2 aor. opt. of *ἀνίστημι*. *μὴ ὅπως* is stronger than *οὐκ ὅπως*, which = Latin *non modo* as = *non modo non*. With *μὴ ὅπως* there is an ellipse of *λέγε* or *ὕπολάβητε*, 'say nothing of,' 'do not think that.'

— *τοῦτ' ἄρ' ἦν*] 'this, it seems, was,' etc. Herm. on Viger, iv. p. 488, remarks that *ἄρα* is often used ironically.

11. *Ἀλλὰ πῶς ποιεῖ;*] 'how then does he manage?' *διψῶν παύεται*] prob. means 'he quenches his thirst,' *lit.* he ceases thirsting.

— οἶμαι] is ironical, 'methinks.'

— φάναι] is redundant, as above: 'Cyrus answered, "Because" (said he). . . .

— Ὡς δὲ] δὲ is frequently joined with a partic. standing in a gerundial or adverbial force with a verb already modified by δὲ. In this case δὲ does not modify the partic., but is used to prepare the mind for the conditional verb which follows. Jelf, Gr. Gr. § 429, 3, obs. 1.

— σπουδάζει, κ.τ.λ.] i.e. τὸ ἄριστον. Cyrus, ridiculing the fictitious pretexts on which the Sacian excluded him from Astyages, describes the breakfast as 'engaged on business with certain persons.'

— ὅτι λούεται] 'that it is at the bath:' *lit.* 'is being washed.'—ἔως παρατ.] 'until I stretched him on the rack as he does me by excluding me from you.'

12. εἴ τινος, κ.τ.λ.] 'in case he saw that his grandfather or his uncle wanted anything, it was difficult for any one else to anticipate him in doing it; for, so far as he could, Cyrus exulted in gratifying them.'

13. ὥς ἀπιούσα πρὸς τὸν ἄνδρα] 'on the eve of her departure to rejoin her husband.'

— ἡ δὲ ἀπεκ., κ.τ.λ.] 'when she answered that she was anxious to gratify her father in all respects, but that she thought it would be hard to leave her son behind without his consent.' Born. gives several instances of three infinitives strung together as awkwardly as in this clause: e.g. Xen. Mem. 3. 6, 15: *δυνήσεσθαι ποιῆσαι πείθεσθαι σοι*. Dem. Phil. i. ad fin.: *ταῦτα πεπεῖσθαι λέγειν αἰροῦμαι*.

14. ἢν μένης, κ.τ.λ.] 'if you stay with me, in the first place the Sacian shall not control your access to me, but whenever you wish to come in to me, it shall be in your power to do so; and I shall feel obliged to you in proportion to the frequency of your visits to me.' ὥς = πρὸς, but is generally thus used only with persons, not with inanimate objects.—εἰσομαι] fut. of the obsolete form εἶδω, whose present is supplied by ὁράω in the sense of *seeing*, and by the pres. perf. οἶδα in the sense of *knowing*.

— ὁπόσοις] on this attraction of the relative, see note on *Μήδων* ὅσων, 2 above.

— ἐν τῷ δείπνῳ, κ.τ.λ.] the construction is ἐπὶ τὸ δοκοῦν (neut. partic. pres. of δοκῶ) *σοι μετρίως ἔχειν*, 'at dinner you shall take whatever course you choose towards what appears to you to be moderation [in diet].'

— ἐπεδὲν τάχ. ἔκπ. μάθης] 'as soon as ever you have learnt to ride.'—μεγάλοι] 'grown-up.'

— καὶ ἅλλα, κ.τ.λ.] 'and whatever else you may desire, you shall not fail to obtain, on mentioning it to me.'

15. οἶδ' ὅτι ἔκπ.] 'I know that in riding I am inferior to youths of my own age.'

— οἶμαι σοι ἐκείνους, κ.τ.λ.] 'I think you will find (*σοι* is an Ethical dative) that I shall easily eclipse those men (i.e. the Persians) who are so skilful in exercises on foot.'

16. τὴν δὲ—εἰπεῖν] λέγεται or ἔφασαν is understood before εἰπεῖν.

— πῶς μαθήσει] 'how will you learn here, when your tutors are there?'

— ἀκριβῶ—ἤδη] 'I already know this subject well.'

— καὶ τοίνυν] 'and yet:.' ἐπὶ μιᾷ δίκῃ] 'in one case.'

17. παῖς μέγας, κ.τ.λ.] 'a big boy, who had a small coat, having stripped (ἐκδύσας) a little boy who had a large coat, clothed him with his own coat, and himself put on his coat.' αὐτὸν after ἐκδύσας is pleonastic: it refers to the same person as ἐκεῖνον.—τὸν ἑαυτοῦ, sub. χιτῶνα.—ἡμφίεσε] 1 aor. act. of ἀμφιέννυμι, which, as here, takes a double accus. See Parry, Gr. Gr. § 96.

— ἐγὼ οὖν, κ.τ.λ.] 'so I, in giving judgment between them, decided that it was better for both that each should keep the coat that fitted.'—τοῦ ἀρμοζόντος] 'of what fitted best.'

— ποτέρου δ' χιτῶν εἶτ.] 'to which of the two the coat belonged:.' ποτέρου is the gen. of the possessor. Parry, Gr. Gr. § 109.

— τοῦτ' εἶπεν, κ.τ.λ.] 'he said that this was to be considered, what rightful possession is; whether it is right (δικαῖον ἐστὶ is understood) that he who took it by force from another should have it, or that he who made it for himself, or purchased it, should possess it.'—ἀφελόμενον] 2 aor. mid. partic. of ἀφαιρέω.

— τὸ νόμιμον] 'what is according to law.'

— σὺν τῷ νόμῳ, κ.τ.λ.] 'he then impressed upon me that the judge should always give his sentence in conformity with the law.'

— οὕτως ἐγὼ σοι] σοι is again an Ethical dat., 'so you will find that at any rate I thoroughly understand what is just.'

— ἢν δὲ—ἄρα] 'but if, as is possible.' On this sense of ἄρα, see Klotz on Devarius, who, vol. ii. p. 179, instances, among other passages, its similar usage in Thucyd. i. 93: τὸν τε Πειραιᾷ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλὰ τοῖς Ἀθηναίοις παρήνει, ἢν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάοντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι.

18. δίκαια ὁμολ.] 'are recognised as just.'

— τὸ ἴσον ἔχειν] not 'equality of possession,' but 'the possession of equality:.' i.e. equality of rights, such as Englishmen possess. Gorham.

καὶ ὁ σός, κ.τ.λ.] πρῶτος belongs to ποιεῖ, 'your father takes the lead in doing what is enjoined by the state, and receives his appointed privileges:.' i.e. he is a limited or constitutional sovereign, instead of being a despot, like Astyages.

— ἡ ψυχὴ] 'his inclination.'

— ὅπως οὖν, κ.τ.λ.] sub. ὅρα before ὅπως: 'take care then that you do not die (ἀπολεῖ 2 pers. sing. fut. mid. of ἀπόλλυμι) under the whip.'

— ἐν ᾧ ἐστὶ, κ.τ.λ.] 'an inherent principle in which is to think that you ought to have more than all men.'

## CHAPTER IV.

1. τοιαῦτα, κ.τ.λ.] 'many remarks of this kind did Cyrus utter:.' τέλος δὲ] 'but at last:.' τέλος is an accus. of Respect, used adverbially.—κατέμεινε] 'remained behind:.' so καταλείπειν = 'to leave behind.'

— καὶ ταχύ, κ.τ.λ.] 'he soon began to associate with his equals in age on familiar terms:' *lit.* 'so as to be familiarly disposed to them:' συνεκέρματο] pluperf. pass. of συγκεράννυμι, used in the sense of an imperf.

— ἀνήρτητο] 'he attached to himself:' pluperf., passive in form, middle in sense, of ἀναρτᾶσθαι.

— προσιών, κ.τ.λ.] 'by going to see them (partic. pres. of πρόειμι), and by showing clearly that,' etc. With ἐνδηλος ἦν cf. δῆλος ἦν, 2, below: the personal is preferred to the impersonal structure by the Greek idiom with these and similar adjectives: e.g. δίκαιός ἐστι παθεῖν, 'it is just that he should suffer.'

— τοὺς παῖδας, κ.τ.λ.] 'they used to bid their children to beg Cyrus to get it done for them.'

— περὶ πάντος ἐποιεῖτο] *lit.* 'made it to himself of the greatest consequence:' i.e. made a great point of, etc.

