BY THE SAME EDITOR

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By the same Editor

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"Mr. Holden's edition of this delightful 'Life' needs no words of praise. His previous editions of 'Lives' from Plutarch have met with unstinted commendation from the scholars of Germany and America, and have been duly praised by his own countrymen."—St James' Gazette, Sept. 23, 1886.
ΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ
ΒΙΒΛΙΑ Α' Β'

HOLDEN
THE CYROPAEDEIA
OF XENOPHON
BOOKS I AND II

WITH INTRODUCTION AND NOTES

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PART II
Notes Critical Appendix and Indices

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NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK I


G. to Prof. W. W. Goodwin's *Greek Grammar*. Macmillan & Co.


RIDD. to *Digest of Idioms* in the ed. of the *Apology of Plato* by James Riddell, M.A. Oxford, 1867.


TH. to *A Syntax of Attic Greek* by F. E. Thompson, M.A. London, 1883.

VEITCH to *Greek Verbs* by W. Veitch, LL.D. Oxford, 1871.
BOOK I

Κύρος παιδεία, i.e. as Cic. renders it (Brut. 29) vita et disciplina Cyri. But the title ‘Cyropaeedia’ does not fairly represent, as Grote remarks, the contents of the work, which contains a more copious biography of the person than any which we read in Plutarch or Suetonius. This is Cyrus the founder of the Persian monarchy, usually called maior to distinguish him from the younger Cyrus the son of Artaxerxes Mnemon and brother of Darios Nothos.

CHAPTER I

INTRODUCTION

A problem which has greatly perplexed me is that of government. I have witnessed many revolutions in the Grecian cities—subversions of democracies, oligarchies and despotisms: I have also seen private establishments some with numerous servants, some with few, yet scarcely any house-master able to obtain hearty or continued obedience (§ 1). But as to herds of cattle or flocks of sheep, I have seen them uniformly obedient; suffering the herdsman or shepherd to do what he pleased with them, and never once conspiring against him (§ 2). My first inference from these facts was, that man was by nature the most difficult of all animals to govern. But I became satisfied that I was mistaken when I reflected on the history of Cyrus, who acquired and maintained dominion over more men than had ever been united under one empire,—scattered over a wide area and speaking different languages—always obeying him cheerfully and affectionately. This history proved to me that it is not impossible nor even difficult to rule mankind, provided a man undertakes it with scientific or artistic competence (§ 3—§ 5). Accordingly I have examined what Cyrus was in birth, education and disposition—and how he came to have such governing aptitude, and shall...
F. 1. § 1. l. 1. ἥμων for ἐμοὶ, because the writer is speaking of himself as an author, the only case in which the plural is used in prose for the singular. Cf. l. 9, § 2 l. 14, § 3 l. 32. The clause ὅσι τέ κατελύθησαν κτλ. depends not so much on the single word ἐννοεῖ as upon the whole expression ἐννοεῖ ποθ' ἥμων ἐγένετο which is equivalent to ἐννοεῖν μεν l. 14, 'a reflexion arose in my mind etc.' κατελύθησαν, the technical word for expressing the ‘overthrow’ of an established government (more rarely the downfall of a person in authority). See my Lex. to Plutarch vii. Gracch. p. 227 a.


1. 3. ἐν δημοκρατία, ‘under a democracy’, ἐν expressing the state or condition in which one is. αὖ may mean either item, τορρο ‘again’, ‘besides’, or contra ‘on the other hand’.

T. Büttnner-Wobst of Dresden would remove ὅσι τ' αὐτι μοναρχία. After the mention of the fall of the democracy we expect in an Athenian writer to find the oligarchy, which took the place of the democracy in Athens. The succession ‘democracy, monarchy, oligarchy, tyranny’ is strange; and μοναρχία is seldom used by Xen. (we expect βασιλεία, cf. Mem. iv vi 12, Ages. 1, 4). Amer. Journ. of Philol. iii p. 488. Xen. takes the ordinary varieties of government. The more exhaustive division into six forms, viz. Monarchy, Aristocracy, and mixed Democracy, with their corruptions Despotism, Oligarchy, and pure Democracy or Ochlocracy, were usual after Aristotle’s time, and were not unknown to Plato.

1. 5. ἀνήψημται, sublatae sunt, ‘have been abolished’, ‘subverted’. δήμον, ‘democracies’), τῶν δὲν λγων and τῶν μονάρχων, the plural expressing repeated instances.

1. 6. τυραννεῖν ἐπιχειρήσαντες, ‘after setting up a despotism’.

οἱ μὲν—οἱ δὲ, in partitive apposition to ὅσι τυραννεῖν ἐπιχειρήσαντες, see G. § 137 Note 2, HA. § 624 d. Cf. below l. 10, v v 41, vi iii 34, vii i 24. καὶ ταχὺ πάμπαν, ‘very soon indeed’: καὶ is intensive as in καὶ λιαν, καὶ μάλα and καὶ πάνυ.

1. 7. καν—διαγένωνται—γεγενημένοι, ‘even though they may continue as governors (retain their authority) for any length of time (i.e. for ever so short a time), they are looked up to with respect, as having (in the view of their admirers) proved themselves wise and fortunate men’. For the supplementary participle after διαγένωνται see G. § 279, HA. § 981, and for ὡς with the participle γεγενημένοι note on iii 5.
1. 9. ἐδοκοῦμεν καταμεμαθηκέναι, videbamur cognovisse, 'I had noticed, unless I was mistaken'. The expression conveys not so much doubt as reserve in the assertion. Cf. i 2 l. 18, iii i 28, ii 13, iv iii 17, vii v 7, 47; viii vii 4, 25.

1. 10. καλ ἐν ἰδίοις οἶκοις, 'in private establishments also'.

πολλοὺς—τοὺς μέν—τοὺς δὲ: see n. on l. 6.

1. 11. καλ πάνυ ὀλέγους: it is doubtful whether καλ is here intensive of πάνυ (cf. l. 6) or merely repeated, as is often the case, in the second member of coordinated clauses.

1. 12. καλ ὄμως, 'and yet for all that'. νυνὶ δὲ προσφύς ἢν ἀπέτραγεν αὐτὸν τὴν ῥέων ὁ γέρων.

Hertlein compares a similar transposition in Lucian Hermot. c. 9 el μή τῶν συνήθον τῳς ἐν μέσῳ γενόμενον ἀφελόντο τῶν νεανικῶν ἐκ τῶν χειρῶν αὐτοῦ, εὑ ἱστη προσφύν ἢν ἀπέτραγεν αὐτὸν τὴν ῥέων ὁ γέρων.

§ 2. 1. 13. ἔτι δὲ πρὸς τοῦτο, 'and moreover, in addition to this'.

1. 15. θυσίων and ἵππων depend upon ἄρχοντες. ἵπποφοροί, i. q. ἵπποφρόφοι, 'horsekeepers'.

Hertlein compares a similar thought in Dio Chrys. or. 1 p. 590 R.: δὲν τῶν γαρ, εἰ οἱ ἀλλοφόλων καὶ ἄγριων ἄρχοντες ἰδίου εὑνοστηρεῖ εἰς τοῖς ἀρχομένοις τῶν βασιλεύσωσι ἀνθρώπων ἡμέραν καὶ ὀμοφύλων. καὶ μέντοι καὶ φιλοῦσι καὶ ἀπέχονται μάλιστα πάντων ἠγελαί μὲν νομεῖς, ὑποι δὲ ἠνόχους...πῶς οὖν εἶκος τὰ μὲν ἄφρονα καὶ ἀγνώμωνα εἴδει καὶ φιλεῖν τοὺς ἐπιμελούμενοι, τὸ δὲ πάντων συνετῶτατον καὶ μάλιστα ἀποδοῦναι χάριν ἐπισταμένοιν ἄγονοι καὶ ἐπιβουλεύνειν;

1. 16. καλ πάντως δὲ κτλ., 'and (δὲ) all too (καλ) who are called herdsmen (keepers) may properly be considered governors of whatever animals they have charge of', ὡς ἄν ἐπιστατῶσι, G. § 207, 2, HA. § 913.

1. 17. τούτων, G. § 152 Note 3, HA. § 996 b. Cf. iii 10 l. 114, iv 4 l. 42, 5 l. 59.

1. 18. ἐδοκοῦμεν ὅταν κτλ., 'we thought we perceived that they were more willing', cf. l. 9. G. § 280, HA. § 982.
NOTES ON

1. 21. ὑ ἀν, 'in whatever direction', G. § 207, 2, HA. § 760.

1. 22. χωρία, 'lands'. ἀπέχονται, sc. τῶν χωρίων.

P. 2. 1. 23. ἀπελργοστη, sc. οἱ νόμεστις. καλ—τοίνυν, aigue adeo, porro, 'and withal', cf. i iii 16, vi 20, ii ii 24, 25, v i 4, Hier. i § 38, Oec. v 8, x 5, xvi 36. τοῖς καρποῖς—τοῖς γυγνομένοις εἴ αὐτῶν, 'the profits that accrue from them', such as wool, milk, cheese, meat etc. Καρπός is mostly used of the 'fruits of the earth', such as corn, wine etc.

1. 25. οὖν ὡς ὡς ἀν—βούλωνται, 'in whatever way they themselves please', G. § 207, 2, HA. § 860. έτι τοίνυν, 'but further', as Anab. v i 10. οὐδέμιαν πάσοτε—ἡσθήμεθα, 'I never yet at any time have known of a herd combining against their herdsman'. Cf. iii i 14.


1. 27. ὡς, consecutive for ὅστε, to mark the purpose, 'so as to'. See my lex. to Oecon. p. 170* b. ἑπιτρέπειν, sc. αὑτοῖς.

1. 28. τῷ καρπῷ, 'the profit to be got from them'.

1. 29. τάσι τῶν ἀλλοφύλων, for τάσι τῶν ἀλλοίων ἀλλοφύλων, 'all other strangers'.

1. 30. Ἀπ' αὐτῶν, 'by them', indirectly or passively. Cf. v iv 34. οὐδένα: the plural is as rare as that of nullus in Lat., cf. vii v 64.

1. 31. αἰσθώμεται—ἐπιχειροῦτας, G. § 280, HA. § 982.

§ 3. 1. 32. ὅτε μὲν corresponds to 1. 36 ἐπειδῆ δέ: the δέ is continuative, 'so then'.

1. 33. ἐγγυνάκομεν, 'we were disposed to judge'.

1. 34. ἄνθρωπος, predicate to περικότι, 'for one who is man according to his nature, homini tali, qualem natura, non ars et eruditio formavit (Bornemann), i.e. 'for man' simply. Cf. Demosth. 60, 37 τῷ δαίμονι φύντας ἄνθρωπος εἶκεν ἀνάγκη.

1. 36. ὅτι Κύρος ἐγένετο Πέρσης, ὅς ἐκτῆσατο, for ὅτι Κ. Πέρσης γενόμενος ἐκτήσατο: cf. v ii 25, viii iii 21 for similarly constructed sentences.

1. 37. παμπόλλους μὲν—παμπόλλας δὲ, an anaphora, which turns upon the repetition of some prominent (mostly an initial) word amongst those in preceding clauses. Cf. c. iv § 1. ἑκτήσατο πειθομένους ἐαυτῷ, sibi morigeros habuit, i 1. 13, vi l. 240.
1. 39. ἐκ τούτου δὴ ἡμαγκαζόμεθα μετανοεῖν μη ὀυτε τῶν ἀδυνάτων κτλ., 'thereupon I found myself led to change my mind (and consider), whether to rule over men may after all not be (among) either impossible or difficult (tasks), if any one does so intelligently'. On the construction τῶν ἀδυνάτων ή see G. § 169, 1, HA. § 732 a.

1. 40. τὸ ἀνθρώπων ἄρχειν, the articular infinitive forming the subject of ή, HA. § 959.

1. 41. τούτο πράττῃ, sc. ἄρχειν. For this vicarious use of πράττειν like that of πουεῖν cf. v l. 83, vi l. 244 and see my lex. to Xen. Oecon. p. 127 b.

1. 42. γοῦν, 'at all events', used here to confirm a general assertion by giving a particular instance of the truth of it. See my n. to Oecon. 13, 7 l. 35, and cf. i v 8 l. 76, II i 5, iii 12, v i xi, vi i 8, HA. § 1037, 2. ἤσμεν ἑθελήσαντάς, G. § 280, HA. § 982. τοὺς μὲν ἀπέχοντας, 'though some of them were distant many days' journey'.

1. 43. ἡμερῶν δὲν, genitive of measure, G. § 167, 5, HA. § 729 d. With μηνῶν understand πολλῶν ὀδοὺ ἀπέχοντας.

