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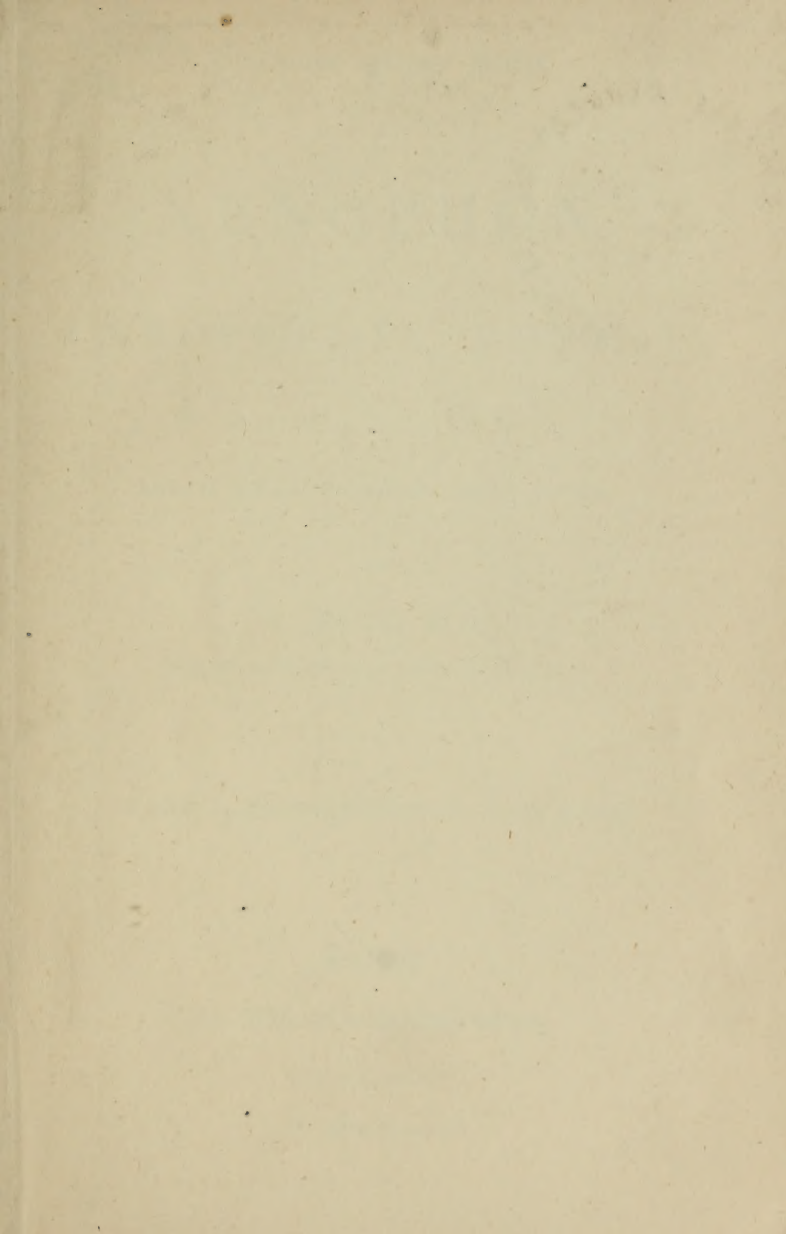


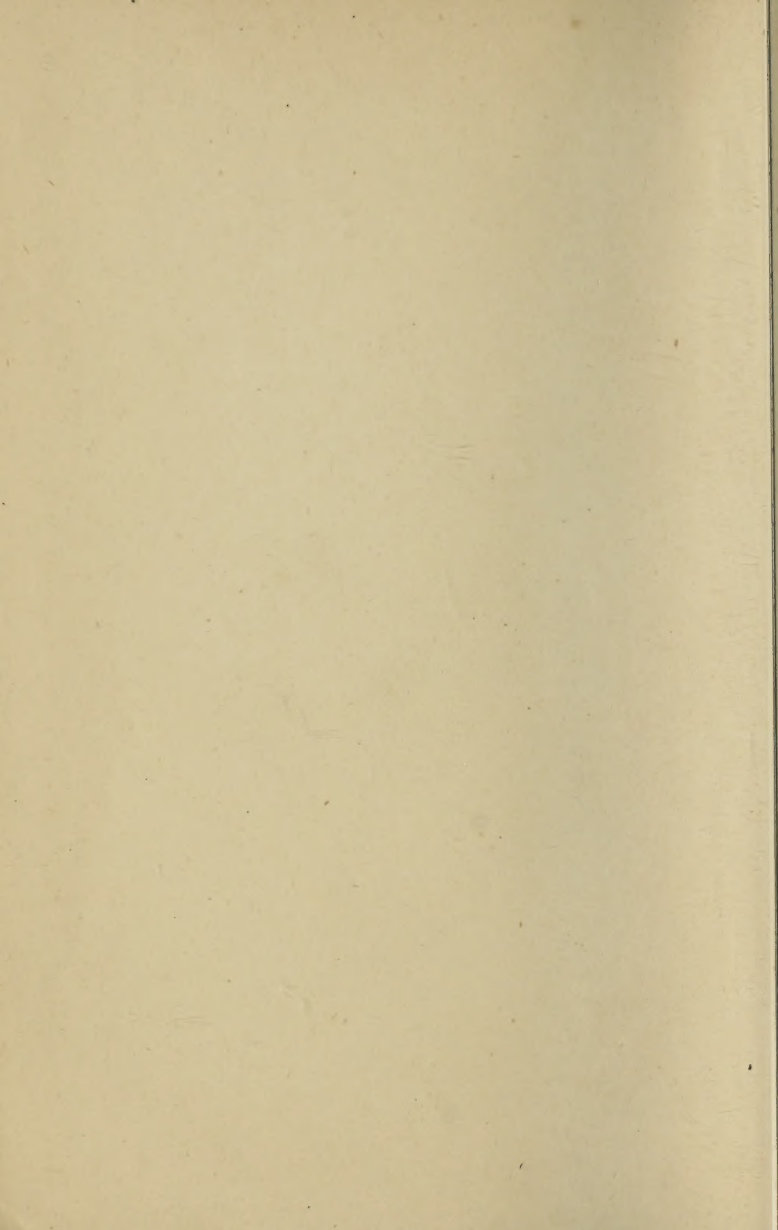
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# XENOPHON

## CYROPAEDIA, BOOK I

*WITH INTRODUCTION AND NOTES*

BY

C. BIGG, D.D.

*Formerly Senior Student of Christ Church, Oxford*

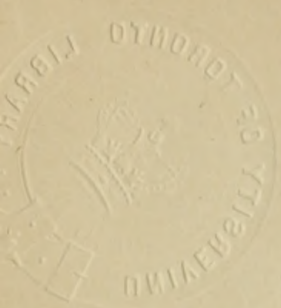
PART I.—INTRODUCTION AND TEXT

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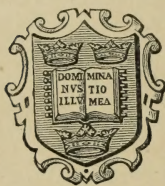
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## P R E F A C E.

I TRUST that this little edition may be found useful in the sphere for which it is intended. The Notes have been made as few, brief, and simple as possible. The teacher who should desire fuller knowledge will find Breitenbach's edition of the whole Cyropaedia very useful.

I have prefixed an Introduction, which was originally written for my edition of the Fourth and Fifth Books. It contains more than is necessary for the purpose of the present booklet, but will give the reader an idea of the whole work, of which a mere fragment is here presented to him.

CHARLES BIGG.

FENNY COMPTON,

*Nov. 10, 1887.*





## INTRODUCTION.

THE *Cyropaedia* professes to be an account of the life and exploits of Cyrus the Great, the founder of the Persian Empire. Cyrus is one of the most conspicuous and interesting figures in history. His exploits had changed the destiny of the whole East and deeply affected the current of affairs in Greece itself for nearly two centuries, and a Greek historian could find few worthier subjects for his pen than a career so remarkable and so fruitful in great results. But the motives which led Xenophon to undertake the composition of the *Cyropaedia* were those of the political philosopher rather than of the historian. 'I have often been amazed,' he tells us in his opening sentence, 'to notice how many democracies have been pulled down by those who wished to live under some other form of government, how many monarchies, how many oligarchies, have been overthrown by popular movements, how tyrants have either been dethroned immediately, or, if they succeeded in maintaining their power for even a brief space of time, have been regarded as prodigies of wisdom and good-fortune.' Yet the brute creation are amenable to the guidance of human reason. The sheep obey the shepherd. Why then should man be more difficult to govern than the lower animals? Xenophon states the question in its crudest and most superficial form, but the feeling is that which embittered Thucydides and Aristophanes against Cleon, and the problem is that which Plato endeavoured to solve in the *Republic*.

Xenophon found the answer in the solidity and permanence of the Persian Empire. While Athens had been passing with feverish rapidity through every conceivable form of constitution, from the despotism of Pisistratus to the licence of unlimited democracy, the Persian state had

faithfully retained the impress of its founder's hand. While the Greek states contrived only with the extremest difficulty to preserve some tolerable degree of order, each among its own little band of citizens, the Great King maintained his authority with a firm and prosperous hand from the Mediterranean to the Caspian and the Indus. It is strange that an Athenian, a disciple of Socrates, a soldier who had himself probed the weakness of this huge unwieldy mass, should have allowed himself to be so dazzled and confounded by the pomp of its apparent unity. Perhaps, had he dared, Xenophon would have found his ideal nearer home on the banks of the Eurotas. But an Athenian who had ventured openly to praise the Spartan ways as a model for imitation would at any time have been regarded as a traitor, much more now when Lysander's insolent triumph was still fresh in men's minds, and Epaminondas had shown, on the field of Leuctra, that the system of Lycurgus did not necessarily succeed even in the one object for which it sacrificed so much. It was thus that Xenophon came to fix his eyes upon Cyrus.

He divides the life of his hero into three sections, his education as a boy in the strict discipline of the Persians, his training as a youth at the court of his uncle Astyages king of Media, and his achievements in mature life as the founder and organiser of a vast empire. The first two divisions are the shorter, filling together but one book out of eight. But they contain the answer to the questions which Xenophon regarded as of supreme importance to all civilised men. Those questions are two. Who is the best Ruler and who the best Subject? How are men taught *ἄρχεσθαι καὶ ἄρχειν*? Who is that Sovereign whom men obey by a natural instinct, as 'bees follow their king,' and how is it that men may find their happiness and interest, not in anarchy and self-assertion, but in loyalty, reverence, and subordination? Hence the first Book has given its name to the whole eight, and the work is known to us as the Education of Cyrus.

Cyrus was the son of Cambyses king of the Persians, and

Mandane daughter of Astyages king of the Medes. By his father's side he was descended from Perseus, the son of Zeus, by his mother's he was near to the succession of the kingdom of Media, for Cyaxares the son of Astyages had a daughter but no son. His figure was the perfection of manly beauty; his temper was benign, intelligent, and ardent. Royal by birth and royal by nature he needed yet a fitting discipline, and nowhere was this so admirably provided for as in his own country. All Persians, Xenophon tells us, were free and equal, but the path to all honours or employments of State lay through a long and arduous course of training. As boys, up to the age of seventeen, they attended public schools, 'learning justice as amongst us they learn letters.' Here, under teachers specially appointed from among the elder men, they were trained in the rigid observance of the great moral duties, especial care being taken to enforce the utmost simplicity and frugality of diet. 'They take their meals not with their mothers but with their masters; they bring with them from home bread and cresses, and a jug in which to draw water from the neighbouring stream.' On leaving school the young Persian was enrolled among the youths (*ἔφηβοι*). While in this class he slept in the Market-place of the Freemen, ready always to obey on the instant the call to service. His duties were to aid the magistrates in maintaining order, to pursue and arrest criminals, to defend towns; his recreation was the chase; his food was still that of the boys, with the occasional addition of such game as he had captured upon the mountains. Ten years later, at the age of twenty-seven, he became a man (*τέλειος ἀνὴρ*). On entering this class he threw aside the hunter's bow and javelin for the cuirass, the shield (*γέρρον*), and the sword or axe (*κοπίς*), which were the distinctive weapons of the Persian foot-soldier (the *ἀγχέμαχα ὄπλα*). From this class were chosen all magistrates, except the schoolmasters of the boys. Twenty-five years was the appointed time for active service. At the age of fifty-two the Persian was enrolled among the elders (*γεραῖτεροι*), who were no longer liable to military service beyond the borders of their own land, but acted as

judges, elected to all offices of state, and exercised a censorial jurisdiction over the discipline of the commonwealth. Those who had undergone this training were the Peers (*δμότιμοι*). The schools and the subsequent stages were open to all without distinction. But there were many who from poverty were unable to pass through the whole course. These, as well as any who had been expelled from the schools or higher grades for misconduct, formed a lower class, excluded from all magistracies, and bound to serve in the army as light-armed troops. If we may judge from the proportions in the army of Cyrus, in which Xenophon tells us there were 1000 Peers and 30,000 archers, peltasts, and slingers, we may suppose that the Peers formed about a thirtieth part of the adult male population. They were in fact a sort of order of chivalry, open to any youth of spirit and character who liked the roving adventurous life of a soldier, and was not actually compelled by circumstances to earn his bread by the labour of his hands.

Such was the training by which the character of the Persian warrior was moulded. He is depicted in the *Cyropaedia* as simple, hardy, and brave, quick in responding to all appeals to his justice or his generosity, free of speech and thought, yet loyal to his chief, courteous to his equals, and kindly to all men. But for the ideal king this training was not sufficient. He must be tested as gold in the fire by temptations from which common natures should be screened. Accordingly at the age of twelve we read that Cyrus was taken by his mother to the court of her father Astyages, where he spent the next four years of his life. Here, at that most critical age of opening manhood, when the final choice between virtue and vice is often made, the young prince found himself lapped in all the charms of despotism. Here were unlimited wealth, unlimited power, insatiable appetites, boundless means of enjoyment. The Median court is represented to us as a scene of wantonness and stiff ceremonial, the chief figures in which are the old king with wig and rouge and painted eyes, gorgeous in purple and gold, and his chief butler, who, by the comeliness of his

person and the graceful address with which he hands the wine-cup 'with three fingers,' has risen to the chief place in his master's favour. Through this ordeal the young prince passes unscathed. He wins the affection of all, even of the chief butler, by his frankness, and sweetness, and courage. He retains the simplicity of his character unimpaired, only becoming graver and less talkative as his years advance. His favourite amusement was the chase, and once, on the occasion of an Assyrian raid, he signalised himself by his aptitude for command in war. At the age of sixteen he was recalled by his father, and the whole nobility of Media, with the old king at their head, attended him on his way out of the city, parting from him with tears and embraces. Arrived at home he fell at once into his natural place among the youths, submitting himself to the lawful officers, and serving the appointed time on an equal footing with the other Peers of his age.

Cyrus has now reached mature manhood. He has made his choice. He is ambitious, but with a noble ambition; the crown he aspires to is that not of a despot but of a king, a king of the ancient patriarchal type, who rules in obedience to the unwritten law of his country, over free men and not over slaves, by the divine power of a superior nature and not by force. Xenophon contrasts him, not without skill, with the pompous but kindly Astyages, with the weak and luxurious Cyaxares, and with the morose and brutal king of Assyria. These are true Oriental despots of the sensual or of the savage type; but Cyrus is the father and shepherd of his people. We are called upon to admire his personal daring, his calculating strategy, his politic generosity to the conquered, the humanity with which he tempers the horrors of war, the calm resolution with which he pushes forward, never intoxicated by success yet never stopping short of his goal. He is shrewd and adroit, not unwilling to profit by treason, but not systematically base or underhand. He knows how to rebuke without offending, how to direct and enlighten the headstrong zeal of a subordinate without quenching his ardour. He moves among his

captains like King Arthur among the Knights of his Round Table, now admonishing them with the loving firmness of an elder brother, now in a tone half-serious, half-playful, drawing wise maxims from the circumstances of the passing hour. The fault of the character is no doubt that it is a little too benignant, a little too didactic. It is Socrates that we seem to hear discoursing with Gobryas on the beauty of simplicity, or with Araspas on the power of love. We miss the force and fire of the conqueror, the voice as of a trumpet, and the iron will. Aristotle tells us in his *Poetics* that the characters of Drama—and the same rule applies to the characters of Romance—should be true to life, and neither faultlessly perfect nor irredeemably bad. Xenophon's Cyrus seems to offend against both these canons. He is not what a great soldier king ought to be, he has not what Victor Hugo calls 'the smell of the lion.' And he is much too good: he has the delicate hands of the student; and a student dressed up in armour is in the wrong skin, and strikes the reader as insipid. He is like Tennyson's King Arthur, or, to take an instance from real life, he is like M. Antoninus. Both these characters are beautiful, but not with the beauty that their circumstances require. Mr. Carlyle has written a history with the same purpose as the *Cyropaedia*, the *Life of Frederic the Great*. Those who wish to understand the difference between the hero in real life and the hero of fiction should read how the Prussian king treated his judges in the process of the Miller Arnold. Frederic's fierce highhanded assertion of what he held to be justice against the 'wiggeries' and 'owleries' of the law is not Socratic, is not right; but it is real and natural. There is a parallel story in the *Cyropaedia* which will illustrate this point. When a boy in 'the Schools of Justice' Cyrus was appointed to regulate the differences of his school-fellows. Two boys came before him, one a big boy whose coat was too small for him, the other a little boy whose coat had been too large. The former had effected a forcible exchange of garments, and defended himself by alleging the natural fitness of things. Cyrus held that he was in the right. The

larger coat should belong to the larger body, and substantially the exchange was just, though effected in a manner that might be open to objection. But the schoolmaster, to whom an appeal lay, took a different view. 'Had you,' he said to Cyrus, 'been called upon to decide the question of fitness, you would have been right in your decision. But this was not the point. You, the judge, were bound by the law, and the coat belonged by law to him who had paid for it.' The schoolmaster took effectual means to ensure that the lesson should not be forgotten, Cyrus submitted to the rod of authority, and from that time never confounded what was fitting with what was law. This is pretty, but it is neither real nor natural.

We may pass rapidly over the remainder of the work. The wars of Cyrus as related by Xenophon have little to do with history; and the incidental features which fill up the chief part of the narrative, the discourses of Cyrus, the minor characters, the charming episode of Abradatas and Pantheia, will be found sufficiently illustrated in the text and notes.

Shortly after Cyrus had attained the age of mature manhood, the Assyrian king, summoning all his allies, chief among whom was Croesus king of Lydia, prepared to make an attack with his whole strength upon Media. Cyaxares, who was now reigning in the stead of his father Astyages, applied for help to the Persians, and requested that Cyrus might lead any troops that they could send to his aid. In conjunction with his uncle, Cyrus invades the Assyrian kingdom, gains a great victory, and marches past the very walls of Babylon. The Assyrian king retreated in haste towards Lydia, where his ally Croesus gathers a vast army, in which are included the Egyptians, the Cyprians, and all the forces of the peoples inhabiting Anatolia. The decisive battle was fought at Thymbrara on the Pactolus. Croesus fled from the field to Sardis, but a Persian soldier clambered up the rocks on which the acropolis was built, and the town was taken. The Lydian king with all his treasures fell into the hands of the conquerors, and learned too late the meaning of the oracle given to him by the Delphian God, 'If thou

knowest thyself, O Croesus, thou wilt be happy.' From Sardis Cyrus hastens back to Babylon. He draws off the waters of the Euphrates into a canal, and along the dry river-bed bursts into the town, on the night after a great feast, while the king and all his nobles were drowned in drunken slumber. The conquest of Assyria raised Cyrus to the position of an independent monarch, and Xenophon tells us, with much minuteness, how he adapted himself to the position, surrounding himself with all the pomp and ceremonial of an Eastern court. By marriage with the daughter of Cyaxares he became heir to the kingdom of Media. He divided his realm into satrapies, and conquered at intervals other countries, including Egypt, till his dominion extended from the Euxine to Ethiopia, and from Cyprus to the Persian Gulf. Finally, while on a visit to his ancestral home—for by the death of Cambyses he had become king of Persia—he was warned by the Gods in a dream of his approaching end. Upon this he summoned to his bedside his two sons Cambyses and Tanaoxares and the chiefs of the Persian nobility. In a long and elaborate speech he bequeaths to Cambyses the kingdom, to Tanaoxares the satrapy of the Medes, Armenians, and Cadusians, exhorts the two brothers to live in peace and mutual affection, declares his belief in the immortality of the soul, then veils his face and dies.

If it be asked what is the historical value of the *Cyropaedia*, we shall answer the question best perhaps by distinguishing between the three kinds of truth that are necessarily involved in such a work. We may consider how far it is true as an account of the rise of the Persian Empire, or as a description of Persian manners, or, lastly, as a character of Cyrus.

In each of these three branches of his subject Xenophon had a certain foundation of knowledge, but a small and an insecure foundation. It must be confessed that the dates and facts which can be regarded as fixed points in the career of Cyrus are but few. A life so illustrious and so eventful became, as was natural, the theme of poems and ballads innumerable. All over the East those who sang the



praises of the great conqueror found eager listeners, even in the days of Xenophon. But in the hands of the poet, especially of the Oriental poet, the figure of a popular hero becomes transfigured in a marvellous way. From the crucible of the singer's imagination facts emerge in new combinations and altered shapes. No one cares to criticise or to correct. The victors desire to exalt the glory of one whom they regard as more than man; the vanquished strive to soften the bitterness of defeat; the bard, surrounded by a throng of glowing listeners, strains all his art to raise to the height their pride or their regret, and his own ardour is kindled by the warmth he inspires. Professor Duncker distinguishes two main lines of the Cyrus Epic, that of the Median, and that of the Persian poets. The former is preserved to us, with some modifications due to the influence of Greek art, by Herodotus, the latter by Ctesias and Nicolaus of Damascus. Xenophon departs from both, and departs from them for the worse. The last king of the Medes was not Cyaxares, but Astyages or Asdahag. The union of the Median and Persian kingdoms was effected, not by the peaceful processes of marriage and inheritance, but by war. The Lydian war was not an episode in the war against Babylon, but preceded it by eleven years. Egypt was conquered, not by Cyrus, but by his son Cambyses. Xenophon represents Assyria as a rising power still occupied with schemes of aggression. This was far indeed from the truth. Assyria had perished with the downfall of Nineveh more than half a century before<sup>1</sup>, and never rose again from its overthrow. The terrible words of Zephaniah (ii. 13) had been fulfilled. 'The Lord,' the prophet had said, 'will stretch out his hand against the North and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations; the pelican and the bittern shall lodge in the

<sup>1</sup> Professor Duncker considers the fall of Nineveh to have occurred shortly after 610 B.C., the conquest of Media by Cyrus in 558 B.C., the conquest of Lydia in 549 B.C., the capture of Babylon in 538 B.C., and the death of Cyrus in 529 B.C.

lintels of it ; the birds shall sing in the windows of it ; desolation shall be on the thresholds.' (See Duncker, *Hist. of Ant.* vol. v. p. 284.) Even the name of the last king of Babylon is not known to Xenophon. It was, as we learn from other sources, Nabonetus, whose eldest son was Bilsar-ussur (the Belshazzar of Scripture). Two features in the disaster of this famous city Xenophon has recorded with accuracy. It was by the diversion of the waters of the river that the final assault was made possible, and the Persians burst into the city on the night of 'Belshazzar's feast.' 'Behold, saith Jehovah, I will dry up their sea and parch their fountains. When they are heated I will prepare a drink for them, and intoxicate them, so that they make merry, that they may sleep an everlasting sleep, and awake no more. And behold ! there came mounted men. The night of my pleasure was turned to horror. The watchman wakes, the table is prepared, there is eating and drinking. Rise up, ye princes, anoint the shield. Their dwellings are set on fire, the bars are broken. One runs to meet another, and messenger to meet messenger, bringing news to the king of Babylon that his city is captured on every side ; the channels are taken, the lakes they have burned with fire. Babylon is fallen, is fallen, and all her idols are trampled under foot.' (Jer. li. 31, 32, 39 ; Isaiah xiv. 7-9 ; xxi. 4-9. See Duncker, *Hist. Ant.* vol. vi. p. 79 ; Stanley, *The Jewish Church*, vol. iii. pp. 55 foll.)

It has often been remarked that there is no geography in the *Cyropaedia*. There are none of those precise definitions of distance and locality, the stathmi and parasangs so familiar to readers of the *Anabasis*. The battles, the marches, are all in the air, so to speak. But enough has been said as to the history of the book. If we turn to the delineation of Persian manners we find much the same result. There is enough to give a dash of what the modern romancer knows as 'local colour,' but nothing more. The Persian leaders lie at their meals, instead of sitting as they ought to do. They eat several meals in the day, whereas they ought to eat but one. They swear by Greek gods, they sing the

Greek pæan, and marshal their men by rules of Greek tacticians. At the battle of Thymbrara Cyrus gives his army a password, 'Zeus the Saviour and Guide,' though from a remarkable passage of the *Anabasis* (i. 8. 16), where Cyrus the younger is represented as startled by the sound made by the Greek soldiers in passing the sign along the ranks, and asking what it meant, we are led to infer that the practice was unknown even then to Persian commanders. The password of Cunaxa, 'Zeus the Saviour and Victory,' it will be observed moreover, is almost verbally the same as that of Thymbrara. A more remarkable ignorance of Persian usage is shown by Xenophon when he speaks of a burnt sacrifice offered to Zeus and the Sun (*Cyrop.* viii. 3. 24). Such a sacrifice would have been considered by true Persians as the blasphemy of devil worshippers. Xenophon tells us how the body of Abradatas was laid in a grave, and he also speaks of burying the dead after an engagement, while his Araspas considers the marriage of sister and brother a thing unnatural and unheard of. But the *Avesta* forbids in the most emphatic terms the pollution of the holy elements of earth or fire by contact with a corpse. To this day the Parsi leaves his dead in the 'Towers of Silence,' to be consumed by the natural processes of decay, or devoured by the birds of the air. And the Persian doctrine on the subject of the union of the sexes was no less repugnant to Greek ideas. The *Avesta* holds that the nearer the relationship the happier the marriage (see Duncker, *Hist. Ant.* vol. v. pp. 216, 220). As to the system of public education which Xenophon describes as in force among the Persians we have little information from other sources. Arrian, if he is not copying Xenophon, confirms him to a limited extent by a single sentence (v. 4. 5). 'The laws of the Persians,' he says, 'bear a striking resemblance to the Spartan training.' Plato (*Epp.* iv. p. 320 D, also a doubtful authority) exhorts Dion to imitate 'Lycurgus and Cyrus, or any other lawgiver who has been preeminent for moral excellence and political wisdom'; and though this language seems to attribute to Cyrus the foundation of a system which Xenophon repre-

sents as instituted before his time, we may take it as evidence, so far as it goes, of the existence among the Persians of a kind of education not unlike that described in the *Cyropaedia*. We may regard Herodotus also as a confirmatory witness, though he says nothing of the elaborate system and graduation of classes described by Xenophon. 'They educate their children,' he says (i. 136), 'from the age of five to the age of twenty years in three things alone, riding, shooting with the bow, and speaking the truth.' But if Herodotus supports Xenophon on one point, he contradicts him on another. As to the hardihood and rigid obedience to morality inculcated in the Persian schools, he appears to agree with the younger historian. But how, with Herodotus before us, can we listen to Xenophon's marvellous account of the way in which the Persians turned suddenly into a nation of horsemen in the midst of a great and perilous war?

The real fact seems to be that Xenophon had very little acquaintance with the habits and ideas of Persians. He had marched through their country with the Ten Thousand, and he had fought against them in Asia Minor under Agesilaus. But he had never lived with them, he had never seen them at their homes in time of peace. He had not even made a scholarly use of such limited opportunities as he enjoyed of studying their history and their manners. Let us illustrate this by a passage of the *Anabasis* (iii. 4. 10): 'Thence they marched one day's journey, six parasangs, to a strong and high walled town. The name of that city was Mespila. It was once inhabited by the Medes . . . Hither, it is said, Medeia, the wife of the king, fled for shelter, when the Median empire was overthrown by the Persians. This city the king of the Persians besieged, but could not take either by time or by storm, but Zeus by his thunder dazed the inhabitants, and then it was captured.' Mespila was Nineveh the great, the most famous city of the ancient world, and in his brief account of it Xenophon has put the Medes in the place of the Assyrians, the Persians in the place of the Medes and Babylonians. The length of the

weary day's march Xenophon gives us to an inch. His accuracy in all the small details of a regimental officer's duty is worthy of Dugald Dalgetty. But of all that lies beyond his province he knows just so much as an ignorant interpreter chose to tell him. He marched through Persia as an ordinary English officer would march through Afghanistan, and at the end of his perilous adventure he has the same kind of story to tell us. It is a story of marvellous fortitude, endurance, skill, and observation. But the higher intellectual faculties have been concentrated on purely professional objects. The natives of the land in which he has journeyed and fought have been to him 'the enemy,' and even if he is qualified, as Xenophon no doubt was, by the possession of culture and the habit of reflection, to understand and estimate their religion, their laws, and their art, the perils of his life among them have left him neither time nor inclination for such generous subjects of contemplation.

Both in his history of the rise of the Persian empire, and in his sketch of Persian life, Xenophon has made a little knowledge go a long way. The same is true of his delineation of the character of Cyrus. Here too he had a nucleus of solid tradition, which he has expanded in conformity with his own sense of artistic fitness. All accounts concur in representing Cyrus as a prince of noble and benignant character. Herodotus tells us that the Persians (iii. 89) called him their 'father' because he was gentle, and provided them with all good things. Aeschylus speaks of him (*Persae*, 768) as 'a fortunate man who rose to rule and created peace for all his friends . . . for God hated him not, so gracious (εὐφρων) was he.' He dealt mercifully with all the princes whom he overthrew. 'Astyages, Croesus, and Nabonetus received residences and possessions in distant regions, which allowed them to live in dignity and opulence' (Duncker, *Hist. Ant.* vol. vi. p. 107). He was nobly liberal to the conquered nations, leaving them in free enjoyment of their own laws and religions, imposing on them taxes probably lighter than they had paid before, recognising with

frank generosity any services that they were fortunate enough to render to the empire. It was he that restored the Jews, and the Hebrew prophets hailed his triumph in a fervour of exalted eulogy, that seems almost to soar beyond the limits of human praise. The golden eagle with outstretched wings emblazoned on the Persian banners (*Cyrop.* vii. 1. 4) supplied the fine image in which Isaiah (xlvi. 11) speaks of Jehovah as 'calling a ravenous bird from the East, the man that executeth my counsel from a far country.' 'With no uncertain sound the greatest prophetic voice of the time marked out Cyrus as the one anointed Prince, the expected Messiah alike of the Chosen People and of all the surrounding nations. "Thus saith the Eternal to Cyrus whom I have anointed, whose right hand I have holden, to subdue nations before him. Cyrus is my shepherd, and shall perform all my pleasure<sup>1</sup>."