2. καὶ ὁ Ἀστ.] 'Astyages, too, whatever Cyrus might ask of him, could not hold out so as not to gratify him,' i.e. could not refuse to gratify him. μὴ οὐ are always preceded by a negative either expressed or implied: e.g. Soph. O. R. 12, δυσάλγητος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν, where a negative is implied in the compound δυσ.

— ἀσθενήσ. αὐτοῦ] 'when he, i.e. Astyages, was ill.' Born. remarks that we might have expected either ἀσθενήσαντα τὸν πάππον οὐδέπ. ἀπέλιπε, or ἀσθενήσαντος τοῦ πάππου, οὐδέπ. ἀπέλιπεν αὐτόν.

— μὴ οἱ ὁ παπ.] 'lest his grandfather should die:' οἱ is the Dativus Incommodi, Parry, Gr. Gr. § 104: it is dat. sing. 3 pers. for αὐτῷ, and much more common in Homer than in Attic prose. The regular construction, after the imperf. ὑπερεφοβεῖτο, would be ἀποθάνοι: but, as Born. remarks, the conj. is often used after past verbs of *fearing*. Comp. Eur. Phœn. 70; Suppl. 149.

— ἐκ νυκτὸς] like the vulgar English 'of a night:' *de nocte*.

— καὶ πάντων, κ.τ.λ.] 'and he used to jump up most nimbly of all to serve him in anything he might think would gratify him.'—ἀοκνό-τατα] neut. plur. superl. of ἄοκνος, used adverbially.

3. πολυλογότερος] 'rather talkative.'—διδόναι λόγον] 'to give an account of what he did.'

— ὅποτε δικάζοι] 'whenever he was acting as judge.'

— πᾶλλὰ μὲν, κ.τ.λ.] 'he used to question those present on many subjects (πᾶλλὰ), to ascertain how they happened to be,' i.e. what was their nature, *quomodo se haberent*. Verbs of *asking*, *teaching*, *depriving*, etc., take two accus., of the person and of the thing. Parry, Gr. Gr. § 96.

— ἡ πολυλ. συνελέγετο αὐτ.] 'a habit of loquacity was contracted by him.'

— ἀλλ' ὥσπερ, κ.τ.λ.] before ὅσοι supply ἐκείνων: 'but, as in the persons (σώματι) of those who, while still young, have attained high stature, there yet appears something childish, which betrays the fewness of their years, so, in the talkativeness of Cyrus, no forwardness was conspicuous, but a certain simplicity and sweetness of disposition, so that any one would have desired to hear more from him rather than to be in his company when silent.'

4. ὧς δὲ προήγεν, κ.τ.λ.] 'but when time, with increase of stature, advanced him to the period of his becoming a young man.'

— καὶ τὸ σκυλακῶδες, κ.τ.λ.] ‘and he no longer exhibited, with equal forwardness, that dog-like habit of accosting everybody alike.’

— ἐν ταῖς συνουσίαις] ‘in all his intercourse.’

— καὶ γὰρ ὅσα, κ.τ.λ.] ‘in all those exercises wherein youths of equal age rival each other, he did not challenge his companions to those wherein he knew that he was superior to them:’ ᾗδει] pluperf. of the present perfect οἶδα, used as an imperfect. προκαλεῖσθαι takes a double accus., the construction being προκ. τινά τι, ‘to challenge a person to anything:’ e.g. Aristoph. Ach. 652. προκαλοῦνται εἰρήνην ὑμᾶς, ‘they challenge you to peace.’

— ἐξήρχε φάσκων] ‘he was the first to declare.’

— οὐπω πάνυ ἐπαχος ὦν] ‘before he was quite able to keep his seat.’

5. ὥς δ' οὐκ ἔπε., κ.τ.λ.] ‘and as, after (ἐκ) being defeated, he did not take refuge in renouncing (εἰς τὸ μὴ ποιεῖν) the exercise in which he had been defeated:’ ἤττητο] pluperf. pass. of ἡττάσθαι, the Attic form of ἡσσάσθαι.

— ἐκαλινδεῖτο, κ.τ.λ.] ‘assiduously employed himself in endeavouring to do it better next time.’

— τοῖς ἡλιξί] is governed by εἰς τὸ ἴσον. See Parry, Gr. Gr. § 102 (1.).

— παρήει] ‘he began to pass them by:’ imperf. indic. of πάρεμι.

— ἀνηλώκει] ‘had exhausted:’ pluperf. indic. of ἀναλίσκω.—οὐκέτ' εἶχεν] ‘was no longer able.’

— ὅτι βουλόμενος, κ.τ.λ.] ‘that, though he wished, he would not be able to provide many animals for him.’ See note on οἱ, 2 above.

— τί σε δεῖ, κ.τ.λ.] ‘why need you take trouble in seeking game?’

— σὺν τῷ θείῳ] ‘with my uncle,’ Κυαξάρες.

6. δυνήστερον προσήει] ‘he approached his grandfather with more diffidence.’

— καὶ ἂν πρόσθεν, κ.τ.λ.] ‘and as to his former complaints against the Sacian, that he did not admit him to his grandfather, he now began to prove a Sacian to himself.’—παρίει] imperf. indic. of παρίημι.

7. φυλάττοιεν] the opt. is used because συμπέμπει is an historical present. Comp. note on εἶπεν, ii. 6 above.

— τῶν ἐπομέων. κ.τ.λ.] ‘enquired of his attendants:’ on the genitive, see Jelf, Gr. Gr. § 485.

— καὶ ποῖα, κ.τ.λ.] ‘and what sort of game he might pursue with confidence’ (θαροῦντα).

— πολλοὺς γὰρ, κ.τ.λ.] ‘since many ere then had been hurled down precipices, horses and all.’ κατακ. is governed by ἔλεγον.

8. αὐτῷ] is an ethical dat.: ‘his horse chanced (πῶς), while taking a leap, to fall on his knees:’ καὶ μικροῦ, κ.τ.λ.] ‘and all but threw him over his neck:’ the full phrase is ὥς μικροῦ δεῖν, ‘so that it wanted little:’ μικροῦ δεῖν occurs in the same sense in Xen. Hell. 4. 6, 11.

— οὐ μὴν, κ.τ.λ.] ‘not but that Cyrus managed with some difficulty (μόλις πῶς) to keep his seat.’

— καλόν τι χρῆμα] ‘a fine creature:’ comp. Herod. i. 36, μέγα σὺς χρήμα.

— προσελάσαντες] ‘on riding up to him,’ quum adequitascent: κατερεῖν αὐτοῦ] ‘that they should tell of him.’

— διατεινόμενος, κ.τ.λ.] 'exerting his strength with a happy aim : ' κατέσχε] 'brought down.'

9. ταῦτα ἔδωαι, κ.τ.λ.] 'to allow him to take them home and present them to his grandfather.'

— εἶναι] imperf. indic of ἔδω, 'I allow.'

10. ῥυμπασμένα] perf. pass. partic. of αἵματός, 'covered with blood.' — ἄρα εἶπεν] 'on this, said.'

— οὐ μέντοι, κ.τ.λ.] 'but I really am in no such need of any of this game, that you should run into danger for it.'

— καὶ τῶν ἄλλων ὅπ.] 'and as much of the rest [of the game] as you like,' i.e. of the game killed by the other sportsmen.

11. καὶ ὁ Κύρος, κ.τ.λ.] 'Cyrus accepted them, and carrying them off (ἄρας, partic. 1 aor. of αἶρω) presented them,' etc.

— ὥς ἄρα ἐφλ.] 'how we were trifling, as it turns out' (ἄρα).

— ὁμόσε ἐφέροντο] 'kept charging at close quarters.'—ὕπὸ δέ, κ.τ.λ.] 'while, owing to their bulk, it was quite impossible to miss them.'

— τὰ περιφκ.] 'those walled-up animals : ' partic. perf. pass. of περιτοκοδομεῖν, 'to wall round.'

— ἀλλ' ἄρα, κ.τ.λ.] 'but would not your fathers let you also go to the chase?' ἀφείεν] opt. 2 aor. of ἀφίημι.

12. Τίς οὖν, κ.τ.λ.] 'who then could mention it to Astyages for us?' μνησθεῖν] opt. of ἐμνήσθην, 1 aor. of the passive deponent μμνήσκομαι.

— Τίς γάρ, κ.τ.λ.] 'why, who can be more competent than you to persuade him?' εἴη is omitted, as usual with ἱκανός, δυνατός, ἄξιος, δίκαιος, κ.τ.λ.