1. 44. τοὺς δὲ οὖδ' ἑωρακότας πώποτ' αὐτόν, 'others, without having ever yet (even before they have) set eyes upon him'.

1. 45. εὖ εἰδότας ὅτι κτλ., 'though they knew full well that they could not see him either'. On the suppressed condition or protasis with οὖδ' ἄν ἠδειεν see G. § 226, 2 (δ'), HA. § 872 a.

καὶ δὲμος, 'and yet for all that', for ἠθέλων the participle might have been used, as in § 1 l. 12.

§ 4. 1. 46. καὶ γὰρ τοῦ, enimvero. τοσοῦτον διψανείκε—βασιλέων, 'he was so greatly superior to all other kings', G. § 175, 2, HA. § 749.

1. 47. καὶ τῶν—κτησαμένων, 'both those who had succeeded to hereditary dominions, and those who acquired them by themselves'.

1. 48. By ὁ Σκύθης, ὁ Θρᾷς, ὁ Ἡλλωρίδος are meant the Kings of the several nations. We have here a good instance of the coordination of two contrasted clauses (ὁ μὲν Σκύθης—δύνατι ἄν ἐπάρξαι—Κύροις δὲ—ἐκόντων μὲν ἡγήσατο Μῆδων κτλ.), of which the former is subordinate in meaning and may be expressed in English by 'whereas', 'while' etc. See my n. on Oecon. 2, 9 l. 63 and cf. II ii 5, IV ii 46, V iii 47, VI ii 19, VIII i 4.

1. 49. καλήτερ δὲντον, G. § 277 6 Note (δ), HA. § 979. Weiske remarks: qua multitudine facile alios populos sibi subicerent.
NOTES ON

1. 50. οὗ δύνατ' ἂν, 'could not possibly', the protasis being implied, viz. εἰ βοθοῦτο, G. § 226 2 (२), H.A. § 872 a, not contained in the participle δυνατώ, as if for εἰ καὶ πάμπολλοι εἶσθε. ἀλλού ἔθνος (τοῦ ἑαυτοῦ ἔθνους, 'any other people than that he governs'. ἐπάρξει, g:ntem suo adiectam imperio regere, 'to extend his empire over', 'rule besides his hereditary dominions'. ἀγαπή ἂν, praecclare secum agi putet, 'would be well content'.

1. 51. ἀρχων διαγένεωτο: cf. 1. 8. ὁ Θράξ Θρακῶν, in full, ὁ Θράξ ἀγαπή ἂν, εἰ τῶν Θρακῶν (τοῦ ἑαυτοῦ ἔθνους) ἀρχων διαγένεωτο.

1. 52. Ἰλυρισθένων: Πλιγρίς Graeca, called also Επίρος Ἑπικός, comprehended nearly the whole of modern Albania. It extended along the Adriatic from the Drilo (Drin) to the Keraunian mountains, which separated it from Epirus proper. It was bounded on the E. by Macedonia. This district was inhabited by various independent and isolated tribes, who do not appear in history until the Peloponnesian war, when Brasidas and Perdikkas fell back before them (Thuc. τυ 124—128). They formed themselves into a kingdom under Bardulis (Cic. de offic. II ii 40), who waged war with Perdikkas III of Macedon, and was finally subdued by the king's brother Philip, father of Alexander the Great.

καὶ...δὲ, above 1. 16 n.

1. 53. ἀκούσαν, 'we know by hearsay or from history', cf. Mem. III ν 26 τὴ δὲ; σὺ ἐκεῖνο ἄκηκας ὅτι κτλ.; to which the reply is καὶ τοῦτο ἀκοῦσα, Plato Gorg. p. 503 C τὶ δὲ θεμιστοκλέα ὁ γὰρ ἀκούεις ἀνδρα ἀγαθῶν γεγονότα καὶ Ἑρμήλεα τουτοῦ τῶν νεωτάτων τετελευτηκότα, σὺ καὶ σὺ στόκας; So in Latin audire is used for 'to read of in history'. See Dr Reid's n. on Cic. de am. § 41 l. 12.

τὸ γοῦν ἐν τῇ Εὐρώπῃ, 'at least those in Europe'. For the position of the restrictive γοῦν in the middle of the sentence, cf. Anab. vii 30 ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δὲ ἄδικουμένων τῆς γοῦν Ελλάδος μὴ στέρεσθαι.

P. 3. 1. 54. λέλυθαι ἀπ' ἀλλήλων, 'have been detached from (and remain independent of) one another'. Cf. III ii 3 ἐλευθεροῦσα ἀπ' ἀλλήλων.

1. 55. παραλαβῶν, 'finding', not 'succeeding to', as in 1. 47. Cf. de rep. Lac. ν 2 ἄνακρισας παραλαβῶν τῶν Σπαρτιάτων οἰκού σκηνοῦτας, Isocr. Nicocl. p. 31 c (de Dionysio tyranno) παραλαβῶν τὴν ἄλλην Σικέλιαν ἀνάστατον γεγενημένην. ἀνθιστόως οὕτω, itidem icta, 'in precisely the same way', to be joined with αὐτόνομα, not with παραλαβῶν. Cf. I vi 3, VIII ν 5; Anab. ν vi 9.

1. 56. ὄμηθεν, prefectus.
1. 57. ἐκόντων μὲν—ἐκόντων δὲ, l. 37 note. ἡγέσατο, imperium adeptus est, ‘became leader of’. For this use of the aorist (inceptive or ingressive) cf. l. 60 ἄρχε, l. 64 ἐπιτρέχε, ν 21 19 τὴν βασιλεύσαν ἐσχε, VII ii 24 βασιλεύσαντα regem factum, Mem. i i 18 βουλεύσας senator factus, ἄρχε, archon factus. Similarly νοσήσας i vi 16, ἀσθενήσειν ν i 18 mean ‘fell sick’. See G. § 200 Note 5 (δ), HA. § 841. The locus classicus about the extent of the empire of Darius is in Herodotos III c. 88.

1. 58. Υρκανῶν, inhabitants of Hyrcania, a province of the ancient Persian empire, on the S. and E. shores of the Caspian sea, separated on the S. E. and W. from Parthia, Margiana, and Media respectively. It comprehended the greater part of the districts now known as Masanderán, Khorassán, Dabistán and Dahistán. See i v 2, IV ii i where they are said to be ὄμοροι τῶν Ἀσσυρίων. Σύρων, i.e. the inhabitants of Syria in its wider sense (Aram of the O. T.), viz. the whole tract of country bounded by the highlands of Cilicia, Cappadocia, Armenia, and Asia on the N., by the Mediterranean on the W., Arabia on the S., and the Tigris on the E.

1. 59. Ἀσσυρίων, the inhabitants of Assyria proper, which extended along the east side of the Tigris, by which it was divided from Mesopotamia and Babylonia; its eastern boundary was Media, and its northern Armenia. Ninus (Nineveh), the capital, had been conquered in b.c. 625. Ἀραβίων, here the inhabitants of S. Mesopotamia, along the left bank of the Euphrates, called by the Greeks Σκηνίται. Cf. i v 2, II i 5.

Καππαδόκας, the inhabitants of Cappadocia, which was the name given at this time to the whole N.E. part of Asia E. of the river Halyss, and N. of the range of the Taurus.

Φρύγας ἀμφοτέρους, the inhabitants of Great Phrygia (ἡ μεγάλη Φρύγια) or Phrygia proper, the inland district, which lay between Lydia and Cappadocia (i i 5, VII iv 16, VIII vi 7), and those of Phrygia minor or the Troad in N. W. Asia Minor, south of the Propontis—called Φρυγία ἡ πρὸς Ἐλλησπόντῳ (i i 5), or ἡ παρ’ Ἐλλήσποντῳ (IV ii 30, VIII vi 7) or ἡ περὶ Ἐλλήσποντον (VII iv 8). Cf. i v 3, vii ii 10.

1. 60. Λυδιῶν, the inhabitants of Lydia, the district of Asia Minor, which lay between Caria on the S. and Mysia on the N., Phrygia on the E. and the Ionian Sea on the W. It is divided by the Tmolus chain into two unequal valleys, of which the S. is watered by the Kayster and the N. by the Hermos. On the S. edge of the latter once stood Sardis, the capital of the Lydian empire, which was overthrown by Cyrus in b.c. 546 (II i 5). Κάρας, the inhabitants of Caria, a district in the S.W. corner of Asia Minor, through which the Maeander flows. Its chief town was Halikarnassos, the birth-place of Herodotos. Φούνκας, inhabitants of Phoenicia, which along
with Judaea, was a dependency of Babylonia, at the time when it was conquered by Cyrus in B.C. 538 (Herod. iii 19).

1. 61.  Βακτρίαν, the inhabitants of Baktriana, which was separated from Ariana and from the Sakae by M. Paropamisus (Hindú-Kush) on the S. and E., and from Sogdiana on the N.E. by the river Oxus, and from Margiana (Khoreassian) on the W. Ίνδον: according to Herodotus (iv 44) the small portion of India, if any, that Persia ever possessed, was acquired by Darius. Κιλίκων, the inhabitants of Cilicia, which was a district in the S.E. of Asia Minor, bounded by Syria on the E., by Cappadocia and Lycaonia on the N., by Pisidia and Pamphylia on the N.W. and W., and by the Mediterranean on the S.

1. 62.  Σακαῦ. The Sakae were one of the most numerous powerful and warlike of the Scythian nomad tribes, who occupied a district conterminous with Baktriana. Παφλαγόνων, the inhabitants of Paphlagonia, a northern province of Asia Minor, which lay between Bithynia and Pontos, separated from the former by the river Parthenios and from the latter by the Halys. On the N. it bordered on the Euxine, and on the S. it was divided by M. Olympus from Phrygia. Μαγαδίδων, a tribe otherwise unknown. The reading Μαραμάνων has been adopted by L. Dindorf after Philelphus, the name of a tribe in the N.E. of Bithynia.

1. 63.  οὐδ’ ὁν…ἐχον, potential optative, G. § 226, 2 (b), HA. § 872.

1. 64.  ἐπηρὲς, inceptive aorist, see above l. 57 n. Ἐλληνων τῶν ἐν τῇ Ἀσίᾳ, ‘the Asiatic Greeks’, whose reduction was effected by Mazarés, and on his death by his successor Harpagos. The details are given by Herod. i 161—170; Teos, Phokaea and Priené were some of the unfortunate towns which passed into subjection under him.

1. 65.  Κυπρίων: Cyprus was subdued by Amasis, King of Egypt, about B.C. 540. It did not become subject to the Persians until after the downfall of the Egyptian monarchy. Ἀιγυπτίων: Egypt did not form a part of the Persian Empire until its invasion by Cambyses, son of Cyrus, in B.C. 525.

§ 5. 1. 66.  καὶ τοῦν, l. 23 n., iii 16 l. 187. οὔτε αὐτῷ ὁμογλώττων ὀντων κτλ., ‘though they did not speak the same language either with him or with each other, G. § 186, HA. § 773. On the use of αὐτῷ as an indirect reflexive see HA. § 684 a.

1. 67.  ἐνυνάσθη, an Ionic form of the aorist ἐνυνῄθη (ἤνυνῄθη), of frequent occurrence in Xen. (iv ii 12, iii 16; v 29; viii ii 9), but not used by other Attic writers. Observe the transposition of μεν in the anaphora (l. 37) ἐνυνάσθη ἑφικίσθαι μεί—ἐνυνάσθη δέ.
1. 68. ἐφικέσθαι ἐπὶ τοσ. γῆν, 'to extend his empire (lit. reach) over so great a part of the world'. He left the Persian empire extending from Sogdiana (Turkestan and Bokhara) and the rivers Jaxartes (Syr-Daria) and Indus eastward, to the Hellespont and the Syrian coast westward. τὸ ἄφι ἕνυτοι φόβῳ, 'by means of the dread which he inspired', 'the terror of his name'. Cf. III iii 53 τοῦ ἀπὸ τὰ ἦν πολεμεῖν φόβος, Hier. X 3 ὁ ἄπο τὰ ἦν δορυφόρων φόβοις.

1. 69. ὥστε καταπλήξαι κτλ., 'so that he struck terror into all, and no one lifted a hand against him'. Notice the change in the subjects of the two infinitives.

1. 70. τοῦ αὐτοῦ χαρίζονται, G. § 262, 2, Ἡ.Α. § 959.