We may readily admit that Xenophon's conception of his hero's character is in the main just. 'It can hardly be without foundation,' says Dean Stanley, 'that both in Hebrew and Greek literature Cyrus is represented as the type of a just and gentle prince.' He is not to be confounded with the wild and brutal despots of Asshur and Babylon, nor with the Mongolian conquerors of a later date, who have swept over the East as swiftly and as remorselessly as fire. He was a man like ourselves of Aryan race, and his religion, the system of Zarathustra, was so pure and lofty that, in the second and third centuries of our era, there was serious danger of its supplanting, or at any rate largely modifying, the Gospel of our Saviour.

There is still in existence what may be an authentic portrait of Cyrus. It is sculptured on a pillar of marble forming part of the great king's tomb at Pasargadae. 'On this is cut in relief a slim form in profile. It has four wings springing from the shoulders, and is clothed in a closely-fitting garment falling to the ankles; on the right side,

<sup>1</sup> I have given Dean Stanley's words as they stand in this fine passage (*The Jewish Church*, vol. iii. p. 52). But the word *one* before Anointed Prince ought to be omitted.

which is visible, and on the lower hem, the garment is furnished with fringes. The form of the uncovered lower arm seems to indicate a commanding attitude. The head is covered with a striped closely-fitting cap, which reaches down to the neck. Out of the crown of it rise two horns, which extend on either side, and bear a tall ornament of peculiarly-formed leaves and feathers. The face is surrounded by a full but short beard, the nose is somewhat rounded at the tip, the line of the profile is straight and well-formed, the expression mild and serene. Over the head we find written in cuneiform letters, "I, Cyrus, the King, Achaemenid." This is, it would seem, a picture of the famous King.' (Duncker, *Hist. Ant.* vol. vi. p. 127.)

The *Cyropaedia* is no doubt a Romance, and it is this character which makes it, what as a history it could not pretend to be, a work of high importance in the history of ancient literature. It is the first Novel, a development, may we not say, of the old Tragedy, still historical, still didactic, but striking out a line that leads directly to regions of purely imaginative art. We can see how convenient Xenophon must have found this form of composition. It enabled him to glance an oblique stricture upon the Athenian Democracy without coming into too violent collision with the sentiment of his countrymen. It provided him with an interesting framework, within the lines of which he could conveniently develop whatever speculative faculty he possessed,—his views of law and society, his theories of strategy, his ideas as to the way in which the necessary horrors of war might be restrained and softened. The reader will find also a certain not inconsiderable power of character-drawing, touches of pleasant humour, a delicacy of feeling and sense of art, which in the story of Abradatas and Pantheia are displayed with conspicuous effect. Every form of literary composition must at its first appearance be defective, and Xenophon had neither the dramatic power, nor the resources of expression, nor the sympathetic experience of life, which combine to make a master of Romance. But he writes in a clear and graceful style, and if he seldom dazzles or fascinates,

if he has but little command over laughter or tears, he is rarely uninteresting. At any rate, the modest selection of his work, which is here presented to the reader, may be studied, it is hoped, with profit and not without pleasure.



# XENOPHON, CYROPAEDIA.

## BOOK I.

### CHAPTER I.

*How difficult and dangerous is the task of the Shepherd of men.*

1 Ἐννοιά ποθ' ἡμῖν ἐγένετο ὅσαι δημοκραταὶ κατε-  
λύθησαν ὑπὸ τῶν ἄλλως πως βουλομένων πολιτεύεσθαι  
μᾶλλον ἢ ἐν δημοκρατία, ὅσαι τ' αὖ μοναρχαὶ, ὅσαι τε  
ὀλιγαρχαὶ ἀνήρηται ἤδη ὑπὸ δῆμων, καὶ ὅσοι τυραννεῖν  
ἐπιχειρήσαντες οἱ μὲν αὐτῶν καὶ ταχὺ πάμπαν κατε- 5  
λύθησαν, οἱ δὲ κἂν ὀποσονοῦν χρόνον ἄρχοντες δια-  
γένωνται, θαυμάζονται ὡς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες  
γεγενημένοι. πολλοὺς δ' ἐδοκοῦμεν καταμεμαθηκέναι καὶ  
ἐν ἰδίοις οἴκοις τοὺς μὲν ἔχοντάς καὶ πλείονας οἰκέτας,  
τοὺς δὲ καὶ πάνν ὀλίγους, καὶ ὅμως οὐδὲ τοῖς ὀλίγοις 10  
τούτοις πάνν τι δυναμένους χρῆσθαι πειθομένοις τοὺς  
2 δεσπότας. ἔτι δὲ πρὸς τούτοις ἐνενοοῦμεν ὅτι ἄρχοντες  
μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ  
τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν  
ἐπιστατῶσι ζῶων εἰκότως ἂν ἄρχοντες τούτων νομίζοντο· 15  
πάσας τοίνυν ταύτας τὰς ἀγέλας ἐδοκοῦμεν ὄραν μᾶλλον  
ἐθελούσας πείθεσθαι τοῖς νομεῦσιν 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 ἀπείργωσι καὶ τοῖς καρποῖς τοίνυν τοῖς γιγνομένοις ἐξ αὐτῶν ἐῷσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται. ἔτι  
 5 τοίνυν οὐδεμίαν πώποτε ἀγέλην ἡσθήμεθα συστάσαν ἐπὶ τὸν νομέα οὔτε ὡς μὴ πείθεσθαι οὔτε ὡς μὴ ἐπιτρέπειν τῷ καρπῷ χρῆσθαι, ἀλλὰ καὶ χαλεπώτεραί εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἀλλοφύλοις ἢ τοῖς ἄρχουσί τε καὶ ὠφελουμένοις ἀπ' αὐτῶν· ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον  
 10 συνίστανται ἢ ἐπὶ τούτους οὓς ἂν αἰσθωνται ἄρχειν ἑαυτῶν ἐπιχειροῦντας.

*Cyrus the Persian solved this difficulty.*

Ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγιννώσκομεν 3  
 περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκῶτι πάντων τῶν ἄλλων ῥᾶον ἢ ἀνθρώπων ἄρχειν. ἐπειδὴ δὲ ἐνενοήσαμεν ὅτι  
 15 Κῦρος ἐγένετο Πέρσης, ὃς παμπόλλους μὲν ἀνθρώπους ἐκτήσατο πειθόμενους ἑαυτῷ, παμπόλλας δὲ πόλεις, πάμπολλα δὲ ἔθνη, ἐκ τούτου δὴ ἠναγκαζόμεθα μετανοεῖν μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπῳ ἄρχειν, ἣν τις ἐπισταμένως τοῦτο πράττη.  
 20 Κῦρῳ γοῦν ἴσμεν ἐθελήσαντας πείθεσθαι τοὺς μὲν ἀπέχοντας παμπόλλων ἡμερῶν ὁδόν, τοὺς δὲ καὶ μηνῶν, τοὺς δὲ οὐδ' ἑορακότας πώποτ' αὐτόν, τοὺς δὲ καὶ εἰ  
 εἰδότας ὅτι οὐδ' ἂν ἴδοιεν, καὶ ὅμως ἠθελον αὐτῷ ὑπακούειν. καὶ γάρ τοι τοσοῦτον διήνεγκε τῶν ἄλλων 4  
 25 βασιλέων, καὶ τῶν πατρίους ἀρχὰς παρειληφόντων καὶ τῶν δι' ἑαυτῶν κτησαμένων, ὥσθ' ὁ μὲν Σκύθης καίπερ παμπόλλων ὄντων Σκυθῶν ἄλλου μὲν οὐδενὸς δύναιτ' ἂν ἔθνους ἐπάρξαι, ἀγαπήν δ' ἂν εἰ τοῦ ἑαυτοῦ ἔθνους ἄρχων διαγένοιτο, καὶ ὁ Θραξὶς Θρακῶν καὶ ὁ Ἰλλυριὸς

Ἰλλυριῶν, καὶ τᾶλλα δὲ ὡσαύτως ἔθνη ἀκούομεν· τὰ γοῦν ἐν τῇ Εὐρώπῃ ἔτι καὶ νῦν αὐτόνομα εἶναι λέγεται καὶ λελύσθαι ἀπ' ἀλλήλων· Κῦρος δὲ παραλαβὼν ὡσαύτως οὕτω καὶ τὰ ἐν τῇ Ἀσίᾳ ἔθνη αὐτόνομα ὄντα ὀρμηθεὶς σὺν ὀλίγῃ Περσῶν στρατιᾷ ἐκόντων μὲν ἠγγήσατο Μήδων, 5 ἐκόντων δὲ Ὑρκανίων, κατεστρέψατο δὲ Σύρους, Ἀσσυρίους, Ἀραβίους, Καππαδόκας, Φρύγας ἀμφοτέρους, Λυδούς, Κᾶρας, Φοίνικας, Βαβυλωνίους, ἤρξε δὲ Βακτριῶν καὶ Ἰνδῶν καὶ Κιλικίων, ὡσαύτως δὲ Σακῶν καὶ Παφλαγόνων καὶ Μαγαδιδῶν, καὶ ἄλλων δὲ παμπόλλων ἐθνῶν, ὧν 10 οὐδ' ἂν τὰ ὀνόματα ἔχοι τις εἰπεῖν, ἐπήρξε δὲ καὶ Ἑλλήνων τῶν ἐν τῇ Ἀσίᾳ, καταβὰς δ' ἐπὶ θάλατταν καὶ 5 Κυπρίων καὶ Αἰγυπτίων. καὶ τοίνυν τούτων τῶν ἐθνῶν ἤρξεν οὔτε αὐτῷ ὁμογλώττων ὄντων οὔτε ἀλλήλοις, καὶ ὅμως ἐδυνάσθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἀφ' 15 ἑαυτοῦ φόβῳ, ὥστε καταπλήξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ, ἐδυνάσθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι, ἀνηρτήσατο δὲ τοσαῦτα φύλα ὅσα καὶ διελθεῖν ἔργον ἐστίν, ὅποι ἂν ἄρξῃται τις πορεύεσθαι 20 ἀπὸ τῶν βασιλείων, ἢν τε πρὸς ἔω ἢν τε πρὸς ἐσπέραν ἢν τε πρὸς ἄρκτον ἢν τε πρὸς μεσημβρίαν.

*What was the secret of his success? His family and personal qualities.*

6 Ἡμεῖς μὲν δὴ ὡς ἄξιον ὄντα θαυμάζεσθαι τοῦτον τὸν ἄνδρα ἐσκεψάμεθα τίς ποτ' ὧν γενεὰν καὶ ποίαν τινὰ φύσιν ἔχων καὶ ποία τινὲ παιδεία παιδευθεὶς τοσοῦτον 25 διήνεγκεν εἰς τὸ ἄρχειν ἀνθρώπων. ὅσα οὖν καὶ ἐπυθόμεθα καὶ ἠσθησῆσθαι δοκοῦμεν περὶ αὐτοῦ, ταῦτα πειρασόμεθα διηγήσασθαι.

## CHAPTER II.

Πατρὸς μὲν δὴ ὁ Κῦρος λέγεται γενέσθαι Καμβύσου 1  
 Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων  
 γένους ἦν· οἱ δὲ Περσεῖδαι ἀπὸ Περσέως κληίζονται·  
 μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι· ἡ δὲ Μαν-  
 5 δάνη αὕτη Ἀστυάγους ἦν θυγάτηρ τοῦ Μήδων γενο-  
 μένου βασιλέως. φῦναι 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 πόνον ἀνατλήναι, πάντα  
 10 δὲ κίνδυνον ὑπομῆναι τοῦ ἐπαινεῖσθαι ἕνεκα.

*What is the right training for the King of men? The Persian Laws, and how they differ from other laws in that they begin at the beginning.*

Φύσιν μὲν δὴ τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων 2  
 διαμνημονεύεται· ἐπαιδευθή γε μὴν ἐν Περσῶν νόμοις·  
 οὔτοι δὲ δοκοῦσιν οἱ νόμοι ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ  
 ἐπιμελόμενοι οὐκ ἔνθεν περ ἐν ταῖς πλείσταις πόλεσιν ἄρ-  
 15 χονται. αἱ μὲν γὰρ πλείσται πόλεις ἀφείσαι παιδεύειν  
 ὅπως τις ἐθέλει τοὺς ἑαυτῶν παῖδας, καὶ αὐτοὺς τοὺς  
 πρεσβυτέρους ὅπως ἐθέλουσι διάγειν, ἔπειτα προστάτ-  
 τουσιν αὐτοῖς μὴ κλέπτειν μηδὲ ἀρπάζειν, μὴ βία εἰς  
 οἰκίαν παριέναι, μὴ παίειν ὃν μὴ δίκαιον, μὴ μοιχεύειν,  
 20 μὴ ἀπειθεῖν ἄρχοντι, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως· ἦν  
 δέ τις τούτων τι παραβαίη, ζημίαν αὐτοῖς ἐπέθεσαν.  
 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως τὴν 3  
 ἐρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται οἷοι πονηροῦ τινος  
 ἢ αἰσχροῦ ἔργου ἐφίεσθαι. ἐπιμέλονται δὲ ὧδε.

*The Persians are divided into four classes; the boys, the youths, the men, and the elders.*

\*Εστιν αὐτοῖς ἐλευθέρα ἀγορὰ καλουμένη, ἔνθα τὰ τε βασιλεια καὶ τᾶλλα ἀρχεῖα πεποιήται. ἐντεῦθεν τὰ μὲν ὦνια καὶ οἱ ἀγοραῖοι καὶ αἱ τούτων φωναὶ καὶ ἀπειροκαλῖαι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μιγνύηται ἢ 4 τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμία. διήρηται 5 δὲ αὕτη ἢ ἀγορὰ ἢ περὶ τὰ ἀρχεῖα τέτταρα μέρη· τούτων δ' ἔστιν ἐν μὲν παισίν, ἐν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσι, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι. νόμφ δ' εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεισιν, οἱ μὲν παῖδες ἅμα τῇ ἡμέρᾳ καὶ οἱ τέλειοι ἄνδρες, οἱ δὲ 10 γεραιτέροι ἡνίκ' ἂν ἐκάστῳ προχωρῇ, πλὴν ἐν ταῖς τεταγμέναις ἡμέραις, αἷς αὐτοὺς δεῖ παρεῖναι. οἱ δὲ ἔφηβοι καὶ κοιμῶνται περὶ τὰ ἀρχεῖα σὺν τοῖς γυμνητικοῖς ὄπλοις πλὴν τῶν γεγαμηκότων· οὗτοι δὲ οὔτε ἐπιζητοῦνται, ἢ μὴ προρρηθῇ παρεῖναι, οὔτε πολλάκις ἀπεῖναι καλόν. 15 5 ἄρχοντες δ' ἔφ' ἐκάστῳ τούτων τῶν μερῶν εἰσι δώδεκα· δώδεκα γὰρ καὶ Περσῶν φυλαὶ διήρηνται. καὶ ἐπὶ μὲν τοῖς παισίν ἐκ τῶν γεραιτέρων ἡρημένοι εἰσὶν οἱ ἂν δοκῶσι τοὺς παῖδας βελτίστους ἀποδεικνύουσι· ἐπὶ δὲ τοῖς ἐφήβοις ἐκ τῶν τελείων ἀνδρῶν οἱ ἂν αὖ τοὺς ἐφήβους 20 βελτίστους δοκῶσι παρέχειν· ἐπὶ δὲ τοῖς τελείοις ἀνδράσι 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 ἀπο- 25 τελῶσιν. ἢ δὲ ἐκάστη ἡλικία προστέτακται ποιεῖν διηγησόμεθα, ὡς μᾶλλον δῆλον γένηται ἢ ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται.

*The duty of boys. The Schools of Justice.*

Οἱ μὲν δὴ παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες θ  
 διάγουσι μαθάνοντες δικαιοσύνην· καὶ λέγουσιν ὅτι ἐπὶ  
 τοῦτο ἔρχονται ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησό-  
 μενοι. οἱ δ' ἄρχοντες αὐτῶν διατελοῦσι τὸ πλείστον  
 5 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  
 οἴων δὴ εἰκός. οὓς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας,  
 τιμωροῦνται. κολάζουσι δὲ καὶ ὃν ἂν ἀδίκως ἐγκαλοῦντα γ  
 10 εὐρίσκωσι. δικάζουσι δὲ καὶ ἐγκλήματος οὐ ἔνεκα ἄν-  
 θρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ  
 ἡκιστα, ἀχαριστίας, καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν  
 ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι καὶ τοῦτον  
 ἰσχυρῶς. οἴονται γὰρ τοὺς ἀχαρίστους καὶ περὶ θεοὺς  
 15 ἂν μάλιστα ἀμελῶς ἔχειν καὶ περὶ γονέας καὶ πατρίδα  
 καὶ φίλους. ἔπεσθαι δὲ δοκεῖ μάλιστα τῇ ἀχαριστίᾳ ἢ  
 ἀναισχυντία· καὶ γὰρ αὕτη μεγίστη δοκεῖ εἶναι ἐπὶ πάντα  
 τὰ αἰσχυρὰ ἡγεμών. διδάσκουσι δὲ τοὺς παῖδας καὶ θ  
 σωφροσύνην· μέγα δὲ συμβάλλεται εἰς τὸ μαθάνειν  
 20 σωφρονεῖν αὐτοὺς ὅτι καὶ τοὺς πρεσβυτέρους ὀρώσιν ἀνὰ  
 πᾶσαν ἡμέραν σωφρόνως διάγοντας. διδάσκουσι δὲ  
 αὐτοὺς καὶ πείθεσθαι τοῖς ἄρχουσι· μέγα δὲ καὶ εἰς  
 τοῦτο συμβάλλεται ὅτι ὀρώσι τοὺς πρεσβυτέρους πειθο-  
 μένους τοῖς ἄρχουσιν ἰσχυρῶς. διδάσκουσι δὲ καὶ ἐγ-  
 25 κράτειαν γαστρὸς καὶ ποτοῦ· μέγα δὲ καὶ εἰς τοῦτο συμ-  
 βάλλεται ὅτι ὀρώσι τοὺς πρεσβυτέρους οὐ πρόσθεν  
 ἀπιόντας γαστρὸς ἔνεκα πρὶν ἂν ἀφώσιν οἱ ἄρχοντες,  
 καὶ ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ  
 τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. φέρονται  
 30 δὲ οἴκοθεν σίτον μὲν ἄρτον, ὄψον δὲ κάρδαμον, πιεῖν δέ,

ἢν τις διψῆῃ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύνσασθαι. πρὸς δὲ τούτοις μαυθάνουσι καὶ τοξεύειν καὶ ἀκοντίζειν. μέχρι μὲν δὴ ἕξ ἢ ἑπτακαίδεκα ἔτων ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν, ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

5

*The duty of youths; hunting, mounting guard and police.*

9 Οὗτοι δ' αὖ οἱ ἐφηβοὶ διάγουσιν ὧδε. δέκα ἔτη ἀφ' οὗ ἂν ἐκ παίδων ἐξέλθωσι κοιμῶνται μὲν περὶ τὰ ἀρχεῖα, ὡσπερ προειρήκαμεν, καὶ φυλακῆς ἕνεκα τῆς πόλεως καὶ σωφροσύνης· δοκεῖ γὰρ αὕτη ἡ ἡλικία μάλιστα ἐπιμελείας δεῖσθαι· παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς τοῖς ἄρ- 10 χουσι χρῆσθαι ἢν τι δέωνται ὑπὲρ τοῦ κοινοῦ. καὶ ὅταν μὲν δέῃ, πάντες μένουσι περὶ τὰ ἀρχεῖα· ὅταν δὲ ἐξίη βασιλεὺς ἐπὶ θήραν, ἐξάγει τὴν ἡμίσειαν τῆς φυλακῆς· ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός. ἔχειν δὲ δεῖ τοὺς ἐξιόντας τόξα καὶ παρὰ τὴν φαρέτραν ἐν κολεῶ κοπίδα 15 ἢ σάγαριν, ἔτι δὲ γέρρον καὶ παλτὰ δύο, ὥστε τὸ μὲν 10 ἀφείναι, τῷ δ', ἐὰν δέῃ, ἐκ χειρὸς χρῆσθαι. διὰ τοῦτο δὲ δημοσίᾳ τοῦ θηρᾶν ἐπιμέλονται, καὶ βασιλεὺς ὡσπερ καὶ ἐν πολέμῳ ἡγεμῶν ἐστὶν αὐτοῖς καὶ αὐτός τε θηρᾶ καὶ τῶν ἄλλων ἐπιμέλεται ὅπως ἂν θηρῶσιν, ὅτι ἀληθε- 20 στάτη αὐτοῖς δοκεῖ εἶναι αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον. καὶ γὰρ πρῶ ἀνίστασθαι ἐθίζει καὶ ψυχὴν καὶ θάλπη ἀνέχεσθαι, γυμνάζει δὲ καὶ ὁδοιπορίαις καὶ δρόμοις, ἀνάγκη δὲ καὶ τοξεῦσαι θηρίον καὶ ἀκοντίσαι ὅπου ἂν παραπίπτη. καὶ τὴν ψυχὴν δὲ πολλάκις ἀνάγκη 25 θήγεσθαι ὅταν τι τῶν ἀλκίμων θηρίων ἀνθιστῆται· παίειν μὲν γὰρ δήπου δεῖ τὸ ὁμόσε γιγνόμενον, φυλάξασθαι δὲ τὸ ἐπιφερόμενον· ὥστε οὐ ράδιον εὐρεῖν τί ἐν τῇ θήρα

ἄπεστι τῶν ἐν πολέμῳ παρόντων. ἐξέρχονται δὲ ἐπὶ 11  
 τὴν θήραν ἄριστον ἔχοντες πλείον μὲν, ὡς τὸ εἰκός, τῶν  
 παίδων, τᾶλλα δὲ ὅμοιον. καὶ θηρῶντες μὲν οὐκ ἂν  
 ἀριστήσειαν, ἣν δὲ τι δεήσῃ ἢ θηρίου ἔνεκα ἐπικατα-  
 5 μείναι ἢ ἄλλως ἐθελήσωσι διατρίψαι περὶ τὴν θήραν, τὸ  
 ἄριστον τοῦτο δειπνήσαντες τὴν ὑστεραίαν αὐθιγῶσι  
 μέχρι δειπνου, καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται,  
 ὅτι μιᾶς ἡμέρας σίτου δαπανῶσι. τοῦτο δὲ ποιοῦσι τοῦ  
 ἐθίξεσθαι ἔνεκα, ἵν' ἕαν τι καὶ ἐν πολέμῳ δεήσῃ, δύνωνται  
 10 τοῦτο ποιεῖν. καὶ ὄψον δὲ τοῦτο ἔχουσιν οἱ τηλικούτοι  
 ὅ,τι ἂν θηράσωσιν· εἰ δὲ μή, τὸ κάρδαμον. εἰ δὲ τις  
 αὐτοὺς οἶεται ἢ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον  
 ἔχωσιν ἐπὶ τῷ σίτῳ, ἢ πίνειν ἀηδῶς, ὅταν ὕδωρ πίνωσιν,  
 ἀναμνησθήτω πῶς μὲν ἠδὲ μᾶζα καὶ ἄρτος πεινῶντι  
 15 φαγεῖν, πῶς δὲ ἠδὲ ὕδωρ πιεῖν διψῶντι. αἱ δ' αὖ 12  
 μένουσαι φυλαὶ διατρίβουσι μελετῶσαι τὰ τε ἄλλα ἃ  
 παῖδες ὄντες ἔμαθον καὶ τοξεύειν καὶ ἀκοντίζειν, καὶ  
 διαγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν. εἰσὶ  
 δὲ καὶ δημόσιοι τούτων ἀγῶνες καὶ ἄθλα προτίθεται· ἐν  
 20 ἧ δ' ἂν τῶν φυλῶν πλείστοι ὦσι δαημονέστατοι καὶ  
 ἀνδρικότατοι 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 φρουρήσαι δεήσῃ ἢ κα-  
 25 κούργους ἐρευνῆσαι ἢ ληστὰς ὑποδραμεῖν ἢ καὶ ἄλλο τι  
 ὅσα ἰσχύος τε καὶ τάχους ἔργα ἐστί. ταῦτα μὲν δὴ οἱ  
 ἔφηβοι πράττουσιν. ἐπειδὴν δὲ τὰ δέκα ἔτη διατελέ-  
 σωσιν, ἐξέρχονται εἰς τοὺς τελείους ἄνδρας.



*The duty of men; service in the army and in certain public offices.*

- 13 Ἄφ' οὗ δ' ἂν ἐξέλθωσι χρόνου οὗτοι αὖ πέντε καὶ εἴκοσιν ἔτη διάγουσιν ὧδε. πρῶτον μὲν ὥσπερ οἱ ἔφηβοι παρέχουσιν ἑαυτοὺς ταῖς ἀρχαῖς χρῆσθαι, ἣν τι δέη ὑπὲρ τοῦ κοινοῦ, ὅσα φρονούντων τε ἤδη ἔργα ἐστὶ καὶ ἔτι δυναμένων. ἣν δέ ποι δέη στρατεύεσθαι, τόξα μὲν οἱ 5 οὕτω πεπαιδευμένοι οὐκέτι ἔχοντες οὐδὲ παλτὰ στρατεύονται, τὰ δ' ἀγχέμαχα ὄπλα καλούμενα, θώρακά τε περὶ τοῖς στέρνοις καὶ γέρρον ἐν τῇ ἀριστερᾷ, οἷόνπερ γράφονται οἱ Πέρσαι ἔχοντες, ἐν δὲ τῇ δεξιᾷ μάχαιραν ἢ κοπίδα. καὶ αἱ ἀρχαὶ δὲ πᾶσαι ἐκ τούτων καθίστανται 10 πλὴν οἱ τῶν παιδῶν διδάσκαλοι. ἐπειδὴν δὲ τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἶησαν μὲν ἂν οὗτοι πλείον τι γεγυότες ἢ τὰ πεντήκοντα ἔτη ἀπὸ γενεᾶς· ἐξέρχονται δὲ τηρικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους. 15

*The duty of elders; judgment.*

- 14 Οἱ δ' αὖ γεραιτέροι οὗτοι στρατεύονται μὲν οὐκέτι ἕξω 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 ἀνδράσι ἐλλίπη τι τῶν νομίμων, φαίνουσι 20 μὲν οἱ φύλαρχοι ἕκαστοι καὶ τῶν ἄλλων ὁ βουλόμενος, οἱ δὲ γεραιτέροι ἀκούσαντες ἐκκρίνουσιν· ὁ δὲ ἐκκριθεὶς ἄτιμος διατελεῖ τὸν λοιπὸν βίον.

*This scheme of education is free but not compulsory.*

- 15 Ἴνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι· νῦν γὰρ ἐν βραχυτάτῳ ἂν δηλωθεῖη 25

διὰ τὰ προειρημένα. λέγονται μὲν γὰρ Πέρσαι ἀμφὶ  
 τὰς δώδεκα μυριάδας εἶναι· τούτων δ' οὐδεὶς ἀπελήλα-  
 ται νόμῳ τιμῶν καὶ ἀρχῶν, ἀλλ' ἕξεστι πᾶσι Πέρσαις  
 πέμπειν τοὺς ἑαυτῶν παῖδας εἰς τὰ κοινὰ τῆς δικαιοσύνης  
 5 διδασκαλεία. ἀλλ' οἱ μὲν δυνάμενοι τρέφειν τοὺς παῖδας  
 ἀργοῦντας πέμπουσιν, οἱ δὲ μὴ δυνάμενοι οὐ πέμπουσιν.  
 Οἱ δ' ἂν παιδευθῶσι παρὰ τοῖς δημοσίοις διδασκάλοις,  
 ἕξεστιν αὐτοῖς ἐν τοῖς ἐφήβοις νεανισκεύεσθαι, τοῖς δὲ μὴ  
 διαπαιδευθείσιν οὕτως οὐκ ἕξεστιν. οἱ δ' ἂν αὖ ἐν τοῖς  
 10 ἐφήβοις διατελέσωσι τὰ νόμιμα ποιοῦντες, ἕξεστι τού-  
 τοις εἰς τοὺς τελείους ἀνδρας συναλίξεσθαι καὶ ἀρχῶν  
 καὶ τιμῶν μετέχειν, οἱ δ' ἂν μὴ διαγένωνται ἐν τοῖς  
 ἐφήβοις, οὐκ εἰσέρχονται εἰς τοὺς τελείους. οἱ δ' ἂν αὖ  
 ἐν τοῖς τελείοις διαγένωνται ἀνεπίληπτοι, οὔτοι τῶν  
 15 γεραιτέρων γίγνονται. οὕτω μὲν δὴ οἱ γεραῖτεροι διὰ  
 πάντων τῶν καλῶν ἐληλυθότες καθίστανται· καὶ ἡ  
 πολιτεία αὕτη, ἣ οἴονται χρώμενοι βέλτιστοι ἂν εἶναι.  
 καὶ νῦν δὲ ἔτι ἐμμένει μαρτύρια καὶ τῆς μετρίας διαίτης 16  
 αὐτῶν καὶ τοῦ ἐκπονεῖσθαι τὴν δίαιταν. αἰσχροὺς μὲν  
 20 γὰρ ἔτι καὶ νῦν ἔστι Πέρσαις καὶ τὸ ἀποπτύειν καὶ τὸ  
 ἀπομύττεσθαι καὶ τὸ φύσης μεστοὺς φαίνεσθαι, αἰσχροὺς  
 δὲ ἔτι καὶ τὸ ἰόντα ποι φανερόν γενέσθαι ἢ τοῦ οὐρῆσαι  
 ἕνεκα ἢ καὶ ἄλλου τινὸς τοιούτου. ταῦτα δὲ οὐκ ἂν  
 ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο καὶ  
 25 τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον, ὥστε ἄλλη πη ἀπο-  
 χωρεῖν. ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν  
 λέγειν· οὗ δ' ἕνεκα ὁ λόγος ὠρμήθη, νῦν λέξομεν τὰς  
 Κύρου πράξεις ἀρξάμενοι ἀπὸ παιδός.