— ἐκ τοῦ ἴσου] perhaps 'on equal terms : ' but probably, 'as I did formerly.'

— ἦν δὲ τοσ.] 'and if I go on at this rate.'

— Πονηρόν, κ.τ.λ.] 'this is a bad job you are telling us of, if you will not be able to manage even in our behalf, in case of need, and if it will be needful for us, so far as you are concerned, to ask some one else.' Herm. on Viger, i. p. 860, explains τὸ ἐπὶ σε by *quod ad te attinet*. The various reading τὸ ἐπὶ σοι, would mean 'so far as lies in your power.'

13. ἐδήχθη] 'was annoyed,' 1 aor. pass. of δάκνω· διακελευσάμ., κ.τ.λ.] 'after encouraging himself to venture.'

— ἀνυπότατα] 'in the least offensive way.'

— ἀποδρᾶ σε] 'should run away from you : ' conj. of ἀπέδρην, 2 aor. act. of ἀποδιδράσκω.

— τί αὐτῷ χρήσει:] 'what will you do with him?' See note on χρῶνται, ii. 12 above.

— τί ἄλλο, κ.τ.λ.] χρήσομαι is understood : 'what else should I do with him but put him in chains and compel him to work?'

— ἐξ ἀρχῆς χρήσομαι] 'I should use him as at first.'

— ὧρα ἂν—εἴη] 'it must be high time then.'

— χαρίεν γάρ, κ.τ.λ.] 'it would be a fine thing, if for the sake of a little venison I should lose my daughter her son.'

14. καὶ βασιλικῶς, κ.τ.λ.] 'and being present in person, he, according to royal etiquette, forbade any one to shoot, until Cyrus was satiated with sport' (θηρῶν, partic. pres. of θηράω).

— οὐκ εἴα] 'would not allow him : ' imperf. of ἔδω.

— ἀφες τοὺς κατ' ἐμὲ] 'allow those about me:' ἀφες] imperat. 2 aor. of ἀφίημι.

— the use of δύναιτο instead of δύνηται is thus explained by Mr. Gorham:—Cyrus' remark from εἰ βούλει—διαγωνίζεσθαι is couched in the *oratio recta*: i.e. the very words are given which Cyrus is supposed to have spoken. But the last clause ὅπως—δύναιτο is constructed as if Cyrus' words had been reported in the *oratio obliqua*.

16. στάς] partic. 2 aor. of ἵστημι· ἀμιλλ. ἐπὶ τὰ θηρία] 'engaging with the wild beasts:' ἀμιλλᾶσθαι ἐπὶ τι is similarly used by Xen. Anab. 3. 4, 44.

— καὶ Κύρῳ, κ.τ.λ.] 'and he was delighted with Cyrus, who could not keep silence from excess of joy, but kept crying out like a young and generous hound whenever he approached a wild beast, and encouraging each of his companions by name. He rejoiced, too, when he saw him laughing at one man: he observed also that he praised some one else of his own accord (αὐτὸν) without a particle of envy:' *lit.* 'not even in any degree enviously.'

— ὁ μὲν is often contrasted with ὁ δέ τις, *alims quis*, 'some one else,' *τις* making the expression more indefinite.

— τέλος] see note on τέλος, 1 above.

— ἡσθῇ] 'was delighted:' 1 aor. of the pass. deponent ἡδομαι.

16. τὰ πέντε] on this use of the article, see note on τὰς δώδεκα μυρ., ii. 15 above.

— εἰς τοῦτον τὸν χρ.] 'at this time:' comp. εἰς καιρὸν 'in season,' εἰς δέον 'in time of need.' Parry, Gr. Gr. p. 115. The king of Assyria at this time was the Labynetus of Herodotus.

— οἵτινες ἐμελλον, κ.τ.λ.] 'who were intended to drive the game for him out of the thickets into districts that were cultivated and easy to ride over.'

— ἡ φυλακῇ] 'the guard that manned the fort:' ὡς πρῶ, κ.τ.λ.] 'with the intention of hunting early the next day.'

17. ἡ διαδοχῇ, κ.τ.λ.] 'a party of horse and foot comes from the capital (probably Babylon is meant) to relieve the previous guard.'

— ἔχων ἱππέας] 'with cavalry:' ἔχων, ἔγων, λαβών, φέρων may often be construed by the English 'with.'

— καὶ λαμπρότερον, κ.τ.λ.] 'he thought, too, that this exploit would appear more brilliant than the hunt, and that there would be a vast abundance of beasts for sacrifice.'

— ὡς μὴ βοηθ.] 'that the Medes in garrison might not succour their countrymen against those who were scouring the country.'

— κατὰ φυλάς] 'in parties:' ἄλλους ἄλλοσε] 'in different directions.'

— περιβαλομ., κ.τ.λ.] 'to surround and seize whatever booty any of them might light upon.'

18. Σημανθέντων] 'intelligence having been sent:' the participle often stands thus alone, without a subject, in the gen. absolute, either plural or sing., e.g. Thucyd. i. 116, ἐσαγγελθέντων, 'news having been sent in;' i. 74, σαφῶς δηλωθέντος, 'it having been clearly established.' Jelf, Gr. Gr. § 696, obs. 3.

— ἐξεβοήθει] 'he set out to succour his men.'

— τοῖς παρατ. ἱππόταις] 'with the cavalry who chanced to be with him.'

— ἡσυχίαν ἄγοντα:] 'standing still.'

— ἐνδύς] 'having put on:' partic. of ἐνέδυν, 2 acr. act. of ἐνδύω. οὐποτε οἰόμενος] 'never dreaming' [he should be so fortunate], *sub.* ἐνδύσεσθαι.

— ἐπεποίητο] plup. pass., 'had caused to be made for him:'. ποιίη-μαι, perf. pass. of ποιεῖν, is constantly used in a middle sense.

— ἐθαύμασε, κ.τ.λ.] 'wondered at whose order he had come.'

19. οἱ ἐφεστήκασι, κ.τ.λ.] 'who are sitting quietly on their horses:' ἐφέστηκα] perf. act. of ἐφίστημι, used as a pres. perfect. See note on ἀπελήλανται, ii. 3 above.

— οἱ ἐλαύνοντες] 'those who are riding about.'

— ἀλλ' οὖν, κ.τ.λ.] 'they are certainly sorry-looking (φαινόμενοι) fellows, and mounted on sorry horses, that are carrying off our property.'

— ὑποτεμοῦνται] 'will intercept us:' fut. mid. of ὑποτέμνω.

— ἡμῖν δέ, κ.τ.λ.] 'and our full strength is not yet on the field. ἐκείνους refers to the foraging parties who were scouring the country. ἐκείνοι to 'the compact mass of cavalry,' τὸ στῖφος τῶν ἱππέων.

— καὶ ἀναλαμβ.] 'and if you bring up those who are marching to support us.'—οἱ ἄγοντες] 'the plunderers.'

20. Ταῦτα εἰπόντος. κ.τ.λ.] *lit.* 'he having said this, it seemed to Astyages that he spoke to the purpose (τι).'

— θαυμάζων, κ.τ.λ.] 'wondering to see how thoughtful and wide-awake he was.'—τάξιν] 'a troop.'

— ἐγὼ δέ, κ.τ.λ.] 'while I will charge these men, should they move against you, so that they will be compelled to watch our movements:' *lit.* 'to attend to us.'—ἐλῶ] fut. indic. of ἐλαύνω.

— λαβὼν τῶν ἐρρωμένων, κ.τ.λ.] 'with some of the best-conditioned horses and men:' ἱππῶν and ἀνδρῶν are partitive gens.: comp. Thucyd. i. 65, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, 'he himself too wished to be one of those who stayed at home.'

— ὡς εἶδεν ὁρ.] 'when Cyrus saw them starting, he rushed on with them.' Hermann on Viger, p. 844, remarks that μέντοι is here ironical: the meaning being that Cyaxares 'followed as he might,' with little eagerness for the fray.

21. ὑπετέμοντο] 'intercepted them.'

— ὅσοι δὲ παραλλ.] 'and they pursued in the rear all those who, having slipped aside, had got the start of them.' παραλλάσσειν is similarly used by Æsch. Agam. 424, παραλλάξασα διὰ χερῶν, 'slipping through his hands.'

— μόνον ὁρῶν, κ.τ.λ.] 'looking only to striking any one he caught.'