1. 71. τῇ αὐτοῦ γνώμῃ (an unusual collocation for τῇ γνώμῃ αὐτοῦ) ἵππιν volutante, 'by his arbitrary will'. ὁ ἕλεον velle, cuperē. The subject αὐτῶν is implied in πάντας I. 69.

1. 72. κυβερνᾶσθαι gubernari 'to be guided', 'governed' (lit. 'to be steered'). ἀνιπτήσατο, imperio suo ad iunxit. In iv I. 5 ἀν ἔρημον means devinixit, benevolos sibi reddidit, 'attached to himself'. καὶ διελθεῖν, 'merely to travel through' or, as others take it, 'to enumerate'. For καὶ vel cf. iii 3, vi 17; III iii 37.

1. 73. ἔργον ἑττών, negotium est, 'it is a business, an arduous task', III iii 37; VII v 51; but in VI iii 27 it means decent. ὅποι ἄν—ἀπὸ τῶν βασιλεῶν, 'whichever way, east or west, north or south, one begins to travel from the royal residence' (in the journey of description?). By τὰ βασιλεῖα either Susa, Ecbatana, Pasaargadae (mentioned as the capital of Cyrus by Anaximenes, ap. Steph. Byz. ad v. Πασσαργάδαι, and Ktesias Pers. Exc. § 9 and the place where his famous tomb is) or Persepolis is meant. Cf. Arist. Ach. I. 80.

1. 74. ἦν τε...ἦν τε, sive...sive.

'None of the conquerors before him—no Pharaoh of Egypt—none of the ancient Kings of Elam or Babylon, or of the restless sovereigns of Assyria, nor even the Mede Cyaxares—had achieved results which could be distantly compared with the successes of Cyrus. And he had done more than merely subdue this region; he had understood how to maintain his conquests; he was not compelled like the rulers of Assyria to begin each year a new struggle against his defeated opponents; in his unbounded empire he knew how to institute arrangements which ensured an existence of two whole centuries'. DUNCKER Hist. of Antiquity Vol. VI p. 103 (tr. by E. Abbott).

'The boundaries of the Persian Empire in the height of its greatness, from about B.C. 506 to B.C. 479, were the desert of
Thibet, the Sutlej, and the Indus on the east; the Indian Sea, the Persian gulf, the Arabian and Nubian deserts, on the south; on the west, the Greater Syrtis, the Mediterranean, the Egean, and the Strymon river; on the north, the Danube, the Black Sea, the Caucasus, the Caspian and the Jaxartes (Sir or Syhun). The extent of the territory from east to west was little less than 3000 miles, while its width varied between 500 and 1500 miles. Its entire area was probably not less than two millions of square miles—or more than half that of modern Europe.

‘The provinces included within the Empire may be divided into the Central, the Western, and the Eastern. The Central are Persia proper, Susiana, Babylonia, Assyria, Media, the coast tract of the Caspian, and Sagartia or the Great Desert. The Western are Paeonia, Thrace, Asia Minor, Armenia, Iberia, Syria and Phoenicia, Palestine, Egypt and the Cyrenaica. The Eastern are Hycania, Parthia, Aria, Chorasmia, Sogdiana, Bactria, Scythia, Gandaria, Sattagydia, India, Paricania, the Eastern Aethiopia and Mycia. Territorially the great mass of the Empire lay towards the east, between long. 50° and 75°, or between the Zagros range and the Indian desert. But its most important provinces were the western ones. East of Persepolis, the only region of much value were the valleys of the Indus and the Oxus (the Amoo or Jhyun).’ Rawlinson, The Five great Monarchies etc., etc. Vol. iv p. 1 f.

§ 6. 1. 76. μὲν δὴ, used, as often, in closing a statement and preparing a transition to the next subject, see lex. to Xen. Oecon. p. 80b. ὡς δὲ ἔτιν ὄντα θαυμάζεσθαι, ‘in the belief that he deserves our admiration’, iii 16 l. 186, G. § 277, 6 Note 2, HA. § 978. τοῦτον τὸν ἀνδρα ἐσκεφάλευθα τὸς ποτ’ ὥν κτλ., the anticipatory accusative, the subject of the subordinate clause (ὁτος δ ἄνη) passing by attraction into the principal sentence; see n. to Oecon. 13, 3 l. 12. On the use of τῆς and ποῖος in indirect questions see n. to iii l. 197.

1. 77. γενεάς, ‘family’ (G. § 160, 1, HA. § 718): below ii l. 93 it means ‘time of birth’.

1. 79. τοσοῦτον δημηγερεῖν εἰς τὸ ἄρχειν ἀνθρώπων, ‘he excelled so much in point of governing men’.

1. 80. ἐπιθηρθαί, animadvertisse, novisse, as in l. 26, III i 14. For δοκοῦμεν cf. i l. 9.

1. 81. ταῦτα, G. § 152 Note 3, HA. § 995 b.
CHAPTER II

Birth and heroic and regal lineage of Cyrus. His natural aptitude for the art of commanding. Together with a very handsome person, he possessed warm sympathies, ardent emulation, love of learning, willingness to endure any amount of labour for the purpose of obtaining praise (§ 1). His character was formed by a rigorous and long-continued training, which he went through in common with all the other Persian youths of good family. Description of the Persian education, which was public and prescribed by law, intended to form the character of individuals, so that they should stand in no need of coercive laws or penalties. Most cities leave the education of youth to be conducted at the discretion of their parents and think it sufficient to enact and enforce laws forbidding, under penal sanction, theft, murder and various other acts enumerated as criminal (§ 2).

The Persian citizen is placed even from infancy under official tuition, and kept under perpetual training, drill and active official employment throughout life, but the supervision is most active during boyhood and youth. There are four categories of age:—boys, up to sixteen—young men or ephèbi from sixteen to twenty-six—mature men, as far as fifty-one—above that age, elders. To each of these four classes there is assigned a certain portion of the 'free agora', i.e. the great platz or square of the city, where no buying or selling or vulgar occupation is allowed—where the regal residence is situated, and none but dignified functions, civil or military, are carried on. Here the boys and the mature men assemble every day at sunrise, continue under drill and take their meals; while the young men even pass the night on guard near the government house (§ 3—§ 4). Each of the four sections is commanded by twelve superintendents or officers, corresponding to the number of the tribes; those superintending the boys are elders, who are employed in administering justice to the boys and in teaching them what justice is. They hold judicial trials of the boys for various sorts of misconduct; for violence, theft, abusive words, lying and even for ingratitude. In cases of proved guilt, beating or flogging is inflicted. The boys go there to learn the principles of justice and morality, as boys in Hellas go to school to learn letters (§ 5—§ 7).

Under this discipline and in learning the use of the bow and javelin besides, they spend their time until sixteen years of age. They bring their food with them from home, consisting of wheaten bread with condiment of hardamon, together with a wooden cup to draw water from the river; and they dine at different tables under

H. X.
the eye of the teacher (§ 8). The second class or the youths from 16 to 26 years of age, perform all the military and police duty under the command of the King and the Elders; half of them accompany the King, when he goes on a hunting expedition—a pursuit which the Persians cultivate as a school for war, as it accustoms them to fatigue and long abstinence, as well as to the encounter of dangerous wild animals (§ 9—§ 11). The other half, which stays at home, keep up their skill in military and other exercises under the stimulating influence of public contests and prizes (§ 12). The third class, that of the full-grown men, are for 25 years at the service of the magistrates for military and other purposes. All the magistrates are chosen from this class (§ 13). The fourth class or the elders do not take part in the hunts, nor in any foreign military march, nor are they bound, like the others, to daily attendance in the agora. They appoint all officers, and try judicially the cases shown up by the superintendents, or other accusers, of all youths or mature men who have failed in the requirements of the public discipline. The gravest derelictions they punish with death: where this is not called for, they put the offender out of his class, so that he remains degraded all his life (§ 14).

This system of education, and through it every honour of state, is by law open to all Persians alike, of whom there are about 120,000, who choose to attend. But in practice it is confined to a few; for neither boys nor men can attend it continuously, except such as by their parents’ circumstances are exempted from the necessity of working for their living. Each stage is an indispensable preparation for the succeeding one; nor is any one to receive the education of the ἐφήβι, unless he has previously gone through that of the boys. The elders, by whom the higher functions are exercised, must be persons who have passed without reproach through all the preceding stages: so that these offices, though legally open to all, are in practice confined to a few—the small class of Ἀδεμοί or Peers (§ 15).

The evidence of the good results of this public discipline and drill, begun in early boyhood and continued until old age, is seen in the perfect command which it gives of the physical appetites and necessities, so that no such thing as spitting or blowing the nose is seen, all the superfluous moisture of the body being worked off (§ 16).

§ 1. 1. 1. πατρὸς γενέσθαι, predicative genitive of origin, source, or extraction, G. § 169, H.A. § 732, Th. § 92 b, Note 3 obs. Cf. 1. 3 τοῦ γένους ἦν and 1. 5 μητρὸς γενέσθαι.

1. 2. Καμβόσου: the form Καμβόσω which Hertlein and others read is Ionic. βασιλέως, ‘King of Persia’, which was however at that time a sort of Median feudatory, standing nearly in
the position in which Egypt now stands to Turkey. According to Nikolaoς of Damascos he was only satrap (fr. 66 in Müller’s Fragm. Hist. Gr. III pp. 499, 505).

**P. 4.** 1. 4. ἀπὸ Περσεώς, ‘after Perseus’, the famous Argive (not Persian) hero, son of Zeus and Danaë daughter of Akrísios (Herod. vi 53, vii 61, 150, Apollodor. ii iv 5, Plato Alcib. i c. 35 p. 130 b τὸ Ἀχαϊμένους (γένος) ἐς Περσέα τῶν Δωδίων ἀναφέροντας), who had a son Perses by Andromeda daughter of Kepheus. Herodotos traces the descent of Cyrus from the Achaemenidae, the noblest family of the Pasargadae, who were the noblest of the twelve Persian tribes (1 c. 125). κληρονομοὶ καὶ καλουργοί, an Ionic and poetic word, of very rare occurrence in Attic prose.

1. 7. φῦναι, ‘to have been naturally’. 

οὐ Κύρος, ‘the said Cyrus’, HA. § 663, Th. § 37 A (b). λέγεται καὶ ἔδεται, ‘is described in legend and in song’; cf. iv 25 l. 304 καὶ ἐν λόγῳ καὶ ἐν φάσις. Strabo (Geogr. xv 18 p. 733) speaks of such songs in which ἔργα θεῶν τινα καὶ ἀνδρῶν τῶν ἄριστων were celebrated by the Persians, whom Xenophon, as a Greek, calls βάρβαροι i.e. ‘foreigners’.

1. 8. ἔδος, accusative of respect, limited to words that express parts of the body or mind, G. § 160, i, HA. § 718 b.

1. 10. πάντα μὲν—πάντα δὲ, l. 37 n.

1. 11. ἀναστήναι, sustinere, pati, a poetical word used twice by Plato. Cf. ἐτης III i 2. κυνδύνον ὑπομείναι, cf. Hier. vii i πάντα μὲν τόν υποδόντα πάντα δὲ κυνδύνον ὑπομείνοις, Lysias 32, 2 ὑπομείνα τοῖς ἑσχάτως κυνδύνοις. τοῦ ἐπαινεῖσθαι ἐνεκα, ‘for the sake of being praised’. The articular infinitive is used with the gen. after the improper prepositions ἀνεύ, ἐγγὺς, ἐνεκα, μέχρι. See my n. on Oecon. XIII 6.

§ 2. 1. 12. μὲν δὴ, continuative in summing up or closing a statement and passing on to another subject, l. 59, i l. 76.

1. 13. ἔχων διαμαινομένωντες, ‘it is recorded that he had’, lit. ‘he is related as having’. In the active it would be expressed by οἱ Πέρσαι διαμαινομένους τῶν Κύρου ἔχοντα φύσων etc. HA. § 981, Buttmann Gr. Gr. § 144 a b.

1. 14. γε μὴν, here not certe vero but porro, ‘moreover’, in which sense it is very common in Xen., with whom it is not much more than a stronger δὲ, as III iii 63, iv i 5 etc. See my n. on Hier. i l. 171. ἐν Πέρσῶν νόμοις, secundum Persarum instituta.
NOTES ON

1. 15. ἀρχεσθαί...ἐπιμελόμενοι, G. § 279, 1, HA. § 981. The meaning is: legum Persicarum prima cura est salus república.

