

**XENOPHON'S  
ANABASIS OF CYRUS,  
BOOKS I AND II**

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Xenophon's Anabasis of Cyrus, Books I And II by D. B. Hickie

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**D. B. HICKIE**

**XENOPHON'S  
ANABASIS OF CYRUS,  
BOOKS I AND II**



XENOPHON'S  
ANABASIS OF CYRUS,  
BOOKS I. AND II.

CHIEFLY FROM THE TEXT OF SCHNEIDER:

WITH

ENGLISH EXPLANATORY NOTES,

&c.

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HAWKSHED.*

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NEW EDITION.



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Figure 1. A 3D plot showing the relationship between the number of species ( $S$ ) and the number of individuals ( $N$ ) for 10 different species. The plot shows that as the number of individuals increases, the number of species also increases, with a steeper increase at lower individual counts.

## BIOGRAPHICAL SKETCH

OF

## XENOPHON.

(FROM VALPY'S EDITION OF SPELMAN.)

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XENOPHON was the son of Gryllus, an Athenian. He was born at Athens, and distinguished himself as a philosopher, a general, and an historian. Much uncertainty however exists concerning his origin and earliest years; yet from his connexions and resources he must have been well born and well educated. He was exquisitely formed, and so engaging in his manners, that Socrates was induced to admit him among his disciples. It is said that Socrates, meeting him in a narrow gateway, extended his walking-stick across it, so as to obstruct his passage, inquiring how a man could acquire the means of profit? and on receiving a suitable reply, he inquired further, how men could attain to virtue and honour? Xenophon being at a loss for an answer, the philosopher added, "Follow me and learn." From this time he entered under his tuition, and became eminently qualified for all the offices of public as well as private life. Having accompanied Socrates in the Peloponnesian war, and manifested his valour, he was invited by Proxenus, his friend, to join Cyrus, who was engaged in an expedition against his brother Artaxerxes, king of Persia; but he refused to comply till he could confer with Socrates, who advised him to consult the oracle of Apollo at Delphi. This he did, but merely put the question, under what auspices and with what sacrifices he should prepare for the expedition; to which a favourable answer having been



returned, he informed Socrates of the result, who, after mildly reproving him for his departure from the advice he had solicited, bid him set out under the direction of the god. Xenophon paid due deference to these injunctions; but being ambitious, and eager to engage in a distant expedition, he hastened to Sardis, where he was introduced to Cyrus, and treated with great attention. In the army he showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens.

The particulars of the march of Cyrus are indeed so minutely described in the *Anabasis*, with reference to the topography and natural history of the various districts through which he travelled, that it has been thought he was advised, in his last interview with Socrates, to write the account.

The time for action now approaching, Cyrus took care to animate his Grecian troops by renewed and splendid promises, and to warn them of the immense superiority of numbers with which they would have to contend, encouraging them at the same time with assurances that they would find the Persian soldiers less than women.

Cyrus assigned the Greeks a position on the right of his army, flanked by the Euphrates, and directed Clearchus to command their right wing, and Menon the left. And here for the first time Xenophon makes mention of himself. Cyrus rode along at a moderate distance surveying both armies, looking now at the enemy, now at his friends. Xenophon seeing him from the Grecian line, rode out to meet him, and inquired if he had any commands for him. Stopping his horse, Cyrus desired him to tell them all, that the sacrifices and victims were favourable. While he was saying this, he heard a clamour through the ranks, and asked what it was. Xenophon told him that they were exchanging a fresh watchword. He wondered who could have given it out, and asked what it might be. Xenophon replied, that it was "Jupiter the Preserver, and Victory." Cyrus having heard it, said,

“ I agree to it; let it be so :” and having said this, rode off to his station.

The minuteness with which a circumstance, in itself so little important, is related, is highly characteristic of a young man ambitious of notice and gratified by the honour conferred on him. At the same time it seems to imply that Xenophon had hitherto taken no part in the conduct of the army, and had not been invited to the councils of the prince; for had he been accustomed to converse familiarly with Cyrus, he would scarcely have recorded the present interview.

The battle of Cynaxa, which followed immediately after the anecdote that has just been related, in which Cyrus was slain and his army completely defeated by Artaxerxes, belongs to the history of Persia rather than to the life of Xenophon. The native troops in the army of Cyrus were totally routed; but in that part of the field in which the Greeks fought, the forces of Artaxerxes were put to flight in every direction, and almost without resistance. These last were pursued until the Grecians, wearied with slaughter and fatigue, returned to their camp.

In the mean time, Clearchus was too good a general to neglect provisions for the immediate wants of his army. After dinner, when they were, according to the manner of the Greeks, assembled together to spend the heat of the day in conversation, some heralds arrived from the king and from Tissaphernes, demanding, in the name of the king, that they should ground their arms and surrender at discretion. Clearchus replied; and, among the rest, Xenophon\* thus addressed the messenger:—

“ With us, Phalynus, as you may perceive, nothing is of value but our arms and our honour. As long as we preserve our arms, we can rely on our own valour; but in parting with them, we should be conscious of betraying ourselves. Think not therefore that we will resign our only remaining

\* Weiske, Schneider, and other modern editors, in place of *Χερόφῶν*, ll. 1. 12. read *Θεόπομπος*.

property, but rather we will use them in fighting for yours." Phalynus laughed heartily at this set speech, and replied, "You appear to be a scholar, young man, and what you say is pleasant enough; but I would not have your inexperience so much deceive you, as to set your boasted valour against the power of the king."

After the battle of Cynaxa, and the fall of Cyrus, the prudence and vigour of his mind were called into action. The ten thousand Greeks, who had followed the standard of an ambitious prince, were now above six hundred leagues from their native home, in a country surrounded on every side by a victorious enemy, without money, or provisions, or a leader. All gave themselves up to despair. They felt that they were still two thousand miles from the nearest part of Greece, close to the vast armies of the king, and surrounded on all sides by tribes of hostile barbarians, who would supply them with nothing but at the expense of blows and blood: they had no guide acquainted with the country, no knowledge of the deep and rapid rivers which intersected it, and no cavalry to explore the road, or cover their rear on the march. As if discipline and hope had ended together, the roll-call was scarcely attended to, the watch-fires were scantily, or not at all, supplied, and even their principal meal was neglected; where chance led, they threw themselves down to rest, but not to sleep—for sleep was banished by thoughts of that country and those friends, whom they now no longer expected, and scarcely dared hope to behold again.

But the army had among them a man, little known indeed, but of far greater talents and bolder energies than any general under whom they had served; and probably the only man who could have extricated them from their present situation of unparalleled danger. Xenophon had hitherto held no rank; had been attached to no division of the army; and had appeared only as the friend of Proxenus. He, like the rest, lay awake suffering from grief and alarm: but his mind was not of a temperament to suffer without a remedy, and he