— προυκίνησαν, κ.τ.λ.] 'moved forward their mass of cavalry, thinking that the enemy would desist from the pursuit when they should see them advancing.' The accus. absolute is often used, with ὡς, as in ὡς παυσομένους, to signify a supposition: e.g. Thucyd. viii. 66, ἀλλήλοις γὰρ ἅπαντες ὑπόπτως προσήεσαν οἱ τοῦ δήμου, ὡς μετέχοντά τινά τῶν γιγνομένων, 'all the partisans of popular government approached each other suspiciously, thinking that every one might be concerned in what was going on.'

22. ὁ δὲ Κύρος, κ.τ.λ.] 'None the more did Cyrus give up:' ἀνίει] imperf. of ἀνίημι.

— κατέχων] 'holding on,' 'persevering:' intrans.

— ἴσως καὶ αἰσχ.] 'perhaps too because he was in awe of his father.'

— προθυμότεροι, κ.τ.λ.] 'even those who were not very brave on confronting the enemy, being, on such an occasion, unusually eager in pursuit.'

23. διατεινόμενοι] 'presenting,' 'poising:' εἰστήκεσαν, 'halted:' pluperf. of ἵστημι, with imperf. sense.

— ὡς ἐπειδή, κ.τ.λ.] 'in the expectation that, as soon as they came within range, they would halt, as they were generally in the habit of doing.'

— μέχρι γάρ, κ.τ.λ.] 'for up to that point, when they approached most nearly, they used to charge one another:' i.e. their nearest approach to one another was only within bowshot.

— φεύγουσιν δμώθεν, κ.τ.λ.] 'they fly before the enemy who pursue them closely at full speed, capturing (ῥήρουν) many.' Mr. Gorham calls attention to the impetuosity of the narrative, 'which cannot delay to give διώκοντας any pronoun or other accus. to agree with it, and which hurries us on to ῥήρουν, without any nominative being expressed to show that the subject of the verb is no longer οἱ πολέμοι, but has changed to οἱ διώκοντες.'

— πρὸς τοῖς πεζοῖς] 'close to the infantry.'

— ἐνταῦθα, κ.τ.λ.] 'but at that point, fearing lest, in addition to what they saw (καί), some larger force might be lurking (ὕπειν) in ambuscade (ἐνέδρα), they stopped.'—ὕπειν] pres. opt. of ὑπείμι.

24. ἀνῆγεν] 'led back his forces.'—καὶ τὸν Κύρον, κ.τ.λ.] 'and not knowing (ἔχων) what to say to Cyrus:' λέγω takes a double accus., e.g. Herod. 8. 61, ἔλεγε κακὰ τοὺς Κορινθίους, 'he spoke evil things of the Corinthians.'

— καὶ γὰρ τότε, κ.τ.λ.] 'for even then, when they were setting off homewards.'

— μάλα ἐπ'προσθεν, κ.τ.λ.] 'while he carefully kept his conductors before him' to screen him from Astyages.

— ἐπὶ τῇ θεᾷ τῇ αὐτοῦ] prob. 'at the sight of himself:' Born. and Weiske construe 'at the spectacle he had contemplated,' i.e. the fallen Assyrians.

25. ὑπερεξέπληκτο] pluperf. pass. of ὑπερεκπλήσσω, 'was struck with extraordinary admiration ἐπ' αὐτῷ for him.'

— ἀπεκάλει δὴ, κ.τ.λ.] 'recalled him at once, that he might complete the education customary in Persia.'

— καὶ οὐδένα ἔφασαν, κ.τ.λ.] 'and they said there was not one who did not turn away in tears:' the relative οὐτινα is attracted by οὐδένα, as in the similar passage of Thucyd. 3. 39, τίνα οἴεσθε οὐτινα οὐκ ἀποστήσεσθαι; 'who do you imagine there is who will not revolt?' The plain construction would be οὐδένα ἔφασαν εἶναι ὅστις οὐ δακρύων ἀπεστρέφετο.

26. ὦν Ἀστ.] 'out of those which Astyages had given him.' On the attraction, see note on Μήδων ὄσων, iii., 2 above.

— δηλῶν] should have been δηλοῦντα, but the nom. is used according to the σχῆμα πρὸς τὸ σημαίνόμενον, ἔφασαν being = λέγετα.

— Εἰ βούλει, κ.τ.λ.] 'if you wish me to return to you again without shame, let any one to whom I have given anything, keep it.'

27. ἀπῆλλαντο] 'they, i.e. the Medes and Persians, were parting.' — ἀποπέμπεσθαι, κ.τ.λ.] 'were bidding him good-bye with a kiss on the lip.'

— ὑπολείφθηναι] 'stayed behind:' 1 aor. pass. infin. of ὑπολείπω.

— Ταῦτ' ἄρα, κ.τ.λ.] 'it was for this very (καί) reason then that you used to stare at me:' ταῦτα is an accus. of respect, used adverbially. — ἐνεώρας] imperf. indic. of ἐνοῶν.

— after συγγενῇ γε ὄντα] *sub.* αἰσχύνεσθαι. — φιλήσαι] 'kissed.'

28. διὰ χρόνου] 'after a time:' διηνύσθαι] perf. pass. infin. of διανύω. καὶ τὸν Μῆδον ἦκειν κ.] 'when the Mede returned.'

— 'Ἄλλ' ἢ ἐπελάθου:] 'How is this? have you forgotten?' ἐπελάθου] 2 aor. mid. indic. of ἐπιλανθάνω.

— Ποίου ὀλίγου:] 'in what sense short?'

— καὶ ὅσον σκαδῶ.] 'even the little time I take in winking.'

— ἐκ τῶν ἔμπρ.] 'after his previous tears.'

— ὅτι πέρσεται, κ.τ.λ.] 'as he would return to them in a short time:' ὀλίγ. χρ. are genitives of time: comp. Plato, Symp. p. 172, πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν, 'Agathon has not resided here for many years.' Jelf, Gr. Gr. § 523.

## CHAPTER V.

1. ἐνιαυτόν, κ.τ.λ.] accus. of duration of time: 'is said to have continued for a year longer (ἔτι) in the class of boys.'

— ἔσκωπον, κ.τ.λ.] 'jested at him for having returned after having learnt to be luxurious among the Medes:' Anglice, 'for having learnt luxury among the Medes ere his return.' — ἤκoi] opt., because the jest is quoted indirectly (in oratione obliquâ).

— ἐπιδιδόντα, κ.τ.λ.] 'they perceived that he was more disposed to offer part of his own share than to ask for more:' on the partic. after a verb of *perception*, see note on ch. i. 2: on the partitive gen. μέρους, see note on τῶν ἐρρωμένων, ch. iv. 20.

— τᾶλλα, κ.τ.λ.] 'excelling themselves in all other respects.'

2. On this perversion of the real facts of history, see *Introd.* p. vii. The true Cyaxares was a predecessor of Astyages. Astyages was dethroned and succeeded by Cyrus, whose successor was Cambyses.

— πάντας Ξύρους, Ἀραβίων βασ.] see notes on ch. i. 4.

— Ὑρκανίους, Βακτρίους] Mount Zagros was the well-defined boundary of Assyria on the Persian side: indeed it is still the line of demarcation between Persia and Turkey; so that the mention of these nations as tributaries of the Assyrian king only shows Xenophon's perhaps intentional inaccuracy here. The Hyrcanians, who dwelt on the south-eastern shore of the Caspian sea, were separated from the Assyrian empire by the whole breadth of the Median empire; while the Bactrian frontier was about 800 miles from Assyria, and could only be reached by a march across Persia or Media.

3. Κροίσον] Labynetus, king of Assyria, had a treaty with Croesus, Herod. i. 77.

— Καππαδοκῶν, Φρύγας ἀμφ., Παφλαγόνas. Κᾶρας, Κίλικας] see notes

on ch. i. 4. The Paphlagonians, Phrygians, and Carians all lay west of the Halys, and were therefore, according to Herod. i. 6, subjects of Croesus, so that their alliance could hardly have been courted as if they had been independent powers. See Introd. p. vii.

— Ἰνδοὺς] see Introd. p. vi.

— συνεστηκότα εἰς ταὐτὸν] 'closely combined together.'

— πεποιημένοι εἶεν] 'had contracted:' see note on ἐπεποίητο, iv. 18.

— καὶ κινδυν., κ.τ.λ.] 'and would be likely, unless some one weakened them beforehand (φθάσας), to attack (ὀντες ἐπὶ) each of the nations singly and thus subdue them [all].—ἀσθενώσοι] fut. opt. act. of ἀσθενώ, 'I weaken.'

