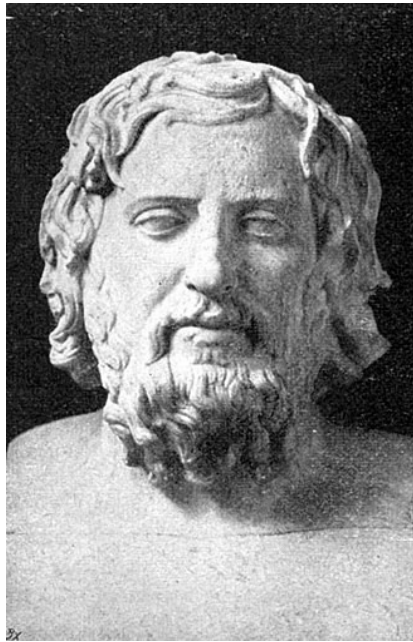


# Xenophon: Anabasis Book 1.

## Brief notes by P. G. Brown



*Figure 1. Xenophon*

### **References:**

J.K. Anderson – Xenophon, 1974.

Xenophon: Anabasis Book 1, A.S. Walpole, 1952.

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All notes taken from the above and from Perseus.

**Chapter 1:**

ἀρχή - 'kingdom'.

ἀπέδειξε - 'had appointed'.

Kastolos was in Lydia. Darius set up 20 satrapies.

Parrhasia was in Arkadia.

ἐξαιτέομαι - 'beg off', 'gain pardon for', 'make excuses for'.

ὑπῆρχε - 'favoured, was on the side of'.

διατιθείς - 'he influenced, inclined'.

ἐπεμελείτο - 'he took care of'.

ἐπικρυπτόμενος - 'keeping it in the background'.

συλλογή -lit. 'collection', tr. 'contingent'.

τὸ ἀρχαῖον - 'originally'.

δασμός - 'tribute'.

ἠγάσθη - 'admired'.

τριῶν μηνῶν μισθόν - 'three month's pay'.

περιγενόμενος - 'he would get the better of'.

καταλύσαι πρὸς τοὺς ἀντιστασιώτας - 'to come to terms with his opponents'.

ὅτι πλείτους - 'as many as possible'.

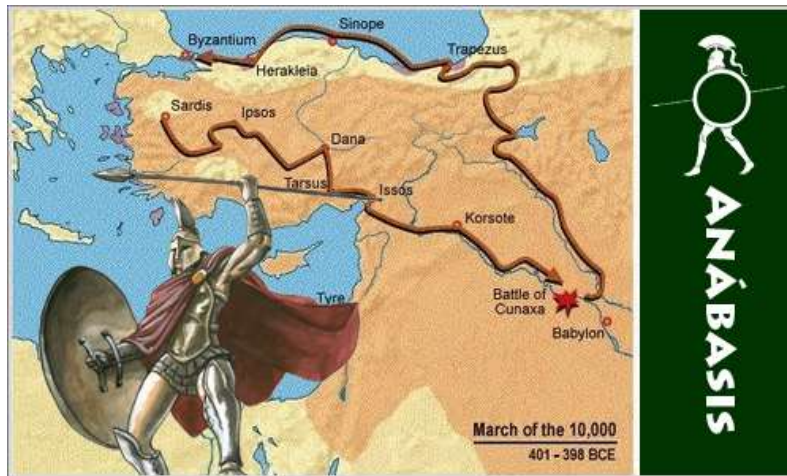
**Chapter 2:**

παντάπασιν - 'entirely'.

συναλλαγέντι - 'having been reconciled (with those at home)'.

ὅς αὐτῷ προειστήκει ... `who commanded for him the mercenary troops on the city`.

ἥ ἐδύνατο τάχιστα- `as quickly as possible`, lit. `quickly in whatever way he was able`.



σταθμούς- a stage is one day's journey.

one plethron - about 101 feet, 31metres.