1. 16. οὖκ ἐνθεντερ κτλ., 'not from the point, from which they (the laws) start in most states'. ἐνθεντερ = ἐντευθεν δθεντερ, cf. Isocr. Busir. § 15 ἤξιατο μὲν οὖν ἐντεύθεν δθεντερ χρὴ τοὺς εὖ φρονοῦντας. It is only obvious in such combinations as ἐνθεν μὲν—ἐνθεν δὲ. Join to κ. ἄγαθοι with ἐπιμελόμενοι, G. § 171, 2, HA. § 742. ἐν ταῖς πλείσταις πόλεσιν, not absolutely ταίς ἄλλαις, because in Crete and Sparta the same kind of education was in vogue. See Xen. de rep. Lac. ii 2 ff., Aristot. Eth. Nic. ix 9, 13 ἐν μόνῃ δὲ τῇ Δακεδαιμονίᾳ τόλει μετ' ὀλγὼν ὁ νομοθέτης ἐπιμελείαν δοκεῖ πεποιήθαι τροφῆς τε καὶ ἐπιτηδευμάτων, ἐν δὲ ταῖς πλείσταις τῶν πόλεων ἐξέχειληται περὶ τῶν τοιούτων καὶ ζη ἐκατοσ ὡς βουλεύτη, κυκλοπικοῦς θεμιστεύων πάλιν τῷ ἄλοχου.

1. 17. ἀρχονταί sc. ἐπιμελόμενοι. ἀδείσαι, 'letting', 'permitting'; so ἀφοίσιν l. 87, ἀφέσιν l. 169.

1. 18. ὁπως, 'as', its primary meaning, i l. 25, G. M. T. § 45 Rem.

1. 19. αὐτοῖς, intensive, 'themselves', διάγειν, sc. τὸν βίον, 'to pass their life', ii 9, iv 14, vi 5.

1. 20. ἐπειτα, tum, tamen, 'thereupon', 'nevertheless', the participle ἀδείσαι having a slightly concessive meaning. Cf. iv ν 29 σκέψαι δὲ ὅσον δυνὴ μοι περὶ σὲ ὅσον ὅσο Περὶ ἐμὲ ἔπειτά μοι μέμφει, and see HA. § 976 b.

1. 21. παριέναι, intrare. δὲν μὴ δικαίον sc. ἐστὶ παρεῖν. G. § 231, HA. § 973.

1. 22. τάλλα τὰ τοιαῦτα: τὰ τοιαῦτα is in apposition to τάλλα, 'the other offences, those namely which are of such a kind'. Cf. Oec. xix 16 περὶ τῶν ἄλλων τῶν τοιούτων.

1. 24. ξημάναν αὐτοῖς ἐπέθεσαν, 'inflict in each case of transgression a corresponding penalty', the gnomic aorist. G. § 205, 2, HA. § 840, G. M. T. § 30, 1, § 51 Rem. The plural αὐτοῖς refers to the collective τις, HA. § 632.

§ 3. 1. 25. προλαβόντες, 'by good foresight' (Holland), 'in anticipation', like ἀρχήμενοι 'at the beginning', τελευτῶν 'at the end', where the participle contains the leading idea of the expression, HA. § 968 a. Cf. Thuc. iii 46, 6 χρὴ δὲ τοὺς ἐλευθέρους οὐκ ἄφισταμένους σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστῆσαι—πρὸ καταλαμβάνειν, ὅπως μὴ εἰς ἐπίνοιαν τούτου λωσίν. ἐπιμελοῦται ὡπως...ἐχουναι: G. § 217, HA. § 885. τὴν ἀρχήν μὴ, omnino non, 'not at all', vi 16. G. § 160, 2, HA. § 719.
1. 26. τοιοῦτοι οἴοι—ἐφίεσθαι, ‘of such sort as to—desire’ (lit. ‘to aim at’). Cf. Plat. Men. p. 42 a τοιοῦτος οἶος (=ώστε) καὶ ἄλλον τοίχασαι πολιτικῶν and see H.A. § 1000.

1. 28. ἔστιν αὐτῶν, H.A. § 480. ἐλευθέρα ἀγορᾶ καλουμένη, ‘a so-called free Agora’. Aristotle (Pol. vii 12) recommends such an ἀγορᾶ in his model state and mentions such an one as existing in Thessaly: αὕτη δ’ ἔστιν ἴν δει καθαρὰν εἶναι τῶν ὁλίγων πάντων, καὶ μήτε βάναυσῳ μήτε γεωργῶν μήτ’ ἄλλον μηδένα τοιοῦτον παραβαλλεῖν μή καλομενον ὑπὸ τῶν ἀρχικῶν. Herodotos i 153 tells us that αὐτῷ οἱ Πέρσαι ἀγορῆнять οὐδὲν ἐώθαι χρέος eius οὐδὲ σφε ἔστι τὸ παράπαν ἀγορῆ; cf. Strabo Geogr. xv 19 p. 734: ἀγορᾶς οὖθα ἀποτελεῖν οὔτε γὰρ πωλοῦσιν οὔτε ἐνεργοῦσιν.

1. 29. τάλλα ἀρχεῖα, ‘the government buildings besides’. For this use of ἄλλος cf. iii l. 127.


1. 31. ἀπειροκαλλαι, ‘vulgarities’, ‘specimens of coarseness’, the abstract plural used, as often, in concrete sense. See n. on iii l. 143.

1. 32. ἀπελῆλανται, ‘are excluded’: the perfect expresses abiding result, the condition of things produced by the completion of an act; cf. above λεύσθαι i l. 54, below, l. 177 n. μιγυνται, pass. subj. from μιγυναι. Verbs in -νυμ form their subj. and opt. like verbs in -νω.

1. 33. τῦρβη, turba, ‘confusion’, ‘disarray’; a very uncommon word, not found elsewhere in Xen. Cf. Polyb. ixvii 3 ἢν ἀμείας καὶ δορᾶς καὶ τῆς λευκοτρύβης τὺρβης πλήρες τοῦ στρατόπεδου. τῶν πεπαιδευμένων, ‘men of education’)(τῶν ἀγοραίων ἀπαιδευτῶν, not ‘those who are under instruction’ (Fischer) as if it were παιδευμένων.

§ 4. 1. 34. διήρηται τέταρτα μέρη, ‘is divided (l. 32 n.) into four parts’. The parts into which a thing is divided are put in apposition with the thing itself, according to the usual construction. Cf. l. 46 δώδεκα γὰρ καὶ Πέρσων φυλαὶ διήρηται, Plat. de legg. v p. 737 ε γῇ δὲ καὶ οἰκήσεις ὡσαύτως τὰ αὐτὰ μέρη διανεμηθέντων, ib. p. 760 ν δώδεκα μὲν ἦμών ἢ χώρα πάσα εἰς δύναμιν ἵστα μέροι νενέμηται, Politic. p. 283 ν διελάμμεν αὐτὴν δύο μέρη, Xen. Cyr. vii v 13 τῷ στρατευμα κατενείμε τὸ δώδεκα μέρη. Madv. Gr. Syst. § 25 c. ἦ περὶ τὰ ἀρχεῖα, ‘which is surrounded by the public courts’.

P. 5. 1. 35. τούτων sc. τῶν μερῶν.
NOTES ON

1. 36. ἐφήβοις, those who have attained the age of 16 or 17.

1. 37. τοὺς ὑπὲρ τὰ στρατεύσματα ἔτη γεγονόσι, ‘those who have passed the years for military service’, i.e. τοῖς γερατίτεροις § 13 l. 164.

1. νόμω—πάρεισθαι, ‘it is customary for each of those classes to attend in their several quarters’. In πάρεισθαι the idea of motion is implied, hence it is frequently followed by εἰς or a preposition of similar import. Cf. ν iii 40 ὅπως παρώσιν εἰς τὴν συντεχνευμένην χώραν, vii ii 40 παρεῖναι χρή πάντας εἰς τὴν τεταγμένην χώραν, vii ν 41 παρῆνερ εἰς τὸ αὐτὸ χωρὶς, Anab. i ii 2 παρῆσαν εἰς τὰς Σάρδεις. So iii iii 12 παρεῖναι ἐπὶ τὰς Κναζάρου θύρας, ii iv 21 παρεῖναι πρὸς αὐτὸν. HA. § 788.

1. 39. ἀμα τῇ ἡμέρᾳ, ‘at the beginning of day’. So ἀμα ἐω, ἀμα τῷ ὀρ. 1. 40. ἡμικρῶν—προχωρῆμεν, ‘at whatever hour it is convenient’.

1. Cf. iii ii 29 ἦν πέμψῃ ὅποια σοι προχωρῆσαι sc. πέμπει, viii ii 6, Anab. i ix 14 ἀδεὶς πορεύεσθαι, ὅτι τις ήθελεν, ἐχόντων τῷ προχωροφόρη προχωρήσει, (where, however, see comm. ad loc.), Arrian de venat. xxii i ὥστε ἐφίναι τῶν κινών, ὅπως ἐν τοί προχωρήσῃ.

1. 42. καλὸς κοιμώνται, non modo diem transigunt (in sua fori regione) sed etiam excubant (ad domos magistratum). Fischer.

1. 43. σὺν τοῖς γυμνητικοῖς ὄπλοις, ‘furnished with their light arms’, viz. those described in § 9 below.

1. 44. σύν τοις γυμνητικοῖς ὄπλοις, ‘furnished with their light arms’, viz. those described in § 9 below.

1. 44. σύν τοις γυμνητικοῖς ὄπλοις, ‘furnished with their light arms’, viz. those described in § 9 below.

1. 45. σύν τοις γυμνητικοῖς ὄπλοις, ‘furnished with their light arms’, viz. those described in § 9 below.

§ 5. 1. 45. ἐφ' ἑκάστῳ, ‘for each’.

1. So Plat. Gorg. § 96 τοὺς νόμους τίθενται ἐπὶ τῷ ἐνι. δώδεκα...Περσῶν φυλαὶ διήρηται, gen. of the divided whole instead of the ordinary construction Πέρσαι δώδεκα φυλᾶς διήρηται, on which see § 4 l. 34 n. So Hell. i vii 23 διηρημένων τῆς ἡμέρας τριῶν μέρων, de Lac. rep. x 4 μόρας διειλένει ἐξ καὶ ἵππων καὶ ὄψιων. Herodotus mentions only ten phylae or tribes.

1. 49. βελτίστους ἀποδεικνύει, optimos praestare, ‘to turn them out best’. Cf. vii i 35 ἐπόχοις μᾶλιστα ἀποδεικνυσι, ii i 23 κρατίστους τοὺς λόχους ἀποδεικνύει, viii i 17 ἔρημα τῶν πολεμίων τὰ πλάγια ταῦτα ἀποδείξεω. Similarly παρέχειν (l. 51) and παρα- σκευάζειν are used with predicative adjectives.
I 51. παρέχειν with adjectives or participles (l. 53) = reddere, praestare. Cf. Oec. iv 7 οί ἄν —τούτους δοκίμοιοι...οἵποις κατεσκευασμένους παρέχωσι, ν 5 σφιδρόν τὸ σῶμα παρέχει.

1. 53. τῆς μεγίστης ἀρχῆς, 'the supreme authority'.
1. 55. καλοῦτοι, 'these as well as the other three classes'.
1. 56. ἀποτελόντων, 'may fulfill', 'discharge'. The preposition ἀπὸ imparts a similar force to ἀπαρίθμετιν (III 1 42) and ἀπο-διδόναι. See my n. on Plut. Tib. Gr. i, i. ἐκάστη δὴ ηλικία, HA. § 673 A, G. § 142, 4 Note 2.

1. 58. ὡς, 'in what way', 'by what means'. ἐπιμελονταί sc. οἱ Περσικοὶ νόμοι § 3. ὡς ἄν — ἔλεγον ἢν ἄν τοῦτο ἵππον γλυγγυντό. Goodwin M. and T. § 45 Note 1 p. 70 says: 'When ἄν is used with the Optative after a verb of striving, it denotes an ordinary apodosis and ὁπως (ὡς) is simply interrogative'. See below l. 110.

§ 6. l. 60. διάγοντες μανθάνοντες, 'spend their time in learning', supplementary participle, G. § 279, i, HA. § 981. Cf. below l. 63, ν 1 70 ἀσκοῦντες διέπλεγαν, ν 45 τὸ δεσφαλέστατον σκοτοῦ ἄρα διήγεν, Mem. iv viii 4 οὖδὲν ἔλλο ποιῶν διαγεγένηται ἡ διασκοπῶν.

1. 61. ἐπὶ τοῦτο, 'for this purpose' i.e. ἐπὶ τὸ μανθάνειν τὴν δικαίωσιν. ὡσπερ παρ' ἡμῖν ὅτι, short for ὡσπερ οἱ παρ' ἡμῖν (at Athens) παῖδες λέγοντι ὅτι γράμματα μαθὴσομενοι εἰς τὰ διδασκαλεῖα φοιτῶν.