— πρὸς τὸ κοινὸν] 'to the public council:' consisting of the elders, οἱ γεραίτεροι, as described in ch. ii. 14 above. On Xenophon's inconsistency in attributing to Persia a limited monarchy of the Spartan type, see Introd. p. vii.

5. ἔδωσαν δέ, κ.τ.λ.] 'and they allowed him to choose 200 out of the peers:' see Introd. p. vii. προσελέσθαι] 2 aor. infin. mid. of προσαίρω.

— γίνονται δὴ, κ.τ.λ.] 'these then amount to 1000.'

6. ἐπεὶ δὲ ἡρέθη τάχ.] 'and as soon as he was elected:' ἡρέθη] 1 aor. pass. of αἰρέω.

7. εἰς τόδε—κατέστην] 'I undertook this office.'

8. ὃ, τι μέντοι, κ.τ.λ.] 'but what benefit they acquired, with such a character, either for the commonweal of Persia, or for themselves, I am not yet able to discover.'

9. εὐφρανθῶσι] 1 aor. pass. conj. of εὐφραίνω.

— ἀλλ' ὥς, κ.τ.λ.] 'no; they order their conduct thus in the hope (ὥς) of enjoying themselves many degrees more for the future through their present abstinence:' εὐφρανόμενοι] fut. mid. partic. of εὐφραίνω. πολλαπλάσια] neut. plur. accus. of Respect, used adverbially.

— ἀλλ' ἐλπίζοντες, κ.τ.λ.] 'but because they hope that, by persuading men through their eloquence, they may achieve many great blessings for themselves.'

10. ἑώρ] Attic opt. pres. 3 pers. sing. of ἑάω.

— ἀναγώνιστος διατ.] 'should pass his days without entering the lists.'

— οὐδ' ἂν οὗτος] ἂν belongs syntactically to εἶναι.

11. ἀλλ' ἐπείπερ, κ.τ.λ.] 'since we are conscious of having exercised ourselves ever since our boyhood in honourable and worthy pursuits.'

— ἰδιώτας, κ.τ.λ.] 'are mere laymen to contend with us:' imperitiores quam ut nobiscum decertent.

— ἰδιώται—πόνους] 'are, as regards enduring hardships, quite inexperienced.'

— ἀγρυπνήσαι δέον] 'when it is needful to submit to want of sleep:' the neuter of many participles is used absolutely: as ἐξόν 'it being lawful,' παρόν, ὑπάρχον 'it being in one's power,' δέον 'it being needful,' δόξαν 'it having seemed good,' εἰρημένον 'it having been said,' ἀδηλον ὃν 'it being uncertain.'

— ἀπείρως ἔχουσιν] 'are unversed.'

12. ὅσαπερ] 'just as:' neut. plur. used adverbially.—ὄψω, 'as a relish.'

— λεόντων] lions, it is said, rarely pass water without drinking.

συγκεκόμισθε] 'you have stored up,' perf. pass. of συγκομίζω, used in a middle sense, like κεκόμισται χάριν, 'he has received a favour,' Demosth. Meid. c. 46.

—ἐπαινούμενοι] = ἐπαίνοις. 'You rejoice in praise.'

—κτᾶσθαι] 'strive to acquire,' contrasted with the pres. perf. κекτῆσθαι, 'to have acquired,' i.e. to possess.—τὰ αἴτια] 'the grounds of praise.'

13. ἄλλῃ γυγνώσκων] 'judging otherwise,' i.e. with an opposite conviction at heart.

—εἰς ἐμέ, κ.τ.λ.] 'the loss will fall on me.'

—ἐπειδὴ καὶ ἐκπ., κ.τ.λ.] 'since the appearance of aiming at other men's property iniquitously is far from us.'

—ἄρχοντας ἀδ. χειρῶν] 'aggressors in wrong,' *lit.* 'unjust hands.'

14. κἀκεῖνο θαρρεῖν] 'to feel confidence on this ground too:' ἐκεῖνο is a cognate accus., as in vi. 25, Θάρρει τοῦτο.—πολλά] 'often:' adverbial accus.

—ἀναλαμβάνετε] 'taking charge of them.'

## CHAPTER VI.

1. Ἔστιά, Διὶ] Xen. here agrees with Herodotus, who enumerates Jupiter and Fire (Vesta) among the deities worshipped by the Persians.

—συνπροέπεμπε] *lit.* 'aided in sending him on,' i.e. 'joined his escort.'

—ὠιωνιζόμενοι] 'consulting omens:' elsewhere, *Cyrop.* ii. 4, 18: vi. 4, 12, Xen. represents the Persians as practising the Greek art of divination in its various forms; the personal is preferred to the impersonal structure by the Greek idiom with these and similar adjectives: e.g. δίκαιός ἐστι παθεῖν, 'it is just that he should suffer.'

—ὥς οὐδένα, κ.τ.λ.] 'in the conviction that the signals of the supreme god could not be misconstrued by any one:' *lit.* 'could not escape any one's notice.' On the accus. absolute with ὥς, see note on vi. 21. λήσονται] partic. fut. neut. plur. of λανθάνω.

2. ἐν ἱεροῖς] ἐν often signifies the instrument. Parry's *Gr. Gr.* § 125.

—ἐπίτηδες ἐδίδ.] 'I purposely caused you to be taught these things.'—συνείης] 2 aor. opt. of συνίημι.

—ἐπὶ μάντεσιν] 'in the power of soothsayers.' Comp. Demosth. p. 90, 3, ἐφ' ὧμιν ἔστι κολάζειν, 'in your power is punishment.'

—μηδ' αὖ, κ.τ.λ.] 'nor again, should you ever chance (ἄρα) to be without an augur, might be at a loss what to make of divine intimations.' On χρῆσθαι τινὶ τι, see note on ii. 12 above. χρῶ] 2 pers. sing. opt. pres. of χρῶμαι.

3. παρὰ θεῶν πρακτικώτερος] 'more likely to carry his point with the gods.'

—ὅτε ἄριστα πρᾶτ.] 'whenever he was most successful.'

—μεινῆτο] 3 pers. sing. opt. of μέμνημαι, perf. mid., with pass. form, of μινῆσκω.—μεινᾶτο, a various reading, comes from μεινῆμην, another form of the opt.

4. ὅτι συνειδέναι, κ.τ.λ.] 'because you seem to be self-conscious of

having never neglected them.' With *σύννοια, συγγινώσκω ἐμαυτῷ* the participle may agree either with the subject, which in this case is *συ*, or with the personal pronoun following the verb: i.e. *ἀμελήσαντι* might have been used here as correctly as *ἀμελήσας*. Comp. Plato, *Apol.* p. 21 B, *ξύννοιδι ἐμαυτῷ σοφὸς ὢν*, with *id. ib.* p. 22 D, *ἐμαυτῷ ξυνήδειν οὐδὲν ἐπισταμένῳ*. Jelf, *Gr. Gr.* § 682, 2.

— *ὡς πρὸς φίλους, κ.τ.λ.*] the construction is *οὕτω δικάμμαι*] 'I am thus enabled to feel *πρὸς τ. θεοὺς* towards the gods *ὡς φίλους μοι ὄντας*, as my friends.'

5. *Τί γάρ, κ.τ.λ.*] 'Well, then, do you remember those conclusions which once approved themselves to us? that in all things which the gods have bestowed, men who have gained knowledge of them succeed better than men who are ignorant of them: that laborious persons accomplish more than the idle: and that diligent persons live more securely than persons careless in these matters: and therefore (*οὖν*) we should first render (*παρέχοντας*) ourselves such as we ought to be, and then (*οὕτως*), it seemed to us, we should (*δεῖν*) pray for blessings from the gods.'

6. *μémνημαι ἀκούσ. σου*] 'I remember to have heard so from you:' for the partic., see note on *δρᾶν ἐθελοῦσας*, i. 2.

— *καὶ γὰρ ἀνάγκη, κ.τ.λ.*] Born. points out that *γὰρ* here refers to a suppressed clause, and that the sense of the passage is this: 'I remember to have heard so from you; [and you argued well:] indeed I could not but assent to your argument.'

— *οὔτε ἵππεύειν οὔτε* belongs to *νικᾶν· μὴ το μαθόντας*: 'neither for victory in a cavalry fight without having learnt to ride;' and so with the following clauses.

— *ὁμοίως*] belongs to *ἀτυχεῖν*: 'you also said that it was likely that those who made impious prayers would meet with disappointments from the gods in the same way as (*ὁμοίως ὥσπερ*) those making illegal requests would fail of success at the hands of men.'