ἐκ τῶν βασιλείων - `within the palace`.

Kelainai was an ancient city of Phrygia and capital of the Persian satrapy of Greater Phrygia, near the source of the Maeander River in what is today west central Turkey (Dinar of Afyonkarahisar Province), and was situated on the great trade route to the East.

ἐρυμνός- `fortified, strong`.

Τὰ Λύκαια - in honour of Lykaian Zeus, i.e. Zeus of Mt. Lykaios, in Arcadia.

στλεγγίδες - `headbands, tiaras`.

ὁ δὲ ἐλπίδας ...- `He speaking continually held out promises, and was clearly troubled; for it was not Kyros' way to withhold payment when he had money.

συντάξαι- `to marshal`.

ἐπὶ τετάρων - `four deer`.

κατὰ ἵλας καὶ κατὰ τάξεις - `in troops of cavalry and companies of infantry`.

ἐκκεκαλυμμένας - 'uncovered'.

προβαλέσθαι τὰ ὄπλα ... - 'to advance their weapons and all the phalanxes to move forward'.

τὰ ὄνια - 'their wares'.

ὄρθια ἰσχυρῶς - 'exceedingly steep'.

μελίην καὶ κέγχρον - 'millet and small millet'.

καπηλεῖα - 'taverns'.

ἀρπάζοντας - 'while plundering'.

παρὰ βασιλεῖ - note that Kyros already sees himself as Great King.

στρεπτόν χρυσοῦν ... - 'golden necklace and bracelets and golden short-sword'.



Figure 2. Remains of ancient Tarsos

### Chapter 3:

ἔβαλλον - 'were pelting (with stones)'.

καθηδυπάθησα - 'squander in luxury'.

ὡς καταστησομένων τούτων εἰς τὸ δέον - 'that these things would turn out right'.

γνώμη-tr. 'consent'.

προσποιούμενος-'pretending'.

συντάττεσθαι τὴν ταχίστην -'to form a line of battle with all speed'.

ἀνηρπακότες -'having taken it as plunder'.

εὐθήειαν -'folly'.

πάλιν τὸν στόλον ...-'Kyros were intending the reverse the expedition'.

ἢ παραπλησία οἷα περ ... -tr. 'in keeping with the sort of thing he previously employed mercenaries for'.

ἢ πεισθέντα πρὸς φιλίαν ἀφίεναι -'or being persuaded (by us) for us to depart in a friendly manner'.

ἡμιόλιον -'half as much again'.

#### Chapter 4:



Figure 3. The Cilician Gates

ὀλκάδες-'merchant ships'.

φιλοτιμηθέντες -'their pride being hurt'.

ἀφανεῖς-tr. 'gone'.

χρῶμαι -'I make use of him'.

ἀπολήψονται ...-`they will get them back because of their earlier excellence in my service’.

πραέων -`tame’.

εἰς ζώην δεδομένοι -lit. `they (the villages) having been given girdle money’, i.e. the money went to pay for her (Parysatis) jewelry.

καὶ ταῦτα οὐκ ἐπὶ μάχην ...-lit. `and that too since they were going not to war, but because his father had called for Kyros.’

ἐντελῆ -`full. complete’, tr. `in full’.

ἐπίσταται -`he knows (how to be generous)’.