## CHAPTER III.

*The spiritual training of the King of men. How Cyrus underwent temptation, and resisted the allurements of despotism at the Median Court.*

- 1 Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῳ πλείον  
 ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλικίων  
 διαφέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μαθάνειν ἂ δέοι καὶ  
 εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. ἐκ δὲ τούτου  
 τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα 5  
 καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν  
 αὐτὸν καλὸν καγαθὸν εἶναι. ἔρχεται δ' αὐτῇ τε ἡ Μαν-  
 δάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα.
- 2 ὡς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυάγην  
 τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἶα δὴ παῖς φύσει φιλό- 10  
 στοργος ὢν ἠσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πάλαι  
 συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ ὄρων  
 δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ  
 χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ἂ δὴ νόμιμα  
 ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικὰ ἐστί, καὶ οἱ 15  
 πορφυροὶ χιτῶνες καὶ οἱ κἀνδύες 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· ὄρων δὴ τὸν κόσμον τοῦ πάππου,  
 ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μῆτερ, ὡς καλὸς μοι ὁ 20  
 πάππος. ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότερος καλ-  
 λίων αὐτῷ δοκεῖ εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρίνατο ἄρα  
 ὁ Κῦρος, ὦ μῆτερ, Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς  
 πατήρ, Μήδων μέντοι ὄσων ἐώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς  
 καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος. 25
- 3 ἀντασπαζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολὴν καλὴν

ἐνέδυσσε καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμει, καὶ εἷ ποι ἐξελαύνοι, ἐφ' ἵππου χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. ὁ δὲ Κῦρος ἄτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος ἤδετο τῇ στολῇ, 5 καὶ ἱππεύειν μανθάνων ὑπερέχαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν ἐν ὄρεινῇ οὔσῃ τῇ χώρᾳ καὶ ἰδεῖν ἵππον σπάνιον.

*His temperance.*

Δειπνῶν δὲ ὁ Ἄστυάγης σὺν τῇ θυγατρὶ καὶ τῷ Κύρῳ, 4 βουλόμενος τὸν παῖδα ὡς ἥδιστα δειπνεῖν, ἵνα ἦττον οἴκαδε ποθοίῃ, προσήγαγεν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ ἐμβάσματα καὶ βρώματα. τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ λεκάρια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι τούτων τῶν παν- 15 τοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν Ἄστυάγην, οὐ γὰρ πολὺ σοι δοκεῖ εἶναι κάλλιον τὸδε τὸ δείπνον τοῦ ἐν Πέρσαις; τὸν δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐκ, ὦ πάππε, ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἢ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ 20 παρ' ὑμῖν· παρ' ἡμῖν μὲν γὰρ ὄρτος καὶ κρέα εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε, πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις ἀφικνεῖσθε ὅποι ἡμεῖς πάλαι ἤκομεν. Ἄλλ', ὦ παῖ, φάναι 5 τὸν Ἄστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνώσει ὅτι ἠδέα ἐστίν. Ἄλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὄρῳ, ὦ πάππε, μυσαττόμενον ταῦτα τὰ βρώματα. καὶ τὸν Ἄστυάγην ἐπερέσθαι, Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; Ὅτι σε, φάναι, ὄρῳ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα

ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρει τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάνυ ἀχθόμενος ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο.

*His generosity.*

- 6 Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω  
γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας 5  
οἴκαδε ἀπέλθῃς. ἅμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ  
παραφέρειν καὶ θήρεια καὶ τῶν ἡμέρων. καὶ τὸν Κῦρον,  
ἐπεὶ ἑώρα πολλὰ τὰ κρέα, εἰπεῖν, Ἡ καὶ δίδως, φάναι,  
ὦ πάππε, πάντα ταῦτά μοι τὰ κρέα ὅ,τι βούλομαι αὐτοῖς  
7 χρῆσθαι; Νῆ Δία, φάναι, ὦ παῖ, ἔγωγέ σοι. ἐνταῦθα 10  
δὴ τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ  
τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἑκάστῳ, Σοὶ μὲν  
τοῦτο ὅτι προθύμως με ἱππέειν διδάσκεις, σοὶ δ' ὅτι μοι  
παλτὸν ἔδωκας· νῦν γὰρ τοῦτ' ἔχω· σοὶ δ' ὅτι τὸν  
πάππον καλῶς θεραπεύεις, σοὶ δ' ὅτι μου τὴν μητέρα 15  
τιμῆς· τοιαῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα.

*How the King's cup-bearer was made to point a moral;  
firstly, on court manners.*

- 8 Σάκα δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ  
μάλιστα τιμῶ, οὐδὲν δίδως; ὁ δὲ Σάκας ἄρα καλὸς τε  
ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους  
Ἀστυάγουσ καὶ ἀποκωλύειν οὓς μὴ καιρὸς αὐτῷ δοκοίη 20  
εἶναι προσάγειν. καὶ τὸν Κῦρον ἐπερέσθαι προπετῶς ὡς ἂν  
παῖς μηδέπω ὑποπτήσσω, Διὰ τί δή, ὦ πάππε, τοῦτον  
οὕτω τιμῆς; καὶ τὸν Ἀστυάγην σκώψαντα εἰπεῖν, Οὐχ  
ὀρᾶς, φάναι, ὡς καλῶς οἰνοχοεῖ καὶ εὐσχημόνως; οἱ δὲ  
τῶν βασιλέων τούτων οἰνοχόοι κομψῶς τε οἰνοχοοῦσι καὶ 25  
καθαρείως ἐγχεοῦσι καὶ διδούσιν τοῖς τρισὶ δακτύλοις

ὄχοῦντες τὴν φιάλην καὶ προσφέρουσιν ὡς ἂν ἐνδοῖεν τὸ  
 ἔκπωμα εὐληπτότατα τῷ μέλλοντι πίνειν. Κέλευσον δὴ, 9  
 φάσαι, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα,  
 ἵνα καὶ γὰρ καλῶς σοι πιεῖν ἐγχείας ἀνακτήσωμαί σε, ἣν  
 5 δύνωμαι. καὶ τὸν κελεῦσαι δοῦναι. λαβόντα δὴ τὸν  
 Κῦρον οὕτω μὲν δὴ εὖ κλύσαι τὸ ἔκπωμα ὥσπερ Σάκαν  
 ἑώρα, οὕτω δὲ στήσαντα τὸ πρόσωπον σπουδαίως καὶ  
 εὐσχημόνως πως προσευγκεῖν καὶ ἐνδοῦναι τὴν φιάλην  
 τῷ πάππῳ ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα  
 10 παρασχεῖν.

*Secondly, on the use of wine.*

Καὶ αὐτὸν δὲ τὸν Κῦρον ἐκεγλάσαντα ἀναπηδήσαι πρὸς  
 τὸν πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλω-  
 λας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάσαι,  
 σοῦ κάλλιον οἰνοχόησω καὶ οὐκ ἐκπλόμαι αὐτὸς τὸν οἶνον.  
 15 οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι, ἐπειδὴν διδῶσι τὴν  
 φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάθῳ εἰς τὴν ἀριστε-  
 ρὰν χεῖρα ἐγχεάμενοι καταρροφοῦσι, τοῦ δὴ εἰ φάρμακα  
 ἐγχείοιεν μὴ λυσιτελεῖν αὐτοῖς. ἐκ τούτου δὴ ὁ Ἀστυά- 10  
 γης ἐπισκώπτων, Καὶ τί δή, ἔφη, ὦ Κῦρε, τᾶλλα μιμού-  
 20 μενος τὸν Σάκαν οὐκ ἀπερρόφησας τοῦ οἴνου; Ὅτι, ἔφη,  
 νῆ Δία ἐδεδοίκειν μὴ ἐν τῷ κρατήρι φάρμακα μεμιγμένα  
 εἶη. καὶ γὰρ ὅτε εἰστίασας σὺ τοὺς φίλους ἐν τοῖς  
 γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγ-  
 χέαντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνωσ;  
 25 Ὅτι νῆ Δί' ὑμᾶς ἑώρων καὶ ταῖς γνώμαις καὶ τοῖς  
 σώμασι σφαλλομένους. πρῶτον μὲν γὰρ ἂ οὐκ ἔατε  
 ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. πάντες  
 μὲν γὰρ ἅμα ἐκεκράγετε, ἔμανθάνετε δὲ οὐδὲν ἀλλήλων,  
 ἦδετε δὲ καὶ μάλα γελοῖως, οὐκ ἀκροώμενοι δὲ τοῦ

ἄδοντος ὤμνυτε ἄριστα ἄδειν· λέγων δὲ ἕκαστος ὑμῶν  
 τὴν ἑαυτοῦ ῥώμην, ἔπειτ' εἰ ἀνασταίητε ὄρχησόμενοι, μὴ  
 ὅπως ὄρχεῖσθαι 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 5  
 κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία ὃ ὑμεῖς τότ'  
 11 ἐποιεῖτε· οὐδέποτε γοῦν ἐσιωπᾶτε. καὶ ὁ Ἀστυάγης  
 λέγει, 'Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων οὐ μεθύ-  
 σκεται; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ; Διψῶν  
 παύεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, ὦ 10  
 πάππε, Σάκας αὐτῷ οἰνοχοεῖ.

*Thirdly, on favouritism.*

Καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σύ, ὦ παῖ, τῷ Σάκα  
 οὕτω πολεμεῖς; τὸν δὲ Κῦρον εἰπεῖν, "Ὅτι νῆ Δία, φάναι,  
 μισῶ αὐτόν· πολλάκις γάρ με πρὸς τὸν πάππον ἐπι-  
 θυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος ἀποκωλύει. 15  
 ἀλλ' ἰκετεύω, 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 εἰσόδῳ, ἔπειτα ὁπότε βούλοιτο παριέναι ἐπ'  
 ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατὸν τῷ ἀρίστῳ ἐντυ- 20  
 χεῖν· σπουδάξει γὰρ πρὸς τινάς· εἴθ' ὁπότε ἦκοι ἐπὶ  
 τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται· εἰ δὲ πάνν σπουδάξοι  
 φαγεῖν, εἶποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν· ἕως  
 παρατείναιμι τοῦτον ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ  
 12 σοῦ κωλύων. τοσαύτας μὲν αὐτοῖς εὐθυμίας παρέιχεν 25  
 ἐπὶ τῷ δεῖπνῳ· τὰς δ' ἡμέρας, εἴ τινος αἰσθοῖτο δεόμενον  
 ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλεπὸν ἦν  
 ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅτι γὰρ δύναιτο ὁ Κῦρος  
 ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

*How, even at the court of a despot, Cyrus found something to learn: horsemanship.*

Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν 13  
 πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἄστυάγης καταλιπεῖν  
 τὸν Κῦρον. ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἅπαντα  
 τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν  
 5 εἶναι νομίζειν καταλιπεῖν. ἔνθα δὴ ὁ Ἄστυάγης λέγει πρὸς  
 τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν τῆς 14  
 παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει, ἀλλ' ὀπόταν βούλη  
 εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ χάριν σοι εἶσομαι ὅσφ  
 ἂν πλεονάκεις εἰσίῃς ὡς ἐμέ. ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς  
 10 χρήσει καὶ ἄλλοις ὀπόσοις ἂν βούλη, καὶ ὀπόταν ἀπίης,  
 ἔχων ἅπει οὓς ἂν αὐτὸς ἐθέλῃς. ἔπειτα δὲ ἐν τῷ δειπνῷ ἐπὶ  
 τὸ μετρίως σοι δοκοῦν ἔχειν ὀποῖαν βούλει ὁδὸν πορεύσει.  
 ἔπειτα τὰ τε νῦν ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ  
 ἄλλα παντοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἵπ-  
 15 πεύειν μάθῃς, διώξει, καὶ τοξεύων καὶ ἀκοντίζων κατα-  
 βαλεῖς ὥσπερ οἱ μεγάλοι ἄνδρες. καὶ παῖδας δέ σοι  
 ἐγὼ συμπαίστορας παρέξω, καὶ ἄλλα ὀπόσα ἂν βούλη  
 λέγων πρὸς ἐμὲ οὐκ ἀτυχήσεις. ἐπεὶ ταῦτα εἶπεν ὁ 15  
 Ἄστυάγης, ἡ μήτηρ διηρώτα τὸν Κῦρον πότερον βού-  
 20 λοιτο μένειν ἢ ἀπιέναι. ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ  
 ταχὺ εἶπεν ὅτι μένειν βούλοιο. ἐπερωτηθεὶς δὲ πάλιν  
 ὑπὸ τῆς μητρὸς διὰ τί εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν  
 ἡλικίων καὶ εἰμὶ καὶ δοκῶ κράτιστος εἶναι, ὦ μήτηρ, καὶ  
 ἀκοντίζων καὶ τοξεύων, ἐνταῦθα δὲ οἶδ' ὅτι ἵππεύων  
 25 ἤττων εἰμὶ τῶν ἡλικίων· καὶ τοῦτο εὖ ἴσθι, ὦ μήτηρ,  
 ἔφη, ὅτι ἐμὲ πάνυ ἀνιᾶ. ἦν δὲ με καταλίπῃς ἐνθάδε  
 καὶ μάθω ἵππεύειν, ὅταν μὲν ἐν Πέρσαις ὦ, οἶμαί σοι  
 ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥαδίως νικήσειν, ὅταν δ'



εἰς Μήδους ἔλθω, ἐνθάδε πειράσομαι τῷ πάππῳ ἀγαθῶν ἰππέων κράτιστος ὢν ἰππεὺς συμμαχεῖν αὐτῷ.

*Justice he already knew, and, having paid for his knowledge with stripes, was in no danger of forgetting the lesson.*

- 16 Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιοσύνην, ᾧ παῖ, πῶς μαθήσει ἐνθάδε ἐκεῖ ὄντων σοι τῶν διδασκάλων ; καὶ τὸν Κῦρον φάναι, Ἄλλ', ᾧ μήτερ, ἀκριβῶ ταῦτά γε ἤδη. Πῶς 5 σὺ οἶσθα ; τὴν Μανδάνην εἰπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν. καὶ τοῖνυν, φάναι, ἐπὶ μιᾷ ποτε δίκη
- 17 πληγὰς ἔλαβον ὡς οὐκ ὀρθῶς δικάσας. ἦν δὲ ἡ δίκη τοιαύτη. παῖς μέγας μικρὸν ἔχων χιτῶνα παῖδα μικρὸν 10 μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνου ἠμφίεσε, τὸν δ' ἐκείνου αὐτὸς ἐνέδν. ἐγὼ οὖν τούτοις δικάζων ἔγνων βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόττοντα ἐκάτερον χιτῶνα ἔχειν. ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος, λέξας ὅτι ὁπότε μὲν τοῦ ἀρμόττοντος εἶην 15 κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρίναι δέοι ποτέρου ὁ χιτῶν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι τίς κτῆσις δίκαια ἐστί, πότερα τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κεκτῆσθαι· ἐπεὶ δ', ἔφη, τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον, σὺν τῷ νόμῳ ἐκέλευεν 20 ἀεὶ τὸν δικαστὴν τὴν ψῆφον τίθεσθαι. οὕτως ἐγὼ σοι, ᾧ μήτερ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶ· ἦν δὲ τι ἄρα
- 18 προσδέωμαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. Ἄλλ' οὐ ταῦτά, ἔφη, ᾧ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάν- 25 των ἑαυτὸν δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. καὶ ὁ σὸς πρῶτος πατὴρ 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, ἐπειδὰν οἴκοι ἦς, ἂν παρὰ τούτου μαθὼν ἤκησ ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, ἐν ᾧ ἐστὶ τὸ πλείον οἶεσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὅ γε σὸς πατὴρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μῆτερ, διδάσκειν μείον ἢ πλείον ἔχειν· ἢ οὐχ ὄρας, ἔφη, ὅτι καὶ Μῆδους ἅπαντας δεδίδαχεν αὐτοῦ μείον ἔχειν; ὥστε θάρρει, ὡς ὅ γε σὸς πατὴρ οὐτ' ἄλλον οὐδένα οὐτ' ἐμὲ πλεονεκτεῖν μαθόντα ἀποπέμψει.

## CHAPTER IV.

### *How Cyrus won all hearts.*

10 Τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν 1  
μῆτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε καὶ αὐτοῦ ἐτρέφετο. καὶ  
ταχὺ μὲν τοῖς ἡλικιώταις συνεκέκρατο ὥστε οἰκείως  
διακεισθαι, ταχὺ δὲ τοὺς πατέρας αὐτῶν ἀνήρτητο,  
προσιῶν καὶ ἐνδηλος ὦν ὅτι ἡσπάζετο αὐτῶν τοὺς υἱεῖς,  
15 ὥστε εἴ τι τοῦ βασιλέως δέοιντο, τοὺς παῖδας ἐκέλευον  
τοῦ Κῦρου δεῖσθαι διαπράξασθαι σφίσι. ὁ δὲ Κῦρος, εἰ  
δέοιντο αὐτοῦ οἱ παῖδες, διὰ τὴν φιλανθρωπίαν καὶ  
φιλοτιμίαν περὶ παντὸς ἐποιεῖτο διαπράττεσθαι. καὶ ὁ 2  
Ἄστυάγης ὅ,τι δέοιτο αὐτοῦ ὁ Κῦρος οὐδὲν ἐδύνατο ἀν-  
20 ἔχειν μὴ οὐ χαρίζεσθαι. καὶ γὰρ ἀσθενήσαντος αὐτοῦ  
οὐδέποτε ἀπέλειπε τὸν πάππου οὐδὲ κλάων ποτὲ ἐπαύετο,  
ἀλλὰ δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο μὴ οἱ ὁ πάππος  
ἀποθάνῃ· καὶ γὰρ ἐκ νυκτὸς εἴ τις δέοιτο Ἄστυάγης,  
πρῶτος ἡσθάνετο Κῦρος καὶ πάντων ἀοκνότατα ἀνεπήδα

ὑπηρετήσων ὅ,τι οἴοιτο χαριεῖσθαι, ὥστε παντάπασι  
ἀνεκτήσατο τὸν Ἀστυάγην.

*Why he was more talkative as a boy than as a youth.*

3 Καὶ ἦν μὲν ἴσως πολυλογώτερος, ἅμα μὲν διὰ τὴν  
παιδείαν, ὅτι ἠναγκάζετο ὑπὸ τοῦ διδασκάλου καὶ διδόναι  
λόγον ὧν ἐποίει καὶ λαμβάνειν παρ' ἄλλων, ὁπότε 5  
δικάζοι, ἔτι δὲ καὶ διὰ τὸ φιλομαθῆς εἶναι πολλὰ μὲν  
αὐτὸς ὑεὶ τοὺς παρόντας ἀνηρώτα πῶς ἔχοντα τυγχάνοι,  
καὶ ὅσα αὐτὸς ὑπ' ἄλλων ἐρωτῶτο, διὰ τὸ ἀγχίνους εἶναι  
ταχὺ ἀπεκρίνετο, ὥστ' ἐκ πάντων τούτων ἢ πολυλογία  
συνελέγετο αὐτῷ· ἀλλ' ὥσπερ γὰρ ἐν σώματι, ὅσοι νέοι 10  
ὄντες μέγεθος ἔλαβον, ὅμως ἐμφαίνεται τὸ νεαρὸν αὐτοῖς  
ὃ κατηγορεῖ τὴν ὀλιγοετίαν, οὕτω καὶ Κύρου ἐκ τῆς πολυ-  
λογίας οὐ θράσος διεφαίνεται, ἀλλ' ἀπλότης καὶ φιλο-  
στοργία, ὥστ' ἐπεθύμει ἂν τις ἔτι πλείω αὐτοῦ ἀκούειν  
ἢ σιωπῶντι παρῆναι. 15

*Gravity and modesty are the graces of youth, and teach  
the Prince to capture both game and hearts.*

4 Ὡς δὲ προῆγεν αὐτὸν ὁ χρόνος σὺν τῷ μεγέθει εἰς  
ῶραν τοῦ πρόσηβου 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 πᾶσι ὁμοίως 20  
προσπίπτειν οὐκέθ' ὁμοίως προπετὲς εἶχεν. οὕτω δὴ  
ἡσυχαιτέρος μὲν ἦν, ἐν δὲ ταῖς συνουσίαις πάμπαν ἐπί-  
χαρις. καὶ γὰρ ὅσα διαγωνίζονται πολλάκις ἤλικες πρὸς  
ἀλλήλους, οὐχ ἂ κρείττων ἦδει ὢν, ταῦτα προυκαλεῖτο  
τοὺς συνόντας, ἀλλ' ἄπερ εὖ ἦδει ἑαυτὸν ἦττονα ὄντα, 25  
ἐξῆρχε, φάσκων κάλλιον αὐτῶν ποιήσειν, καὶ κατῆρχεν

ἤδη ἀναπηδῶν ἐπὶ τοὺς ἵππους ἢ διατοξευσόμενος ἢ δια-  
 κοντιούμενος ἀπὸ τῶν ἵππων οὐπω πάνυ ἔποχος ὢν,  
 ἠττώμενος δὲ αὐτὸς ἐφ' ἑαυτῷ μάλιστα ἐγέλα. ὡς δ' οὐκ 5  
 ἀπεδίδρασκεν ἐκ τοῦ ἠττᾶσθαι εἰς τὸ μὴ ποιεῖν ὃ ἠττῶτο,  
 5 ἀλλ' ἔκαλιυνδείτετο ἐν τῷ πειρᾶσθαι αὐθις βέλτιον ποιεῖν,  
 ταχὺ μὲν εἰς τὸ ἴσον ἀφίκετό τῇ ἵππικῇ τοῖς ἡλιξι, ταχὺ  
 δὲ παρῆει διὰ τὸ ἐρᾶν τοῦ ἔργου, ταχὺ δὲ τὰ ἐν τῷ παρα-  
 δείσῳ θηρία ἀνηλώκει διώκων καὶ βάλλων καὶ κατακαίνων,  
 ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία.  
 10 καὶ ὁ Κῦρος αἰσθόμενος ὅτι βουλόμενος οὐ δύναιτό οἱ  
 ζῶντα πολλὰ παρέχειν, ἔλεγε πρὸς αὐτόν, ὦ πάππε, τί  
 σε δεῖ θηρία ζητοῦντα πράγματ' ἔχειν; ἀλλ' ἔὰν ἐμέ  
 ἐκπέμπῃς ἐπὶ θήραν σὺν τῷ θείῳ, νομιῶ ὅσα ἂν ἴδω θηρία,  
 ἐμοὶ ταῦτα τρέφεσθαι. ἐπιθυμῶν δὲ σφόδρα ἐξιέναι ἐπὶ 6  
 15 τὴν θήραν οὐκέθ' ὁμοίως λιπαρεῖν ἐδύνατο ὥσπερ παῖς ὢν,  
 ἀλλ' ὀκνηρότερον προσῆει. καὶ ἂ πρόσθεν τῷ Σάκα  
 ἐμέμφετο ὅτι οὐ παρίει αὐτὸν πρὸς τὸν πάππον, αὐτὸς ἤδη  
 Σάκας ἑαυτῷ ἐγίγνετο· οὐ γὰρ προσῆει, εἰ μὴ ἴδοι εἰ  
 καιρὸς εἴη, καὶ τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ  
 20 ὁπότε ἐγχωροίη· ὥστε ὁ Σάκας ὑπερεφίλει ἤδη καὶ οἱ  
 ἄλλοι πάντες.

*His first hunting in the open field. His eagerness and daring.*

Ἐπεὶ δ' οὖν ἔγνω ὁ Ἀστυάγης σφόδρα αὐτὸν ἐπι- 7  
 θυμοῦντα ἔξω θηρᾶν, ἐκπέμπει αὐτὸν σὺν τῷ θείῳ καὶ  
 φύλακας συμπέμπει ἐφ' ἵππων πρεσβυτέρους, ὅπως ἀπὸ  
 25 τῶν δυσχωριῶν φυλάττοιεν αὐτὸν καὶ εἰ τῶν ἀγρίων τι  
 φανεῖη θηρίων. ὁ οὖν Κῦρος τῶν ἐπομένων προθύμως  
 ἐπυθάνετο ποιοῖς οὐ χρῆθ' ἰθὺς πελάζειν καὶ ποῖα χρῆθ'  
 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 δύοι φυλάττεσθαι οὐδὲν ἦττον ἢ τὰ  
 θηρία· πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημ-  
 8 νισθῆναι. καὶ ὁ Κῦρος πάντα ταῦτα ἐμάνθανε προθύμως·  
 ὡς δὲ εἶδεν ἔλαφον ἐκπηδήσασαν, πάντων ἐπιλαθόμενος  
 ὦν ἤκουσεν ἐδίωκεν οὐδὲν ἄλλο ὄρων ἢ ὄπη ἔφευγε· καὶ  
 πῶς διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ  
 μικροῦ κἀκεῖνον ἐξετραχήλισεν. οὐ μὴν ἀλλ' ἐπέμεινε  
 ὁ Κῦρος μόλις πῶς, καὶ ὁ ἵππος ἐξανέστη. ὡς δ' εἰς τὸ  
 10 πεδῖον ἦλθεν, ἀκοντίσας καταβάλλει τὴν ἔλαφον, καλόν  
 τι χρῆμα καὶ μέγα. καὶ ὁ μὲν δὴ ὑπερέχειρεν· οἱ δὲ  
 φύλακες προσελάσαντες ἐλοιδοροῦν αὐτὸν καὶ ἔλεγον εἰς  
 οἶον κίνδυνον ἔλθοι, καὶ ἔφασαν κατερεῖν αὐτοῦ. ὁ οὖν  
 Κῦρος εἰστήκει καταβεβηκῶς, καὶ ἀκούων ταῦτα ἠνιάτο.  
 15 ὡς δ' ἦσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ  
 ἐνθουσιῶν, καὶ ὡς εἶδεν ἐκ τοῦ ἀντίου κάπρον προσφερό-  
 μενον, ἀντίος ἐλαύνει καὶ διατεινόμενος εὐστόχως βάλλει  
 9 εἰς τὸ μέτωπον καὶ κατέσχε τὸν κάπρον. ἐνταῦθα μέντοι  
 ἤδη καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὄρων.  
 20 ὁ δ' αὐτοῦ λοιδορομένου ὅμως ἐδεῖτο ὅσα αὐτὸς ἔλαβε,  
 ταῦτα ἔασαι εἰσκομίσαντα δοῦναι τῷ πάππῳ. τὸν δὲ  
 θεῖον εἰπεῖν φασιν, Ἄλλ' ἦν αἴσθηται ὅτι ἐδίωκες, οὐ σοὶ  
 μόνον λοιδορήσεται, ἀλλὰ καὶ ἐμοί, ὅτι σε εἶων. Καὶ ἦν  
 βούληται, φάναι αὐτόν, μαστιγωσάτω, ἐπειδάν γε ἐγὼ δῶ  
 25 αὐτῷ. καὶ σύγε, εἰ βούλει, ἔφη, ὦ θεῖε, τιμωρησάμενος  
 ὅ,τι βούλει ταῦτα ὅμως χάρισά μοι. καὶ ὁ Κναζάρης  
 μέντοι τελευτῶν εἶπε, Ποίει ὅπως βούλει· σὺ γὰρ νῦν γε  
 ἡμῶν ἕοικας βασιλεὺς εἶναι.