7. *ὅπως ἂν—γένοιτο*] 'by what means he might become:' *δοκίμως*] 'really and truly;' *ὅπως ἂν* is here used in a *modal* sense: in the two following clauses *ὅπως* is used with the fut. indic. in a *final* sense, so that *ὅπως ἔξουσιν* = 'that they shall have.'

— *τούτου—ὄντος*] 'allowing this to be a great achievement.'

8. *ταῦτά μοι—λογίζωμαι*] *lit.* 'these things seem to me the same, i.e. I am still of the same opinion, when I consider the matter with a view (*σκοπῶν*) to government in the abstract.'

— *ἀρξάμενος ἀπό, κ.τ.λ.*] is parenthetical: 'men who I perceive—to begin with these friends of ours (i.e. the Medes)—think (*ἡγουμένους*) that a ruler ought to differ from the ruled both by his dining more sumptuously,' etc. On the idiomatic use of the partic. after a verb of perception, see note on i., 2 above.

— *καὶ πάντα*] 'and in all respects:' as in *Soph. El.* 293, *ὁ πάντ' ἀναλκίς οὗτος—διάγειν*] 'to live.'

— *προθυμούμενον*] 'with zeal.'

9. *ἔτιδ' ἐστίν, κ.τ.λ.*] 'there are some points in which (*ᾧ*) we have not to contend with men, but with circumstances themselves.' *ᾧ*] is a cognate accus. Parry, *Gr. Gr.* § 95.

— *αὐτίκα*] 'for instance:' *εὐθὺς* is similarly used: *ἡ ἀρχή*] 'your command:' *καταλελύσεται*] fut. perfect pass. of *καταλύω*.

— ἦν—δαπάνη] 'should, however, his resources fail him.'

— πῶς ἔρ' ἔξει, κ.τ.λ.] 'how then will the affairs of the army stand?'

— ἀπ' ἐμοῦ ἂν προσγ.] 'such as may accrue from my own resources.'

On ἂν with participles, see Parry, Gr. Gr. § 186.

— ἐν φιλίᾳ] *sub.* γῆ.

10. τοῦ δυνάμιν ἔχοντος] 'one who has power in his hands.'

— σὺ δὲ πεζήν, κ.τ.λ.] 'you are going from hence with an infantry force in exchange for which I well know that you would not take any other many times greater, and you will have the Median cavalry, an excellent body of men, to support you' (σύμμαχον).

— χαρίζεσθαι, κ.τ.λ.] 'will serve you, from a desire (βούλομενον) to gain your favour, and for fear lest it should suffer harm.'

— ὧν δεῖ ὑπάρχειν] ὧν is attracted by its antecedent τούτων, which is understood; the full phrase would be τούτων ἃ δεῖ ὑπάρχειν.

— καὶ ἔθους, κ.τ.λ.] 'for the sake of habit, i.e. for the sake of being habitually provident, you should devise means of ensuring supplies.'

— μοι μέμνησο] 'remember, pray:' μοι is an ethical dative.

— μηχανῶ] imperat. pres. mid. of μηχανάω.

— καὶ γὰρ τεύξει, κ.τ.λ.] 'for you will gain more readily from those from whom you may ask, if you do not seem to be in want.'

— αἰδοῦς] 'respect:' ἕως ἂν ἔχωσι τὰ θ.] so long as they have what they need.'

-- ἱκανός] is in the nom. case, because it relates to the same subject as the principal ὄνῃ. See note on βέλτιστοι, ii. 15.

11. ἄλλως τε καὶ—δτι] 'especially in saying that.'—ὧν μὲν ὧν, as usual, is attracted by τούτων. See note on iii., 2 above.

— ἐφ' οἷς] 'on what terms:' πρὸς τοῖς ἑτέροις.] 'in addition to what is stipulated.'

— τὸ δ' ἔχοντα, κ.τ.λ.] τὸ belongs to ἀμελεῖν· 'that a man having a force by means of which it is possible (ἔστι=ἔξεστι) for him, by doing good to his friends, to receive benefits in return, and, if he has (ἔχοντα) enemies, to endeavour to take vengeance on them—that he should after all (ἔπειτα) neglect procuring supplies—do you think that such conduct would be less shameful?' etc.

— ἀργούσαν ἀνοφέλητον] 'unprofitable by lying idle.'

— Ὡς γ' ἐμοῦ, κ.τ.λ.] 'rest satisfied (οὕτως ἔχε τὴν γνώμην), in the assurance (ὥς) that I shall never neglect playing my part in providing (συμμηχανᾶσθαι) the needful supplies for the soldiers,' etc.

— Ὡς, with gen. or accus. absolute, denotes a supposition, an assurance, or a belief.—ἐν φιλίᾳ] *sub.* γῆ.

12. οὐ γὰρ μέμνημαι] οὐ γὰρ is interrogative: 'do I not remember?' = 'I well remember.'

— ἅμα διδούς μοι] 'while giving it to me.'

— Ἀρὰ γε, κ.τ.λ.] 'Child,' said you, 'did this man, to whom you are carrying his fee, ever say a word to you about military economics as among the qualifications of a general?'—ἐπεμνήσθη] 1 aor. of the passive deponent ἐπιμνησκόμαι.

ὥς δεήσων] 'inasmuch as it will be requisite that a general should attend to these points too in his army's behalf.'

— δεήσων] fut. partic. of δεῖν, used absolutely, like δέον, v. 11,

where see note.—ἐπῆρου] 2 pers. sing. of ἐπηρόμην, aor. of ἐπέρμαι, 'to ask,' 'question.'

13. ἀπέφησα] 1 aor. of ἀπόφημι, 'I deny,' 'I say no.'

—κράτιστοι τῶν πολ. ἔργων γ.] 'might be made to excel in their military duties:' κρατιστεύειν similarly takes a gen. Jelf, Gr. Gr. § 504.

—ἀνέκρινας αὐτὸν σὺ καὶ τότε] 'you in turn raised this question also,' etc.

—τὸ πᾶν διαφέρει, κ.τ.λ.] 'in every undertaking ardor differs from despondency in the greatest possible degree:' τὸ πᾶν = omnino, Born. Anglicè, 'in every enterprise, ardor or despondency makes all the difference.'

εἴ τινα λόγον, κ.τ.λ.] 'whether, in teaching me, he had delivered any precepts about obedience in an army (lit. concerning an army obeying), by what means (ὡς) one might best contrive to produce it?' —μηχανῶτο] 3 pers. sing. pres. opt. mid. of μηχανάω.

14. ἄρρητον] 'untouched,' 'untaught,' as in Soph. O. R. 201.—τέλος] 'at last.'—φαίη] 'he professed:' opt. pres. of φημί.

—ἀποκρίνομαι] this historical present is often used to give vigour and liveliness to narrative. Parry, Gr. Gr. § 144, 1.

—διηλθές μοι] 'you taught me in detail, παρὰ. ἑκαστον, laying each point separately before me.'

15. ἐκ τούτου] 'upon this:' συνῆν τοῖς] 'I began to associate with those.'

—ἐπείσθην] 'I was persuaded,' i.e. 'I satisfied myself.'

—ἐπεὶ —ἐγενόμην] 'when I was placed in this command.'

16. πρὸς ταῦτα] 'thereon:' ἔφη] as before, is redundant: οἱτοὶ refers to ἱατροί.

—τούτου μεγαλ.] 'nobler than this,' i.e. than the art of curing disease.

—ἀρχῇ] 'at all.' See note on τὴν ἀρχήν, ii. 3, above.

—χρόνον τινα] 'for any length of time:' accus. of duration of time: ἐν τῷ αὐτῷ] 'on the same ground.'

—μάρτυρες δέ, κ.τ.λ.] 'and in either of them (i.e. in healthy or unhealthy spots) the persons and complexions of the inhabitants offer themselves as sure indications.'

—μνήσθητι σὺ] 'you must consider:' imperat. of μνήσθην, 1 aor. of dep. pass. μμνήσκομαι.

—πῶς πειρᾷ] 'how you endeavour.'

17. ἐκπονῶ τὰ εἰς.] 'I work off [by exercise] what enters into me.'

—τῶν ἄλλων] 'the rest,' i.e. the troops.

—Οὐ μὰ, κ.τ.λ.] 'nay, by Jove, there will not only be leisure, but necessity, i.e. an army must be kept in exercise, or it will not be healthy.'

—ἀργὸν τρέφεσθαι] 'to support himself while idle.'