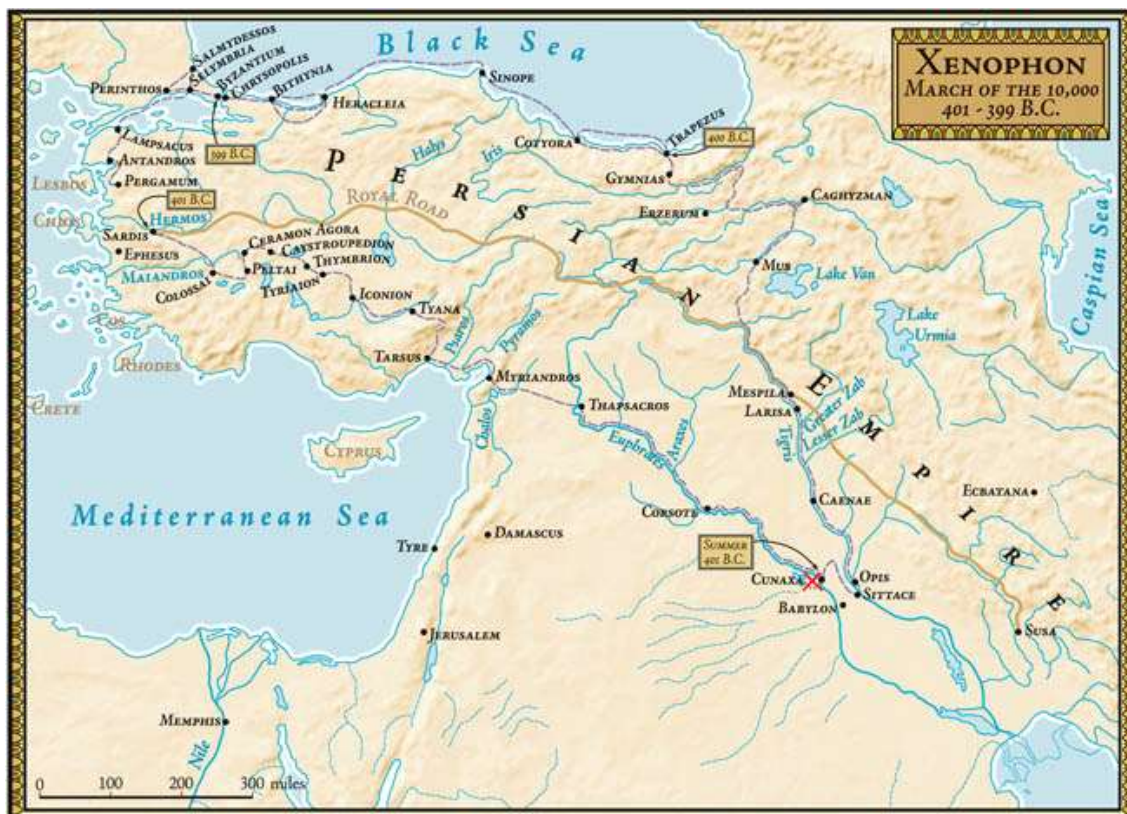
χρήσεται καὶ εἰς φρούρια καὶ ἐς λοχαγίας -`he will use both for garrison duty (easy work) and for captaincies’.

ὑποχωρήσαι -`had retired before’.

ἐπεσιτίσαντο -`provisioned themselves’.

## **Chapter 5:**

ἐρήμους -`through desert’.



ὀμαλές - 'level'.

ἄψινθίου - 'wormwood'.

καλάμου - lit. 'reed', tr. 'shrub'.

ὠτίδες - 'bustards'.



Figure 4. Bustard.

διαδεχόμενοι - 'in relays'.

ἐλάφειος - 'venison'.

ἄπαλώτερα - 'more tender'.

ἀποσπάω - 'to get away'.

πέρδικες -`partridges`.

ὄνους ἀλέτας ... ὀρύττοντες -`quarrying mill-stones`.

ποιούντες -tr. `fashioning them`.

ἐν τῷ Κύρου βαρβαρικῷ -tr. `attached to the barbarian army of Kyros`.

τὴ καπίθην ἀλεύρων ... -lit. `at the price of four sheckels for a capith of wheat flour of barley meal`. X. then goes on to explain this in Greek terms. The choinix was about 1 quart. The prices were roughly fifty times the normal prices back at Athens.

ἦν δὲ τούτων τῶν σταθμῶν ... `And Kyros sometimes made these stages through the desert very long, whenever he wanted to reach water or fresh fodder.`

συνεκβιβάζειν -`to help extract`.