*How unselfish he was in his field sports, unlike most princes.*

Οὕτω δὴ ὁ Κῦρος εἰσκομίσας τὰ θηρία ἐδίδου τε τῷ 10  
 πάππῳ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηράσειεν ἐκείνῳ. καὶ  
 τὰ ἀκόντια ἐπεδείκνυ μὲν οὐ, κατέθηκε δὲ ἡματωμένα ὅπου  
 ᾤετο τὸν πάππον ὄψεσθαι. ὁ δὲ Ἀστυάγης ἄρα εἶπεν,  
 5 Ἄλλ', ὦ παῖ, δέχομαι μὲν ἔγωγε ἠδέως ὅσα σὺ δίδως, οὐ  
 μέντοι δέομαι γε τούτων οὐδενός, ὥστε σε κινδυνεύειν.  
 καὶ ὁ Κῦρος ἔφη, Εἰ τοίνυν μὴ σὺ δέει, ἰκετεύω, ὦ πάππε,  
 ἐμοὶ δὸς αὐτά, ὅπως τοῖς ἡλικιώταις ἐγὼ διαδῶ. Ἄλλ',  
 ὦ παῖ, ἔφη ὁ Ἀστυάγης, καὶ ταῦτα λαβὼν διαδίδου ὅτῳ  
 10 σὺ βούλει καὶ τῶν ἄλλων ὅποσα ἐθέλεις. καὶ ὁ Κῦρος 11  
 λαβὼν ἐδίδου τε ἄρας τοῖς παισὶ καὶ ἅμα ἔλεγεν, ὦ παῖδες,  
 ὡς ἄρα ἐφλυαροῦμεν ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθηρώ-  
 μεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι οἷόν περ εἴ τις δεδεμένα  
 ζῶα θηρήῃ. πρῶτον μὲν γὰρ ἐν μικρῷ χωρίῳ ἦν, ἔπειτα  
 15 λεπτὰ καὶ ψωραλέα, καὶ τὸ μὲν αὐτῶν χολὸν ἦν, τὸ δὲ  
 κολοβόν· τὰ δ' ἐν τοῖς ὄρεσι καὶ λειμῶσι θηρία ὡς μὲν  
 καλά, ὡς δὲ μεγάλα, ὡς δὲ λιπαρὰ ἐφαίνετο. καὶ αἱ μὲν  
 ἔλαφοι ὥσπερ πτηναὶ ἤλλοντο πρὸς τὸν οὐρανόν, οἱ δὲ  
 κάπροι ὥσπερ τοὺς ἀνδρας φασὶ τοὺς ἀνδρείους ὁμόσε  
 20 ἐφέροντο· ὑπὸ δὲ τῆς πλατύτητος οὐδὲ ἀμαρτεῖν οἷόν τ'  
 ἦν αὐτῶν· καλλίω δὴ, ἔφη, ἔμοιγε δοκεῖ καὶ τεθνηκότα  
 εἶναι ταῦτα ἢ ζῶντα ἐκεῖνα τὰ περιφκοδομημένα. ἀλλ'  
 ἄρα ἂν, ἔφη, ἀφείεν καὶ ὑμᾶς οἱ πατέρες ἐπὶ θήραν; Καὶ  
 ῥαδίως γ' ἂν, ἔφασαν, εἰ Ἀστυάγης κελεύοι. καὶ ὁ Κῦρος 12  
 25 εἶπε, Τίς οὖν ἂν ἡμῖν Ἀστυάγει μνησθείη; Τίς γὰρ ἂν,  
 ἔφασαν, σοῦ γε ἰκανώτερος πείσαι; Ἀλλὰ μὰ τὸν Δία,  
 ἔφη, ἐγὼ μὲν οὐκ οἶδ' ὅστις ἄνθρωπος γεγένημαι· οὐδὲ  
 γὰρ οἷός τ' εἰμὶ λέγειν ἔγωγε οὐδ' ἀναβλέπειν πρὸς τὸν  
 πάππον ἐκ τοῦ ἴσου ἔτι δύναμαι. ἦν δὲ τοσοῦτον ἐπιδι-

δῶ, δέδοικα, ἔφη, μὴ παντάπασι βλάξ τις καὶ ἡλίθιος γένωμαι. παιδάριον δ' ὦν δεινότατος λαλεῖν ἐδόκουν εἶναι. καὶ οἱ παῖδες εἶπον, Πουηρόν λέγεις τὸ πρᾶγμα, εἰ μὴδ' ὑπὲρ ἡμῶν ἄν τι δέη δυνήσῃ πράττειν, ἀλλ' ἄλλου τινὸς τὸ ἐπὶ σέ ἀνάγκη ἔσται δεῖσθαι ἡμᾶς. ἀκούσας δὲ 5 ταῦτα ὁ Κῦρος ἐδήχθη, καὶ σιγῇ ἀπελθὼν διακελευσάμενος ἑαυτῷ τολμᾶν εἰσῆλθεν, ἐπιβουλεύσας ὅπως ἂν ἀλυπότατα εἴποι πρὸς τὸν πάππον καὶ διαπράξῃεν αὐτῷ τε καὶ τοῖς παισὶν ὧν ἐδέοντο. ἤρξατο οὖν ὧδε.

*With what diplomatic tact Cyrus persuaded the old Emperor to suffer his young friends to join in the sport.*

- 13 Εἰπέ μοι, ἔφη, ὦ πάππε, ἦν τις ἀποδρᾶ σε τῶν οἰκετῶν 10 καὶ λάβῃς αὐτόν, τί αὐτῷ χρήσει; Τί ἄλλο, ἔφη, ἢ δήσας ἐργάζεσθαι ἀναγκάσω; Ἦν δὲ αὐτόματος πάλιν ἔλθῃ, πῶς ποιήσεις; Τί δέ, ἔφη, εἰ μὴ μαστιγώσας γε, ἵνα μὴ αὐθις τοῦτο ποιῇ, ἐξ ἀρχῆς χρήσομαι; Ὡρα ἂν, ἔφη ὁ Κῦρος, σοὶ παρασκευάζεσθαι εἴη ὅτῳ μαστιγώσεις με, ὡς 15 βουλεύομαι γε ὅπως σε ἀποδρῶ λαβὼν τοὺς ἡλικιώτας ἐπὶ θήραν. καὶ ὁ Ἀστυάγης, Καλῶς, ἔφη, ἐποίησας προειπὼν ἔνδοθεν γάρ, ἔφη, ἀπαγορεύω σοὶ μὴ κινεῖσθαι. χαρίεν γάρ, ἔφη, εἰ ἔνεκα κρεαδίων τῇ θυγατρὶ
- 14 τὸν παῖδα ἀποβουκολήσαιοι. ἀκούσας ταῦτα ὁ Κῦρος 20 ἐπέιθετο μὲν καὶ ἔμεινεν, ἀνιαρὸς δὲ καὶ σκυθρωπὸς ὦν σιωπῇ διήγεν. ὁ μέντοι Ἀστυάγης ἐπεὶ ἔγνω αὐτὸν λυπούμενον ἰσχυρῶς, βουλόμενος αὐτῷ χαρίζεσθαι ἐξάγει ἐπὶ θήραν, καὶ πεζοὺς πολλοὺς καὶ ἱππέας συναλίσσας καὶ τοὺς παῖδας καὶ συνελάσας εἰς τὰ ἱππάσιμα χωρία τὰ 25 θηρία ἐποίησε μεγάλην θήραν. καὶ βασιλικῶς δὴ παρὼν αὐτὸς ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθεῖη θηρῶν. ὁ δὲ Κῦρος οὐκ εἶα κωλύειν, ἀλλ', Εἰ βούλει, ἔφη,

ὦ πάππε, ἡδέως με θηρῶν, ἄφες τοὺς κατ' ἐμὲ πάντας διώκειν καὶ διαγωνίζεσθαι ὅπως ἕκαστος κράτιστα δύναίτο.

*His generous rivalry in the chase.*

Ἐνταῦθα δὴ ὁ Ἀστυάγης ἀφήισι, καὶ στὰς ἐθεῖατο 15 ἀμιλλωμένους ἐπὶ τὰ θηρία καὶ φιλονικούντας καὶ διώκοντας καὶ ἀκοντίζοντας. καὶ Κύρῳ ἦδετο οὐ δυνάμενῳ σιγῶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι, ὁπότε πλησιάζοι θηρίῳ, καὶ παρακαλοῦντι ὀνομαστὶ ἕκαστον. καὶ τοῦ μὲν καταγελῶντα αὐτὸν ὀρῶν ἠὺφραίνεται, τὸν δὲ τινα καὶ ἐπαινοῦντα αὐτὸν ἠσθάνετο 10 οὐδ' ὁπωστιοῦν φθορερός. τέλος δ' οὖν πολλὰ θηρία ἔχων ὁ Ἀστυάγης ἀπήει. καὶ τὸ λοιπὸν οὕτως ἦσθη τῇ τότε θήρᾳ ὥστε αἰεὶ ὁπότε οἶόν τ' εἶη συνεχῆξει τῷ Κύρῳ καὶ ἄλλους τε πολλοὺς παρελάμβανε καὶ τοὺς παῖδας, Κύρου ἕνεκα. τὸν μὲν οὖν πλείστον χρόνον οὕτω διῆγεν ὁ 15 Κύρος, πᾶσιν ἡδονῆς μὲν καὶ ἀγαθοῦ τινος συναίτιος ὢν, κακοῦ δὲ οὐδενός.

*The first experience of Cyrus in the art of war. How the Prince of Assyria went a-hunting, and how his men plundered the Medes.*

Ἄμφι δὲ τὰ πέντε ἢ ἑκκαίδεκα ἔτη γενομένου αὐτοῦ ὁ 16 υἱὸς τοῦ Ἀσσυρίων βασιλέως γαμεῖν μέλλων ἐπεθύμησεν αὐτὸς θηρᾶσαι εἰς τοῦτον τὸν χρόνον. ἀκούων οὖν ἐν τοῖς 20 μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων πολλὰ θηρία εἶναι ἀθήρευτα διὰ τὸν πόλεμον, ἐνταῦθα ἐπεθύμησεν ἐξελθεῖν. ὅπως οὖν ἀσφαλῶς θηρήῃ, ἰππέας τε προσέλαβε πολλοὺς καὶ πελταστάς, οἵτινες ἔμελλον αὐτῷ ἐκ τῶν λασίων τὰ θηρία ἐξελεῖν εἰς τὰ ἐργάσιμά τε καὶ εὐήλατα. ἀφικόμενος 25 δὲ ὅπου ἦν αὐτοῖς τὰ φρούρια καὶ ἡ φυλακὴ, ἐνταῦθα



17 ἔδειπνοποιεῖτο, ὡς πρὸ τῆ ὑστεραία θηράσων. ἤδη δὲ ἑσπέρας γενομένης ἢ διαδοχῇ τῆ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως καὶ ἵππεις καὶ πεζοί. ἔδοξεν οὖν αὐτῷ πολλὴ στρατιὰ παρεῖναι· δύο γὰρ ὁμοῦ ἦσαν φυλακαί, πολλοὺς τε αὐτὸς ἦκεν ἔχων ἵππέας καὶ πεζοὺς. ἐβουλεύσατο οὖν 5 κράτιστόν εἶναι λη ἀτήσαι ἐκ τῆς Μηδικῆς, καὶ λαμπρότερόν τ' ἂν φανῆναι τὸ ἔργον τῆς θήρας καὶ ἱερείων ἂν πολλὴν ἀφθουίαν ἐνόμιζε γενέσθαι. οὕτω δὴ πρὸ ἀναστὰς ἦγε τὸ στράτευμα, καὶ τοὺς μὲν πεζοὺς κατέλιπεν ἀθρόους ἐν τοῖς μεθορίοις, αὐτὸς δὲ τοῖς ἵπποις προσελά- 10 σασ 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' ἐπιτηδείους ἀφῆκε κατὰ φυλὰς ἄλλους ἄλλοσε καταθεῖν, καὶ ἐκέλευε περιβαλομένους ὅτῳ τις ἐπιτυγ- 15 χάνοι ἐλαύνειν πρὸς ἑαυτόν. οἱ μὲν δὴ ταῦτα ἔπραττον.

*How the Emperor of Media went out against them.*

18 Σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια σὺν τοῖς περὶ αὐτόν καὶ ὁ υἱὸς αὐτοῦ ὡσαύτως σὺν τοῖς παρατυχοῦσιν ἱππόταις, καὶ τοῖς ἄλλοις δὲ ἐσήμαινε πᾶσιν ἐκβοηθεῖν. 20 ὡς δὲ εἶδον πολλοὺς ἀνθρώπους τῶν Ἀσσυρίων συντεταγμένους καὶ τοὺς ἵππέας ἡσυχίαν ἔχοντας, ἔστησαν καὶ οἱ Μῆδοι. ὁ δὲ Κῦρος ὄρων ἐκβοηθοῦντας καὶ τοὺς ἄλλους πασυνδί, ἐκβοηθεῖ καὶ αὐτὸς πρῶτον τότε ὄπλα ἐνδύς, οὐποτε οἰόμενος· οὕτως ἐπεθύμει αὐτοῖς ἐξοπλί- 25 σασθαι· μάλα δὲ καλὰ ἦν καὶ ἀρμόττοντα αὐτῷ ἢ ὁ πάππος περὶ τὸ σῶμα ἐπεποίητο. οὕτω δὴ ἐξοπλισάμενος προσήλασε τῷ ἵππῳ. καὶ ὁ Ἀστυάγης ἐθαύμασε μὲν

τίνος κελεύσαντος ἤκοι, ὅμως δὲ εἶπεν αὐτῷ μένειν παρ' ἑαυτόν.

*How the young Cyrus gave wise advice to the Emperor of Media.*

Ὁ δὲ Κῦρος ὡς εἶδε πολλοὺς ἱππέας ἀντίους, ἤρετο, 19  
 Ἡ οὔτοι, ἔφη, ὦ πάππε, πολέμοι εἰσιν, οἳ ἐφειστήκασιν  
 5 τοῖς ἵπποις ἡρέμα; Πολέμοι μέντοι, ἔφη. Ἡ καὶ  
 ἐκεῖνοι, ἔφη, οἳ ἐλαύνοντες; Κακεῖνοι μέντοι. Νῆ τὸν  
 Δί', ἔφη, ὦ πάππε, ἀλλ' οὖν πονηροί γε φαινόμενοι καὶ  
 ἐπὶ πονηρῶν ἱππαρίων ἄγουσιν ἡμῶν τὰ χρήματα· οὐκοῦν  
 10 χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτούς. Ἄλλ' οὐχ ὄρας,  
 ἔφη, ὦ παῖ, ὅσον τὸ στίφος τῶν ἱππέων ἔστηκε συν-  
 τεταγμένον; οἳ ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑπο-  
 τεμοῦνται ἡμᾶς πάλιν ἐκεῖνοι· ἡμῖν δὲ οὐπω ἢ ἰσχυρὸς  
 πάρεστιν. Ἄλλ' ἦν σὺ μένης, ἔφη ὁ Κῦρος, καὶ ἀνα-  
 λαμβάνης τοὺς προσβοηθούντας, φοβήσονται οὔτοι καὶ  
 15 οὐ κινήσονται, οἳ δ' ἄγοντες εὐθύς ἀφήσουσι τὴν λείαν,  
 ἐπειδὴν ἴδωσί τινὰς ἐπ' αὐτοὺς ἐλαύνοντας.

Ταῦτ' εἰπόντος αὐτοῦ ἔδοξέ τι λέγειν τῷ Ἀστυάγει. καὶ 20  
 ἄμα θαυμάζων ὡς καὶ ἐφρόνει καὶ ἐγρηγόρει κελεύει τὸν υἱὸν  
 λαβόντα τάξιι ἱππέων ἐλαύνειν ἐπὶ τοὺς ἄγοντας τὴν λείαν.  
 20 ἐγὼ δέ, ἔφη, ἐπὶ τούσδε, ἦν ἐπὶ σὲ κινῶνται, ἐλῶ, ὥστε ἀν-  
 αγκασθῆναι ἡμῖν προσέχειν τὸν νοῦν. οὕτω δὴ ὁ Κναξάρης  
 λαβὼν τῶν ἐρρωμένων ἵππων τε καὶ ἀνδρῶν προσελαύνει.

*How Cyrus caught the battle fever.*

Καὶ ὁ Κῦρος ὡς εἶδεν ὀρρωμένους, ἐξορμᾷ, καὶ αὐτὸς  
 πρῶτος ἡγεῖτο ταχέως, καὶ ὁ Κναξάρης μέντοι ἐφείπετο,  
 25 καὶ οἳ ἄλλοι δὲ οὐκ ἀπελείποντο. ὡς δὲ εἶδον  
 αὐτοὺς πελάζοντας οἳ λεηλατοῦντες, εὐθύς ἀφέντες τὰ

- 21 **χρήματα ἔφευγον.** οἱ δ' ἀμφὶ τὸν Κῦρον ὑπετέμνοντο, καὶ οὓς μὲν κατελάμβανον εὐθὺς ἔπαιον, πρῶτος δὲ ὁ Κῦρος, ὅσοι δὲ παραλλάξαντες αὐτῶν ἐφθασαν, κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνίεσαν, ἀλλ' ἦρουν τινὰς αὐτῶν. ὥσπερ δὲ κύων γενναῖος ἄπειρος ἀπρονοήτως 5 φέρεται πρὸς κάπρον, οὕτω καὶ ὁ Κῦρος ἐφέρετο, μόνον ὀρῶν τὸ παίειν τὸν ἀλισκόμενον, ἄλλο δ' οὐδὲν προνοῶν. οἱ δὲ πολέμιοι ὡς ἐώρων πονουῦντας τοὺς σφετέρους, προκίνησαν τὸ στίφος, ὡς παυσομένους τοῦ διωγμοῦ,
- 22 **ἐπεὶ σφᾶς ἴδιοιεν προορμήσαντας.** ὁ δὲ Κῦρος οὐδὲν 10 μᾶλλον ἀνίει, ἀλλ' ὑπὸ τῆς χαρμουῆς ἀνακαλῶν τὸν θεῖον ἐδίωκε καὶ ἰσχυρὰν τὴν φυγὴν τοῖς πολεμίοις κατέχων ἐποίει, καὶ ὁ Κναζάρης μέντοι ἐφέλιπετο, ἴσως καὶ αἰσχυρόμενος τὸν πατέρα, καὶ οἱ ἄλλοι δὲ εἶποντο, προθυμότεροι ὄντες ἐν τῷ τοιούτῳ εἰς τὸ διώκειν καὶ οἱ μὴ 15 πάνυ πρὸς τοὺς ἐναντίους ἄλκιμοι ὄντες. ὁ δὲ Ἀστυάγης ὡς ἐώρα τοὺς μὲν ἀπρονοήτως διώκοντας, τοὺς δὲ πολεμίους ἀθρόους τε καὶ τεταγμένους ὑπαντῶντας, δείσας περὶ τε τοῦ υἱοῦ καὶ τοῦ Κῦρου μὴ εἰς παρεσκευασμένους ἀτάκτως ἐμπεσόντες πάθοιέν τι, ἠγείτο εὐθὺς πρὸς τοὺς πολεμίους. 20
- 23 **οἱ δ' αὖ πολέμιοι ὡς εἶδον τοὺς Μῆδους προκινήθεντας,** διατεινόμενοι οἱ μὲν τὰ παλτὰ οἱ δὲ τὰ τόξα εἰστήκεσαν, ὡς ἐπειδὴ εἰς τόξευμα ἀφίκοντο στησομένους, ὥσπερ τὰ πλείστα εἰώθεσαν ποιεῖν. μέχρι γὰρ τοσοῦτου, ὅποτε ἐγγύτατα γένοιτο, προσήλανον ἀλλήλοις καὶ ἠκροβολί- 25 ζοντο 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 τοξέυματος, ἐκκλίνουσι καὶ φεύγουσιν ὁμόθεν διώκοντας ἀνὰ κράτος· 30 ἦρουν δὲ πολλούς· καὶ τοὺς μὲν ἀλισκομένους ἔπαιον καὶ

ἵππους καὶ ἄνδρας, τοὺς δὲ πίπτοντας κατέκαινον· καὶ οὐ  
 πρόσθεν ἔστησαν πρὶν πρὸς τοῖς πεζοῖς τῶν Ἀσσυρίων  
 ἐγένοντο. ἐνταῦθα μέντοι δέισαντες μὴ καὶ ἐνέδρα τις  
 μείζων ὑπέη, ἐπέσχον. ἐκ τούτου δὴ ἀνήγευ ὁ Ἀστυάγης, 24  
 5 μάλα χαίρων καὶ τῇ ἱπποκρατίᾳ, καὶ τὸν Κῦρον οὐκ ἔχων  
 ὅ,τι χρὴ λέγειν, αἴτιον μὲν ὄντα εἰδὼς τοῦ ἔργου,  
 μαινόμενον δὲ γινώσκων τῇ τόλμῃ. καὶ γὰρ τότε  
 ἀπιόντων οἴκαδε μόνος τῶν ἄλλων ἐκείνος οὐδὲν ἄλλο  
 ἢ τοὺς πεπτωκότας περιελαύνων ἐθεάτο, καὶ μόλις αὐτὸν  
 10 ἀφελκύσαντες οἱ ἐπὶ τοῦτο ταχθέντες προσήγαγον τῷ  
 Ἀστυάγῃ, μάλα ἐπίπροσθεν ποιούμενον τοὺς προσά-  
 γοντας, ὅτι ἑώρα τὸ πρόσωπον τοῦ πάππου ἡγριωμένον  
 ἐπὶ τῇ θέᾳ τῇ αὐτοῦ.

*How Cyrus was called home by his father, and with what  
 love he departed from his friends in Media.*

Ἐν μὲν δὴ Μήδοις ταῦτα ἐγεγένητο, καὶ οἳ τε ἄλλοι 25  
 15 πάντες τὸν Κῦρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ  
 ἐν ᾠδαῖς, ὅ τε Ἀστυάγης καὶ πρόσθεν τιμῶν αὐτὸν τότε  
 ὑπερεξεπέπληκτο ἐπ' αὐτῷ. Καμβύσης δὲ ὁ τοῦ Κύρου  
 πατὴρ ἤδετο μὲν πυνθανόμενος ταῦτα, ἐπεὶ δ' ἤκουσεν  
 ἔργα ἀνδρὸς ἤδη διαχειριζόμενον τὸν Κῦρον, ἀπεκάλει δὴ,  
 20 ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη. καὶ ὁ Κῦρος  
 δὲ ἐνταῦθα λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιο, μὴ ὁ  
 πατὴρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο. καὶ τῷ Ἀστυάγῃ  
 δὲ ἐδόκει εἶναι ἀναγκαῖον ἀποπέμπειν αὐτόν. ἐνθα δὴ  
 ἵππους τε αὐτῷ δούς οὖς αὐτὸς ἐπεθύμει λαβεῖν καὶ ἄλλα  
 25 συσκευάσας πολλὰ ἔπεμπε καὶ διὰ τὸ φιλεῖν αὐτὸν καὶ  
 ἅμα ἐλπίδας ἔχων μεγάλας ἐν αὐτῷ ἄνδρα ἔσσεσθαι ἱκανὸν  
 καὶ φίλους ὠφελεῖν καὶ ἐχθροὺς ἀνιᾶν. ἀπιόντα δὲ τὸν  
 Κῦρον προὔπεμπον ἅπαντες καὶ παῖδες καὶ ἡλικες καὶ

ἄνδρες καὶ γέροντες ἐφ' ἵππων καὶ Ἀστυάγης αὐτός, καὶ  
 26 οὐδένα ἔφασαν ὄντιν' οὐ δακρύνοντ' ἀποστρέφεσθαι. καὶ  
 Κῦρον δὲ αὐτὸν λέγεται σὺν πολλοῖς δακρύοις ἀπο-  
 χωρήσαι. πολλὰ δὲ δῶρα διαδοῦναι φασιν αὐτὸν τοῖς  
 ἡλικιώταις ὧν Ἀστυάγης αὐτῷ ἐδεδώκει, τέλος δὲ καὶ ἦν 5  
 εἶχε στολὴν τὴν Μηδικὴν ἐκδύντα δοῦναι τι, δηλῶν ὅτι  
 τοῦτον μάλιστα ἠσπάζετο. τοὺς μέντοι λαβόντας καὶ  
 δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀπευεγκεῖν, Ἀσ-  
 τυάγην δὲ δεξάμενον Κύρῳ ἀποπέμψαι, τὸν δὲ πάλιν τε  
 ἀποπέμψαι εἰς Μήδους καὶ εἰπεῖν, Εἰ βούλει, ὦ πάππε, 10  
 ἐμὲ καὶ αὐθις ἰέναι ὡς σὲ μὴ αἰσχυνόμενον, ἕα ἔχειν εἴ  
 τῷ τι ἐγὼ δέδωκα. Ἀστυάγην δὲ ταῦτα ἀκούσαντα ποιή-  
 σαι ὥσπερ Κῦρος ἐπέστειλεν.

## CHAPTER V.

*How Cyrus returned home and was obedient to the law.*

1 Ὁ μὲν δὴ Κῦρος οὕτως ἀπελθὼν ἐν Πέρσαις ἐνιαυτὸν  
 λέγεται ἐν τοῖς παισὶν ἔτι γενέσθαι. καὶ τὸ μὲν πρῶτον 15  
 οἱ παῖδες ἔσκωπτον αὐτὸν ὡς ἡδυνπαθεῖν ἐν Μήδοις με-  
 μαθηκῶς ἦκοι· ἐπεὶ δὲ καὶ ἐσθίουντα αὐτὸν ἐώρων ὥσπερ  
 καὶ αὐτοὶ ἡδέως καὶ πίνοντα, καὶ εἴ ποτ' ἐν ἐορτῇ εὐωχία  
 γένοιτο, ἐπιδιδόντα μᾶλλον αὐτὸν τοῦ ἑαυτοῦ μέρους  
 ἠσθάνοντο ἢ προσδεόμενον, καὶ πρὸς τούτοις δὲ τᾶλλα 20  
 κρατιστεύοντα αὐτὸν ἐώρων ἑαυτῶν, ἐνταῦθα δὴ πάλιν  
 ὑπέπτησσαν αὐτῷ οἱ ἡλικες. ἐπεὶ δὲ διελθὼν τὴν παι-  
 δεῖαν ταύτην ἤδη εἰσήλθεν εἰς τοὺς ἐφήβους, ἐν τούτοις  
 αὐτὸν ἐδόκει κρατιστεύειν καὶ μελετῶν ἃ χρῆν καὶ καρτερῶν

καὶ αἰδούμενος τοὺς πρεσβυτέρους καὶ πειθόμενος τοῖς ἄρχουσι.

*How the Emperor of Assyria resolved to make war upon the Medes and Persians.*

Προϊόντος δὲ τοῦ χρόνου ὁ μὲν Ἀστυάγης ἐν τοῖς 2  
Μήδοις ἀποθνήσκει, ὁ δὲ Κναξάρης ὁ τοῦ Ἀστυάγου  
5 παῖς, τῆς δὲ Κύρου μητρὸς ἀδελφός, τὴν βασιλείαν ἔσχε  
τὴν Μήδων. ὁ δὲ τῶν Ἀσσυρίων βασιλεὺς κατεστραμ-  
μένος μὲν πάντας Σύρους, φύλον πάμπολυ, ὑπήκοον δὲ  
πεποιημένος τὸν Ἀραβίων βασιλέα, ὑπήκοους δὲ ἔχων  
ἤδη καὶ Ὑρκανίους, πολιορκῶν δὲ καὶ Βακτρίους, ἐνόμιζεν,  
10 εἰ τοὺς Μήδους ἀσθενεῖς ποιήσεις, πάντων γε τῶν πέριξ  
ῤαδίως ἄρξειν· ἰσχυρότατον γὰρ τῶν ἐγγύς φύλων τοῦτο  
ἐδόκει εἶναι. οὕτω δὴ διαπέμπει πρὸς τε τοὺς ὑπ' αὐτὸν 3  
πάντας καὶ πρὸς Κροῖσον τὸν Λυδῶν βασιλέα καὶ πρὸς  
τὸν Καππαδοκῶν καὶ πρὸς Φρύγας ἀμφοτέρους καὶ πρὸς  
15 Παφλαγόνας καὶ Ἰνδοὺς καὶ πρὸς Κῆρας καὶ Κίλικας, τὰ  
μὲν καὶ διαβάλλων τοὺς Μήδους καὶ Πέρσας, λέγων ὡς  
μεγάλα τ' εἴη ταῦτα ἔθνη καὶ ἰσχυρὰ καὶ συνεστηκότα εἰς  
ταυτό, καὶ ἐπιγαμίας ἀλλήλοις πεποιημένοι εἶεν, καὶ  
κινδυνεύσοιεν, εἰ μὴ τις αὐτοὺς φθάσας ἀσθενώσοι, ἐπὶ ἐν  
20 ἑκάστου τῶν ἔθνων ἰόντες καταστρέψασθαι. οἱ μὲν δὴ  
καὶ τοῖς λόγοις τούτοις πειθόμενοι συμμαχίαν αὐτῷ  
ἐποιοῦντο, οἱ δὲ καὶ δώροις καὶ χρήμασιν ἀναπειθόμενοι·  
πολλὰ γὰρ καὶ τοιαῦτα ἦν αὐτῷ.

*How Cyrus was appointed to carry help to his uncle Cyaxares.*

Κναξάρης δὲ ὁ τοῦ Ἀστυάγου παῖς ἐπεὶ ἦσθάνετο τὴν 4  
25 τ' ἐπιβουλήν καὶ τὴν παρασκευὴν τῶν συνισταμένων ἐφ'  
ἑαυτὸν, αὐτὸς τε εὐθέως ὅσα ἐδύνατο ἀντιπαρασκευάζετο

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 ἐλθεῖν τῶν ἀνδρῶν, εἴ τινας πέμποι  
 στρατιώτας τὸ Περσῶν κοινόν. ἦδη γὰρ καὶ ὁ Κῦρος δια- 5  
 τετελεκῶς 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 ἐκάστω 10  
 τέτταρας ἔδωκαν προσελέσθαι καὶ τούτους ἐκ τῶν ὁμοτί-  
 μων· γίνονται μὲν δὴ οὗτοι χίλιοι· τῶν δ' αὖ χιλίων  
 τούτων ἐκάστω ἔταξαν ἐκ τοῦ δήμου τῶν Περσῶν δέκα μὲν  
 πελταστὰς προσελέσθαι, δέκα δὲ σφενδονήτας, δέκα δὲ  
 τοξότας· καὶ οὕτως ἐγένοντο μύριοι μὲν τοξόται, μύριοι 15  
 δὲ πελτασταί, μύριοι δὲ σφενδονῆται· χωρὶς δὲ τούτων  
 οἱ χίλιοι ὑπῆρχον. τοσαύτη μὲν δὴ στρατιὰ τῷ Κύρῳ  
 6 ἐδόθη. ἐπεὶ δὲ ἠρέθη τάχιστα, ἦρχετο πρῶτον ἀπὸ τῶν  
 θεῶν· καλλιερησάμενος δὲ τότε προσηρείτο τοὺς δια-  
 κοσίους ἐπεὶ δὲ προσείλοντο καὶ οὗτοι δὴ τοὺς τέτταρας 20  
 ἕκαστοι, συνέλεξεν αὐτοὺς καὶ εἶπε τότε πρῶτον ἐν αὐ-  
 τοῖς τάδε.