1. 63. διατελοῦσι τὸ πλεῖστον τῆς ἡμέρας δικαίωντες αὐτῶν, 'continue the greatest part of the day deciding cases for (or between) them', l. 60.

1. 64. γὰρ δή, 'for, you must know'.

P. 6. l. 66. οἴων εἰκόσ, short for οἵων ἐκλήματα γῆγεν οἴει εἰκός ἐστίν.

1. 67. οὐς ἄν γνώσι — δικαίωντας, 'whomsoever they find guilty of any one of these offences'. Cf. iii l. 192.

1. 68. τιμωροῦνται, vindicant, puniunt, for the satisfaction of the law, which is violated by them: κολάζουσι, castigent, for the
benefit of the offender. Cf. Aristot. Rhet. 1 10 διαφέρει δὲ ἡ τιμωρία καὶ κόλασις; ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἑνεκά ἑστὶν, ἡ δὲ τιμωρία τοῦ ποιοῦντος, ἵνα ἀποτλημαθῇ.

§ 7. 1. 69. δικαζόντως—ἐγκλήματος, ‘they try on a charge’, etc. genitive of the crime after a verb of judicial action (rare with δικαζεῖν), G. § 173, 2, ΗΑ. § 745.

1. 70. ἄνθρωπος, generically ‘mankind’, ‘the world’, viii 12 22, Oecon. vi 4, xiii 3 etc. μισοῦν—ἀλλήλους μάλιστα: cf. Shakespeare Twelfth Night Act iii sc. 4 l. 388:—‘I hate ingratitude more in a man than lying, vainness, babbling, drunkenness, or any taint of vice whose strong corruption inhabits our frail blood’.

μὲν—δὲ, ‘although—yet’.


1. 72. μὴ ἀποδίδοντα: μὴ is used with the predicative participle, because the sentence is one of hypothetical meaning, ὅπως ἐν γνώσιι being equivalent to ἐὰν τινα γνώσιν. See G. § 283, 4, ΗΑ. § 1025.

1. 73. καὶ τοῦτον, ‘him as well’ as those guilty of the other offences spoken of in § 6. ἴσχυρῶς, vehementer. See below l. 84.

1. 74. ἀν ἀμελῶς ἔχειν, ‘would be negligent in their duty’. G. § 211, ΗΑ. § 964 a.

1. 75. πρὶ γονέας καὶ πατρίδα καὶ φίλους, ‘towards parents, country and friends’. The omission of the article frequently adds emphasis to copulative expressions. Cf. Anab. vi iv 8 ἀποδεδρακότες πατέρας καὶ μητέρας, and see ΗΑ. § 660. δὲ, ‘for’.

1. 77. αὐτή, sc. ἡ ἀναισχυντικα, ‘shamelessness accompanies, goes hand in hand with, ingratitude, for it is this which leads the way, as it appears, to everything that is base’. Cf. de rep. Lac. ix 2 δῆλον ὅτι ἡ ἐμπλαια μάλιστα ἐπεταίρη ἑτέρη.

§ 8. 1. 78. σωφροσύνην, ‘sobriety’, ‘temperance’. On the meaning of this word see my n. to Oecon. xxi 12 l. 76, and for the two object accusatives G. § 164, ΗΑ. § 724. μέγα συμβάλλεται εἰς τὸ μανθάνειν σωφρονεῖν αὐτόν, ‘it contributes, conduces, greatly to their learning how to control themselves, that etc.’ The subject of the verb is the clause introduced by ὅτι.

Cf. vi 1 28 εἰς τὸ κρατεῖν οὗδὲν μέγα αὐτῷ συμβάλλεσθαι, Hell. iii ν 13 ὅτα μέγιστον αὐτοῖς συμβαλόμενον εἰς τὸ ἴμων κρατήσαι, vii i 35 μέγα δὲ συνεβάλλετο τῷ Πελοπίδα εἰς τὸ τιμᾶσθαι καὶ
XENOPHON'S CYROPAEDEIA

1. 80. ἀνά πάσαν ἡμέραν, ‘daily’.

1. 81. διάγονται, l. 19, l. 60, l. 96.

1. 83. πεθομένοις ἱσχυρῶς, ‘strictly obedient’; see Lex. to Oecon. p. 62* a, and cf. vi 20, iv ii 10, v 12, v iv 18, vi i 38, iii 27, vii i 47, viii iii 44. Its position at the end of the sentence adds emphasis to the adverb.


1. 86. οὐ πρόσθεν...πρὶν ἄν ἀφόσιν (αὐτῶς) οἱ ἄρχοντες, ‘not leaving their posts to satisfy their appetite, until the officers give them leave’, G. § 240, 2, H.A. § 924.

1. 88. παρὰ μητρὶ: quasi-proper names, as those of near relatives, may like proper names be used without the article, particularly when governed by a preposition, because they denote what may be regarded as unique. We may say to a child ‘What does father say to this?’ ‘father’ being in the child’s language the name of an individual (not a class), i.e. a proper name.

1. 90. στόνο...δύον are predicates. δύον denotes anything eaten with bread as ‘a relish’, such as vegetables. Scott Pirate ch. xi note:—‘what is eat by way of relish to dry bread is called ‘kitchen’ in Scotland, as cheese, dried fish, or the like relishing morsels’: κάρδαμον, nasturtium, ‘cress’, or its seed which the Persians ate bruised like our mustard. It was supposed to be a good absorbent. Cf. § 11 l. 131, Strabo xv 3 § 18 p. 734 ἢ καλὴ ἡμέραν διαίτα ἄρτος μετὰ τὸ γαμμασίον καὶ μάζα καὶ κάρδαμον καὶ ἀλῶν χύνδρος καὶ κρέα ὑπὸ ἡ ἐφθὰ ἔς ὕδατος, ποτὸν δ’ ὑδρ. (The romance writer has omitted the meat and the salt.) Cic. Tusc. v 34, Fin. ii 28, Plin. Nat. H. xix 8.

1. 90. πείν...κόμωνα, i.e. φέρονται κ. πείν., ‘they bring with them a cup to drink from’. The κόμων was acc. to Suidas εἰδός τοπηρίου λακωνικοῦ μονώτον, made of earthenware or metal, Plutarch Lycurg. 9, 4, Arist. Eq. 660

ωσ ὃτ’ ἐστὶ τὰς ἱππαργήσιους ἐλεσπήδων ἀνδρικῶς
πράμενοι κόμωνας, οἱ δὲ καὶ σκόρδα καὶ κρόμμα,
‘as when they (the horses) leapt manfully on board the tr after buying (some of them) drinking cups, others garlic s’
 i.e. for a campaign.
1. 91. ὅς, consecutive for ὁστε c. infin. 'so as to', i 2 l. 27. Herod. I 71 calls the Persians ὑδροποτέντας 'water-drinkers', cf. v § 12. ἀπὸ τοῦ ποταμοῦ: i.e. the river Araxes (Ben Emir) which flows by Persepolis.

1. 93. ἔξ ἐπτακαλδεκα, short for ἐκκαλδεκα ἐπτακαλδεκα. Cf. I iv 16 πέντε ἐκκαλδεκα. ἀπὸ γενεᾶς, 'from birth'.

1. 94. ἐκ τοῦτον, post hoc, 'after this period'. So l. 96 ἀφ' οὗ, ex quo, ii 13 l. 149.

1. 95. ἐξήρχονται, 'they pass (out of the class of boys) into that of ephebi': § 12 l. 149, § 13 l. 163, de rep. Lac. III 1 ὅταν ἐκ παιδῶν εἰς τὸ μειρακιοῦσθαι ἐκ βαινωσὶ.

§ 9. 1. 96. Διάγονουν, cf. l. 19, l. 60, l. 81.

P. 7. 1. 97. ἐκ παιδῶν, so always without the article, l. 205, v 7, II iii 10, vi 20, v i 2, VII ii 24.

1. 99. δοκεῖ γὰρ...δείσθαι. Hertlein compares Stobaeos Serm. 63 p. 281b ἀπαντά τὰ νέα φυλακᾶς τε καὶ ἐπιμελεῖ τε δεδεμένα.

1. 100. παρέχουσιν χρήσθαι, 'offer for service': cf. § 8 l. 90, l. 152 n., v v 33. τὴν ἡμέραν, 'during the day', vi l. 440.

1. 101. ᾿ην τι δεινουν ὑπὲρ τοῦ κοινοῦ sc. αὐτοῖς χρήσθαι or simply αὐτῶν, 'should they want (to employ) them for anything in the public service'. For the quantitative acc. τι after δείσθαι see lex. to Oecon. p. 27πb.

1. 102. ὅταν...δὲι sc. μένειν.

1. 103. βασιλεὺς, 'the (Persian) king': for the omission of the article see HA. § 660.

1. 104. τὴν ἡμισειαν τῆς φυλακῆς, for τὸ ἡμίσει τῆς φυλακῆς, by assimilation to the gender of the dependent gen., which is often the case in adjectives denoting magnitude or a certain part with a partitive genitive. HA. § 730 e. Cf. IV v i πέμπετε τοῦ πεποιημένον αἰτοῦ τὸν ἡμίσει, ν 3 τῶν δριτῶν τοῦ ἡμίσεις, III ii 2 πολλὴν τῆς χώρας, ii 18 τῆς γῆς—οὕτων etc. ποιεῖ δὲ τοῦτο, 'he does so', i.e. goes out hunting. See my lex. to Oecon. p. 127πα.

1. 105. τοῦ μηνὸς, 'in the month', i.e. 'every month'. Anab. VII vi 7 δαρεικὸν ἐκατοσ τοῦ μηνὸς ἱμών: τοῦ μηνὸς ἐκατοσ το is used. παρὰ τὴν φαρέτραν...κοπτίδα ἡ σάγαριν, 'beside quiver a knife or bill in a sheath'. In § 13 l. 159 the σάγαρις is ἄχαιρα.

A blade of the κοπτίδα seems to have been slightly curved * of a pruning-hook (Quint. Curt. vit. Alex. viii 14 vocant gladios leniter curvatos, falcibus similis).
Cf. Anab. I viii 7, Strabo Geogr. xv iii 19, Arr. Exp. Alex. i 15. Grote regards it as a ‘scimitar’, (H. G. vol. viii p. 315 ed. 1862). It was worn in a sheath (κολεός) and was probably thrust into the belt or girdle, like the similar weapon, half knife, half dagger, of a modern Persian’. Rawlinson L. c. p. 118 note 12. The Norwegians to this day usually carry a ἱσκέκνιν in a sheath, hanging from their belt.

1. 107. γέρρον: ‘The ordinary defence of the Persian against the weapons of his enemy was a shield of wicker-work, which covered him almost from head to foot (ξυλινὴ καὶ ποῦδρης ἄσπις, Suidas s. v. γερροφόροι). This he commonly planted on the ground, supporting it perhaps with a crutch, while he shot his arrows from behind it’. Rawlinson L. c. p. 119, where a woodcut is given of one from Persepolis. See Her. vii 6, ix 61, Xen. Anab. I viii 9, Cyr. viii viii 23, Strab. Geogr. xv iii 19.

παλτά δύο: ‘The javelin of the Persian horseman, which was his special weapon, was a short strong spear or pike, with a shaft of cornel-wood (Cyr. vii i 2) and an iron point. One of the two was used as a missile, the other in hand-to-hand combat (ἐκ χερός) with the enemy (Xen. Anab. I viii 3, de re equestr. xii 12 τὰ κρανείνα δύο παλτά μᾶλλον ἐπανούμεν, Arrian Exp. Alex. i 15). It was a stout manageable weapon, and though no match for the longer and equally strong spear (sarissa) of the Macedonian cavalry, was preferred by Xenophon to the long weak reed-lance commonly carried by horse-soldiers in his day’. Rawlinson L. c. p. 120, who adds in a note ‘In Arrian’s account of the battle of the Granicus (l. c.) the javelin and the knife are still the main weapons’.

1. 108. ἐκ χερός, Comm. eius, ‘at close quarters’, lit. ‘from out of the hand’, i.e. holding it in the hand, iv iii 9 παλτά, οἷς καὶ μεθεντες καὶ ἐχοιτες χρύμεθ’ ἄν. Cf. iv iii 16, vi ii 16, iii 24. The aor. ἀφεῖναι serves to mark the instantaneous action, the present χρήσθαι, the continued use.

§ 10. 1. 108. ἔδε τοῦτο...ἄτι, icti, idcirco guia.