σχολαίως ποιεῖν -`to take their time`.

συνεπισπεύδω -`to join in forcing forward`.

κατὰ πρανοῦς γηλόφου -`down a steep hill`.

ἀναξυρίδας -`trousers` (Persian word).

τῷ διεσπᾶσθαι τὰς δυνάμεις -`by reason of the fact that its forces were scattered`.

διφθέρας, στεγμάσματα -`skins`; `tent-covers`.

συνέσπων -tr. `sewed together`.

κάρφη -`straw`.

οἶνόν τε ἐκ τῆς βαλάνου ... -`wine made from the date of the palm tree and bread made of millet`.

πλείστον -`abundant`.

ἀμφιλέγω -`to dispute`.

αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι - 'just short of him being stoned to death'.

τὰ παλτά - '(two) lances'.

σὺν τοῖς παροῦσι τῶν πιστῶν - i.e. his bodyguard.

κατακεκόψεσθαι - 'to be about to have been cut to pieces'.

### Chapter 6:

τὰ πολέμια - 'in respect of the things of war'.

καταλλαγείς - 'had been reconciled'.

μέρος-tr. 'detachment'.

τὴν σαυτοῦ δύναμιν - i.e. that he didn't have any.

ἔφησθα - 'you said'.

τὸ κατὰ τοῦτον εἶναι - 'so far as concerns this man'.

τοὺς ἑθελοντάς - 'the willing one's', i.e. the Persians who are on Kyros' side.

προσθέσθαι - tr. 'concurred'.

ἐπὶ θανάτῳ - 'as doomed to death'.

### Chapter 7:

διέταξε - 'marshalled'.

ἀπορῶν - 'being in need of'.

εὐδαιμονίζω - 'I deem you blessed'.

πολλαπλασίων - 'far more'. In Persia only the Great King is free, so Kyros may be punning here on the idea of 'freedom' and his desire for it.

ἂν δε ταῦτα ἀνάσχησθε ... - 'if you can hold out against these things, I fancy (δοκῶ μοι- lit. 'I seem to myself') I am ashamed to think how unwarlike you will find the people of our country to be.'

ποιήσιν - 'I will cause'.

τὰ παρ' ἐμοί-tr. 'life with me'.

ἀρχή-'realm'.

γνώμην -tr. 'expectation'.

τάττεσθαι - 'to be stationed'.

ἐξοπλισία -lit. 'battle equipment'.

There is a discrepancy, as yet unexplained, between these numbers and those previously given, for example in Book 1:2.9.

ὑστέρησε - 'was late for'.

ὄργυά - lit. the span of the outstretched arms; one of these is about 1.8 metres.

The Median wall extended from the Euphrates north east to the Tigris, and was built by the Babylonians, apparently in the sixth century B.C., as a defence against the Medes. It is supposed that the southern part of the wall was now in ruins.

The following section is bracketed in most editions. [Here also are the canals, which flow from the Tigris river; they are four in number, each a plethrum wide and exceedingly deep, and grain-carrying ships ply in them; they empty into the Euphrates and are a parasang apart, and there are bridges over them.]

πάροδος-'passage'.

ἀπεγνωκέναι - 'to have given up the idea of'.

ἡμελημένως - 'carelessly'.

ἀνατετραγμένον - 'thrown into disorder', 'in a disorderly state'.

## Chapter 8:

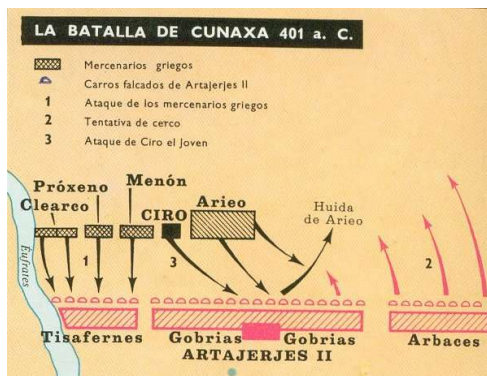


Figure 5. Battle of Cunaxa

ἀμφὶ ἀγορὰν πλήθουσιν - 'about full market time'.