*How Cyrus made his first speech, and with what arguments  
 he stirred up the courage of his followers.*

7 "Ἄνδρες φίλοι, ἐγὼ προσειλόμην μὲν ὑμᾶς, οὐ νῦν  
 πρῶτον δοκιμάσας, ἀλλ' ἐκ παίδων ὄρων ὑμᾶς ἃ μὲν καλὰ  
 ἢ πόλις νομίζει, προθύμως ταῦτα ἐκπονοῦντας, ἃ δὲ αἰσχρὰ 25  
 ἠγεῖται, παντελῶς τούτων ἀπεχομένους. ὧν δ' ἕνεκα αὐτός  
 τε οὐκ ἄκων εἰς τόδε τὸ τέλος κατέστην καὶ ὑμᾶς παρε-  
 8 κάλεσα δηλῶσαι ὑμῖν βούλομαι. ἐγὼ γὰρ κατενόησα ὅτι

οἱ πρόγονοι χείρονες μὲν ἡμῶν οὐδὲν ἐγένοντο· ἀσκοῦντες  
 γοῦν κἀκεῖνοι διετέλεσαν ἄπερ ἔργα ἀρετῆς νομίζεται· ὅ,τι  
 μέντοι προσεκτήσαντο τοιοῦτοι ὄντες ἢ τῷ τῶν Περσῶν  
 κοινῷ ἀγαθὸν ἢ αὐτοῖς, τοῦτ' οὐκέτι δύναμαι ἰδεῖν. καίτοι 9  
 5 ἐγὼ οἶμαι οὐδεμίαν ἀρετὴν ἀσκεῖσθαι ὑπ' ἀνθρώπων ὡς  
 μηδὲν πλείον ἔχωσιν οἱ ἐσθλοὶ γενόμενοι τῶν πονηρῶν,  
 ἀλλ' οἳ τε τῶν παραντίκα ἡδονῶν ἀπεχόμενοι οὐχ ἵνα  
 μηδέποτε εὐφρανθῶσι, τοῦτο πράττουσιν, ἀλλ' ὡς διὰ  
 ταύτην τὴν ἐγκράτειαν πολλαπλάσια εἰς τὸν ἔπειτα  
 10 χρόνον εὐφρανόμενοι οὕτω παρασκευάζονται· οἳ τε  
 λέγειν προθυμούμενοι δεινοὶ γενέσθαι οὐχ ἵνα εὖ λέγοντες  
 μηδέποτε παύσωνται, τοῦτο μελετῶσιν, ἀλλ' ἐλπίζοντες  
 τῷ λέγειν εὖ πείθοντες ἀνθρώπους πολλὰ καὶ μεγάλα  
 ἀγαθὰ διαπράξεσθαι· καὶ οἱ ταῦτα τὰ πολεμικὰ ἀσκοῦν-  
 15 τες οὐχ ὡς μαχόμενοι μηδέποτε παύσωνται, τοῦτ' ἐκπον-  
 οῦσιν, ἀλλὰ νομίζοντες καὶ οὗτοι τὰ πολεμικὰ ἀγαθὰ  
 γενόμενοι πολλὴν μὲν ὄλβον, πολλὴν δὲ εὐδαιμονίαν,  
 μεγάλας δὲ τιμὰς καὶ ἑαυτοῖς καὶ πόλει περιάψειν. εἰ δέ 10  
 τινες ταῦτα ἐκπονήσαντες πρὶν τινα καρπὸν ἀπ' αὐτῶν  
 20 κομίσασθαι περιεῖδον αὐτοὺς γήρα ἄδυνάτους γενομένους,  
 ὅμοιον ἔμοιγε δοκοῦσι πεπουθῆναι οἶον εἴ τις γεωργὸς  
 ἀγαθὸς προθυμηθεὶς γενέσθαι καὶ εὖ σπείρων καὶ εὖ  
 φυτεύων, ὅποτε καρποῦσθαι ταῦτα δέοι, ἐφῆ τὸν καρπὸν  
 ἀσυγκόμιστον εἰς τὴν γῆν πάλιν καταρρεῖν. καὶ εἴ τις γε  
 25 ἀσκητῆς πολλὰ πονήσας καὶ ἀξιόνικος γενόμενος ἀναγώ-  
 νιστος διατελέσειεν, οὐδ' ἂν οὗτός μοι δοκεῖ δικαίως  
 ἀναίτιος εἶναι ἀφροσύνης. ἀλλ' ἡμεῖς, ὦ ἄνδρες, μὴ 11  
 πάθωμεν ταῦτα, ἀλλ' ἐπεὶ περ σὺνίσμεν ἡμῖν αὐτοῖς ἀπὸ  
 παίδων ἀρξάμενοι ἀσκηταὶ ὄντες τῶν καλῶν κἀγαθῶν  
 30 ἔργων, ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίστα-  
 μαι ἰδιώτας ὄντας ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι. οὐ γάρ πω



οὔτοι ἱκανοί εἰσιν ἀγωνισταί, οἱ ἂν τοξεύωσι καὶ ἀκον-  
 τίζωσι καὶ ἱππεύωσιν ἐπιστημόνως, ἣν δέ που πονῆσαι  
 δέη, τούτῳ λείπωνται, ἀλλ' οὔτοι ἰδιώται εἰσι κατὰ τοὺς  
 πόρους· οὐδέ γε οἵτινες ἀγρυπνήσαι δεόν ἡττωνται τούτου,  
 ἀλλὰ καὶ οὔτοι ἰδιῶται κατὰ τὸν ὕπνον· οὐδέ γε οἱ ταῦτα 5  
 μὲν ἱκανοί, ἀπαίδευτοι δὲ ὡς χρῆ καὶ συμμάχοις καὶ  
 πολεμίοις χρήσθαι, ἀλλὰ καὶ οὔτοι δῆλον ὡς τῶν μεγίσ-  
 12 των παιδευμάτων ἀπείρως ἔχουσιν. ὑμεῖς δὲ νυκτὶ μὲν  
 δήπου ὅσαπερ οἱ ἄλλοι ἡμέρᾳ δύναισθ' ἂν χρήσθαι, πόρους  
 δὲ τοῦ ζῆν ἠδέως ἠγεμόνας νομίζετε, λιμῶ δὲ ὅσαπερ ὄψω 10  
 διαχρήσθε, ὑδροποσίαν δὲ ῥᾶον τῶν λεόντων φέρετε,  
 κάλλιστον δὲ πάντων καὶ πολεμικώτατον κτήμα εἰς τὰς  
 ψυχὰς συγκεκόμισθε· ἐπαινούμενοι γὰρ μᾶλλον ἢ τοῖς  
 ἄλλοις ἅπασι χαίρετε. τοὺς δ' ἐπαίνων ἔραστὰς ἀνάγκη  
 κτᾶσθαι τὰ αἴτια. διὰ τοῦτο πάντα μὲν πόρον, πάντα δὲ 15  
 13 κίνδυνον ἠδέως ὑποδύεσθε. εἰ δὲ ταῦτα ἐγὼ λέγω περὶ  
 ὑμῶν ἄλλη γιγνώσκων, ἔμαυτὸν ἐξαπατῶ. ὅ,τι γὰρ μὴ  
 τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλείπον ἦξει.  
 ἀλλὰ πιστεύω τοι τῇ πείρᾳ καὶ τῇ ὑμῶν εἰς ἐμὲ εὐνοίᾳ  
 καὶ τῇ τῶν πολεμίων ἀνοίᾳ μὴ ψεύσειν με ταύτας τὰς 20  
 ἀγαθὰς ἐλπίδας. ἀλλὰ θαρροῦντες ὀρμώμεθα, ἐπειδὴ καὶ  
 ἐκποδῶν ἡμῖν γεγένηται τὸ δόξαι τῶν ἀλλοτρίων ἀδίκως  
 ἐφίεσθαι. νῦν γὰρ ἔρχονται μὲν οἱ πολέμιοι ἄρχοντες  
 ἀδίκων χειρῶν, καλοῦσι δὲ ἡμᾶς ἐπικούρους οἱ φίλοι· τί  
 οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον ἢ τοῦ τοῖς φίλοις 25  
 14 ἀρήγειν κάλλιον; ἀλλὰ μὴν κακείνο 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 ὀρμᾶσθαι.  
 τέλος εἶπε, Τί δεῖ ἔτι λέγειν; ἀλλ' ὑμεῖς μὲν τοὺς 30  
 ἄνδρας ἐλόμενοι καὶ ἀναλαβόντες καὶ τᾶλλα παρα-

σκευασάμενοι ἴτε εἰς Μήδους· ἐγὼ δ' ἐπανελθὼν πρὸς τὸν πατέρα πρόειμι δῆ, ὅπως τὰ τῶν πολεμίων ὡς τάχιστα μαθὼν οἶά ἐστι παρασκευάζωμαι ὅ,τι ἂν δέωμαι, ὅπως ὡς κάλλιστα σὺν θεῷ ἀγωνιζώμεθα. οἱ μὲν δὴ ταῦτα ἔπραττον.

## CHAPTER VI.

*How Cambyses discoursed with Cyrus about the office of a commander. And firstly of his duty towards the gods.*

Κῦρος δὲ ἐλθὼν οἴκαδε καὶ προσευξάμενος Ἔστία 1  
πατρώα καὶ Διὶ πατρώῳ καὶ τοῖς ἄλλοις θεοῖς ὠρμάτο ἐπὶ  
τὴν στρατείαν, συμπρούπεμπε δὲ αὐτὸν καὶ ὁ πατήρ.  
ἐπειδὴ δὲ ἔξω τῆς οἰκίας ἐγένοντο, λέγονται ἀστραπαὶ καὶ  
10 βρονταὶ αὐτῷ αἴσιοι γενέσθαι. τούτων δὲ φανέντων οὐδὲν  
ἄλλο ἔτι οἰωνιζόμενοι ἐπορεύοντο, ὡς οὐδένα λήσοντα τὰ  
τοῦ μεγίστου θεοῦ σημεῖα.

Προϊόντι δὲ τῷ Κῦρῳ ὁ πατήρ ἤρχετο λόγου τοιοῦδε. 2  
ᾧ παῖ, ὅτι μὲν οἱ θεοὶ ἴλεψ' τε καὶ εὐμενεῖς πέμπουσί σε  
15 καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις· γινώσκεις  
δὲ καὶ αὐτός. ἐγὼ γάρ σε ταῦτα ἐπίτηδες ἐδίδαξάμην,  
ὅπως μὴ δι' ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλίας  
συνείης, ἀλλ' αὐτὸς καὶ ὄρων τὰ ὄρατὰ καὶ ἀκούων τὰ  
ἀκουστὰ γινώσκεις καὶ μὴ ἐπὶ μάντεσιν εἴης, εἰ βού-  
20 λοιτό σε ἐξαπατᾶν ἕτερα λέγοντες ἢ τὰ παρὰ τῶν θεῶν  
σημαινόμενα, μηδ' αὖ, εἴ ποτε ἄρα ἄνευ μάντεως γένοιο,  
ἀποροῖο θείοις σημείοις ὅ,τι χρῶ, ἀλλὰ γινώσκων διὰ  
τῆς μαντικῆς τὰ παρὰ τῶν θεῶν συμβουλευόμενα, τούτοις  
πείθοιο. Καὶ μὲν δῆ, ᾧ πάτερ, ἔφη ὁ Κῦρος, ὡς ἂν ἴλεψ' 3  
25 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 ἀπόροις εἴη, τότε κολακεύει, ἀλλ' ὅτε ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνήτο· καὶ τῶν φίλων 5

4 δ' ἔφησθα χρῆναι ὡσαύτως οὕτως ἐπιμέλестhai. Οὐκοῦν νῦν, ἔφη, ὦ παῖ, διὰ γ' ἐκείνας τὰς ἐπιμελείας ἥδιον μὲν ἔρχει πρὸς τοὺς θεοὺς δεησόμενος, ἐλπίζεις δὲ μᾶλλον τεύξεσθαι ὧν ἂν δέη, ὅτι συνειδέναι σαντῶ δοκεῖς οὐπώποτ' ἀμελήσας αὐτῶν; Πάνυ μὲν οὖν, ἔφη, ὦ πάτερ, ὡς πρὸς 10

5 φίλους μοι ὄντας τοὺς θεοὺς οὕτω διάκειμαι. Τί γάρ, ἔφη ὁ πατήρ, μέμνησαι ἐκείνα ἃ ποτε ἐδόκει ἡμῖν ὡς ἄπερ δεδώκασιν οἱ θεοὶ μαθόντας ἀνθρώπους βέλτιον πράττειν ἢ ἀνεπιστήμονας αὐτῶν ὄντας καὶ ἐργαζομένους μᾶλλον ἀνύτειν ἢ ἀργοῦντας καὶ ἐπιμελομένους ἀσφαλέστερον 15

6 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 Κῦρος, μέμνημαι μέντοι τοιαῦτα ἀκούσας σου· καὶ γὰρ ἀνάγκη με πείθεσθαι τῷ λόγῳ· καὶ γὰρ οἶδά σε λέγοντα αἰεὶ ὡς οὐδὲ 20

θέμις εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἰππεύειν μὴ μαθόντας ἰππομαχοῦντας νικᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν σώζειν εὔχεσθαι ναῦς κυβερνῶντας, οὐδὲ μὴ σπείρουντάς γε σῖτον εὔχεσθαι καλὸν αὐτοῖς 25

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.

*Secondly of the providing of victuals and other necessaries for his troops.*

Ἐκείνων δέ, ὦ παῖ, ἐπελάθου ἅ ποτε ἐγὼ καὶ σὺ 7  
 ἐλογιζόμεθα ὡς ἱκανὸν εἶη καὶ καλὸν ἀνδρὶ ἔργον, εἴ τις  
 δύναιτο ἐπιμεληθῆναι ὅπως ἂν αὐτός τε καλὸς καγαθὸς  
 δοκίμως γένοιτο καὶ τὰπιτήδεια αὐτός τε καὶ οἱ οἰκέται  
 5 ἱκανῶς ἔχοιεν ; τὸ δέ, τούτου μεγάλου ἔργου ὄντος, οὕτως  
 ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν ὅπως ἔξουσι  
 πάντα τὰπιτήδεια ἔκπλεω καὶ ὅπως ἔσονται πάντες οἴους  
 δεῖ, τοῦτο θαυμαστὸν δῆπου ἡμῖν ἐφαίνετο εἶναι. Ναὶ μὰ 8  
 Δί', ἔφη, ὦ πάτερ, μέμνημαι καὶ τοῦτό σου λέγοντος·  
 10 συνεδόκει οὖν καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς  
 ἄρχειν· καὶ νῦν γ', ἔφη, ταῦτά μοι δοκεῖ ταῦτα, ὅταν πρὸς  
 αὐτὸ τὸ ἄρχειν σκοπῶν λογίζωμαι. ὅταν μέντοι γε πρὸς  
 ἄλλους ἀνθρώπους ἰδὼν κατανοήσω οἴοι ὄντες διαγίγνονται  
 ἄρχοντες καὶ οἴοι ὄντες ἀνταγωνιστὰι ἡμῖν ἔσονται, πάνν  
 15 μοι δοκεῖ αἰσχρὸν εἶναι τὸ τοιούτους ὑποπτήξαι καὶ μὴ  
 ἐθέλειν ἰέναι αὐτοῖς ἀνταγωνιουμένους· οὗς, ἔφη, ἐγὼ  
 αἰσθάνομαι ἀρξάμενος ἀπὸ τῶν ἡμετέρων φίλων τούτων  
 ἡγουμένους δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν τῷ  
 καὶ πολυτελέστερον δειπνεῖν καὶ πλεόν ἔχειν ἔνδον  
 20 χρυσίον καὶ πλείονα χρόνον καθεύδειν καὶ πάντα ἀπονώ-  
 τερον τῶν ἀρχομένων διάγειν. ἐγὼ δὲ οἶμαι, ἔφη, τὸν  
 ἄρχοντα οὐ τῷ ῥάδιουργεῖν χρῆναι διαφέρειν τῶν ἀρχομέ-  
 νων, ἀλλὰ τῷ προνοεῖν καὶ φιλοπονεῖν προθυμούμενον.  
 Ἄλλὰ τοι, ἔφη, ὦ παῖ, ἑνία ἔστιν ἃ οὐ πρὸς ἀνθρώπου 9  
 25 ἀγωνιστέον, ἀλλὰ πρὸς αὐτὰ τὰ πράγματα, ὧν οὐ ῥάδιον  
 εὐπόρως περιγενέσθαι. αὐτίκα δῆπου οἴσθα ὅτι εἰ μὴ ἔξει  
 τὰπιτήδεια ἢ στρατιά, καταλελύσεται σου ἡ ἀρχή. Οὐκοῦν  
 ταῦτα μέν, ἔφη, ὦ πάτερ, Κναξάρης φησὶ παρέξειν τοῖς  
 ἐντεῦθεν ἰούσι πᾶσιν ὁπόσοι ἂν ᾧσι. Τούτοις δὴ σὺ, ὦ

παῖ, πιστεύων ἔρχει τοῖς παρὰ Κναξάρη χρήμασιν ; Ἐγὼ γ', ἔφη ὁ Κῦρος. Τί δέ, ἔφη, οἴσθα ὅποσα αὐτῷ ἔστι ; Μὰ τὸν Δί', ἔφη ὁ Κῦρος, οὐ μὲν δῆ. Ὅμως δὲ τούτοις πιστεύεις τοῖς ἀδήλοισ ; ὅτι δὲ πολλῶν μὲν δεήσει, πολλὰ δὲ καὶ ἄλλα νῦν ἀνάγκη δαπανᾶν, ἐκεῖνο οὐ 5 γινώσκεις ; Γινώσκω, ἔφη ὁ Κῦρος. 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 ἐνορᾶς τινα πόρον καὶ ἀπ' ἐμοῦ ἂν 10 προσγενόμενον, ἕως ἔτι ἐν φιλίᾳ ἐσμέν, λέγε. Ἐρωτᾶς, ἔφη, ὦ παῖ, ποῦ ἂν ἀπὸ σοῦ πόρος προσγένοιτο ; ἀπὸ τίνος δὲ μᾶλλον εἰκός ἐστι πόρον προσγενέσθαι ἢ ἀπὸ τοῦ δύναμιν ἔχοντος ; σὺ δὲ πεζῆν μὲν δύναμιν ἐνθένδε ἔχων ἔρχει ἀνθ' ἧς οἶδ' ὅτι πολλαπλασίαν ἄλλην οὐκ ἂν δέξαιο, ἰππικὸν δέ σοι, ὅπερ κράτιστον, τὸ Μῆδων σύμμαχον 15 ἔσται. ποῖον οὖν ἔθνος τῶν πέριξ οὐ δοκεῖ σοι καὶ χαρίζεσθαι βουλόμενον ὑμῖν ὑπηρετήσῃν καὶ φοβούμενον μή τι πάθῃ ; ἂ χρή σε κοιῆ σὺν Κναξάρη σκοπεῖσθαι μήποτε ἐπιλίπη τι ὑμᾶς ὦν δεῖ ὑπάρχειν, καὶ ἔθους δὲ ἕνεκα μηχανᾶσθαι προσόδου πόρον. τόδε δὲ πάντων 20 μάλιστά μοι μέμνησο μηδέποτε ἀναμένειν τὸ πορίζεσθαι τὰ πιτήδεια ἔστ' ἂν ἢ χρεῖα σε ἀναγκάσῃ· ἀλλ' ὅταν μάλιστα εὐπορήῃς, 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 25 δὲ μᾶλλον καὶ ὑπ' ἄλλων αἰδοῦς τεύξει, καὶ ἦν τινας βούλῃ ἢ εὖ ποιῆσαι τῇ δυνάμει ἢ κακῶς, μᾶλλον ἕως 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 30 11 ἱκανὸς ὦν καὶ κακῶς. Ἄλλ', ἔφη, ὦ πάτερ, ἄλλως τέ μοι

καλῶς δοκεῖς ταῦτα λέγειν πάντα, καὶ ὅτι ὦν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται· ἴσασι γὰρ ἐφ' οἷς αὐτοὺς Κναζάρης ἄγεται συμμάχους· ὅ,τι δ' ἂν πρὸς τοῖς εἰρημένοις λαμ-  
 5 βάνη τις, ταῦτα καὶ τιμὴν νομιοῦσι καὶ χάριν τούτων εἰκὸς εἰδέναί τῳ διδόντι. τὸ δ' ἔχοντα δύναμιν ἢ ἔστι μὲν φίλους εὖ ποιοῦντα ἀνωφελείσθαι, ἔστι δὲ ἐχθροὺς ἔχοντα πειρᾶσθαι τίσασθαι, ἔπειτ' ἀμελεῖν τοῦ πορίζεσθαι, οἷοι τι, ἔφη, ἠττόν τι τοῦτο εἶναι αἰσχροῦν ἢ εἴ τις ἔχων  
 10 μὲν ἀγρούς, ἔχων δὲ ἐργάτας οἷς ἂν ἐργάζοιτο, ἔπειτ' ἐφῆ τὴν γῆν ἀργοῦσαν ἀνωφέλητον εἶναι; Ὡς γ' ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰπιτηδέια τοῖς στρατιώταις συμμαχανᾶσθαι μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ οὕτως ἔχε τὴν γνώμην.

*Thirdly of the care of the soldiers' health.*

15 Τί γάρ, ἔφη, ὦ παῖ, τῶν ἄλλων ὦν ἐδόκει ποθ' ἡμῖν 12 ἀναγκαῖον εἶναι μὴ παραμελεῖν, ἢ μέμνησαι; Οὐ γάρ, ἔφη, μέμνημαι ὅτε ἐγὼ μὲν πρὸς σὲ ἦλθον ἐπ' ἀργύριον, ὅπως ἀποδοίην τῳ φάσκοντι στρατηγεῖν με πεπαιδευκέ-  
 ναι, σὺ δὲ ἅμα διδούς μοι ἐπηρώτας ὧδέ πως, Ἄρά γε,  
 20 εἶπας, ὦ παῖ, ἐν τοῖς στρατηγικοῖς καὶ οἰκονομίας τί σοι ἐπεμνήσθη ὁ ἀνὴρ ᾧ τὸν μισθὸν φέρεις; οὐδὲν μέντοι ἠττον οἱ στρατιῶται τῶν ἐπιτηδείων δέονται ἢ οἱ ἐν οἴκῳ οἰκέται. ἐπεὶ δ' ἐγὼ σοι λέγων τάληθῆ εἶπον ὅτι οὐδ' ὀτιοῦν περὶ τούτου ἐπεμνήσθη, ἐπήρου με πάλιν εἴ τί μοι  
 25 ὑγείας πέρι ἢ ῥώμης ἔλεξεν, ὡς δεῆσον καὶ τούτων ὡσπερ καὶ τῆς στρατηγίας τὸν στρατηγὸν ἐπιμέλεσθαι. ὡς δὲ καὶ ταῦτ' ἀπέφησα, ἐπήρου με αὖ πάλιν εἴ τινας 13 τέχνας ἐδίδαξεν, αἷς τῶν πολεμικῶν ἔργων κράτιστοι ἂν σύμμαχοι γένοιντο. ἀποφήσαντος δέ μου καὶ τοῦτο

ἀνέκρινας αὐτὸν καὶ τότε εἶπεν τί μ' ἐπαίδευσεν ὡς ἀν-  
 δυναίμην στρατιᾷ προθυμίαν ἐμβαλεῖν, λέγων ὅτι τὸ πᾶν  
 διαφέρει ἐν παντὶ ἔργῳ προθυμία ἀθυμία. ἐπεὶ δὲ καὶ  
 τοῦτο ἀνένευον, ἤλεγχεσθε αὐτὸν εἶπεν τινα λόγον ποιήσαιο  
 διδάσκων περὶ τοῦ πείθεσθαι τὴν στρατιάν, ὡς ἂν τις 5  
 14 μάλιστα μηχανῶτο. ἐπεὶ δὲ καὶ τοῦτο παντάπασι ἀρ-  
 ρητον ἐφαίνετο, τέλος δὴ μ' ἐπήρου ὅτι ποτὲ διδάσκων  
 στρατηγίαν φαίη με διδάσκειν. καὶ γὰρ δὴ ἐνταῦθα ἀπο-  
 κρινόμενος ὅτι τὰ τακτικά. καὶ σὺ γελάσας διήλθες μοι παρα-  
 τιθεὶς ἕκαστον τί εἴη ὄφελος στρατιᾷ τακτικῶν ἄνευ τῶν 10  
 ἐπιτηδείων, τί δ' ἄνευ τοῦ ὑγιαίνειν, τί δ' ἄνευ τοῦ ἐπίστα-  
 σθαι τὰς ἠυρημένας εἰς πόλεμον τέχνας, τί δ' ἄνευ τοῦ πεί-  
 θεσθαι. ὡς δὲ μοι καταφανὲς ἐποίησας ὅτι μικρὸν τι μέρος  
 εἴη στρατηγίας τὰ τακτικά, ἐπερομένου μου εἶπεν τι τούτων σὺ  
 με διδάξαι ἱκανὸς εἶης, ἀπιόντα με ἐκέλευσας τοῖς στρατη- 15  
 γικοῖς νομιζομένοις ἀνδράσι διαλέγεσθαι καὶ πυθέσθαι πῆ  
 15 ἕκαστα τούτων γίγνεται. ἐκ τούτου δ' ἐγὼ συνῆν τούτοις  
 οὓς μάλιστα φρονίμους περὶ τούτων ἤκουον εἶναι. καὶ  
 περὶ μὲν τροφῆς ἐπέισθην ἱκανὸν εἶναι ὑπάρχον ὅτι  
 Κυαζάρης ἔμελλε παρέξειν ἡμῖν, περὶ δὲ ὑγιείας, ἀκούων 20  
 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, πάντων ἱκανοὺς τὴν ἰατρικὴν τέχνην ἔξειν μετ' 25  
 18 ἔμμαντοῦ ἀνδρα. πρὸς ταῦτα δὴ ὁ πατὴρ εἶπεν, Ἄλλ', ὦ  
 παῖ, ἔφη, οὗτοι μὲν οὓς λέγεις, ὥσπερ ἱματίων ῥαγέντων  
 εἰσὶ τινες ἠπηταί, οὕτω καὶ οἱ ἰατροί, ὅταν τινὲς νοσή-  
 σωσι, τότε ἰῶνται τούτους· σοὶ δὲ τούτου μεγαλοπρε-  
 πεσττέρα ἔσται ἢ τῆς ὑγιείας ἐπιμέλεια· τὸ γὰρ ἀρχὴν 30  
 μὴ κάμνειν τὸ στράτευμα, τούτου σοὶ δεῖ μέλειν. Καὶ

τίνα δὴ ἐγώ, ἔφη, ὦ πάτερ, ὁδὸν ἰὼν τοῦτο πράττειν  
 ἱκανὸς ἔσομαι ; Ἦν μὲν δῆπου χρόνον τινὰ μέλλης ἐν  
 τῷ αὐτῷ μένειν, ὑγιεινοῦ πρῶτον δεῖ στρατοπέδου μὴ  
 ἀμελήσαι· τούτου δὲ οὐκ ἂν ἀμάρτοις, ἐάνπερ μελήσῃ  
 5 σοι. καὶ γὰρ λέγοντες οὐδὲν παύονται ἄνθρωποι περὶ τε  
 τῶν νοσηρῶν χωρίων καὶ περὶ τῶν ὑγιεινῶν· μάρτυρες  
 δὲ σαφεῖς ἑκατέροις αὐτῶν παρίστανται τὰ τε σώματα  
 καὶ τὰ χρώματα. ἔπειτα δὲ οὐ τὰ χωρία μόνον ἀρκεῖ  
 σκέψασθαι, ἀλλὰ μνήσθητι σὺ πῶς πειρᾷ σαυτοῦ ἐπι-  
 10 μέλεσθαι ὅπως ὑγιαίνης. καὶ ὁ Κῦρος εἶπε, Πρῶτον 17  
 μὲν νῆ Δία πειρῶμαι μηδέποτε ὑπερπίμπλασθαι· δύσφο-  
 ρον γάρ· ἔπειτα δὲ ἐκπονῶ τὰ εἰσιόντα· οὕτω γάρ μοι  
 δοκεῖ ἢ τε ὑγίεια μᾶλλον παραμένειν καὶ ἰσχύς προσ-  
 γενέσθαι. Οὕτω τοίνυν, ἔφη, ὦ παῖ, καὶ τῶν ἄλλων δεῖ  
 15 ἐπιμέλεσθαι. Ἡ καὶ σχολὴ ἔσται, ἔφη, ὦ πάτερ, σω-  
 μασκῆν 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 πορσύνουσαν ἢ ἑαυτῇ ἀγαθὰ· ὡς χαλε-  
 20 πὸν μὲν καὶ ἓνα ἄνθρωπον ἀργὸν τρέφεσθαι, πολὺ δ'  
 ἔτι χαλεπώτερον, ὦ παῖ, οἶκον ὅλον, πάντων δὲ χαλεπώ-  
 τατον στρατιάν ἀργὸν τρέφειν. πλείστα τε γὰρ τὰ  
 ἐσθίοντα ἐν στρατιᾷ καὶ ἀπ' ἐλαχίστων ὀρμώμενα καὶ οἷς  
 ἂν λάβῃ δαψιλέστατα χρώμενα, ὥστε οὐποτε ἀργεῖν  
 25 δεήσει στρατιάν. Λέγεις σύ, ἔφη, ὦ πάτερ, ὡς ἐμοὶ 18  
 δοκεῖ, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως  
 οὐδὲ στρατηγοῦ ἀργοῦντος οὐδὲν ὄφελος εἶναι. Τὸν δέ γε  
 ἐργάτην στρατηγὸν ἐγώ, ἔφη, ἀναδέχομαι, ἦν μή τις θεὸς  
 βλάβῃ, ἅμα καὶ τὰπιτήδεια μάλιστα ἔχοντας τοὺς  
 30 στρατιώτας ἀποδείξειν καὶ τὰ σώματα ἄριστα ἔχοντας  
 παρασκευάσειν.



*Fourthly of drill.*

Ἄλλὰ μέντοι, ἔφη, τό γε μελετᾶσθαι ἕκαστα τῶν πολεμικῶν ἔργων, ἀγῶνας ἂν τίς μοι δοκεῖ, ἔφη, ὦ πάτερ, προειπῶν ἕκαστοις καὶ ἄθλα προτιθεῖς μάλιστα ποιεῖν εὖ ἀσκέσθαι ἕκαστα, ὥστε ὁπότε δέοιτο ἔχειν ἂν παρεσκευασμένοις χρῆσθαι. Κάλλιστα λέγεις, ἔφη, ὦ παῖ, 5 τοῦτο γὰρ ποιήσας, σάφ' ἴσθι, ὥσπερ χοροὺς τὰς τάξεις ἀεὶ τὰ προσήκοντα μελετώσας θεάσει.