—πλείστα τε γάρ, κ.τ.λ.] 'for in an army there is a vast number of eaters (lit. things eating), starting, too, with very limited supplies, and consuming most lavishly whatever they may capture.'—δαφιλέσ.] neuter accus. plur. of δαφιλήs, used adverbially. In the words οἱs ἂν λάβῃ, οἱs is attracted by τοῖς understood. See Parry, Gr. Gr. § 166, a, and note on δσαν ἑώρακα, iii. 2, above. In strict grammar, the construction would be καὶ δαφιλέστατα χρώμενα τοῖς, ἃ ἂν λάβῃ.

18. Τὸν δέ γε, κ.τ.λ.] 'But at any rate I can undertake that the working general (meaning himself) shall at once show you his troops in full possession of the requisite supplies, and,' etc.

— τό γε μελετᾶσθαι, κ.τ.λ.] the accus. absolute: 'with respect to the practising of the several duties of the soldier.' On this use of the infin. with the article, see note on τὸ ἄρχειν, i. 3.

— ἀγῶνας ἂν] ἂν belongs to ποιεῖν: it is placed early in the clause to mark the hypothetical tone of the sentence.—ἔσπε, κ.τ.λ.] 'so that, whenever he wanted, he might be able (ἔχειν ἂν) to make use of (his troops) thoroughly trained.' Born. understands τοῖς στρατιώταις with παρεσκευασμένοις.

19. ἥπερ δταν] *sub.* ἀνακαλείται.

— ἔχει ὑπακουούσας] 'finds them obedient.'

— τελευτῶσαι] 'at last:' the partic. is used adverbially; comp. λαθὼν, 'secretly,' φθάσας, φθάμενος, ἀνύσας, 'quickly,' ἄσμενος, 'with pleasure,' χαίρων, 'with impunity.'—οὐδ' ὅπταν, κ.τ.λ.] 'not even when he calls them, with the beast actually in sight:' *lit.* 'actually seeing the beast.'

— ἀλλὰ τοῦ μέν, κ.τ.λ.] 'but a general must refrain from stating on his own authority (αὐτὸν) what he may not surely know:' ἄλλοι δ', κ.τ.λ.] 'and at times the statements of others may effect the same end:' i.e. he may occasionally compass the same end by making others his mouthpiece. For ἐνίστε, the reading of Schneider, Born. and Gorham, L. Dindorf arbitrarily substitutes ἐνετοί, 'suborned,' for which there is no authority earlier than Appian. In his larger edition of the Cyrop., Oxford, 1857, he assigns no MS. authority for the word, but simply says he has also inserted it on conjectural grounds, in a doubtful text of Xen. Anab. 7, 6, 41.

— ἐν πίστει διασώζειν] 'to preserve in full credit.'

20. οὐκ ἀπείρωσ, κ.τ.λ.] 'I do not think myself unskilled in it,' i.e. in rendering soldiers obedient.

— εὐθὺς goes with ἐκ παιδίου] 'from my early childhood.'

— καὶ τοίνυν κατανοῶν, κ.τ.λ.] 'indeed, on reflecting upon these matters, I think I understand that what among all men most excites to obedience, is to praise and honour the obedient,' etc. Born. however construes ἐν πᾶσιν by *omnino*.

21. Καὶ ἐπὶ μέν, κ.τ.λ.] 'certainly, that is the road to compulsory obedience: but there is another and a shorter road to what is far better than this, cheerful obedience.'

— καὶ δὴ καί, κ.τ.λ.] 'and especially in the case of invalids.'

— ὥς ἰσχυρῶς, κ.τ.λ.] 'how earnestly they endeavour not to be left at all behind by them.'

— πειθόμενοι] 'by obeying,' 'if they obey.'

— ἐπὶ τῷ αὐτ. κ.] 'to his own prejudice.'

22. Λέγω γὰρ οὖν] 'yes, I do say so.'

— καθ' ἓν ἐκ. σ.] 'by considering each point separately.'

— μὴ ὦν ἀγαθ. γ.] 'without being a good farmer:' μὴ is conditional.

— ὅπως δόξαν, κ.τ.λ.] 'in order to gain repute, and (if) you should procure excellent apparatus for each branch of these arts.'

— ἔρτι τε, κ.τ.λ.] 'a short time after you had succeeded in imposing upon people, you would, whenever you had to give proofs of your skill,

be convicted of ignorance, and also (προσέτι) be branded (φαίνοιο) as a boaster.'—ἐξεληλεγμένος] partic. perf. pass. of ἐξελέγχω.

23. περὶ τοῦ συνοῖσ. μέλλ.] 'concerning what is likely to prove advantageous:' συν.] fut. infin. act. of συμφέρω.

—μαθὼν ἂν] *sub.* φρόνιμος γένοιτο. 'It is clear that he would become wise by learning whatever it is possible (ἔστι = ἐξεστί) to know by learning.'

—φρονιμωτ. ἂνδ.] 'is the part of a wiser man.' See Parry, Gr. Gr. § 109.

24. εἰ γὰρ οἶμαι, κ.τ.λ.] 'for I think that he should show openly that he is beneficent:' εἰ goes with ποιοῦντα.

—σφαλῶσι] 2 aor. pass. conj. of σφάλλω.

—ταῦτα—συμπαρ.] 'it is in these respects rather that you should show sympathy with them:' ταῦτα is an accus. of respect. Parry, Gr. Gr. § 98.

25. ἐπὶ τῶν πράξεων] 'in action,' i.e. when the army is in the field.

—τοῦ ἡλ. πλεον.] 'claiming more of the heat than his share,' i.e. exposing himself to it more than others.

—ἦν δὲ διὰ μόχθων] *sub.* αἱ πράξεις ὄσι. 'if the campaign is fatiguing.' Διὰ often signifies *motive* or *manner*, e.g. διὰ τάχους, 'speedily.' Thucyd. ii. 18. Jelf, Gr. Gr. § 627.

—θάρρει τοῦτο] 'reassure yourself on this point.' See note on θαρρεῖν, v. 14, above.

—αὐτὸ τὸ εἰδέναι, κ.τ.λ.] 'the very fact of his knowing that whatever he may do, is not unobserved.'

26. Ὅποτε δέ, κ.τ.λ.] 'but, whenever you found that (σοι is an ethical dat.) your troops possessed the requisite supplies:' ἡσκηκότες εἶν] 3 pers. plur. opt. perf. act. of ἀσκεῖν, 'to exercise.'

—φιλοτιμῶς δ', κ.τ.λ.] 'and were full of zeal to prove their valour.'

—σωφρονεῖν, κ.τ.λ.] 'to be wise in wishing for a decisive engagement with the enemy as soon as possible.'

—ἂν οἰώμεθα] ἂν = ἂ ἂν, 'which we may believe.'

27. οὐκ ἐτί, κ.τ.λ.] 'you are not now (οὐκ ἐτί) asking about a matter in any respect trifling.'

—Ὅλος ἂν, κ.τ.λ.] *lit.* 'such as you being would be a most just man,' etc. i.e. 'such a character as would imply in you the strictest regard for justice and law.'

28. καὶ νῦν πρὸς, κ.τ.λ.] 'and so we do still towards friends,' etc.

—τί δὲ λέουσι, κ.τ.λ.] 'and why did you not place yourselves on an equal footing with lions, bears, and panthers, when you contended with them, instead of always endeavouring to secure some advantage in struggling with them?' αὐτὰ] *sub.* θηρία, the generic name of all the beasts mentioned.

29. Ναί—θηρίων γε.] 'Yes, certainly, against beasts:' the force of γε may be given by emphasising θηρίων, which is an objective gen. governed by πλεονεξέλαι.—εἰ καὶ] 'if I even.'

οἶδα λαμβάνων] 'I remember receiving.' See note on δρᾶν ἐθελούσας, i. 2: and comp. Milton, Par. Lost, 9. 762, 'And knew not eating death.'

—ἐν τούτοις] 'by these means:' ἐν, see note on 2 above, often signifies instrumentality.

30. ἐπ' ἀνθρώποις] 'for dealing with men.'

31. ἐπὶ τῶν ἡμ. προ.] 'in the days of our ancestors.' Comp. Demosth. p. 28, 2, ἐπὶ ἐμοῦ γὰρ γέγονε ταῦτα, 'these things happened in my time.'

— τούτων δ] τούτων is a partitive gen., 'which of these.'

— ἐπὶ γε ἀγαθῷ] 'if for a good purpose:' γε emphasises the limitation.