ἀνὰ κράτος -tr. 'at full speed'.

ἐχόμενος - 'next'.



παραμηριδίους - 'high-guards'.

ψιλός - 'bare, without helmet, exposed'.

μελανία - 'blackness'.

ἐν πλασίῳ πλήρει - 'in a solid square (formation)'.

διαλείποντα συχνόν - 'separated by a long distance'.

εἰς πλάγιον ἀποτεταμένα - 'stretching out sideways'.



ὡς ἄνυστόν - 'as much as possible'.

ἐν ἴσῳ - 'in even lines'.

τὸ μέσον στίφος - 'the close mass at the centre'.

ἔξω-tr. 'beyond'.

τοσοῦτον γὰρ πλήθει περιῆν - 'was so superior in numbers'.

ὀμαλῶς - 'evenly'.

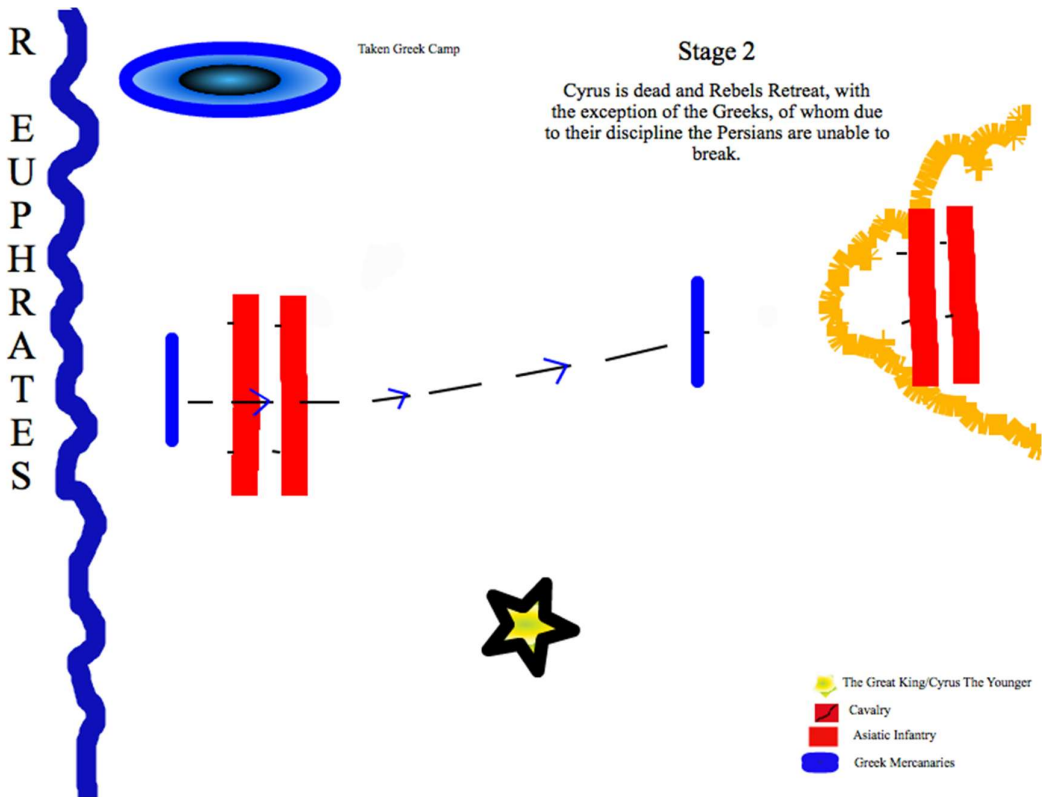
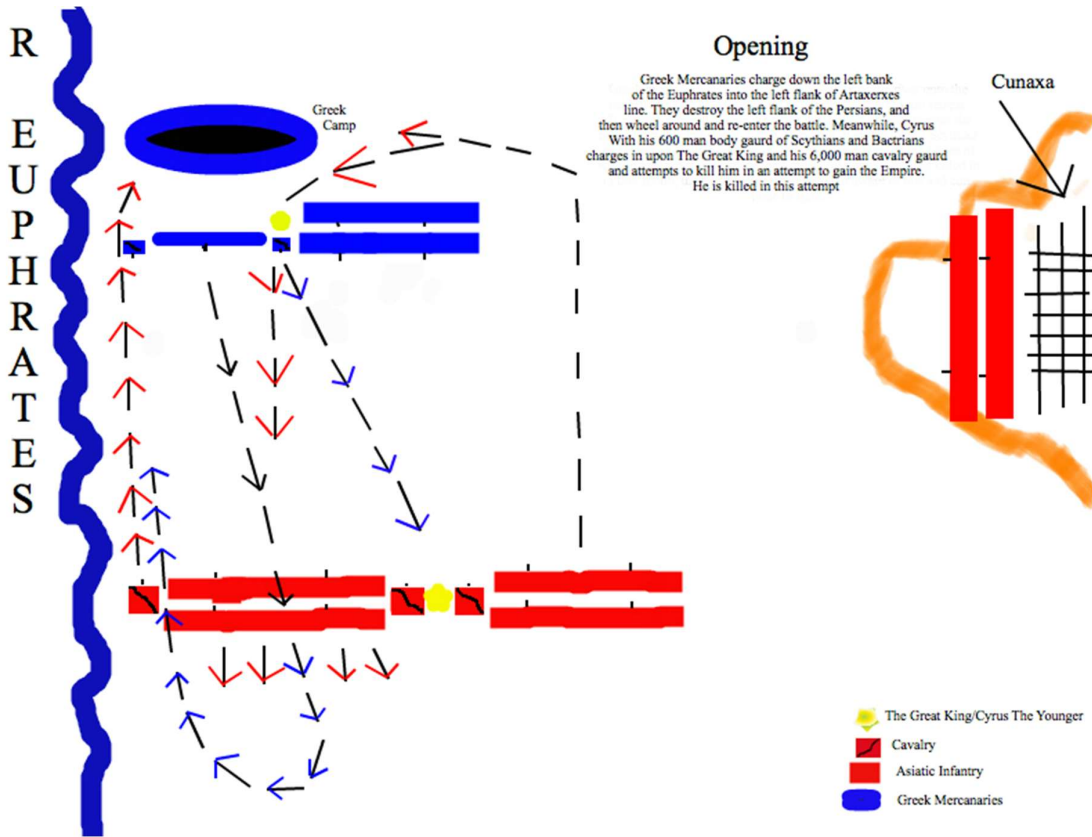
συνετάττετο ἐκ τῶν ἔτι προσιόντων - 'was forming its line from those who were still coming up'.

ἐπιστήσας -sc. 'his horse'.

σύνθημα - 'the watch word'.

χώραν -tr. 'position'.

διειχέτην - 'were separated'.



ἐξεκύμαινε - 'billowed out', 'bulged'.

οἶον τῶ Ἐνυαλίῳ ἐλελίζουσι - `in the manner in which they might cry to Ares`.

δίισταντο -tr. `they made a space for them`.

ἐκπλαγείς -perhaps `struck dumb`.

προσκυνούμενος - `being paid homage to`.

συνεσπειραμένην - `formed in close order`.

καὶ πάντες δ' οἱ τῶν βαρβάρων -...- `in fact, all the generals of the barbarians hold their own centre when they are in command, for they think that this is the safest position, namely, with their forces on either side of them, and also that if they want to pass along an order, the army will get it in half the time`.