1. 110. τῶν ἄλλων ἐπιμέλεται ὡς ἄν θηρῶσιν, by attraction or anticipation for ἐπιμέλεται ὡς ἄν οἷς ἄλλοι θ. See above i 6 l. 76 and cf. II i 22, IV ii 39, VI iii 4, VII iii 17, VIII i 44. Observe the rare use of ὡς ἄν in the object clause with the subjunctive after a verb of ‘striving’, as in ordinary final clauses, on which see Goodwin M. and T. § 45 Note 1 p. 76. Bornemann reads θηρῷσιν: see above ii 5 l. 58, vii 21.

1. 111. ἀλληθευτάτη...δοκε...ἀυτή ἡ μελέτη κτλ., ‘this training is considered by them to be the most genuine one of those intended for purposes of war’. Beware of translating μελέτη as if it were the
predicate without article, HA. § 674, G. § 142, 4. For the sentiment cf. Dio Chrys. or. 3 p. 142 κάλλιστον δὲ εὐθημα γήγεσατο κυνηγεσίαν, δὲ οὖ τὸ μὲν σῶμα γίγνεται ῥωμαλωτέρου, ἡ ψυχὴ δὲ ἀνδρειοτέρα, τὰ πολεμικὰ δὲ πάντα ἀσκεῖται, Xen. Cyneq. 12, ἰ τὰ πρὸς τὸν πόλεμον μάλιστα παρτοί τὸ τὸ ἐργον, and for this as well as for the meaning of ἄληθής Cyr. viii i 34: so ἄληθη ἄσκησις Polyb. 10, 22 (25), Lucian Anach. 32. τῶν πρὸς τὸν πόλεμον, preposition and case are made into a noun by the article.

1. 113. ψύχη καὶ θάλπη, ‘different degrees of hot and cold weather’, ‘extremes of heat and cold’. Occ. v 4 ψύχη τε κειμάζως καὶ θάλπη βέρους ἔβιζε καρτέρεως.

l. 114. ὀδοπορίας, the dative of the sphere in which.

l. 115. ἀνάγκη, sc. ἐστὶ, HA. § 611 a; had the same subject been continued, we should have had ἀνάγκην ποιεῖ τοῦ κτλ. ὅπου ἄν παραπλήθη, ‘wherever it (τὸ θηριόν) falls in their way’, not to be taken impersonally ‘whenever there is an opportunity’.

l. 117. θήγεσθαι, met. like Lat. acui, ‘to be whetted’, ‘stimulated’, vi l. 462, I I I I, xiii 20. ἀλκίμων, ‘strong’, a poetical word, rarely found in prose, see Occ. vi 10. The meaning is obvious: παίσεων δὲ τὸ ἀλκίμων θηριόν ἐὰν ὄμοσῃ γλύπηται, φυλάξασθαι δὲ ἐὰν ἐπιφέρηται.

l. 119. ἀδίων sc. ἐστὶ.

l. 120. εἴρειν, τι—ἀπεστὶ, G. § 282, 1, HA. § 1011. Cf. iii 17 l. 196 n., viii 55.

§ 11. 1. 121. ἔχοντες, ‘with’, iii 14 l. 159, HA. § 968 b. πλείων...τῶν παίδων, i.e. πλέων ἢ οἱ παιδεῖς ἔχουσι.

l. 122. ἀς τὸ ἐλκός sc. ἐστὶ, ut par est, mérito. τάλλα, cetera, ‘in all other respects’, ‘otherwise’, G. § 160, 2, HA. § 719.

l. 123. θηρώντες, inter venandum, G. § 277, 1. οὐκ ἄν ἄριστητελεῖν has much the same meaning as οὐκ ἄρισττωσί, ‘they won’t take luncheon’, the potential optative with ἄν having sometimes a sense approaching that of the future or present indicative, Kr. § 54, 3 Anm. 7, Goodwin M. and T. § 52, 2 Note, HA. § 872 c. τι, ‘at all’.

l. 124. ἐπι-καταμέναι, ‘to remain on’, i.e. longer than usual, Hell. vii iv 36. Cf. ἐπι-πονεῖν v iv 17. ἄλλωσ, ‘on other grounds’ vi l. 120.

l. 125. τὸ οὖν ἄριστον τούτο: οὖν auget vim sententiae: illud tam sobrium prandium de quo ante dictum erat, cf. I vi 5 παρέχοντας οὖν τοιοῦτος (Hug). Translate:—‘making their dinner of this said luncheon’. 
1. 136. τὴν ὑστεράλαν sc. ἡμέραν, 'the next day', ΗΑ. § 621 c. τούτω and τό are always used in Attic prose instead of ταύτα and τά, ΗΑ. § 272 d. Cf. ii iii 10, v v 2, vii i 24, viii iv 12.

1. 137. μιᾶς ἡμέρας στὸν διαταγόμενης, 'they consume the provisions of one day', vi i 10, Oecon. vii 36.

Σ. 8. 1. 128. τούτῳ ποιοῦσι, 'they do so' i.e. practise this abstinence; cf. l. 104 n. τοῦ ἐθίσθην ἐνεκα: vi i 10 l. 108.

1. 130. ὕψον, predicate, 'as a relish'. Cf. above l. 90. τούτῳ...τι αὐτῷ θηρᾶσασθεῖν, 'that (definite), whatever it may be, which they catch in the chase'. G. § 148 Note 3, § 152 Note 3. οἱ τῆλικροῦντο, 'those of this age', i.e. the ephbei.

1. 131. εἰ δὲ μή, 'if they don’t catch anything', 'otherwise', answering to δὲ τι δὲν = ἑδύν. τὸ κάρδαμον, 'the cress' (already mentioned).


Mem. iii xiv 2 ἐσθίονυι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σιτῷ ἱερῷ, Aristoph. Ach. 835 παλεῦν ἐφ’ ἀλλ’ τὰν μᾶδαν ‘to eat barley-bread with salt’, Pet. 123, Pl. 627 ὅ πλείστα Θεσσαλίων μεμυστιλχόνων, γέρουσεν ἀνδρεῖς, ἐπὶ θλυγίσθων ἄλφιτος, i.e. qui cum paucissimis panibus minutissima ὅψιν frusta accipiebant, Eq. 703 φέρε, τί σου δῦκα καταφαγεῖν; ἐπὶ τῷ φάγος ἡμῶν ἂν; έπὶ βαλλαντίζω; i.e. what am I to give you as an ὕψον? what bread would you like best to eat with it? a leathern purse? Plutarch de virt. et vit. p. 101 Α ἄρτον λιτὸν ἐπὶ τυρῷ καὶ καρδάμῳ.

1. 134. πῶς ἡδυ, not 'how pleasant!' which would be expressed by ὡς (quam) ἡδυ; but πῶς (= ut, quomodo) belongs to the whole clause. Cf. Mem. iv ii 23 νῦν δὲ πῶς οὐκεί με αἰσθώμεν ἔχεις; Anab. vii vii 27 ἀναμικνηθη πῶς μέγα ἡγοῦ τὸτε καταπράξασθαι ἐνυν καταστρεφαμένος ἐχείς, Eur. El. 570 πῶς εἴπας, οδιγεί, ἀνέκπηθον λόγον; On the neuter predicate adjective ὡς referring to the masculine and feminine subjects see ΗΑ. § 617 a, G. § 138 Note 2 (c). μάζα καὶ ἄρτος: μάζα (from μάττερ 'to knead') was a simple dough, made of barley-meal (ἄλφιτα), which when dry was moistened either with water or with wine and oil and eaten without further cooking. It seems to have been like cold porridge. Bread (ἄρτος) made of wheaten flour (ἄλευρα) was baked (πεπεμένοις). MAHAFFY Old Greek Life p. 31. Cf. Oecon. viii 9.

1. 135. φαγεῖν...πιεῖν, determinative infinitives, see G. § 261, 2,
NOTES ON

HA. § 952. διψώντι: cf. Aesch. Ag. 901 λέγουσ' ἐν ἄλλο τόνδε...στοιχείῳ διψώντι πυραίον βέος.

§ 12. αἱ μένουσαι φυλαῖ, § 91 l. 102.
l. 136. διατρίβουσι μελετώσαι, cf. l. 60, l. 138, v iv 35.
l. 138. διαγωνίζομεν, referring to φυλαί by a construction κατά συνεχών, cf. Liv. x i 3 capita coniurationis eius virgis caesi sunt. So iii 15, v iii 59.
l. 139. τοῦτων, i.e. τῶν τε ἄλλων καὶ τοῦ τοξεύειν καὶ τοῦ ἄκοριστεῖν.
l. 140. ἐν ᾗ—τῶν φυλῶν, G. § 168, HA. § 729 e.
l. 141. δαμνονέστατοι, an Ionic word: cf. ἀδήσης vi 43.
εὐπιστότατοι, obedientissimi, cf. l l 24 εὐπιστόταται τοῖς ἄρχονται.
l. 142. ἐπαινοῦσι—αὐτῶν, not τοῦτων ἐπαινοῦσι, because ἐν ᾗ δ' ἐν is to be considered equivalent to ἐν δὲ ἐν τοῖς, just as ὁστὶς is often used for ἐτίς. Cf. l. 183 n. Hertlein and others understand ταύτην sc. τὴν φυλὴν as the separate object of ἐπαινοῦσι.
τὸν νῦν ἄρχοντα, ‘their present governor’, iii 14 l. 162, G. § 141 Note 3, Th. § 49 (f).
l. 144. αἱ ἀρχαὶ, concrete, ‘the authorities’, ‘officers of the government’, iv v 17, Thuc. v xlvii 10 αἱ ἔνδημοι ἄρχαὶ. So potestas is used in Latin, Juv. Sat. 10, 100.
l. 146. ὑποδραμεῖν, ‘to intercept’, Ar. Eq. 676. ἄλλο τι δοσα, sc. δεῖ γὰρ χρήσθαι (not ποιεῖν τῶν ἔργων) δοσα κτλ.
l. 148. τά δέκα ἔτη, illos decem annos, qui transigendi sunt ephesii (Poppo), ‘their ten years’, mentioned in § 9 l. 96. Cf. l. 161 τά πέντε καὶ ἐκκοσιν ἔτη.

§ 13. l. 150. ἐξέλθωσι sc. εκ τῶν ἐφήβων, cf. l. 95. πέντε καὶ ἐκκοσιν ἔτη, i.e. τά στρατεύσιμα ἔτη (l. 37).
l. 151. διάγωσιν, l. 19. πρῶτον μὲν—ἡν δὲ, cf. iii 10 l. 114.
l. 152. παρέχουσι—χρήσθαι, ‘put themselves at the disposal of the magistrates, that they may command their services’, l. 101.

The infinitive expressing the purpose rarely stands in the passive, so that the object of the governing verb is taken as its subject: cf. de re eq. vii 16 μὴ παρέχουσα τῶν ἄνδρας ἐναβαίνειν, Ages. ii 23, Oecon. x 13, Plato Men. p. 70 ἐ παρέξει ἐναντίον ἔρωταν ‘he gives himself up to be questioned’, G. § 265, HA. § 951, Madv. Gr. Synt. § 148 b Rem. 1.
l. 153. ἦν τι δή, supply τῶν ἔργων as the complement of δή. ὑπὲρ τοῦ κοινοῦ, ‘for the public service’, l. 101. φρονοῦντων ἡδὴ κτλ. ‘when they have now (unlike the ephebi) come to years of discretion and are still (unlike the γεραιτεροί) vigorous’. 
For the meaning of δυναμένων (virentium aetate) cf. Lys. II 53 οἱ μὲν οὐκέτι τοῖς σώμασιν, οἱ δὲ οὖσι δυνάμενοι; and with φρονούντων ἡδη, III iii 41 and Mem. i ii 35 διόσπερος χρόνος βουλεύειν οὐκ ἔστων οὖσι φρονείμοις οὖσι, Aesch. adv. Tim. § 139 τῶν τῆς φιλίας λέγουσι εἰς τὴν φρον ὀδύσαν ἥλιον ἀναβαλλείτα, Isaeus de Astypeth. Her. IX § 20 ἐπείδη τάχιστα ἦρχετο φρονεῖν, Eur. Erecithnus fr. 364 βουλομαί δὲ σοι, τέκνων, ἵφρονεις γὰρ ἡδη...παρακάνθα σεμήλη ἐνθαλ καὶ νέος κρήσωμα.

1. 156. τὰ ἀγχέμαχα ὑπα καλούμενα, 'the arms for close fight, as they are called', l. 28.

1. 158. οἴνωτερ γράφονται...ξοντες, 'just such as that with which the Persians are represented in pictures'.