*Fifthly of the means of keeping men in good heart.*

19 Ἄλλὰ μὴν, ὁ Κῦρος ἔφη, εἷς γε τὸ προθυμίαν ἐμβαλεῖν στρατιώταις οὐδέν μοι δοκεῖ ἰκανώτερον εἶναι ἢ τὸ δύνασθαι ἐλπίδας ἐμποιεῖν ἀνθρώποις. Ἄλλ', ἔφη, ὦ παῖ, 10 τοῦτό γε τοιοῦτόν ἐστιν οἶόνπερ εἴ τις κύνας ἐν θήρᾳ ἀνακαλοῖτο ἀεὶ τῇ κλήσει ἢ περ ὅταν τὸ θηρίον ὄρῃ. τὸ μὲν γὰρ πρῶτον προθύμως εὖ οἶδ' ὅτι ἔχει ὑπακουούσας· ἦν δὲ πολλάκις ψεύδεται αὐτάς, τελευτῶσαι οὐδ' ὁπότεν ἀληθῶς ὄρῶν καλῇ πείθονται αὐτῷ. οὕτω καὶ περὶ τῶν 15 ἐλπίδων ἔχει· ἦν πολλάκις προσδοκίας ἀγαθῶν ἐμβαλῶν ψεύδεται τις, οὐδ' ὁπότεν ἀληθεῖς ἀλπίδας λέγῃ ὁ τοιοῦτος πείθειν δύναται. ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἂ μὴ σαφῶς εἰδείη εἶργεσθαι δεῖ, ὦ παῖ, ἄλλοι δ' ἐνετοὶ λέγοντες ταῦτ' ἂν διαπράττοιεν· τὴν δ' αὐτοῦ παρακέλευ- 20 σιν εἰς τοὺς μεγίστους κινδύνους δεῖ ὡς μάλιστα ἐν πίστει διασώζειν. Ἄλλὰ ναὶ μὰ τὸν Δί', ἔφη ὁ Κῦρος, ὦ πάτερ, καλῶς μοι δοκεῖς λέγειν, καὶ ἐμοὶ οὕτως ἦδιον.

*Sixthly of discipline.*

20 Τό γε μὴν πειθομένους παρέχεσθαι τοὺς στρατιώτας, 25 οὐκ ἀπείρως μοι δοκῶ αὐτοῦ ἔχειν, ὦ πάτερ· σὺ γάρ με

εὐθὺς τοῦτο ἐκ παιδίου ἐπαίδευες, σαυτῷ πείθεσθαι  
 ἀναγκάζων· ἔπειτα τοῖς διδασκάλοις παρέδωκας, καὶ  
 ἐκείνοι ταῦτο τοῦτο ἔπραττον· ἐπεὶ δ' ἐν τοῖς ἐφήβοις  
 ἦμεν, ὁ ἄρχων τοῦ αὐτοῦ τούτου ἰσχυρῶς ἐπεμέλετο·  
 5 καὶ οἱ νόμοι δέ μοι δοκοῦσιν οἱ πολλοὶ ταῦτα δύο  
 μάλιστα διδάσκειν, ἄρχειν τε καὶ ἄρχεσθαι. καὶ τοίνυν  
 κατανοῶν περὶ τούτων ἐν πάσιν ὁρᾶν μοι δοκῶ τὸ  
 προτρέπον πείθεσθαι μάλιστα ὄν τὸ τὸν πειθόμενον  
 ἐπαινεῖν τε καὶ τιμᾶν, τὸν δὲ ἀπειθῶντα ἀτιμάζειν τε  
 10 καὶ κολάζειν. Καὶ ἐπὶ μὲν γε τὸ ἀνάγκη ἔπεσθαι αὕτη, 21  
 ὦ παῖ, ἡ ὁδὸς ἐστίν· ἐπὶ δὲ τὸ κρεῖττον τούτου πολὺ τὸ  
 ἐκόντας πείθεσθαι ἄλλη ἐστὶ συντομωτέρα. ὄν γὰρ  
 ἂν ἡγήσωνται περὶ τοῦ συμφέροντος ἑαυτοῖς φρονη-  
 μώτερον ἑαυτῶν εἶναι, τούτῳ οἱ ἄνθρωποι ὑπερηδέως  
 15 πείθονται. γνοίης δ' ἂν ὅτι τοῦθ' οὕτως ἔχει ἐν ἄλλοις  
 τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμνουσιν, ὡς προθύμως  
 τοὺς ἐπιτάξοντας ὅ,τι χρῆ ποιεῖν καλοῦσι· καὶ ἐν  
 θαλάττῃ δὲ ὡς προθύμως τοῖς κυβερνήταις οἱ συμπλέον-  
 τες πείθονται· καὶ οὗς γ' ἂν νομίσωσί τινες βέλτιον  
 20 αὐτῶν ὁδοὺς εἰδέναι, ὡς ἰσχυρῶς τούτων οὐδ' ἀπολεί-  
 πεσθαι ἐθέλουσιν. ὅταν δὲ οἴωνται πειθόμενοι κακόν τι  
 λήψεσθαι, οὔτε ζημίαις πάνυ τι ἐθέλουσιν εἶκειν οὔτε  
 δώροις ἐπαίρεσθαι. οὐδὲ γὰρ δῶρα ἐπὶ τῷ αὐτοῦ κακῷ  
 ἐκὼν οὐδεὶς λαμβάνει. Λέγεις σύ, ὦ πάτερ, εἰς τὸ 22  
 25 πειθομένους ἔχειν οὐδὲν εἶναι ἀννσιμώτερον τοῦ φρονημώ-  
 τερον δοκεῖν εἶναι τῶν ἀρχομένων. Λέγω γὰρ οὖν, ἔφη.  
 Καὶ πῶς δὴ τις ἂν, ὦ πάτερ, τοιαύτην δόξαν τάχιστα  
 περὶ αὐτοῦ παρασχέσθαι δύναιτο; Οὐκ ἔστιν, ὦ παῖ,  
 συντομωτέρα ὁδὸς περὶ ὧν βούλει δοκεῖν φρόνιμος εἶναι  
 30 ἢ τὸ γενέσθαι περὶ τούτων φρόνιμον. καθ' ἐν δ' ἕκαστον  
 σκοπῶν γνώσει ὅτι ἀληθῆ λέγω. ἦν γὰρ βούλη μὴ ὧν

ἀγαθὸς γεωργὸς δοκεῖν εἶναι ἀγαθός, ἢ ἱππεὺς ἢ ἰατρὸς ἢ  
 αὐλητὴς ἢ ἄλλ' ὅτιοῦν, ἐννόει πόσα σε δέοι ἂν μηχανᾶσθαι  
 τοῦ δοκεῖν ἔνεκα. καὶ εἰ δὴ πείσαις ἐπαινεῖν τέ σε πολλοὺς,  
 ὅπως δόξαν λάβοις, καὶ κατασκευὰς καλὰς ἐφ' ἐκάστῳ αὐτῶν  
 κτήσαιο, ἄρτι τε ἐξηπατηκῶς εἶης ἂν καὶ ὀλίγῳ ὕστερον, 5  
 ὅπου πείραν δοίης, ἐξεληλεγμένος ἂν προσέτι καὶ ἀλαζῶν

23 φαίνοιο. Φρόνιμος δὲ περὶ τοῦ συνοίσειν μέλλοντος  
 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 10  
 ἀνθρωπίνῃ προνοίᾳ, διὰ μαντικῆς ἂν παρὰ θεῶν πυν-  
 θανόμενος φρονιμώτερος ἄλλων εἶης· ὅτι δὲ γνοίης  
 βέλτιον ὄν πραχθῆναι, ἐπιμελόμενος ἂν τούτου ὡς ἂν  
 πραχθείη. καὶ γὰρ τὸ ἐπιμέλεσθαι οὐδ' ἂν δέη φρονιμο-

24 τέρου ἀνδρὸς ἢ τὸ ἀμελεῖν. Ἄλλὰ μέντοι ἐπὶ τὸ φιλεῖ- 15  
 σθαι ὑπὸ τῶν ἀρχομένων, ὅπερ ἔμοιγε ἐν τοῖς μεγίστοις  
 δοκεῖ εἶναι, δῆλον ὅτι ἢ αὐτὴ ὁδὸς ἢ περ εἴ τις ὑπὸ τῶν  
 φίλων στέργεσθαι ἐπιθυμοίη· εὖ γὰρ οἶμαι δεῖν ποιοῦντα  
 φανερόν εἶναι. Ἄλλὰ τοῦτο μὲν, ἔφη, ὦ παῖ, χαλεπὸν  
 τὸ αἰεὶ δύνασθαι εὖ ποιεῖν οὐδ' ἂν τις ἐθέλῃ· τὸ δὲ 20  
 συνηδόμενόν τε φαίνεσθαι, ἣν τι ἀγαθὸν αὐτοῖς συμ-  
 βαίῃ, καὶ συναχθόμενον, ἣν τι κακόν, καὶ συνεπικουρεῖν  
 προθυμούμενον ταῖς ἀπορίαις αὐτῶν, καὶ φοβούμενον μὴ  
 τι σφαλῶσι, καὶ προνοεῖν πειρώμενον ὡς μὴ σφάλλων-

25 ται, ταῦτά πως δεῖ μᾶλλον συμπαρομαρτεῖν. καὶ ἐπὶ 25  
 τῶν πράξεων δέ, ἣν μὲν ἐν θέρει ὦσι, τὸν ἄρχοντα δεῖ  
 τοῦ ἡλίου πλεονεκτοῦντα φανερόν εἶναι· ἣν δὲ ἐν  
 χειμῶνι, τοῦ ψύχους· ἣν δὲ διὰ μόχθων, τῶν πόνων·  
 πάντα γὰρ ταῦτα εἰς τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων  
 συλλαμβάνει. Λέγεις σύ, ἔφη, ὦ πάτερ, ὡς καὶ καρτε- 30  
 ρώτερον δεῖ πρὸς πάντα τὸν ἄρχοντα τῶν ἀρχομένων

εἶναι. Λέγω γὰρ οὖν, ἔφη. θάρρει μέντοι τοῦτο, ὦ παῖ· εὖ γὰρ ἴσθι ὅτι τῶν ὁμοίων σωμαίων οἱ αὐτοὶ πόνοι οὐχ ὁμοίως ἄπτονται ἄρχοντός τε ἀνδρὸς καὶ ἰδιώτου, ἀλλ' ἐπικουφίζει τι ἢ τιμὴ τοὺς πόρους τῷ ἄρχοντι καὶ αὐτὸ τὸ 5 εἰδέναι ὅτι οὐ λανθάνει ὅ,τι ἂν ποιῇ.

*Seventhly of strategy or the art of gaining advantages in war.*

*It is a kind of trickery and deceit, and therefore may not be taught to the young, but the time has come for Cyrus to acquire it.*

Ὅποτε δέ, ὦ πάτερ, σοι ἤδη ἔχοιεν μὲν τὰπιτήδεια οἱ 26 στρατιῶται, ὑγιαίνουιεν δέ, πονεῖν δὲ δύναιντο, τὰς δὲ πολεμικὰς τέχνας ἡσκηκότες εἶεν, φιλοτίμως δ' ἔχοιεν πρὸς τὸ ἀγαθὸν φαίνεσθαι, τὸ δὲ πείθεσθαι αὐτοῖς ἡδίων 10 εἶη τοῦ ἀπειθεῖν, οὐκ ἂν τηνικαῦτα σωφρονεῖν ἂν τίς σοι δοκοίη διαγωνίζεσθαι βουλόμενος πρὸς τοὺς πολεμίους ὡς τάχιστα; Ναὶ μὰ Δί', ἔφη, εἰ μέλλοι γε πλείον ἔξειν· εἰ δὲ μή, ἔγωγ' ἂν ὅσφ οἰοίμην καὶ αὐτὸς βελτίων εἶναι καὶ τοὺς ἐπομένους βελτίονας ἔχειν, τόσφ ἂν μᾶλλον φυλατ- 15 τοίμην, ὥσπερ καὶ τᾶλλα ἂν οἰώμεθα πλείστου ἡμῖν ἄξια εἶναι, ταῦτα πειρώμεθα ὡς ἐν ἐχρωτάτῳ ποιείσθαι. Πλείον δ' ἔχειν, ὦ πάτερ, πολεμίων πῶς ἂν τις δύναιτο 27 μάλιστα; Οὐ μὰ Δί', ἔφη, οὐκέτι τοῦτο φαῦλον, ὦ παῖ, οὐδαμῶς ἔργον ἐρωτᾷς· ἀλλ' εὖ ἴσθι ὅτι δεῖ τὸν 20 μέλλοντα τοῦτο ποιήσειν καὶ ἐπίβουλον εἶναι καὶ κρυψίνουν καὶ δολερὸν καὶ ἀπατεῶνα καὶ κλέπτην καὶ ἄρπαγα καὶ ἐν παντὶ πλεονέκτην τῶν πολεμίων. καὶ ὁ Κῦρος ἐπιγελάσας εἶπεν, ὦ Ἡράκλεις, οἶον σὺ λέγεις, ὦ πάτερ, δεῖν ἄνδρα με γενέσθαι. Οἶος ἂν, ἔφη, ὦ 25 παῖ, δικαιοτάτος τε καὶ νομιμώτατος ἀνὴρ εἴης. Πῶς 28 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, ἐμανθάνετε τοξεύειν ; τίνος δ' 5  
 ἔνεκα ἀκουτίζειν ; τίνος δ' ἔνεκα δολοῦν ὅς ἀγρίους καὶ  
 πλέγμασι καὶ ὀρύγμασι ; τί δ' ἐλάφους ποδάγραις καὶ  
 ἄρπεδόναις ; τί δὲ λέουσι καὶ ἄρκτοις καὶ παρδάλεσιν  
 οὐκ εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε, ἀλλὰ μετὰ  
 πλεονεξίας τινὸς αἰεὶ ἐπειρᾶσθε ἀγωνίζεσθαι πρὸς αὐτά ; 10  
 ἢ οὐ πάντα γινώσκεις ταῦτα ὅτι κακουργίαι τέ εἰσι  
 29 καὶ ἀπάται καὶ δολώσεις καὶ πλεονεξίαι ; Ναὶ μὰ  
 Δί', ἔφη, θηρίων γε· ἀνθρώπων δὲ εἰ καὶ δόξαιμι  
 βούλεσθαι ἐξαπατῆσαί τινα, πολλὰς πληγὰς οἶδα λαμ-  
 βάνων. Οὐδὲ γὰρ τοξεύειν, οἶμαι, οὐδ' ἀκουτίζειν ἄν- 15  
 θρωπον ἐπετρέπομεν ὑμῖν, ἀλλ' ἐπὶ σκοπὸν βάλλειν  
 ἐδιδάσκομεν, ἵνα γε νῦν μὲν μὴ κακουργοίητε τοὺς  
 φίλους, εἰ δὲ ποτε πόλεμος γένοιτο, δύνασθε καὶ ἀν-  
 θρώπων στοχάζεσθαι. καὶ ἐξαπατᾶν καὶ πλεονεκτεῖν  
 οὐκ ἐν ἀνθρώποις ἐπαιδεύομεν ὑμᾶς, ἀλλ' ἐν θηρίοις, ἵνα 20  
 μηδ' ἐν τούτοις τοὺς φίλους βλάπτοιτε, εἰ δὲ ποτε  
 30 πόλεμος γένοιτο, μηδὲ τούτων ἀγύμναστοι εἴητε. Οὐκοῦν,  
 ἔφη, ὦ πάτερ, εἴπερ χρήσιμά ἐστιν ἀμφότερα ἐπίστα-  
 σθαι, εὖ τε ποιεῖν καὶ κακῶς ἀνθρώπους, καὶ διδάσκειν  
 31 ἀμφότερα ταῦτα ἔδει ἐπ' ἀνθρώποις. Ἄλλὰ λέγεται, ἔφη, 25  
 ὦ παῖ, ἐπὶ τῶν ἡμετέρων προγόνων γενέσθαι ποτὲ ἀνὴρ  
 διδάσκαλος τῶν παίδων, ὃς ἐδίδασκεν ἄρα τοὺς παῖδας  
 τὴν δικαιοσύνην, ὥσπερ σὺ κελεύεις, μὴ ψεύδεσθαι καὶ  
 ψεύδεσθαι, καὶ μὴ ἐξαπατᾶν καὶ ἐξαπατᾶν, καὶ μὴ δια-  
 βάλλειν καὶ διαβάλλειν, καὶ μὴ πλεονεκτεῖν καὶ πλεο- 30  
 νεκτεῖν. διώριζε δὲ τούτων ἅ τε πρὸς τοὺς φίλους

ποιητέον καὶ ἅ πρὸς ἐχθρούς. καὶ ἔτι γε ταῦτα ἐδί-  
 δασκεν ὡς καὶ τοὺς φίλους δίκαιον εἶη ἐξαπατᾶν ἐπὶ γε  
 ἀγαθῷ, καὶ κλέπτειν τὰ τῶν φίλων ἐπὶ ἀγαθῷ. ταῦτα 32  
 δὲ διδάσκοντα ἀνάγκη καὶ γυμνάζειν ἦν πρὸς ἀλλήλους  
 5 τοὺς παῖδας ταῦτα ποιεῖν, ὥσπερ καὶ ἐν πάλῃ 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  
 10 ὄντες, οὐκ ἀπέσχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐ πλεο-  
 νεκτεῖν αὐτῶν πειρᾶσθαι. ἐγένετο οὖν ἐκ τούτων ῥήτρα, 33  
 ἣ καὶ νῦν χρώμεθα, ἀπλῶς διδάσκειν τοὺς παῖδας ὥσπερ  
 τοὺς οἰκέτας πρὸς ἡμᾶς αὐτοὺς διδάσκομεν ἀληθεύειν καὶ  
 μὴ ἐξαπατᾶν καὶ μὴ πλεονεκτεῖν· εἰ δὲ παρὰ ταῦτα  
 15 ποιοῖεν, κολάζειν, ὅπως σὺν τοιοῦτῳ ἔθει ἐθισθέντες  
 πραότεροι πολῖται γένοιντο. ἐπεὶ δὲ ἔχιοιεν τὴν ἡλικίαν 34  
 ἦν σὺ νῦν ἔχεις, ἤδη καὶ τὰ πρὸς τοὺς πολεμίους νόμιμα  
 ἐδόκει ἀσφαλὲς εἶναι διδάσκειν. οὐ γὰρ ἂν ἔτι ἐξενεχ-  
 θῆναι δοκεῖτε πρὸς τὸ ἄγριοι πολῖται γενέσθαι ἐν τῷ  
 20 αἰδεῖσθαι ἀλλήλους συντεθραμμένοι· ὥσπερ γε καὶ περὶ  
 ἀφροδισίων οὐ διαλεγόμεθα πρὸς τοὺς ἄγαν νέους, ἵνα  
 μὴ πρὸς τὴν ἰσχυρὰν ἐπιθυμίαν αὐτοῖς ῥαδιουργίας προσ-  
 γενομένης ἀμέτρως αὐτῇ χρῶντο οἱ νέοι.

*What are the ordinary methods of stealing an advantage over  
 an enemy. The good commander will invent others.*

Νῆ Δί', ἔφη· ὡς τοίνυν ὀψιμαθῆ ὄντα ἐμὲ τούτων τῶν 35  
 25 πλεονεξιῶν, ᾧ πάτερ, μὴ φείδου εἴ τι ἔχεις διδάσκειν  
 ὅπως πλεονεκτήσω ἐγὼ τῶν πολεμίων. Μηχανῶ τοίνυν,  
 ἔφη, ὁπόση ἐστὶ δύναμις, τεταγμένοις τοῖς σαυτοῦ ἀτάκ-  
 τούς λαμβάνειν τοὺς πολεμίους καὶ ὀπλισμένοις ἀόπλους

καὶ ἐγρηγοροῦσι καθεύδοντας καὶ φανεροῦς σοι ὄντας ἀφανῆς αὐτὸς ὢν ἐκείνοις καὶ ἐν δυσχωρίᾳ αὐτοὺς γιγνομέ-  
 36 ρους ἐν ἐρυμνῶ αὐτὸς ὢν ὑποδέξει. Καὶ πῶς ἄν, ἔφη, τις τοιαῦτα, ὦ πάτερ, ἀμαρτάνοντας δύναιτ' ἂν τοὺς πολεμίους λαμβάνειν ; Ὅτι, ἔφη, ὦ παῖ, πολλὰ μὲν τού- 5  
 των ἀνάγκη ἐστὶ καὶ ὑμᾶς καὶ τοὺς πολεμίους παρασχεῖν· σιτοποιεῖσθαι τε γὰρ ἀνάγκη ἀμφοτέρους, κοιμᾶσθαι τε ἀνάγκη ἀμφοτέρους, καὶ ἔωθεν ἐπὶ τὰναγκαῖα σχεδὸν ἅμα πάντας δεῖ ἴεσθαι καὶ ταῖς ὁδοῖς ὁποῖαι ἂν ὦσι τοιαύταις ἀνάγκη χρῆσθαι. ἂ χρῆ σε πάντα κατανοοῦντα, ἐν ᾧ μὲν 10  
 ἂν ὑμᾶς γινώσκῃς ἀσθενεστάτους γιγνομένους, ἐν τούτῳ μάλιστα φυλάττεσθαι· ἐν ᾧ δ' ἂν τοὺς πολεμίους αἰσθάνῃ εὐχειρωτοτάτους γιγνομένους, ἐν τούτῳ μάλιστα  
 37 ἐπιτίθεσθαι. Πότερον δ', ἔφη ὁ Κῦρος, ἐν τούτοις μόνον ἐστὶ πλεονεκτεῖν ἢ καὶ ἐν ἄλλοις τισί ; Καὶ πολὺ γε 15  
 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 θαρρήσαι ποιήσαντες ἀφυλάκτους λαμβάνειν καὶ διῶξαι παραδόντες ἑαυτοὺς ἀτάκτους ποιῆσαι καὶ εἰς δυσχωρίαν φυγῆ ὑπα- 20  
 38 γαγόντες ἐνταῦθα ἐπιτίθεσθαι. δεῖ δὴ, ἔφη, φιλομαθῆ τούτων ἀπάντων ὄντα οὐχ οἷς ἂν μάθῃς τούτοις μόνοις 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 νεὰ 25  
 πειρῶνται ποιεῖν. καὶ σφόδρα μὲν καὶ ἐν τοῖς μουσικοῖς τὰ νεὰ καὶ τὰ ἀνθηρὰ εὐδοκιμεῖ, πολὺ δὲ καὶ ἐν τοῖς πολεμικοῖς μᾶλλον τὰ καινὰ μηχανήματα εὐδοκιμεῖ· ταῦτα γὰρ μᾶλλον καὶ ἐξαπατᾶν δύναται τοὺς ὑπεναν-  
 τίους.

*The good huntsman should make a good captain in war.*

Εἰ δὲ σύγε, ἔφη, ὦ παῖ, μηδὲν ἄλλο ἢ μετενέγκοις ἐπ' 39  
 ἀνθρώπους τὰς μηχανὰς ἄς καὶ πάνν ἐπὶ τοῖς μικροῖς  
 θηρίοις ἐμηχανῶ, οὐκ οἶει ἄν, ἔφη, πρόσω πάνν ἐλάσαι  
 τῆς πρὸς τοὺς πολεμίους πλεονεξίας ; σὺ γὰρ ἐπὶ μὲν  
 5 τὰς ὄρνιθας ἐν τῷ ἰσχυροτάτῳ χειμῶνι ἀνιστάμενος ἐπο-  
 ρεῦον νυκτός, καὶ πρὶν κινεῖσθαι τὰς ὄρνιθας ἐπεποιήντο  
 σοι αἱ πάγαι αὐταῖς καὶ τὸ κεκινημένον χωρίον ἐξείκαστο  
 τῷ ἀκινήτῳ· ὄρνιθες δ' ἐπεπαίδευντό σοι ὡς σοὶ μὲν τὰ  
 συμφέροντα ὑπηρετεῖν, τὰς δὲ ὁμοφύλους ὄρνιθας ἐξα-  
 10 πατᾶν· αὐτὸς δὲ ἐνῆδρευες, ὥστε ὄρᾶν μὲν αὐτάς, μὴ  
 ὄρασθαι δὲ ὑπ' αὐτῶν· ἡσκήκεις δὲ φθάνειν ἔλκων ἢ  
 τὰ πτηνὰ φεύγειν. πρὸς δ' αὖ τὸν λαγῶ, ὅτι μὲν ἐν 40  
 σκοτει νέμεται, τὴν δ' ἡμέραν ἀποδιδράσκει, κύνας ἔτρε-  
 φες αἰ τῇ ὀσμῇ αὐτὸν ἀνηύρισκον. ὅτι δὲ ταχὺ ἔφευγεν,  
 15 ἐπεὶ εὗρεθείη, ἄλλας κύνας εἶχες ἐπιτετηδευμένας πρὸς  
 τὸ κατὰ πόδας αἰρεῖν. εἰ δὲ καὶ ταύτας ἀποφύγοι,  
 τοὺς πόρους αὐτῶν ἐκμανθάνων καὶ πρὸς οἷα χωρία φεύ-  
 γοντες αἰροῦνται οἱ λαγῶ, ἐν τούτοις δίκτυα δυσόρατα  
 ἐνεπετάννυς ἄν, καὶ τῷ σφόδρα φεύγειν αὐτὸς ἑαυτὸν  
 20 ἐμπεσῶν συνέδει. τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν  
 σκοποὺς τοῦ γιγνομένου καθίστης, οἱ ἐγγύθεν ταχὺ  
 ἔμελλον ἐπιγενήσεσθαι· καὶ αὐτὸς μὲν σὺ ὄπισθεν  
 κραυγῇ οὐδὲν ὑστεριζούσῃ τοῦ λαγῶ βοῶν ἐξέπληττες  
 αὐτὸν ὥστε ἀφρόνως ἀλίσκεσθαι, τοὺς δ' ἔμπροσθεν σιγᾶν  
 25 διδάξας ἐνεδρεύοντας λανθάνειν ἐποίεις. ὥσπερ οὖν 41  
 προεῖπον, εἰ τοιαῦτα ἐθελήσῃς καὶ ἐπὶ τοῖς ἀνθρώποις  
 μηχανᾶσθαι, οὐκ οἶδ' ἔγωγε εἶ τινα λίποις ἄν τῶν πολε-  
 μίων. ἦν δὲ ποτε ἄρα ἀνάγκη γένηται καὶ ἐν τῷ ἰσοπέδῳ  
 καὶ ἐκ τοῦ ἐμφανοῦς καὶ ὠπλισμένους ἀμφοτέρους μάχην  
 30 συνάπτειν, ἐν τῷ τοιούτῳ δέ, ὦ παῖ, αἱ ἐκ πολλοῦ παρε-



σκευασμένοι πλεονεξίαι μέγα δύνανται. ταύτας δὲ ἐγὼ λέγω εἶναι, ἣν τῶν στρατιωτῶν εὖ μὲν τὰ σώματα ἡσκημένα ἦ, εὖ δὲ αἱ ψυχὰι τεθηγμένοι, εὖ δὲ αἱ πολεμικαὶ 42 τέχναι μεμελετημένοι ὦσιν. εὖ δὲ χρῆ καὶ τοῦτο εἰδέναι ὅτι ὀπόσους ἂν ἀξιοῖς σοι πείθεσθαι, καὶ ἐκεῖνοι πάντες 5 ἀξιόσουσι σὲ πρὸ ἑαυτῶν βουλευέσθαι. μηδέποτ' οὖν ἀφροντίστως ἔχε, ἀλλὰ τῆς μὲν νυκτὸς προσκόπει τί σοι ποιήσουσιν οἱ ἀρχόμενοι, ἐπειδὰν ἡμέρα γένηται, τῆς δ' ἡμέρας ὅπως τὰ εἰς νύκτα κάλλιστα ἔξει.

*Eighthly of tactics, which Cambyses forbears to treat at length.*

43 Ὅπως δὲ χρῆ τάττειν εἰς μάχην στρατιὰν ἢ ὅπως ἄγειν 10 ἡμέρας ἢ νυκτὸς ἢ στενὰς ἢ πλατείας ὁδοὺς ἢ ὄρεινὰς ἢ πεδινὰς, ἢ ὅπως στρατοπεδεύεσθαι, ἢ ὅπως φυλακὰς νυκτερινὰς καὶ ἡμερινὰς καθιστάναι, ἢ ὅπως προσάγειν πρὸς πολεμίους ἢ ἀπάγειν ἀπὸ πολεμίων, ἢ ὅπως παρὰ πόλιν πολεμίαν ἄγειν ἢ ὅπως πρὸς τεῖχος ἄγειν ἢ ἀπάγειν, 15 ἢ ὅπως νάπη ἢ ποταμοὺς διαβαίνειν, ἢ ὅπως ἱππικὸν φυλάττεσθαι ἢ ὅπως ἀκοντιστὰς ἢ τοξότας, καὶ εἴ γε δὴ σοι κατὰ κέρασ ἀγοντι πολέμοι ἐπιφανέειν, πῶς χρῆ ἀντικαθιστάναι, καὶ εἴ σοι ἐπὶ φάλαγγος ἀγοντι ἄλλοθέν ποθεν οἱ πολέμοι φαίνονται ἢ κατὰ πρόσωπον, ὅπως χρῆ 20 ἀντιπαράγειν, ἢ ὅπως τὰ τῶν πολεμίων ἂν τις μάλιστα αἰσθάνοιτο, ἢ ὅπως τὰ σὰ οἱ πολέμοι ἠκιστα εἰδέειν, ταῦτα δὲ πάντα τί ἂν ἐγὼ λέγοιμί σοι; ὅσα τε γὰρ ἔγωγε ἦδεν, πολλάκις ἀκήκοας, ἄλλος τε ὅστις ἐδόκει τι τούτων ἐπίστασθαι, οὐδενὸς αὐτῶν ἡμέληκας οὐδ' ἀδαῆς 25 γεγένησαι. δεῖ οὖν πρὸς τὰ συμβαίνοντα, οἶμαι, τούτοις χρῆσθαι ὁποῖον ἂν συμφέρειν σοι τούτων δοκῆ.