ἐπεὶ δ' οὐδεὶς - `Since, then, there was no one in his front to give battle to him or to the troops drawn up before him, he proceeded to wheel round his line with the intention of encircling the enemy.`

ὄπισθεν γινόμενος - `getting behind`, the subject is the `the king`.

σχεδόν - `chiefly`.

περιπεσεῖν - `embraced`.

ἀκινάκην - `dagger`.

### Chapter 9:

τῶν μετὰ Κῦρον τὸν ἀρχαῖον γεινομένων - `of those born after Kyros the elder`.

ἐν πείρᾳ γενέσθαι - `to have had an intimate knowledge`.

αἰδημονέστατος - `most modest`.

τῶν ἑαυτοῦ ὑποδεεστέρων - `than those inferior to himself`.

ἐπιφέρομαι - `to make for`, `charge against`.

συμπεσών - `having grappled with it`.

ἀποδείκνυμι -`to appoint`.

οἷς καθήκει ...- `whose duty it is to muster in the plain of Kastolos`.

σπένδομαι-`to make a treaty with`.

προέσθαι -`to forsake`. The Milesians thought they would have to take back their own exiles.

νικᾶν πειρώμενος -tr. `he would try to outdo them`. Lit. `he was clearly ... trying to outdo (him)`.

ἐκφέρω -`make known`.

ἀλέξομαι-`requite`.

καὶ γὰρ οὖν πλείστοι ...-`Hence it was that he had a greater following than any other one man of our time of friends who eagerly desired to entrust to him both treasure and cities and their very bodies.`

τὰς στειβομένας ὁδούς -`the highways, travelled roads`.

ἀδεῶς-`fearlessly`.

ἔχοντι ὅ τι προχωροίη -`having whatever it was convenient for him (to have)`.

ἀφθονία -`abundance`.

διαχειρίζω -`to manage`.

ἀχάριστον -`unrewarded`.

προσόδους ποιοῦντα -`producing revenue`.

ἐκτῶντο -`accumulated, made profit`.

πέπαμαι-`to possess`.

Φίλους γε μὴν ὅσους ποίησαιτο ... -`As to friends, all agree that he showed himself pre-eminent in his attentions to all the friends that he made and found devoted to him and adjudged to be competent co-workers in whatever he might be wishing to accomplish. For, just as the precise object for which he

thought he needed friends himself was that he might have co-workers, so he tried on his own part to be a most vigorous co-worker with his friends to secure that which he found each one of them desired. Again, he received more gifts, I presume, than any other one man, and for many reasons; and surely he of all men distributed gifts most generously among his friends, with an eye to the tastes of each one and to whatever particular need he noted in each case. As for all the gifts which people sent him to wear upon his person, whether intended for war or merely for show, it is reported that he said of them that his own person could not be adorned with all these things, but that in his opinion friends nobly adorned were a man's greatest ornament. To be sure, the fact that he outdid his friends in the greatness of the benefits he conferred is nothing surprising, for the manifest reason that he had greater means than they; but that he surpassed them in solicitude and in eagerness to do favours, this in my opinion is more admirable. For example, when Cyrus got some particularly good wine, he would often send the half-emptied jar to a friend with the message: "Cyrus says that he has not chanced upon better wine than this for a long time; so he sends it to you, and asks you to drink it up today in company with the friends you love best." So he would often send halves of geese and of loaves and so forth, instructing the bearer to add the message: "Cyrus enjoyed this, and therefore wants you also to take a taste of it." And wherever fodder was exceedingly scarce and he was able to get it for his own use because of the large number of his servants and because of his good planning, he would distribute this fodder among his friends and tell them to give it to the horses that carried their own bodies, that they might not be hungry while carrying his friends. And whenever he was on the march and was likely to be seen by very many people, he would call his friends to him and engage them in earnest conversation, in order to show whom he honoured. Hence, as I at least conclude from what comes to my ears, no man, Greek or barbarian, has ever been loved by a greater number of people. Here is a fact to confirm that conclusion: although Cyrus was a slave,<sup>1</sup> no one deserted him to join the King, save that Orontas attempted to do so (and he, mark you, speedily found out that the man he imagined was faithful to him, was more devoted to Cyrus than to him); on the other hand, many went over from the King to Cyrus after the two had become enemies (these being, moreover, the men who were most highly regarded by the King), because they thought that if