The writer is perhaps thinking of the picture of the battle of Marathon in the Sica Poekile at Athens; cf. Aeschin. 3, 186 ἐνταῦθα (ἐν τῇ Ποικίλῃ) ἡ ἐν Μαραθῶι μάχη γεγραπτε [Dem.] 59, 94 καὶ ἐν καὶ νῦν τῆς ἀνδραγάθας αὐτῶν (τῶν Πλαταέων) ὑπομήνυμα ἐν τῇ Ποικίλῃ στοὰ γραφὴ δεδηλωκει, Arrian. Anat. vii xiii 5. Pausan. ν x i 6 καὶ αὐτοῦ (τοῦ Παναλοῦ) καὶ Αθήνας ἐν Ποικίλῃ τὸ Μαραθῶι ἔργων ἐστὶ γεγραμμένον, Corn. Nep. Milt. c. 6.

P. 9. I. 159. μάχαιραν, here used for 'sabre' or 'bent sword') (the straight sword (ἐφός); Hell. III iii 7, de re eq. XII II.

1. 161. τὰ πέντε κτλ., I. 148 n.

1. 162. εἴησαν ἄν, 'they will be', see l. 123 n. πλεῦν τι, 'somewhat more'....γεγονότες τὰ π. ἔτη, annos nati quinquaginta. 'A numeral may have the article, when it is an approximate round number', HA. § 664 a. Cf. l. 176, II i 6 Μῆθων ἐπεὶ πλεύς τῶν μυρλῶν, III i 33 πλεῦσ τὼν τροχιλῶν, Anat. iv viii 22 ἔμενεν ἡμέρας ἀμφὶ τὰς τριάκοντα, 'they stayed about thirty days'.

§ 14. 1. 166. τῆς ἑαυτῶν sc. γῆς or χώρας.

1. 167. θανάτου κρίνοντι, 'they judge in matters of life and death', § 7 l. 69, Hell. II iii 12 οὕς ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας, συλλαμβάνοντες ὑπῆγον θανάτων.

1. 169. ἐλληνὶ τι τῶν νομίμων, 'omit, fail in, any of the regulations prescribed by law'.

1. 170. φαινοντι, the technical term for 'giving information' (φάσις) against a malefactor, especially against smugglers and those who defraud the state.

τῶν ἄλλων ὕβολομενοι, quilibet ex ceteris, II ii 22, G. § 276, 2, HA § 966.

1. 171. ἐκκρίνοντι, sc. ἐκ τῶν ὑμοστιμῶν, 'exclude by their judgment' 'expel'. cf. Lat. tribu movent.
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l. 172. ἀτιμῶς διατελεῖ, (without ὅν, cf. l. 190, VIII i 44), ‘suffers a (partial or entire) loss of civic privileges for the rest of his life’.

§ 15. l. 174. μικρὸν ἑπάνεμι κτλ., ‘I will go back a little, recapitulate, for now it (the Persian system of government) may be explained in a very few words, because of my previous statements.’

1. 175. γάρ, as often, simply introduces the explanation and need not be translated in English, cf. Hier. l. 331 n.

1. 177. ἀπελήλαται, ‘is excluded’. Cf. l. 32 n., II i 15, Plat. Rep. VIII 16 p. 564 D διὰ τὸ μη ἑτυμῶν εἶναι ἄλλ’ ἀπελαθεῖσθαι τῷ ἀρχῶν, Lys. 18 c. 5 οὐκ ἀπελαθεῖσθαι τῇ πολιτείᾳ. For the use of the perf. see n. on l. 32.

1. 181. ἀργοῦντας, predicative, ‘without work’=οἷς οὐκ ἐστὶν ἀνάγκη τάπισθείαν πορίζεσθαι (II i 15), ‘those who are not obliged to work for their living’.

1. 183. αὐτοῖς is used for τοῦτοις, as if ἔαν τινες παιδευθῶσι had preceded, cf. l. 142 n.

1. 184. νεανισκεύεσθαι, inuentum transigere, a rare and post-classical word, used only in the present tense, Pollux 2, 20, Bekker Anecd. I 52. τοῖς μὴ διαπαιδευθεῖσιν οὖτως, ‘those who have not gone through this course of education’. Cf. v l. 11 διελθὼν τὴν παιδείαν ταύτην.

1. 187. συναλλάξεσθαι εἰς, ‘to be incorporated among’, an Ionic word.

P. 10. l. 190. Διαγένωνται ἀνεπιλήπτοι sc. δυντες, l. 172. τῶν γεραιτέρων γίγνονται, predicate genitive, see G. § 169, 1, HA. § 732.


τὰ καλὰ was the usual expression at Sparta for the public and regular education (ἀγωγή) which was requisite for a free citizen, and comprehended the whole period of his life from earliest youth to old age; and for the honours and distinctions allied to it. See Müller Hist. of the Doric Race Vol. II p. 314 ff.

l. 192. τοιχίας αὐτῆς sc. ἐστὶ.

l. 193. ἢ οὐκοῦσαι—ὅν εἶναι, ‘by the observance of which they fancy that they will be best citizens’, G. § 211, HA. § 964 a. The protasis is implied in χρώμενοι = εἰ χρώντο, G. § 226, 1, HA. § 902.
CHAPTER III

Cyrus having passed the two youthful stages of this discipline—undergoing all the fatigues as well as punishments with as much rigour as the rest, and even surpassing all his comrades in endurance and exemplary obedience, not less than in the use of the bow and the javelin—when twelve years old, is taken by his mother Mandane to visit her father the Median king Astyages, who was very desirous of seeing him, because he had heard so much about him (§ 1). On the first sight of his grandfather, he is greatly impressed with his appearance, his wig and rouge and painted eyes, his gorgeous purple dress and gold ornaments (§ 2). Astyages is so pleased with the boy's childlike frankness and affectionate sympathy, that he gives him a beautiful dress and sundry ornaments, and takes him out, whenever he goes a riding, on a horse caparisoned like his own—much to the boy's delight, as he had not been used to horses in his own mountainous country (§ 3). Tempted with all sorts of highly-seasoned viands, Cyrus

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entertains his grandfather with his opinion of a Median dinner and
gives him a lecture on temperance, recommending him Persian fare,
viz. plain bread and meat, as the best of all viands (§ 4—§ 5).
Astyages thereupon serves him with various kinds of meat, to
make him grow strong, as he says, but Cyrus begs as a favour that
he may be allowed to do what he pleases with it, and so distributes
it among the various servants, commenting on their respective services
(§ 6—§ 7). He leaves out Sakas, the chief cupbearer, who had risen
high in his master's favour, for reasons which the king presently
explains to his grandson (§ 8).

Cyrus is allowed to act as cupbearer to His Majesty, and hands the
cup with such graceful address that he makes the King laugh. He
exclaims triumphantly that he will supersede Sakas: for he will
make a better butler, and will not, like him, drink the wine himself.
Being asked why he did not taste the wine, he says that he was
afraid poison might have been put into it: for he had observed Sakas
pour something into the wine on the king's birthday, which must
have been poison, to judge by the way in which all who drank of it
afterwards behaved, losing all self-respect: the scene he then wit-
nessed enabled him for the first time to realise the meaning of the
words 'liberty of free speech', where everybody chattered and no one
understood his neighbour. His own father drank only to quench his
thirst, and suffered no bad consequences, not having a Sakas for
his butler (§ 9—§ 11). Questioned by his mother, Cyrus then explains
to her that he disliked Sakas, because he would not admit him as often
as he wished to the King's presence, and begs his grandfather to let
him take his place for a few days only, that he may serve him out by
treating him in the same way (§ 11—§ 12).

When Mandane was about to depart and rejoin her husband
Kambyses in Persia, Astyages entreats her to leave Cyrus behind,
and holds out every kind of inducement to the boy to remain (§ 13—
§ 14). Cyrus himself also desires to remain: but Mandane hesi-
tates to allow him, putting to Cyrus, among other difficulties, the
question—'How will you learn justice here when the teachers of
it are in Persia?' To which Cyrus replies—'I am already well
taught in justice: as you may see by the fact that the super-
intendent appointed me a judge to administer justice to my school-
fellows and compelled me to render account to him of all my pro-
ceedings. I was once indeed punished for giving a wrong decision,
when I awarded the large coat to the big boy and the little coat to the
little boy, though the proprietorship was opposite; the master on this
occasion impressed upon me, that the lawful or customary was the
Just, and that, had I been called upon to decide the question of fitness,
I should have been right in my decision. But that was not the point: as judge, I was bound by the law, and the coat belonged by law to him who had paid for it. Besides which, if I am found wanting, my grandfather Astyagès will make up the deficient teaching’. ‘But’ says Mandane ‘justice is not the same here under Astyagès as it is in Persia. Astyagès has made himself master of all the Medes: while among the Persians equality is counted justice. Your father Cambyse both performs all that the city directs, and receives nothing more than what the city allows: the measure for him is not his own inclination, but the law. You must therefore be cautious of staying here, lest you should take back with you to Persia habits of despotism and of grasping at more than any one else, contracted from your grandfather: for if you go back in this spirit, you will assuredly be flogged to death’. ‘Never fear, mother’ answered Cyrus ‘my grandfather teaches every one round him to claim less than his due—not more than his due: and he will teach me the same’ (§ 15—§ 18).

§ 1. 1. ἐλληνὸς πλέον, G. § 188, 2, H.A. § 781 a. Some MSS. and edd. read πλεοῦν but cf. v iii 28 οὐκ ἔν δύναιο μὲν ἥν ἐν ἥν ἓν ὕπερα ἠθεῖν πρὸς τὴν ἐμὴν οἴκησιν, VI ii 25 μὴ μεῖν ἥν ἐκκοιν ἥμερων, Anab. I ii 22 μισθὸς πλέον ἡ τρίων μητρῶν, where πλέον and μεῖν are adverbial accusatives, not acc. of duration of time, Kr. § 492 Rem. 3, H.A. § 647.

1. 3. τῶν ἡλικιῶν, G. § 174 with § 180, H.A. § 753 g. διαφέρουν ἐφαίνετο, ‘showed himself superior’, G. § 280, H.A. § 981.

1. 4. ἐκ δὲ δεόν, ‘such things as were necessary’, a general conditional relative clause after imperfect indicative, hence the optative, G. § 233, H.A. § 914 B (2).

1. 5. ἐκ, ‘after’, ii 1. 94.

1. 6. μετεπέμψατο, indirect middle, H.A. § 813.

1. 7. ἤκουε, ‘he had heard reports’ from time to time.


1. 9. πρῶς τὸν πατέρα, ‘to her father’, G. § 141 Note 2, H.A. § 658. καλὸν Κύρον τὸν ἱδίον ἔχονσα: after αὐτή τε should have followed καλὸν Κύρος δὲ υἱὸς αὐτῆς, but such irregularities are not infrequent in Greek any more than in any other language; cf. Thuc. VIII iv 2 αὐτός τε καλὸν περὶ αὐτὸν ἐπικουρίας ἐχων.

§ 2. 1. ὡς...τάχιστα, cum primum, simul ac, ‘as soon as ever’, III iii 20. See H.A. 1008 a. ἔγγο...τῆς μητρὸς πατέρα
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I i ii

οντα, 'came to know that Astyages was his mother's father'. On the supplementary participle οντα after a verb of knowing, see G. § 280, H.A. § 982. In like manner in English after verbs of hearing, seeing, judging etc. a participle may be put in apposition with the object, as 'I heard him praised', 'I thought you wrong'.

1. 11. οἰα ἔδη παῖς...ἂν, ut pote puer, 'being, as he was, naturally an affectionate boy'.

1. 12. φύσει, dATIVE OF RESPECT, G. § 188 Note 1, H.A. § 780. ὁσπερ ἄν τις...ἀσπάζοντο, elliptically for ὁσπερ ἄν τις ἀσπάζοντο, et ἀσπάζοντο, the verb of the conclusion being omitted, 'just as one would do, if etc.' See G. § 212, 3, H.A. § 905 a 3.

1. 13. συντεθραμμένος, vi 34, vi iv 14.

1. 14. καλ...θή, et iam. The verb coupled to ἀσπάζετο by the καλ is ἔλεγε 1. 22.

1. 15. ὄφθαλμων ὑπογραφῆ, 'by painting under the eyes', i.e. the edge of the eyelids, so as to enhance the brilliancy of the eyes and give them a greater apparent size and softness.