*But the chief of all things is the fear of the gods, in whose hands is the issue of every enterprise.*

Μάθε δέ μου καὶ τάδε, ὦ παῖ, ἔφη, τὰ μέγιστα· παρὰ 44  
 γὰρ ἱερὰ καὶ οἰωνοὺς μήτε σαυτῷ μηδέποτε μήτε στρατιᾷ  
 κινδυνεύσης, κατανοῶν ὡς ἄνθρωποι μὲν αἰροῦνται πράξεις  
 εἰκάζοντες, εἰδότες δὲ οὐδὲν ἀπὸ ποίας ἔσται αὐτῶν  
 5 τάγαθά. γνοίης δ' ἂν ἐξ αὐτῶν τῶν γιγνομένων· πολλοὶ 45  
 μὲν γὰρ πόλεις ἔπεισαν καὶ ταῦτα οἱ δοκοῦντες σοφώτατοι  
 εἶναι πόλεμον ἄρασθαι πρὸς τούτους ὑφ' ὧν οἱ πεισθέντες  
 ἐπιθέσθαι ἀπώλοντο, πολλοὶ δὲ πολλοὺς ἠΰξησαν καὶ  
 ἰδιώτας καὶ πόλεις ὑφ' ὧν αὐξηθέντων τὰ μέγιστα κακὰ  
 10 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 ἠδέως, ἐπιθυμήσαντες  
 δὲ πάντων κύριοι εἶναι, διὰ ταῦτα καὶ ὧν εἶχον ἀπέτυχον·  
 15 πολλοὶ δὲ τὸν πολύευκτον πλούτον κατακτησάμενοι, διὰ  
 τούτον ἀπώλοντο. οὕτως ἢ ἀνθρωπίνη σοφία οὐδὲν 46  
 μᾶλλον οἶδε τὸ ἄριστον αἰρεῖσθαι ἢ εἰ κληρούμενος ὅ,τι  
 λάχοι τοῦτό τις πράττοι. θεοὶ δέ, ὦ παῖ, αἰεὶ ὄντες πάντα  
 ἴσασι τὰ τε γεγενημένα καὶ τὰ ὄντα καὶ ὅ,τι ἐξ ἐκάστου  
 20 αὐτῶν ἀποβήσεται, καὶ τῶν συμβουλευομένων ἀνθρώπων  
 οἷς ἂν ἴλεψ ὦσι, προσημαίνουσιν ἅ τε χρῆ ποιεῖν καὶ ἅ  
 οὐ χρῆ. εἰ δὲ μὴ πᾶσιν ἐθέλουσι συμβουλεύειν, οὐδὲν  
 θαυμαστόν· οὐ γὰρ ἀνάγκη αὐτοῖς ἔστιν ὧν ἂν μὴ  
 ἐθέλωσιν ἐπιμέλεσθαι.





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XENOPHON

CYROPAEDIA, BOOK I

*WITH INTRODUCTION AND NOTES*

BY

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PART II. NOTES

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# NOTES.

## BOOK I.

P. 21. l. 1. Ἔννοια . . . ὅσαι. 'The thought once struck me . . . how many.' I. § 1

l. 4. καὶ ὅσοι τυραννεῖν. 'And how many that have aspired to rule as tyrants—some of them have been overthrown, and very soon (καὶ practically strengthens ταχύ, cp. καὶ μάλα, καὶ πάνυ), others, if they have continued in power ever so short a time, are admired.'

l. 11. χρήσθαι πειθομένοις: 'to profit by their obedience,' 'to maintain discipline among them.' τοὺς δεσπότας is added in apposition to τοὺς δέ for the sake of a little more distinctness, 'I mean the masters.'

l. 12. ἄρχοντες. The position of the word gives it great emphasis. § 2. They are 'rulers' just as truly as magistrates, kings, or despots.

l. 14. καὶ . . . τοίνυν: 'and accordingly,' 'and likewise.'

P. 22. l. 3. τοῖς καρποῖς, 'the profits.'

l. 6. οὔτε ὡς μὴ πείθεσθαι: ὡς has here a limiting sense: 'we have never seen them conspire either so as to disobey or so as to prevent them from enjoying the profit.'

l. 13. ἀνθρώπῳ πεφυκότι = ἐκείνῳ ὃς πέφυκεν ἄνθρωπος, 'to one who is by nature a human being.' ἀνθρώπῳ is here predicative. § 3.

l. 14. ὅτι Κῦρος ἐγένετο Πέρσης: 'that there was one Cyrus a Persian.'

l. 17. μετανοεῖν μὴ . . . ᾗ: 'to change my mind (and reflect) whether it is perhaps neither an impossibility nor a very difficult thing.' The subjunctive depends upon the μὴ: the οὔτε is to be taken with the adjectives. Cp. φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν, 'I am considering whether it is best for me to hold my tongue'; σκοπῶ μὴ δόξαν ὑμῖν παράσχωμαι περὶ μικροῦ πολλὰ λέγειν, 'I am thinking whether I give you the idea of speaking much about a little matter'; μὴ καθαρῶ καθαρῷ ἐφάπτεσθαι μὴ οὐ θεμίτον ἢ, 'perhaps it is not lawful for the impure to touch the pure.' Perhaps we should regard the construction as the negative form of the deliberative subjunctive. See Monro, *Homeric Grammar*, §§ 277, 278.

l. 20. γούν, 'at any rate,' introduces a particular instance of the general statement.

πίεσθαι is governed by ἐθελήσαντας: 'we know that they chose, of their own free will, to obey him.' οὐδ' ἰορακότας, 'some though they had never *even* seen him at any time.'

I. § 4. 1. 26. ὁ μὲν Σκύθης . . . Κῦρος δέ. What is called a paratactic sentence; the two clauses, one of which in English would be subordinated to the other, being in Greek co-ordinated by μὲν and δέ. Translate, 'that *while* the king of Scythia . . . Cyrus on the other hand.'

1. 28. ἐπάρξαι: 'to rule besides,' 'add to his empire.' So ἐπαρχία = a province.

1. 29. καὶ . . . δέ. 'Yes and of all other barbarous races we hear the same thing; those at any rate (γούν) that are in Europe are said to be independent to this day, and *have been and remain* separate (λελύσθαι, perf. inf.) from one another.'

P. 23. 1. 3. παραλαβών. 'Having inherited from his father, having found the Asiatic nations independent, just like those we have been noticing.'

1. 5. ἡγήσατο: 'became leader'; so ἡρξα, 'I became ruler or archon'; ἐβασίλευσα, 'I became king'; ἐβούλευσα, 'I became senator.' Goodwin, *Greek Moods and Tenses*, § 19.

1. 13. Αἰγυπτίων. According to Herodotus Egypt was conquered by Cambyses.

§ 5. καὶ τοῖνυν: 'and further'; see above.

1. 15. ἐδυνάσθη. An Ionic form used by Xenophon for the Attic ἐδυνήθη. Xenophon lived a great part of his life away from home, and did not write his native dialect with perfect purity.

τῷ ἑαυτοῦ φόβῳ: 'the fear proceeding from himself,' 'the fear that he disseminated.'

1. 20. καὶ διελθεῖν: 'even to enumerate,' or perhaps, 'even to journey through,' for this agrees better with the following words, 'in whichever direction one begins to travel from the royal residence.'

§ 6. 1. 25. τοσοῦτον διήνεγκεν εἰς: 'he was so preeminent in the art of ruling men.'

II. § 1. P. 24. 1. 2. Περσείδων. According to Herodotus also (vii. 61) the Persian kings were descended from Perses, son of Perseus and Andromeda. Xenophon, by the use of the word λέγεται, appears to think that there was some doubt whether the father of Cyrus was really named Cambyses.

§ 2. 1. 13. ἄρχεσθαι . . . ἐπιμελόμενοι: 'to begin their care for the public weal at a different point.'

1. 15. ἀφείσαι παιδεύειν: 'permitting men to educate.'

1. 17. ἔπειτα: 'then'; the word brings out the contradiction between the previous laxity and the after severity.



1. 21. ἐπέθεσαν. Aorist of custom.

1. 22. προλαβόντες: 'begin at the beginning and take care that from the first (τὴν ἀρχήν) their citizens shall not be the men to desire.'

P. 25. l. 5. διήρηται . . . τέτταρα μέρη: 'is divided into four parts.' § 4.

1. 8. ὑπὲρ τὰ στρατεύσιμα ἔτη: in section 13 below we learn that men were exempted from military service after fifty years of age.

1. 11. ἡνίκ' ἂν ἐκάστω προχωρῇ: at what hour it suits them, only they must come on the appointed days.

1. 13. σὺν τοῖς γυμνητικοῖς ὄπλοις: what these were is explained in section 9 below.

1. 22. μάλιστα is to be taken with ποιούντας: 'best able to execute § 5. their orders and the instructions of the commander-in-chief.'

1. 27. ὡς ἂν βέλτιστοι εἶεν: 'in order that it may become more clear in what way they study how the citizens would be best.' The optative with ἂν can be used in any final clause if it forms an apodosis with the verb to which there is a protasis expressed or distinctly understood. Cp. vii. 5. 81 ὡς δ' ἂν ἤδιστα ταῦτα φαίνοιτο αὐτοῖς τις αὐτῶ ταῦτα παρασκευάσει. Goodwin, *Greek Moods and Tenses*, § 44, 1, Note 3 b.

P. 26. l. 2. ἐπὶ τοῦτο ἔρχονται: they come to this (the learning of § 6. justice) as amongst us those who are to learn reading and writing'—that is justice holds the same place in their system of education as reading and writing in ours.

1. 8. οἷων δὴ εἰκός: sc. γίγνεσθαι ἐγκλήματα.

1. 11. δικάζονται: 'go to law,' 'get themselves judged'; distinguish § 7. from the active δικάζουσι, 'judge.' ἐγκλήματος, ἀχαριστίας are the usual genitive after the verb of judging or condemning—'they judge on an accusation, ingratitude.'

1. 14. περὶ θεοῦ ἀμελῶς ἔχειν: 'behave with neglect towards the gods.'

1. 18. καὶ σωφροσύνην: 'also self-control.' § 8.

1. 19. μέγα δὲ συμβάλλεται: 'it contributes greatly to their learning of self-control.'

1. 30. πιεῖν . . . κώθωνα: 'a cup to drink water.'

P. 27. l. 10. παρέχουσι δέ: 'and during the day also they hold themselves ready for the officers to employ for any purpose that they need on the public service.' § 9.

1. 13. τὴν ἡμίσειαν τῆς φυλακῆς. Generally ἡμισύς is made to agree in gender with the noun that follows it, τὸν ἡμισὺν τοῦ χρόνου, ἐπὶ τῇ ἡμισείᾳ τῆς γῆς.

1. 17. ἐκ χειρὸς χρῆσθαι, opposed to ἀφεῖναι: the one they throw, with the other they thrust.

1. 19. καὶ αὐτός τε θηρᾷ: these words begin the apodosis to ὡσπερ. § 10. As he is their leader so he also goes hunting in person, and makes all the others hunt also.

II. § 11. P. 28. l. 5. ἄλλως: for any other reason.

τὸ ἄριστον τοῦτο δειπνήσαντες: 'they make their supper on this breakfast.'

l. 11. τὸ κάρδαμον: *the* cress that they brought with them. ὄψον is anything eaten with, as a relish to, dry bread (ἐπὶ τῷ σίτῳ), whether meat or savoury herbs.

§ 12. l. 16. μένουσαι: which stayed at home, did not go on the hunting expedition.

l. 18. διαγωνιζόμενοι: observe the masculine agreeing with φυλαί only in sense.

l. 23. μένουσι: again those who are not away hunting. The king only takes half the epehebi with him. The other six tribes stay at home and act as police.

l. 27. τὰ δέκα ἔτη: 'the ten years.' So again in the next section τὰ πέντε καὶ εἴκοσι ἔτη.

§ 13. P. 29. l. 4. φρονούντων ἤδη καὶ ἔτι δυναμένων: 'of men who have begun to reflect, and are still strong in body.'

l. 5. τόξα . . . οὐκέτι: 'they *no longer* carry bows as they did when epehebi.'

l. 9. γράφονται ἔχοντες: 'are painted with.' Xenophon perhaps is thinking especially of the pictures in the ποικίλη Στοά at Athens. This famous colonnade (which gave a name to the Stoic philosophers) was covered with scenes from the Persian war painted by Mycon and his son Polygnotus.

l. 10. καθίστανται. All the officers or magistrates are *elected* from among them.

l. 13. τὰ πενήκοντα ἔτη: the article is here used with the numeral to denote an approximate or round number. So in the next section but one ἀμφὶ τὰς δώδεκα μυριάδας.

§ 14. l. 18. τὰς ἀρχὰς αἰροῦνται: 'elect the officers.'

l. 21. ὁ βουλόμενος: 'any one that will.'

§ 15. P. 30. l. 5. τρέφειν ἀργούντας: 'to maintain in idleness': who are so well off, that is, that their sons are not obliged to earn money by manual labour while boys.

l. 14. τῶν γεραιτέρων γίγνονται: 'become of the elders,' 'are admitted into the class of elders.'

l. 15. διὰ πάντων τῶν καλῶν: we may translate, 'after they have passed through the training of a gentleman'—the public schools, that is, military service and the responsibilities of office. This use of τὰ καλά is borrowed by Xenophon from the Spartans.

l. 16. ἡ πολιτεία αὕτη: αὕτη is predicate. 'Their constitution is this, by adherence to which they think that they will be (ἀν εἶναι) thoroughly good citizens.'

1. 18. καὶ νῦν δὲ ἔτι: 'yes, and even to this day clear proof is to be seen of their moderation in food and of their healthy digestion.' II. § 16.  
ἐκπονεῖν is to work out, digest food. Even to this day, because the Persians had long been a sovereign people and acquired habits of luxury and ostentation.

1. 20. τὸ ἀποπτύειν καὶ τὸ ἀπομύττεσθαι: that is to say, in the presence of others.

1. 25. ὥστε ἄλλη πη ἀποχωρεῖν: 'so that it found some other vent,' by labour, that is, and sweat.

P. 31. l. 1. πλείον is used adverbially. So in *Cyrop.* ii. 1. 5 ἵππους III. §. 1.  
μὲν ἄξει οὐ μείον δισμυρίων.

1. 3. ἃ δέοι: 'whatever was necessary': the optative denoting indefinite repetition after the relative and a past tense.

1. 7. καλὸν κάγαθόν: 'noble and good,' perhaps we may render 'a boy of rare promise.' A beautiful (*καλός*) and an active useful (*ἀγαθός*) character. The phrase is one of high commendation, implying a cultivated reason and a disciplined will. It answers nearly to our 'gentleman' or 'good man and true,' but embraces both. It was the favourite epithet of the Athenians, and its meaning is best explained by the Funeral speech of Pericles in the second book of Thucydides.

1. 10. φιλόστοργος. In this chapter emphasis is laid on the brightness, ardour, and amiability of the boy Cyrus. All is winning and attractive. He is 'affectionate,' fond of beautiful things (*φιλόκαλος*), fond of distinction (*φιλότιμος*), and in chap. iv. full of gay chatter (*πολυλογώτερος*). § 2.

1. 11. ὥσπερ ἂν εἶ may be regarded as one word, *tanquam, quasi*. The verb is to be understood as repeated with the ἂν, ὥσπερ ἂν ἀσπάξοιτο εἰ ἀσπάξοιτο. 'As one long brought up in his house, and who had loved him long, would embrace him.'

1. 13. κεκοσμημένον. The old king's lower eyelids were painted with a dark streak to make his eyes look bright; he was rouged, and wore a great wig.

1. 17. ἐν Πέρσαις τοῖς οἴκοι. Those who have stayed at home in their native land and retained more of the old-fashioned simplicity.

1. 20. ὡς καλός μοι: 'what a beautiful grandfather I have.'

1. 22. ἀπεκρίνατο ἄρα: 'answered *quickly*.' The particle ἄρα is often used to introduce something that is rather surprising.

1. 25. ἐπὶ ταῖς θύραις: 'standing at their doors.'

P. 32. l. 6. ἐν ὄρεινῇ οὐσῃ τῇ χώρᾳ: 'in that mountainous country,' § 3.  
'in so mountainous a country.' καὶ ἰδεῖν, 'it is a rare thing *even* to see.'

1. 10. οἴκαδε ποθοίη: 'should long homewards,' 'should feel home-sickness.' § 4.

l. 12. ἔφασαν : observe how the Greeks report a dialogue. The words of the two speakers are expressed in the direct oration, but the ἔφασαν governs the verb of saying throughout.

πράγματα : 'trouble.' What a troublesome business your supper is.

l. 19. ἡ ὁδὸς ἐπὶ τὸ ἐμπλησθῆναι : 'the road to satiety.'

l. 21. εἰς τὸ αὐτὸ ἡμῖν : 'you aim at the same goal that we do, but you wander through many mazes up and down, and hardly arrive after all at the point that we reached long ago.'

III. § 5. P. 33. l. 1. ἀποψώμενον : the king had no knife or fork and so had to wipe his hands after each savory dish. For this purpose he has a napkin. The Greeks commonly used a piece of bread for this purpose (see Liddell and Scott ἀπομαγαλία).

l. 3. πλέα : 'full,' often used in the sense of 'dirty,' 'polluted'; πληρῆς and μεστός are sometimes used in the same way.

§ 6. l. 4. Εἰ τοῖνυν : 'if then that is your way of thinking, at least (ἀλλὰ . . . γε) banquet upon meat, that you may go away home a stout young man.' κρέα, the solid joints, distinguished here from the made dishes and kickshaws.

l. 7. τῶν ἡμέρων : 'flesh of tame animals.'

l. 8. εἰπεῖν, Ἡ καὶ δίδως, φάναί ; said ; 'do you really give me,' said he 'all this meat to do with it what I like'?

§ 7. l. 11. λαβόντα τῶν κρεῶν : 'took of the meat.' So πίνειν οἴνου, ἐσθίειν ἄρτου, the partitive genitive being used as an object, as in the French manger du pain.

§ 8. l. 17. τῷ οἰνοχόῳ. The cupbearer was a high officer ; Nehemiah was the cupbearer of king Cyrus. Sacas had the prerogative (τιμή) of introducing those who had any petition to make to the king and closing the door against those whom he did not think it seasonable or did not choose to admit.

l. 21. ὡς ἂν παῖς μηδέπω ὑποπτήσων : 'as a boy would do (the verb belonging to ἂν is omitted, as in ὡσπερ ἂν εἰ : here supply ἐπέροιτο προπετώσ) who had not yet learned to fear anybody.' μηδέπω, not οὐδέπω, because it is a boy, any boy, and the indefinite sense requires μή.

P. 34. l. 1. προσφέρουσιν ὡς ἂν ἐνδοῖεν : 'hand the cup in that way in which they can put it most conveniently into the grasp.' For the construction compare above, i. 2. 5 ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν, though there is a difference in the meaning of ὡς, which is here the relational adverb.

§ 9. l. 4. ἀνακτήσωμαί σε : 'may win your affection.'

l. 5. καὶ τόν : 'and (they say) that he,' Astyages. In the nominative case the relative is used, καὶ ὃς ἔφη ; in the oblique cases the article, καὶ τὸν φάναί.

l. 6. ὡσπερ Σάκαν ἰώρα. Sc. κλύσαντα.

1. 7. **στήσαντα τὸ πρόσωπον**: 'having set his face in grave and decorous fashion,' like a well-trained butler.

1. 12. **φιλοῦντα ἅμα**, 'said *while* he kissed him.'

1. 17. **τοῦ δὴ εἰ φάρμακα**: the genitive of the article with the infinitive introduces the object or purpose of the action; 'in order that, if they pour poison into the wine, it may not profit them.' Kings and great nobles in the middle ages had a taster, whose business it was to assure their masters that the food set on the high table was not poisoned, by first swallowing a morsel themselves. The cup-like shape of the lids of old silver tankards is said to be a relic of this practice; a little of the wine was poured into the lid for the taster.

1. 21. **ἔδεδοίκεν**, a late form: the Attic termination for the first person singular of the pluperfect indicative is *-η*. See *New Phrynichus*, p. 227 sqq. III. § 10.

1. 26. **σφαλλομένους**: 'stumbling, upset, both in mind and body.'

1. 28. **ἔεκεράγετε**, pluperfect of *κράζω*: the perfect of this verb having a present sense the pluperfect is used as an imperfect: 'you shouted out all at once and no one heard what the others were saying.'

P. 35. 1. 2. **μὴ ὄπως**: *ne dicam*, equivalent to *not only not*. 'Each one boasted about his strength, and then if you got up to dance (*ἕκαστος* is plural in sense) not only could you not dance in time, but you could not even stand straight.'

1. 6. **τοῦτ' ἄρ' ἦν**: 'this then was your equality of speech'; *ἄρα*, as often with *ἦν*, introducing a surprising discovery.

1. 9. **Διψῶν παύεται**: 'he leaves off drinking while he is thirsty, for § 11. he has, I trow, no Sacas to pour out wine for him.'

1. 18. **Στὰς ἄν . . . λέγοιμ' ἄν**: *ἄν* is repeated for clearness sake, because of the length of the intervening clause.

1. 21. **σπουδάζει πρὸς τινος**: 'the king is engaged on business with somebody.'

1. 22. **λοῦται**: those persons of the verb *λούω* in which the ending is preceded by a short connecting vowel, *ε* or *ο*, are supplied as if from *λόω* and contract the *ο* of the stem with the connecting vowel, *λούμαι λοῦται ἐλούμην λούσθαι*, *New Phrynichus*, p. 274 sqq.

1. 23. **ἕως παρατείναιμι**: 'until I tortured him.'

P. 36. 1. 1. **παρασκευάζετο ὡς ἀπιούσα**: 'prepared to depart'; *ὡς* § 13. with the future participle is the common construction of the verb *παρασκευάζεσθαι*.

1. 3. **ἀπεκρίνατο ὅτι βούλοιο . . . νομίζειν**: 'she answered that she wished . . . but that she thought': the two modes of oblique oration are here used in juxtaposition.

1. 6. **τῆς παρ' ἐμὲ εἰσόδου**: 'Sacas shall not control your right of § 14. coming in to me.'

l. 11. ἐν τῷ δείπνῳ: 'at supper you shall take whatever road you like to what you regard as sufficient.'

l. 16. ὡσπερ οἱ μεγάλοι ἄνδρες: 'like grown men.'

l. 17. ἄλλα ὁπόσα ἂν βούλη λέγων: 'anything else that you wish, if you tell it to me, you shall not fail to obtain.'

III. § 15. l. 23. κράτιστος εἶναι ἀκοντίζων: 'to be best at throwing the javelin.'

l. 28. τοὺς ἀγαθοὺς τὰ πεζικά: 'those, the Persians, who are good at infantry exercises.'

P. 37. l. 2. αὐτῷ is superfluous.

§ 16. l. 5. Πῶς σὺ οἶσθα; the pronoun is emphatic: 'you who are still a boy.'

l. 8. καὶ τοίνυν: 'and accordingly': see chap. I, § 2, above.

§ 17. l. 11. ἐκδύσας αὐτόν: the pronoun again is superfluous, as just above.

l. 14. ἐν τούτῳ αὖ: 'now upon this.'

l. 17. τίς κτήσις: 'he said this ought to be considered, what mode of possession is just,—that he who had taken it away by force should keep it, or that he who had had it made (ποιησάμενον, middle) or bought it, should retain possession of it.'

l. 19. ἐπεὶ δ' . . . εἶναι: 'since, he said, that which is lawful is just'; observe the somewhat rare use of the infinitive after the temporal adverb in oblique oration. Cp. Thuc. ii. 102 λέγεται Ἀλκμαίῳνι, ὅτε δὴ ἀλάσθαι αὐτόν, τὸν Ἀπόλλων ταύτην τὴν γῆν χρῆσαι οἰκεῖν.

l. 22. ἦν ἄρα: 'if perchance.'

§ 18. l. 26. τὸ ἴσον ἔχειν δίκαιον νομίζεται: 'it is held that the rule of justice is share and share alike.'

l. 27. ὁ σὸς πρῶτος πατήρ: 'your own father first of all.'

P. 38. l. 1. ἡ ψυχὴ: 'not his inclination, but the law is his measure or rule of right.'

ὅπως μὴ ἀπολεῖ μαστιγούμενος: 'take care that you be not flogged to death when you are at home, if you come back imbued by your grandfather here instead of the maxims of royalty with those of despotism, one article of which is the idea that you ought to have more than anybody else.'

l. 5. δεινότερος διδάσκειν: 'more cunning at teaching.'

IV. § 1. l. 12. συνεκέρατο: 'he had soon become intimate with them'; the pluperfect tense brings out the rapidity of the process.

l. 14. ἐνδηλος ὦν ὅτι: 'because it was clear that he.' Greek frequently employs the adjective in this way, in agreement with the person, where in Latin or in English the neuter would be employed. So with φανερός, and δίκαιος (δίκαιός εἰμι λέγειν, 'it is just that I should speak').

l. 17. διὰ τὴν φιλανθρωπίαν: 'owing to his kindness and love of praise made a great point of obtaining their requests.'

1. 20. **μη οὐ χαρίζεσθαι.** Verbs of denying, preventing, resisting may be followed by *μη* with the infinitive, and if the governing verb has a negative the infinitive is commonly preceded by the double negative *μη οὐ*. Thus *ἀρνείται τοῦτο μη ἀληθὲς εἶναι*, 'he denies that this is true'; *οὐκ ἀρνείται τοῦτο μη οὐκ ἀληθὲς εἶναι*, 'he does not deny that this is true.' See Goodwin, *Greek Moods and Tenses*, § 95. 2, Note 1 b.

**ἀσθενήσαντος**: 'when he fell sick.' See note on *ἠγήσατο* above. **IV. § 2.** A perfectly regular construction would require *ἀσθενήσαντα*.

1. 22. **ὑπερεφοβείτο μη ἀποθάνη**: observe the use of the subjunctive in a final clause after a historical tense. Goodwin, *Greek Moods and Tenses*, § 44. 2.

P. 39. 1. 3. **Καὶ ἦν μὲν**: the *μὲν* is answered by the *ἀλλά* several § 3. lines below: 'he was *indeed* rather too fond of chatter perhaps, *but* it did not strike you as impertinence.'

1. 4. **διδόναί λόγον καὶ λαμβάνειν**: 'to give and require a reason'; a common phrase in Greek to denote reflecting and understanding people. **ὦν** stands by attraction for *τούτων ἅ*. Why is **δικάζοι** in the optative? See note on chap. 3, § 1 above.

1. 10. **ἀλλὰ . . . γάρ**, in this collocation each particle retains its proper meaning, thus, *ἐγὼ ἤβρυνόμην ἄν, εἰ ἠπιστάμην ταῦτα ἀλλ' οὐ γὰρ ἐπίσταμαι*, 'I should give myself airs if I understood these things, *but* (I do not), *for* I do not understand them.'

1. 11. **ὄμως ἐμφαίνεται**: 'though they are big yet you can see a certain immaturity which reveals the fewness of their years.'

1. 15. **σιωπῶντι παρῆναι**: 'to find him silent,' 'to stand by him when silent.'

1. 20. **τὸ σκυλακῶδες**: 'his puppy-like habit of jumping up on every- § 4. body, caressing everybody, was no longer so forward as it had been.'

1. 25. **ἄπερ εὖ ᾔδει ἑαυτὸν ἥττονα ὄντα**: 'he started those exercises at which he well knew that he himself was inferior.' *εὖ ᾔδε ἥττων ὦν* would be good Greek, but where the pronoun is inserted, for the sake of emphasis, it must be in the accusative.

1. 26. **κατήρχεν ἤδη**: 'he *began* (*ἤδη*) to lead the way.'

P. 40. 1. 1. **διατοξευσόμενος**: the preposition gives the idea of rivalry, competition.

1. 3. **οὐκ ἀπεδίδρασκεν**: 'he did not run away from his defeat and § 5. refuse to do that in which he had been beaten.'

1. 8. **ἀνηλώκει**. See note on *συνέκκρατο* i. 4. 1 above.

1. 16. **ἅ, for ταῦτα ἅ**: 'in those very things, which formerly he blamed § 6. Sacas for, he became henceforth a Sacas to himself.'

1. 18. **εἰ μη ἴδοι εἰ**: 'unless he saw whether'; *εἰ* is here used after *ιδεῖν* as it is regularly used after *θαυμάζειν*.