they were deserving, they would gain a worthier reward with Cyrus than with the King. Furthermore, what happened to Cyrus at the end of his life is a strong indication that he was a true man himself and that he knew how to judge those who were faithful, devoted, and constant. When he died, namely, all his bodyguard of friends and table companions died fighting in his defence, with the exception of Ariaeus; he, it chanced, was stationed on the left wing at the head of the cavalry, and when he learned that Cyrus had fallen, he took to flight with the whole army that he commanded.

### Chapter 10:

παλλακίδα - 'concubine'.

ἀντιταχθέντες - 'forming a line against them'.

διέσχον - 'were distant from', 'were separated from'.

ὡς ἤδη πάντα νικῶντες - '(thinking) that they had already won'.

Section 5-15: When, however, the Greeks learned that the King and his forces were in their baggage train, and the King, on the other hand, heard from Tissaphernes that the Greeks were victorious over the division opposite them and had gone on ahead in pursuit, then the King proceeded to gather his troops together and form them in line of battle, and Clearchus called Proxenus (for he was nearest him in the line) and took counsel with him as to whether they should send a detachment or go in full force to the camp, for the purpose of lending aid. Meanwhile the Greeks saw the King advancing again, as it seemed, from their rear, and they accordingly countermarched and made ready to meet his attack in case he should advance in that direction<sup>4</sup>; the King, however, did not do so, but returned by the same route he had followed before, when he passed outside of Cyrus' left wing, and in his return picked up not only those who had deserted to the Greeks during the battle, but also Tissaphernes and his troops. For Tissaphernes had not taken to flight in the first encounter, but had charged along the river through the Greek peltasts; he did not kill anyone in his passage, but the Greeks, after opening a gap for his men, proceeded to deal blows and throw javelins upon them as they went through. The commander of the Greek peltasts was Episthenes of Amphipolis, and it was said that he proved himself a sagacious man. At any rate, after

Tissaphernes had thus come off with the worst of it, he did not wheel round again, but went on to the camp of the Greeks and there fell in with the King; so it was that, after forming their lines once more, they were proceeding together. When they were over against the left wing of the Greeks, the latter conceived the fear that they might advance against that wing and, by outflanking them on both sides, cut them to pieces; they thought it best, therefore, to draw the wing back and get the river in their rear. But while they were taking counsel about this matter, the King had already changed his line of battle to the same form as theirs and brought it into position opposite them, just as when he had met them for battle the first time. And when the Greeks saw that the enemy were near them and in battle-order, they again struck up the paeon and advanced to the attack much more eagerly than before; and the barbarians once again failed to await the attack, but took to flight when at a greater distance from the Greeks than they were the first time. The Greeks pursued as far as a certain village, and there they halted; for above the village was a hill, upon which the King and his followers rallied; and they were not now foot-soldiers, but the hill was covered with horsemen, so that the Greeks could not perceive what was going on. They did see, they said, the royal standard, a kind of golden eagle on a shield, raised aloft upon a pole. But when at this point also the Greeks resumed their forward movement, the horsemen at once proceeded to leave the hill; they did not keep together, however, as they went, but scattered in different directions; so the hill became gradually cleared of the horsemen, till at last they were all gone. Clearchus, accordingly, did not lead the army up the hill, but halted at its foot and sent Lycius the Syracusan and another man to the summit, directing them to observe what was beyond the hill and report back to him. And Lycius, after riding up and looking, brought back word that the enemy were in headlong flight.

καταληψόμενον τι προεληλακέναι - 'to have pushed on intending to take some place'.