32. ταῦτα δὲ διδασ.] 'and it was needful for him, while giving these instructions, to exercise,' etc.

— τὸ εἰ ἐξαπατᾶν] 'for artful deception.'

— μὴ οὐχί] see note on μὴ οὐ, iv. 2.

33. πρὸς ἡμᾶς αὐτ.] 'in their relations to ourselves.'

— σὺν τοιοῦτῳ] L. Dindorf thinks it certain that Xen. never wrote σὺν here.

34. οὐ γὰρ ἂν ἔτι, κ.τ.λ.] 'for, as you have been bred together in habits of mutual respect, you do not seem likely in future (ἔτι) to break out into becoming savage neighbours.'—ἐξενεχθῆναι] 1 aor. pass. infin. of ἐκφέρω.

35. ὥς τοίνυν, κ.τ.λ.] ἐμὲ may be taken with διδάσκειν· but it is probably an accus. absolute. See note on iv. 21, ὥς παυσομένους. It may then be construed: 'looking on me, then, as a late learner of these arts of overreaching.'

— Μηχανῶ, κ.τ.λ.] 'Contrive then, as far as you can, with your own men in the best order, to take the enemy in disorder.'—Μηχανῶ] imperat. pres. of μηχανῶμαι.

36. πολλὰ τούτων] 'many of these opportunities.'

— ἵεσθαι] pres. infin. of ἵεμαι, 'I hasten,' middle voice of ἵμι.

37. Καὶ πολὺ γε μ.] 'Ay! and far more so.'—ἐν τοῦτοις] 'in these cases,' those mentioned § 36:—ὥς ἐπὶ τὸ πολλὸν] 'as a general rule.'

— οἱ δ' ἐξαπατῶντες, κ.τ.λ.] 'whereas those who want to deceive (the pres. tense often signifies an intention) the enemy are enabled to surprise them unguarded by inspiring them with confidence, or to throw them into disorder by surrendering themselves to pursuit, and, after decoying them, by pretended flight, into disadvantageous ground, to attack them there.'

38. ποιητήν, κ.τ.λ.] 'a contriver of stratagems against the enemy.'

39. εἰ δὲ σύγε, κ.τ.λ.] 'but if you were [to do] nothing more than transfer to men the stratagems which you devised in dealing with (ἐπὶ) very (πάνν) small game, don't you think that you would have driven a long way on the road towards (i.e. made considerable advances in) overreaching your enemies?' With the ellipse of ποιήσεις after μηδὲν ἄλλο, comp. iv. 13, above, τί ἄλλο ἢ δήσας ἀναγκάσω;—πάνν is separated from its adjective by hyperbaton, as πολλὸν is in Plato, Phæd. p. 232, πολλὸν ἐπὶ δεινιτέρῳ ὀλέθρῳ. Adverbs expressing advance or motion towards any object, take a gen., as πρόσω does here, and in the common Platonic phrase πρόσω φιλοσοφίας ἐλαύνειν, 'to make advances in philosophy.' Comp. Soph. El. 900, τύμβου προσεῖρπον ἄσπον, 'I crept on nearer the tomb.'

— ἐπορεύου νυκτὸς] 'you used to set out at night.'

— τὸ κεινημένον, κ.τ.λ.] 'the ground which had been disturbed [in setting the nets and preparing the decoy] had been made like the

undisturbed ground,' to prevent the strange birds suspecting a trap.—  
*δοιθες*] 'decoy birds.

— τὰ συμφέροντα ὑπὲρ.] 'to serve you in the requisite way,' accus. of respect. Parry, Gr. Gr. § 98.

— ἡσκήσεις δέ, κ.τ.λ.] 'and you had trained yourself to draw the nets before (φθάνειν ἤ) the birds could fly away.'

40. *νέμεται*] 'feeds:' *κατὰ πόδας*] 'by running.'

— τοῖς πόροις] 'its runs:' ἐνεπεράνεις ἂν] 'you would stretch,' i.e. you used to stretch, ἂν being used to express a habit, as in Soph. Phil. 294, ταῦτ' ἂν ἐξέρπων τάλας ἐμμηχανώμην, 'these things, amid my misery, I would creep out to provide.'

— καὶ τῇ σφύδρᾳ, κ.τ.λ.] ‘and, in the impetuosity of its flight, it would fall into [the net] and entangle itself.’

— τοῦ δέ, κ.τ.λ.] 'and, that it may not escape even from hence:' an infin. is often used with the article in the gen. to express the *aim* or *intent* of an action: e.g. Thucyd. i. 4, Μίνως τὸ ληστικὸν καθήρει—τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῶ. Jelf, Gr. Gr. § 492.

— ἐπιγενήσεται] 'to appear on the scene.'

— καὶ αὐτὸς μὲν, κ.τ.λ.)<sup>1</sup> 'while you yourself, shouting behind, with a cry that never lags behind the hare, would amaze it so that in its distraction it is taken: and you would make those in front lie concealed (λανθάνειν) in ambush, after enjoining them to be silent.' Born. thus explains ὑπερισοῦσα: 'the faster the hare runs, the louder you should shout, to make her think you are close behind her.'

41. οὐκ οἶδα, κ.τ.λ.] 'I don't know whether you would leave one of the enemy alive.'

— ἐν τῷ τοιούτῳ δέ] δέ in this apodosis may be rendered by the English 'why.' 'why, in such a case.' Δέ is similarly used in *Cyp.* ii. 3, 19, τοιούτοις δ' ἡσθεῖς. *iv.* 6, 4, ἐν τούτῳ δέ. *Herm.* on *Viger*, vol. ii. p. 678, says 'δὲ sic usurpat, si longius est prius membrum (as in this case), ita ut majore quādam vi indigeat apodosis. quo facilius a protasi discernatur.' He quotes *Soph. El.* 783, where in the words νῦν δ' ἐκῆλδ' οὐκ, κ.τ.λ., δέ marks the commencement of the apodosis after a long parenthesis.

— αἱ ἐκ πολλοῦ, κ.τ.λ.] 'advantages long before secured.'

— ἡσκημένα] partic. perf. pass. of ἀσκεῖν, 'to train:' τεθηγμένα  
partic. perf. pass. of θήγειν, 'to whet.'

42. *ὅπόσους, κ.τ.λ.* 'as many as you may expect to obey you, will in their turn (*καὶ*) expect,' etc.

— τί σοι ποιήσουσιν, κ.τ.λ.] σοι is an ethical dat., 'what the men under your command are to do, when it is day.'

43. ἡμέρας, νυκτός] 'by day, by night:' genitives of time. See note on ἀλίγου χρόνου, iv. 28.

— στενὰς ἢ πλατείαις ὁδοῖς] ‘along narrow or broad roads.’ The accus. is used after verbs signifying *motion along*, e.g. *Æsch. Ag. 81, τριπόδας ὁδοῦς στείχει*; *Thucyd. v. 10, ἔειε ὁδόν*.

— κατὰ κέρας ἄγουσι, 'while leading your troops in columns:' ἐν φάλαγγος] 'in phalanx,' a compact mass of infantry with the broad side in front; and in files from eight to twenty-five deep, according to circumstances. Κατὰ κέρας is also expressed by κατὰ βῆθος, and ἐν φάλαγγος by κατὰ μέκος.

- πῶς χρῆ ἀντικαθιστάναι] 'what counter formation to adopt.'
- κατὰ πρόσωπον] 'in front,' i.e. if they should appear on your flank, or in your rear.
- ἡμέληκας] perf. act. indic. of ἀμελεῖν.
- πρὸς τὰ συμβ.] 'according to circumstances.'
44. Μάθε μου] 'learn from me:' verbs expressing the reception of mental and physical perception, take a genitive of the source of the perception, e.g. Soph. Œd. C. 793, σαφέστερον κλύω Φοίβου, 'I hear more clearly from Apollo:' Æsch. P. V. 720, μαθεῖν τήσδε, 'to learn from this woman.'
- αἰροῦνται πρῶξ. εἰκ.] 'choose lines of action by conjecture.'
45. ἐξ αὐτῶν τ. γιγν.] 'from what actually takes place.'
- τὸ μέρος] 'their share.'
46. ἢ εἰ κληρούμενος, κ.τ.λ.] 'than if a man were to regulate his actions by the results he might obtain (δ, τι λάχοι) on casting lots,' or, as we should say, 'on tossing up:' λάχοι] opt. 2 aor. of λαγχάνω.
- ἀνθρώπων] sub. τούτοις, 'to those among the men who ask their advice, to whom,' etc.

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