- IV. § 7. 1. 23. ἔξω : not in the enclosed *παράδεισος* but in the open country.  
 P. 41. 1. 4. αὐτοῖς τοῖς ἵπποις : ‘had fallen over precipices *horses and all.*’
- § 8. 1. 7. καί πως : ‘and somehow or other.’  
 1. 9. μικροῦ : ὀλίγον, μικροῦ are used adverbially = ‘nearly.’ It is not necessary to supply δεῖ or δεῖν, for we find πολλοῦ used in the sense of *quite* where it would not be possible to supply any verb.  
 οὐ μὴν ἀλλά : ‘not but that.’  
 1. 11. καλόν τι χρῆμα : χρῆμα is used by huntsmen of a fine beast. Herod i. 36 ἐν τῷ Μυσίῳ Οὐλύμπῳ ὑὸς χρῆμα γίνεται.
- § 9. 1. 20. ἤδη καί : ‘upon this his uncle also began to scold him,’ though he had not done so before (ἤδη). λοιδορεῖσθαι takes the dative, λοιδορεῖν the accusative. Here there is no difference in sense, but generally the middle is used of two people abusing one another.
- § 10. P. 42. 1. 4. ὁ δὲ Ἀστυάγης ἄρα. See note on i. 3. 2 above.  
 1. 6. ὥστε : ‘but I do not want any of them, *so that, on condition that* you should risk your life to get them.’
- § 11. 1. 12. ὡς ἄρα ἐφλυαροῦμεν : ‘how we trifled *it seems.*’ See note on ἄρα i. 3. 10 above.  
 1. 22. τὰ περιφωκοδομημένα : ‘those that were shut in by the walls of the park.’  
 1. 23. Καὶ ῥαδίως γ’ ἂν : ‘yes, and readily would they do so.’
- § 12. 1. 25. Ἀστυάγει μνησθεῖη : ‘who then will mention the thing for us to Astyages?’  
 Τίς γὰρ ἂν, sc. μνησθεῖη : ‘why, who could do so more persuasively than you?’  
 1. 27. ὅστις ἄνθρωπος γεγένημαι : ‘what sort of a man I have become,’ ‘what change has come over me.’  
 1. 29. ἐκ τοῦ ἴσου : ‘as I could before.’  
 ἦν τοσοῦτον ἐπιδιδῶ : ‘if I grow, go on, at the same rate.’  
 P. 43. 1. 5. τὸ ἐπὶ σέ : not ‘what is in your power (ἐπὶ σοί),’ but ‘what regards you, what is your natural office.’  
 1. 7. ὅπως ἂν ἀλυπότατα. See note on i. 2. 5 above.
- § 13. 1. 14. ἐξ ἀρχῆς χρήσομαι : ‘I shall employ him again.’  
 1. 17. Καλῶς ἐποίησας προειπών : ‘I am much obliged to you for giving me warning.’  
 1. 18. ἀπαγορεύω σοι μὴ κινεῖσθαι : ‘I forbid you to move’: see note on i. 4. 2 above.  
 1. 20. ἀποβουκολήσαιμι, a herdsman’s metaphor : ‘if for the sake of a paltry bit of game I should lose my daughter her lamb.’
- § 14. 1. 26. βασιλικῶς δῆ : ‘in right royal state.’  
 P. 44. 1. 1. τοὺς κατ’ ἐμέ : ‘those of my own age.’  
 1. 2. ὅπως ἕκαστος κράτιστα δύναιτο. Compare for this use of the



optative, after a tense that is not historical, Soph. *O. T.* 979 *εἰκῆ κράτιστον ζῆν ὕπως δύναιτό τις.*

1. 6. ἀνακλάζοντι : 'giving tongue.'

IV. § 15.

1. 10. δ' οὖν : 'however,' 'to cut my story short.'

1. 17. τὰ πέντε ἢ ἑκατάδεκα ἔτη : the article with a round number, as § 16.

i. 2. 13 above.

1. 19. αὐτὸς θηράσαι : 'to go hunting in person.'

P. 45. 1. 7. ἱερείων : 'of beef and mutton,' not here of animals for § 17. sacrifice.

1. 14. κατὰ φυλάς : 'by tribes,' 'by divisions.' For the soldiers from each tribe generally formed a separate brigade.

1. 17. Σημανθέντων, 'when news was brought': the substantive is § 18. omitted, as in the Latin *nunciato*. The participle in this usage may be singular or plural, ὕοντος, 'when it rains'; συσκοτάζοντος, 'as it gets dark'; ἐπινεφέλων ὄντων, 'in cloudy weather.'

1. 20. καὶ τοῖς ἄλλοις δέ : 'and he commanded the rest also.'

1. 25. οὔποτε οἰόμενος : 'though he thought (in his impatience) the time would never come.'

1. 27. περὶ τὸ σῶμα ἐπεποίητο : 'had had made for his body armour.'

P. 46. 1. 1. μένειν παρ' ἑαυτόν : 'to come to his side and stop there.'

1. 5. Πολέμιοι μέντοι : 'yes, enemies.'

§ 19.

1. 7. ἄλλ' οὖν . . . γε, 'well, certainly': the word which precedes the γε is marked by that particle as emphatic.

1. 11. ἐκείνους . . . ἐκείνοι are two different bodies of men, the plunderers, and the compact body of horse drawn up to cover them.

1. 17. ἔδοξέ τι λέγειν : 'he seemed to say something of importance,' § 20. 'to utter sound sense.'

P. 47. 1. 3. ὅσοι δὲ παραλλάξαντες : those who slipped aside in § 21. time and eluded their charge they wheeled round and pursued.

1. 9. ὡς παυσομένους : 'thinking that the Medes would stop.' ὡς denoting the idea or intention with which a thing is done is followed by the participle, in the nominative if it refers to the subject, in the accusative if it refers to the object, the accusative or genitive absolute if it refers to a different person. So Xen. *Anab.* i. 1. 3 συλλαμβάνει Κῦρον ὡς ἀποκτενῶν : Eur. *Phoen.* 1469 ἀνῆξε δ' ἱρθὸς λαὸς εἰς ἔριν λόγων, ἡμεῖς μὲν ὡς νικῶντα δεσπότην ἐμόν, οἱ δ' ὡς ἐκείνον.

1. 11. ὑπὸ τῆς χαρμονῆς : 'in his delight.'

§ 22.

1. 12. κατέχων : 'sticking to them he made the enemy fly as fast as they could.'

1. 15. καὶ οἱ μὴ : 'even those of them (μὴ indefinite) who were not very brave.'

1. 20. πάθοιέν τι : 'should meet with a mishap.'

- IV. § 23. l. 23. ὡς . . . στησομένους: 'thinking that they would halt': see note above. τόξευμα here and just below = 'a bowshot.'
- § 24. P. 48. l. 8. ἀπιόντων: 'when they were starting homewards'; the substantive is omitted, as with *σημανθέντων* § 18.  
οὐδὲν ἄλλο ἢ . . . ἐθεάτο: 'he would do nothing but ride about and gaze upon the slain.'
- l. 11. μάλα ἐπίπροσθεν: 'keeping his escort well in front,' so as to hide behind them.
- § 25. l. 19. ἤδη διαχειριζόμενον: the ἤδη seems to imply that he was not quite pleased to hear that his son was treated as a man at an age when according to the Persian law he was still a boy.  
P. 49. l. 2. οὐδένα ἔφασαν ὄντιν' οὐ δακρύντ' ἀποστρέφεισθαι: 'they said there was no one who turned back without tears'; οὐδεὶς ὅστις οὐ is treated as one word and the ὅστις takes the case of the οὐδεὶς. Thus οὐδενὸς ὅτου οὐ πάντων ἂν ἰμῶν καθ' ἡλικίαν πατὴρ εἶην, 'I might be the father of any one of you as far as age goes.'
- § 26. l. 6. δηλῶν should be *δηλοῦντα*. The nominative can only be explained as a slip on the part of the writer.
- V. § 1. l. 19. τοῦ ἑαυτοῦ μέρους: 'giving away part of his own share rather than wanting more.'
- § 2. P. 50. l. 5. ἔσχε. Not 'had' but 'received': see note on ἡγήσατο i. i. 4 above.  
l. 6. Ἀσσυρίων. Xenophon means not the Assyrians proper, whose capital city Nineveh had been destroyed about 610 B.C., about half a century before the time of which this book is speaking, but the Chaldaeans or Babylonians. They are called Assyrians by Herodotus also. Xenophon's knowledge of Oriental history and geography appears to be very loose and inaccurate. He nowhere gives the name of the king of Babylon. The Hyrcanians lived on the Caspian Sea and the Bactrians on the river Oxus, but Xenophon appears to regard them here as immediate neighbours of the Chaldaeans.  
l. 8. πεποιημένος: the perfect middle.  
l. 9. πολιορκῶν: generally used of besieging a town, here of besetting or hemming in a nation.
- § 3. l. 14. Φρύγας ἀμφοτέρους: the inhabitants of Greater and of the Lesser Phrygia.  
l. 16. ὡς μεγάλα τ' εἶη ταῦτα ἔθνη: the absence of the article shows that *μεγάλα ἔθνη* is predicate: 'that these were great nations': τε corresponds to the *καί* before *συνεστηκότα*; not only great and strong but united.  
l. 19. κινδυνεύοιεν: oblique for *κινδυνεύουσι*: 'will be likely.'  
l. 21. καὶ τοῖς λόγοις . . . καὶ δώροις: the first *καί* seems to mean

*even*, by these arguments *alone*: the other nations were won, not by the arguments alone, but by gifts *also*.

P. 51. l. 1. πρὸς τὸ κοινόν: to the senate or the general council, V. § 4. the βουλευόντες γεραίτεροι of § 5.

l. 10. τῶν ὀμοτίμων: the Peers were those who had passed through § 5. the schools of justice and the discipline of the Ephebi, and so been admitted into the 120,000: see above i. 2. 15.

l. 12. γίνονται: 'amount to.'

l. 13. ἐκ τοῦ δήμου: those who had not received the full training of citizens: see again i. 2. 15 above.

l. 18. ἐπεὶ τάχιστα, 'as soon as he was elected he began with the gods, § 6. and not until he had offered sacrifice and found the omens favourable did he proceed with the selection of his men.' But the Persians did not offer burnt sacrifices or practise augury like the Greeks.

l. 27. τέλος: 'an office,' 'command.' § 7.

P. 52. l. 4. τοῦτ' οὐκέτι δύναμαι ἰδεῖν: οὐκέτι, 'no longer,' is § 8. constantly used, as here, to bring out the point at which the understanding fails. 'I can see that our ancestors were as good men as we, but what they got by it *this* I cannot see.'

l. 5. οὐδεμίαν: with the infinitive, not μηδεμίαν, the negative being § 9. left unchanged after οἶμαι, as it always is in oblique oration. Xenophon has no idea of virtue without pay.

l. 8. ὡς . . . εὐφρανούμενοι οὕτω παρασκευάζονται: 'they prepare themselves, train themselves, in this way in the idea that they will be able to enjoy themselves.' For the construction of παρασκευάζεσθαι see note on p. 36, l. 1 above.

l. 11. λέγειν . . . δεινός: 'clever at speaking,' 'eloquent.'

l. 20. περιεῖδον: περιορᾶν, 'to look idly about and do nothing,' hence to § 10. carelessly suffer a bad result to arise.

l. 21. ὅμοιον . . . πεπονθέναι: 'to have suffered the same thing,' 'to be in the same case.'

l. 28. σύνισμεν ἡμῖν αὐτοῖς . . . ἀσκηταὶ ὄντες. Xenophon might § 11. have written ἀσκηταῖς οἷσι: where the participle after σύνοιδα refers to the subject either nominative or dative may be used.

l. 31. ἰδιώτας: ἰδιώτης is the untrained man opposed to the professional. 'They are mere civilians as far as fighting against us goes.' For this limiting use of ὡς with the infinitive compare the phrases ὡς γ' ἐμοὶ χρῆσθαι κριτῆ, 'if you take me as judge': ὡς πρὸς ὑμᾶς εἰρήσθαι, 'between you and me': ὡς ἐμοὶ δοκεῖν, 'in my opinion.'

P. 53. l. 4. δέον: 'when it is necessary': the absolute participle of the impersonal verb: the commonest instances are ὄν with its compounds, δόξαν, εἰρημένον, προσήκον.

l. 8. ὑμεῖς δὲ νυκτί: 'you, I take it (δήπου), can make as much use of § 12.

night as others of day, and regard toil as the guide to a pleasant life, and use hunger for all the purposes of a relish.'

l. 13. συγκεκόμισθε: 'have harvested'; *percepistis fructum*.

l. 15. τὰ αἷτια: sc. τῶν ἐπαίνων.

V. § 13. l. 17. ἄλλη: in any other way than the truth, wrongly.

l. 23. ἄρχοντες ἀδίκων χειρῶν: 'the suspicion of unjustly coveting other people's goods is out of our way, does not attach to us, because the enemy who "began unjust blows" are the aggressors.'

§ 14. P. 54. l. 2. πρόειμι δῆ: 'I will go before you, observe.'

VI. § 1. l. 6. Ἑστία. By Vesta Xenophon perhaps means the sacred fire, and by Zeus Ahuramazda or Ormuzd the Good Spirit. But it seems doubtful whether he had any accurate knowledge of the Zoroastrian theology.

l. 11. ὡς οὐδένα λήσοντα: 'feeling sure that the omens of the supreme god could escape no man's notice.' For the construction of ὡς see note upon i. 4. 21 above.

§ 2. l. 16. ἐδίδαξάμην: 'had you taught': for the sense of this middle compare ποιησάμενον i. 3. 17 above.

l. 19. ἐπὶ μάντεσιν: 'in the power of soothsayers.'

l. 21. εἴ ποτε ἄρα: 'if at any time by chance.'

l. 22. ὅ,τι χρῶο: 'what to make of them.'

§ 3. P. 55. l. 2. παρὰ θεῶν πρακτικώτερος: 'more likely to gain his object from the gods.'

§ 4. l. 10. ὡς πρὸς φίλους: 'I feel towards the gods as towards my friends.' Observe the manner in which a comparison is expressed in Attic Greek. Compare ὡσπερ ἐκ δεσμῶν τοῦ σώματος ἀπαλλάττεσθαι, 'to escape from the body as from a prison'; ὡσπερ ἐν κατόπτρῳ τῶ ἐρῶντι ἑαυτὸν ὁρᾷ, 'he sees himself in his beloved as in a glass.' The simile is put first and the preposition is not repeated.

§ 5. l. 11. Τί γάρ, ἔφη ὁ πατήρ. The sentence is slightly irregular. 'Well, said his father, do you remember what we once agreed about, that what things the gods have granted that men should do better if they have learned them—we agreed then that they must make themselves what they ought to be, and then pray for blessings from the gods.'

§ 6. l. 21. ἵππεύειν depends upon μαθόντας.

l. 25. οὐδὲ μὴ σπείροντάς γε: 'no, nor if they do not sow should they pray for a good crop.'

l. 29. παρὰ θεῶν ἀτυχεῖν: 'to fail in obtaining their prayers from the gods.'

§ 7. P. 56. l. 5. τὸ δέ: join with ἐπίστασθαι.

l. 6. ὅπως ἔξουσι explains οὕτως, 'the understanding how to lead other men in such a way that they shall have.'

1. 11. πρὸς αὐτὸ τὸ ἄρχειν: 'upon rule in itself'; upon the *idea* of VI. § 8. rule, upon government as it ought to be in contradistinction to the men by whom we see it carried out in practice.

1. 17. ἀρξάμενος ἀπὸ τῶν ἡμετέρων φίλων: 'beginning with our own friends,' the Medes.

1. 25. πρὸς αὐτὰ τὰ πράγματα: 'against hard facts.' § 9.

1. 26. αὐτίκα: 'to take the first instance.'

P. 57. l. 9. ἀπ' ἐμοῦ ἂν προσγενόμενον = ὅς ἀπ' ἐμοῦ ἂν προσγένοιτο. 'If you see any mode of providing victual which I also can contribute.'

1. 18. μὴ τι πάθῃ: 'lest you should do it a mischief.' § 10.

1. 19. καὶ ἔθους δὲ ἕνεκα: 'yes and for practice sake also you ought to study the question of ways and means.'

1. 26. ὑπ' ἄλλων: because αἰδοῦς τεύξει may be regarded as a passive: 'you will be respected by others.'

1. 30. ἐνδείκνυσθαι . . . ἱκανὸς ὢν: 'when you can give proof of your ability.'

1. 31. ἄλλως τε . . . καί: 'both on other accounts and especially § 11. because no one will thank *me* for the rewards that they are now said to be about to receive.'

P. 58. l. 11. Ὡς γ' ἐμοῦ μηδέποτε ἀμελήσοντος: 'understand, be sure, that I will never neglect.' For the use of ὡς see note on i. 4. 21 above. This peculiar construction is frequently employed after the imperative of a verb meaning *know, understand, be sure. ὡς τοίνυν μὴ ἀκουσομένων οὕτως διανοείσθε*, 'make up your minds that we shall not hear,' Plato, *Rep.* i. 327 C; ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει, 'know that he is no longer in the light,' Soph. *Phil.* 415.

1. 20. οἰκονομίας τι: 'did he tell you anything about economy?' § 12.

1. 25. ὡς δεήσον. See notes on i. 4. 21: 5. 11.

1. 28. αἷς τῶν πολεμικῶν ἔργων: 'arts which would be the most efficient auxiliaries of operations of war.' Xenophon means particularly the art of the engineer. § 13.

P. 59. l. 5. περὶ τοῦ πείθεσθαι: 'about the obedience, discipline, of the army, how one might best secure that.'

1. 7. ὅ,τι ποτὲ διδάσκων: 'what in the world he had taught me that § 14. he should say he had taught the art of generalship.'

1. 14. ἐπερομένου μου . . . με. See note on ἀσθενήσαντος i. 4. 2 above.

1. 19. ὑπάρχον: 'if it was supplied.' § 15.

1. 21. ἰατροὺς αἰροῦνται: at Athens and in other Greek states there were medical men maintained at the public expense to look after the poorer citizens. See Arist. *Ach.* 1030, and notes there. They were very highly paid. Democedes is said to have received a stipend of two talents a year from Polycrates, the famous despot of Samos; Herod. iii. 131.

- VI. § 16. l. 28. νοσήσωσι: 'have fallen sick': see note on ἡγήσατο i. i. 4 above.  
 P. 60. l. 2. Ἦν μὲν δήπου: 'if, I take it.' δήπου characterises the thought which it introduces as rather obvious and natural.
- § 17. l. 22. τὰ ἐσθίοντα: 'there are very many mouths in an army, and they start with very small resources, and use most wastefully whatever they can procure.'
- § 18. l. 28. ἀναδέχομαι: 'I undertake,' 'promise'; *in me recipio*.  
 P. 61. l. 1. τὸ μελετᾶσθαι is governed by ποιεῖν, and repeated in a loose conversational way by εὖ ἀσκεῖσθαι ἕκαστα. ἄν belongs to ποιεῖν.  
 l. 4. ὥστε ὁπότε δέοιτο: 'so that whenever the call came he would find his men (be able to use them) perfectly drilled.'
- § 19. l. 12. τῇ κλήσει: 'with the view-hallo.'  
 l. 19. ἄλλοι δ' ἐνετοί: 'others appointed for the purpose might say this kind of thing and produce the same result,' as if you said it yourself. ἐνετός from ἐνίημι, 'to set on or suborn.'  
 l. 21. ὡς μάλιστα ἐν πίστει: the general's own voice ought to be reserved, with credit unimpaired, for the moments of supreme danger.
- § 20. l. 25. Τό γε παρέχεσθαι . . . αὐτοῦ: τὸ παρέχεσθαι stands at the beginning of the clause as τὸ μελετᾶσθαι § 18, but here the construction is altered; a verb that requires the genitive follows, and the accusative is left without any support.  
 P. 62. l. 6. καὶ τοίνυν. See note on i. i. 2 above.
- § 21. l. 10. Καὶ . . . γε: 'ay and to compulsory obedience that is the best road.'  
 l. 17. τοὺς ἐπιτάξοντας: 'how eagerly they send for some one to tell them authoritatively what to do.'  
 l. 20. οὐδ' ἀπολείπεσθαι: 'not even to fall behind them,' much less to rebel.
- § 22. l. 26. Λέγω γὰρ οὖν: 'ay indeed I do.'  
 P. 63. l. 4. ἐφ' ἑκάστῳ: 'for each of these purposes.'  
 l. 5. ἄρτι τε: here begins the apodosis: 'you would only just have succeeded in imposing on the world *when (and)* directly afterwards you would be put to the proof and detected.'  
 l. 6. προσέτι καὶ ἀλαζών: 'and an impostor to boot.'
- § 23. l. 9. μαθὼν ἄν: sc. φρόνιμος γένοιτο. Here again Xenophon makes his favourite distinction between the means and the end. God expects us to find out the means and employ them, the issue he keeps secret or reveals only through augury.  
 l. 13. ἐπιμελόμενος: sc. φρονιμώτερος ἂν ἄλλων εἴησ.
- § 24. l. 25. ταυτά πως δεῖ: 'these ought to be one's constant companions'; μάλλον, more, that is, than τὸ εὖ ποιεῖν. Sympathy is always possible, beneficence not always.
- § 25. καὶ ἐπὶ τῶν πράξεων δέ: 'yes and in service.'

1. 28. ἦν δὲ διὰ μόχθων : sc. ὤσι. διὰ = 'in the midst of.'

P. 64. 1. 2. τῶν ὁμοίων σωμαίων : 'given equality of strength the same fatigues do not take the same hold on officer and soldier.' On ἰδιώτου see note on i. 5. 11 : the genitive may be regarded as dependent on σωμαίων or as in apposition with it.

1. 6. σοι : ethnic dative : 'when they have *for you*,' 'when they have *as you direct*.' VI. § 26.

1. 8. φιλοτίμως δ' ἔχουεν πρὸς : 'and are ambitious in the direction of seeming good,' 'are ambitious of honourable distinction.'

1. 12. εἰ μέλλοι γε πλείον ἔξειν : 'if, that is to say, he is likely to get the better of them.' Below we have the phrases πλείον ἔχειν τῶν πολεμίων, literally 'to have more than the enemy,' and πλεονέκτης τῶν πολεμίων.

1. 18. οὐκέτι τοῦτο φαῦλον : 'this is no longer an easy matter by any § 27. means that you ask about,' as the others were. For this use of οὐκέτι see above i. 4. 4 : 5. 8.

1. 24. Οἷος ἄν : that is τοιοῦτον δεῖ σε γενέσθαι οἷος ἂν γενόμενος δικαιοτάτος τε καὶ νομιμώτατος ἀνὴρ εἴης, 'I want you to become a pattern of justice and of law.'

1. 25. Πῶς μὴν : μὴν introduces a contradiction : 'yes, but did you § 28. teach us just the opposite when we were boys?'

P. 65. 1. 3. μανθάνοντας = ὅτι ἐμανθάνετε, hence the optative δύναισθε.

1. 9. εἰς τὸ ἴσον καθιστάμενοι : 'putting yourself on an equal footing'; opposed to μετὰ πλεονεξίας, 'with some advantage on your side.'

1. 20. ἐν ἀνθρώποις : 'in the case of men.' So in Latin *talis in hoste* § 29. *fuit*. Nearly equivalent is ἐπ' ἀνθρώποις, 'with a view to men.'

1. 27. ὅς ἐδίδασκεν ἄρα : 'who did teach as it appears.' See note on § 31. ἄρα . . . above.

P. 66. 1. 2. ἐπὶ γε ἀγαθῷ : 'for a good object that is to say.'

1. 6. διδάσκειν ἔξαπατᾶν : 'as they say the Greeks teach boys to § 32. play tricks in wrestling.'

1. 10. οὐκ ἀπέσχοντο . . . τὸ μὴ οὐ. For the double negative see note on i. 4. 2 above. Observe here that the verb of hindering has three constructions, ἀπεσχόμεν μὴ ποιεῖν or τοῦ μὴ ποιεῖν or τὸ μὴ ποιεῖν.

1. 18. οὐ γὰρ ἂν ἔτι ἐξενεχθῆναι δοκεῖτε : 'for you do not seem likely § 34. to be carried away.'

1. 21. οὐ διαλεγόμεθα . . . ἵνα μὴ χρῶντο. Observe the optative in final clause after a present tense. οὐ διαλεγόμεθα implies a past, 'it is not and never was our custom.' See Goodwin, *Greek Moods and Tenses*, § 442, Note 2 b.

1. 24. ὡς τοίνυν ὀψιμαθῆ ὄντα ἐμὲ τούτων : 'since then you know § 35.

that I was late in learning these tricks': for the construction of *ὡς* see note on i. 4. 21 above. Here it will be observed *ἐμέ* is object to *διδάσκειν*.

1. 27. *ὀπόση ἐστὶ δύναμις*: 'with all your might.'

VI. § 37. P. 67. l. 16. *ὡς ἐπὶ τὸ πολὺ*: 'for the most part.'

1. 19. *διῶξαι παραδόντες ἑαυτοὺς*: 'having given themselves up to pursue,' 'having drawn them on in pursuit.' Observe the epexegetic inf. *διῶξαι*, active where in English we should use the passive. Compare *κτανεῖν ἐμοί νιν ἔδοσαν*, 'they gave her to me to be killed,' Eur. *Troad.* 874; *ἐμαυτὸν σοι ἐμμελετᾶν παρέχειν οὐ πάννυ δέδοκται*, 'I have not quite agreed to give myself up to you to be practised upon,' Plato, *Phaedr.* 228 E. Goodwin, *Greek Moods and Tenses*, § 97.

§ 39. P. 68. l. 1. *Εἰ . . . μηδὲν ἄλλο ἢ μετενέγκοις*: 'if you were simply to transfer.'

1. 3. *πρόσω πάννυ ἐλάσαι τῆς πλεονεξίας*: 'don't you think you would have made a great advance in the art of taking your enemies at an advantage?' *πρόσω* (adverb of place or position) is regularly followed by a genitive.

1. 7. *τὸ κεκινημένον χωρίον*: 'the ground that had been moved (in laying the snare) had been made to look like the rest.'

1. 11. *φθάνειν ἔλκων*: 'to pull the string' of the clap-net 'before the birds could fly away'; *φθάνειν* is followed by *ἦ*, or more commonly *πρίν*, with the infinitive.

§ 40. 1. 15. *ἐπεὶ εὐρεθείη*: for the optative see note on i. 3. 1 above.

1. 16. *κατὰ πόδας αἶρεῖν*: 'to catch not by scent but by way of feet,' by coursing.

1. 17. *τοὺς πόρους*: 'their runs.'

1. 19. *ἐνεπετάννυς ἄν*: 'you would set nets'; in the sense of 'you used to do so.'

1. 20. *τοῦ δέ*: the genitive of the article with the infinitive denotes the purpose; *τοῦ γιγνομένου*, 'of what happened.'

1. 23. *κραυγῆ οὐδὲν ὑστεριζούση τοῦ λαγῶ*: the shout of the huntsman is said poetically to follow close upon the heels of the flying hare.

41. 1. 30. *ἐκ πολλοῦ*: 'long before.'

43. P. 69. l. 18. *κατὰ κέρασ* or *ἐπὶ κέρασ ἄγειν*, 'to march in column'; opposed to *ἐπὶ φάλαγγος*, 'in line.'

1. 24. *ἄλλος τε ὅστις* forms a rather loose relative to *οὐδενὸς αὐτῶν*: 'whoever else seemed to know anything about it—you have neglected none of them.'

1. 26. *πρὸς τὰ συμβαίοντα*: 'with a view to circumstances as they arise.'



P. 70. l. 1. παρὰ γὰρ ἱερά: 'in defiance of the sacrifices.' γάρ VI. § 44. merely introduces the expected explanation of τάδε and need not be translated. σαυτῷ κινδυνεύειν, 'run risks *with* yourself as stake.'

l. 3. αἰροῦνται πράξεις εἰκάζοντες: 'choose their line of action by guess.'

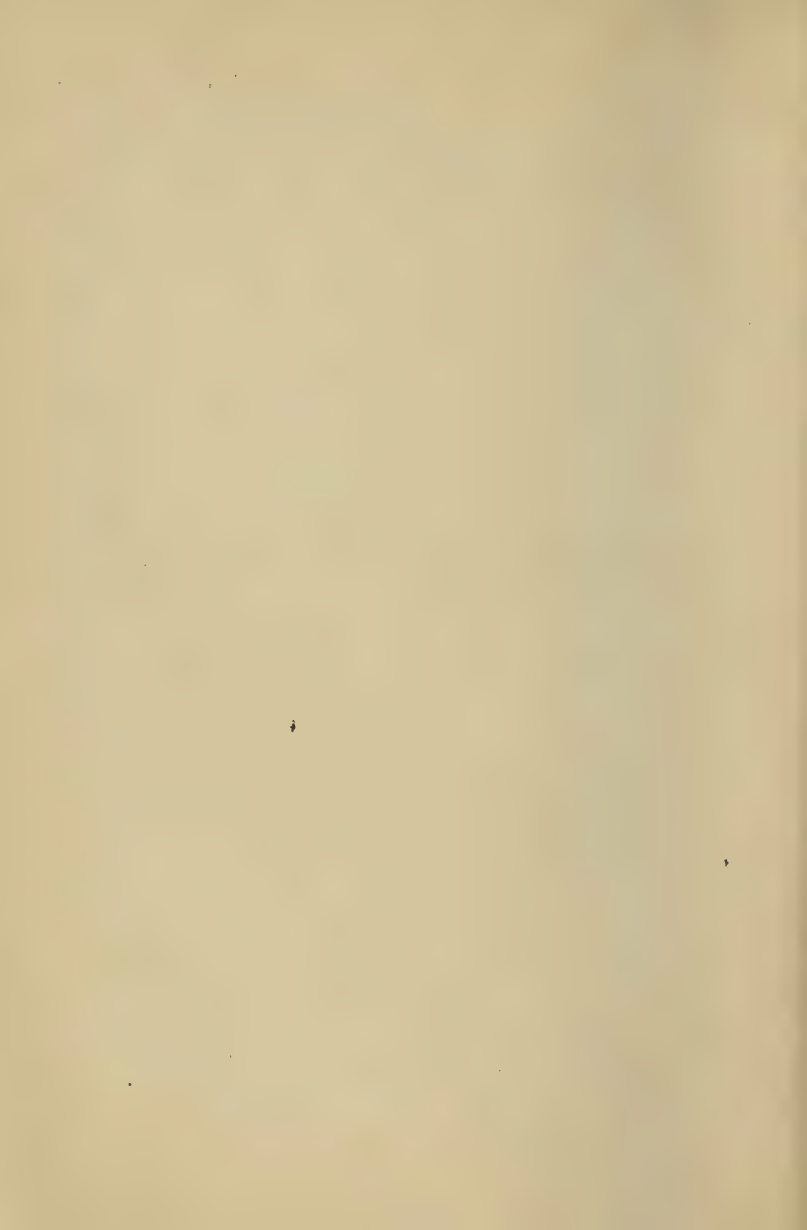
l. 11. τούτοις δούλοις: 'choose to use as slaves,' to make slaves of, § 45. those whom they might have had for friends to their mutual advantage and have been brought to punishment by these very men.

l. 13. αὐτοῖς τὸ μέρος ἔχουσι: 'to have their share by themselves,' their own individual proper share.

l. 17. ὅ,τι λάχοι: 'if he were to cast lots and do whatever the dice § 46. determined.'

l. 20. συμβουλευομένων: observe the distinction between συμβουλεύεσθαι, 'to *ask*,' and συμβουλεύειν, 'to *give* advice.'

THE END.



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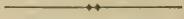
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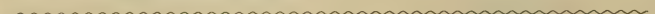


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