Cf. viii i 41 ὑποχρίεσθαι τοὺς ὄφθαλμους προσέτο, ὡς ἐνθοφθαλμότεροι φαίνοντο ἢ εἴσο, viii 20 τοὺς κοσμητάς οἱ ὑποχρίνονσι τα καλ ἐντρίβουσιν αὐτοῖς, II Kings ix 30 Ἰεζαβελ...ἐστὶν μισατο τοὺς ὄφθαλμους αὐτῆς. The pigment used for the purpose was called ὑπογραφή. It was made from burnt and pulverised στίμου stibium or 'sesqui-sulphuret of antimony', Germ. 'Spießglanzerz'. Plin. N. H. xxxiii vi § 101 f. Cf. Hesych. ὑπο-γράμματα: στιμάτα τῶν ὄφθαλμων; Pollux v 101 καλ τὰ ὑπογράμματα καὶ ἡ στίμης παρ' Ιωνι ἐν Ὥμφαλη· καὶ τὴν μέλαιαν στίμην ὄμματο γράφων.

It is still used in the East under the name cohel, surmeh. L. s. s. v. In Greece the custom of thus staining the eyelids was, as a rule, confined to women. Duris ap. Athenae. Deipnos. xii 60 p. 542 mentions as a mark of effeminacy in Demetrios Phale- reus that ἐπεμελείτο δὲ καὶ τῆς ὄψεως, τῆν τε τρίχα τὴν ἐπὶ τῆς κεφαλῆς ἐξαιθύμοις καὶ παιδέρωτι τὸ πρόσωπον ὑπαλειφόμενος καὶ τοῖς ἄλλοις ἀλειμμασιν ἐγχρίων ἐαυτὸν· ἑβουλεύονται γὰρ τὴν ὄψιν Ἰαρός καὶ τοῖς ἀπαντώσιν ἠδοὺς φαίνεσθαι. The practice is ascribed also to Sardanapalus (Nicolaus Damasc. fr. 8, Athenaeus Deipn. xii 7 p. 529 Λ, Diod. Sic. II 23) and to Nanaras the Babylonian (Nicol. Damasc. fr. 10).

Π. 11. 1. 16. χρώματος ἐντρίψει, 'by the rubbing in of some pigment', for the sake of improving the complexion.
The pigments employed by the Greek women were either ψιμύθιον cerussa ‘white lead’, ἀγχουσα (ἐγχουσα), ‘alkanet’ (Ar. Lys. 48, Eccl. 929), the root of which yields a red dye, παιδέρων, ‘rouge’, the juice of the εὐκάμυνον morum ‘mulberry’, and φύκος ‘sea-weed’, from which a red colour was prepared. Cf. Arist. Thesm. ii fr. vi 3 (320 Koch) where the poet enumerates as parts of a lady’s κόμοις:

ἐγχουσαν, δελθρον τὸν βαθὺν, ψιμυθιον, κάλυμια, φύκοις, παιδέραϊ, ἵππο γράμματα,

Lys. 149 el καθμεθ’ εὖθον ἐντετριμμέναι, Eccl. 878 καταπε-πλασμένη μιμυθιω, Plut. 1064, Alexis com. ap. Athen. XIII p. 568, Clem. Alex. Paed. iii 2

τὰς οὔρας πυρράς ἔχει τις, ἵππογράμμοις ἄσβολοι· συμβέθηκε εἰναι μέλαιναν, κατέπλασε μιμυθίω, λευκόχρος οίαν τίς ἔστι, παιδέρωτ’ ἐντριβέται,

and especially Xen. Oecon. x 2 ἵδιον τοῦτο αὑτήν ἐντετριμμένην πολλὰ μὲν ψιμυθίω, ὡσπο δεικτῆρα ἔτι δοκοίη εἶναι ἡ ἤν, πολλῇ δὲ ἐγχουσῇ ὡσπο ἐρυθρότερα φαίνοτο τῆς ἀληθείας κτλ.

κόμαις προσθέτουσ, ‘a wig’, ‘false hair’ in addition to the locks which nature had given him.

Cf. Arist. Thesm. fr. v (320 Koch)

δέν χων περίεργ’ αὐτάσι τὼν φορημάτων, ὅσαις τε περιπέπτουσιν αὐτάς προσθέτοις,

Lucian Alex. 3 κόμην τὴν μὲν ἰδιαν τὴν δὲ καὶ πρόσθετον ἐπικελμένος, Dion Cass. 59, 26 καὶ μετ’ ὀδ πολὺ ἑγωνακίζετ’ οὗτῳ πολί καὶ τῷ ρυθμῷ τῆς στολῆς καὶ τοῖς προσθέτοις τοῖς τε περιθέτοις ἀκρίβος ἐπουκλήτω.

ἡ νόμμα ἣν, ‘which, as is well known, were customary’,

G. § 151 Note 2, HA. § 628.

1. 18. καὶ οἱ χυτῶν, ‘and so are the tunics’.

κάνθως was the favourite dress of the Medes, well known to us from the sculptures. See the woodcut in Rawlinson Five great Monarchies Vol. iii p. 85. The famous Median garment, ἔσθης Μηδείη of Herodotos i 135, στολὴ Μηδείη of Xenophon Cyr. i iv 26, viii viii 15, and στολή Περσικη of Strabo xi xiii 9 (which he says expressly was adopted from the Medes), was the long flowing robe so remarkable for its graceful folds, which is the garb of the kings, the chief nobles and the officers of the court in all the Persian bas-reliefs, and which is seen also upon the darics and the gems. This garment fits the chest and shoulders closely, but falls over the arms in two large loose sleeves, open at bottom. At the waist it is confined by a cincture. Below it is remarkably full and ample, drooping in two clusters of perpendicular folds at the two sides, and between these hanging in festoons like a curtain. It extends down to
the ankles, where it is met by a high shoe or low boot. Cf. Rawlinson l.c. Vol. iv p. 153, 154. Under it was worn a tunic (χιτών), which reached from the neck to the knee and had tight fitting sleeves that covered the arms to the wrist.

οἱ στρεπτοὶ (i.e. κύκλοι, στρεπτός being properly a verbal adj. from στρέφειν), tories, ‘chains or collars of twisted work’. Herod. iii 20 στρεπτόν περίαυχενόν, Xen. Oecon. iv 23, Strabo Geogr. xi xiii 9, Arrian Exp. Alex. vi 29, Xen. Anab. i ii 27. See the woodcut in Rawlinson l.c. iii p. 87.

1. 19. τὰ ψάλια τὰ περὶ ταῖς χερσίων, armillae, ‘bracelets on the wrists’. These consisted of three or four massive coils of bronze or gold (Herod. iii 20, ix 80; 2 Sam. i 10) and are frequently to be seen in the sculptures (Ker Porter’s Travels Vol. i Pl. 17, ii p. 60).

1. 20. ἐν Πέρσαις τοῖς οἰκοι, ‘among the Persians at home’ (G. § 141 Note 3, § 190 Note 2), i.e. the inhabitants of Persia Proper.

‘Persia proper, the modern Farsistan or Fars, lay upon the gulf to which it has given name, extending from the mouth of the Oroatis (Ṭāb) to the point where the gulf joins the Indian Ocean. It was bounded on the west by Susiana, on the north by Media Magna, on the east by Mycia and on the south by the sea. Its length seems to have been about 450 and its average width about 250 miles. It thus contained an area of rather more than 100,000 square miles’. RAWLINSON l.c. Vol. iv p. 3.

πολὺ, like πάνυ, μᾶλα, μᾶλλον and other adverbs of intensity, is frequently separated from the adjectives or adverbs which it qualifies for the sake of additional emphasis. Cf. below l. 28, vi l. 425, vi iv 8.

1. 21. ἐσθήται, the plural is seldom found, because of the collective use of the singular. It is here used to denote the varieties of costumes referred to.


C. F. A. Lincke in his dissertation de Xenophontis Cyropaediae interpolationibus (Berlin 1874) p. 13 f attempts to prove that the whole of the passage from ταῦτα γὰρ πάντα τὸν κόσμον τὸν πάππον is an interpolation. See n. to ιβ. 27.


I. 23. ὡς καλός, quam pulcher! See on ιβ. 42. μοι, the ethical dative used here to express surprise, G. § 184, 3 Note 6, HA. § 770. ἐρωτῶσθι τῆς μητρός, G. § 183, HA. § 970.

I. 24. πότερος...δοκεῖ, G. § 243, HA. § 932.

I. 25. ἀρα, ‘naturally’, as in ιβ. i. 11, viii. ιβ. 4. Cf. also ιβ. iii 6.

I. 26. Περσῶν, G. § 168, HA. § 719 e.

I. 27. μέντοι frequently takes the place of δὲ in the correlative clause after μέν. ὀσῶν, by assimilation or attraction for ὀσοῦς, G. § 153, HA. § 994. ἐπὶ ταῖς θύραις, ‘at the gates of the palace’. From the Eastern custom of receiving petitions at the gate, αἱ βασιλεῖς θύραι became an ordinary phrase like ‘the Sublime Porte’. Cf. Anab. i ix 3, Hell. i vi 7 ἀρχαῖοις ταῖς ἐπὶ τὰς θύρας φοιήσον, Herod. iii 119.

I. 28. τολύ, ιβ. 20 note. καλλιστὸς sc. ἐστὶ, HA. § 611.

§ 3. I. 29. αὐτοῦ...στολῆν...ἐνέδυσε, G. § 164, HA. § 724.

I. 30. ἐτίμα: cf. viii. ιβ. 8, Anab. i ii 27 Κύρος δ’ ἐκεῖνῳ δῶρα (ἔδωκεν) ἄνοιξεν παρὰ βασιλεῖ τίμια, ἐπὶ τὸν χρυσόκαλον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκωάκην χρυσοῦν καὶ στολῆν Περσικῆν.

I. 31. εἵ τοι ἔξελενον, ‘as often as he took a ride out anywhere’, ιβ. 89, Thuc. vii xxiv 4 ὀσημέραι ἔξελενον τῶν ἵππων. For the optative cf. below ιο. 119.

I. 32. περιήγην, ‘used to take him about with him’: the middle is more commonly used, see on ιι ii 28. χρυσοχαλίνον, ‘with a gold bit’, or as Liddell-Scott and others take it ‘with gold-studded bridle’. Cf. Herod. ix 20, Arist. Pax 155 χρυσοχαλίνον πάταγον ψαλλων, and see Rawlinson l. c. iii p. 87. So in the fourth century A.D. Chrysostom, in denouncing the pompous luxury of the
Emperor Arcadius, says ‘The spears and shields of his guards, the bridle and trappings of their horses, have either the substance or the appearance of gold’. The same fashion prevails at Tunis in the present day.

εἴσθει, solebat, G. § 104, § 109, 3 Note 1, HA. § 451 e, § 849 b.

1. 33. ἀτέ...ἀν, quippe qui esset. φιλότιμος, in good sense, iv 1. 10.

1. 34. μανθάνων, supplementary participle after a verb of emotion (ὑπέρεξαιρέν), G. § 279, 1, HA. § 983.

1. 35. ἐν Πέρσαις, i.e. ἐν Πέρσαις τοῖς οἶκοι, as in l. 20. Cf. vii v 85. διὰ τὸ...ἐλναί, ii 1. 11, l. 129.

1. 36. ἐν ὦρειν ὄαγη τῇ χώρᾳ, ‘in a country so mountainous’, predicate adjective.

Herodotus applies the epithet τρηκένει to Persia proper, and Plato de legeg. III p. 695 A speaks of the inhabitants as τραχέλας χώρας ἐκγόνων; cf. Strabo XV 3 ἡ πρὸς βορράν (Πέρσις) χειμέρος (ἔστι) καὶ ὀρεινή. The latter author well describes Persia as divided into three parallel tracts of wholly different climate and productions. The first, a narrow strip of sandy plain, extending along the Persian gulf the whole length of the province, and now called ghermsir or ‘hot region’, constituted not more than an eighth part of the whole territory. Above this was a fertile district, described by the geographer as πάμφοροι καὶ πεδινὴ καὶ θρεμμάτων ἄριστη τροφῆς, ποταμοῖς τε καὶ λίμναις πληθώσας. Above this again to the north was a rugged and cold mountain region (ἡ πρὸς βορράν χειμέρος καὶ ὀρεινή), now called the serdīsir. The character of the three different tracts is due in fact to their difference of elevation, which is in the interior 5000 feet above the level of the low sandy plains adjoining the sea.

1. 37. καὶ ἰδείν...σπάνιον ἥν, ‘merely to see a horse was a rare thing’. For καὶ vel cf. i 1. 72.

In the Odysse. IV 605 Telemachos declines the three horses, which Menelaos offers him as a present, with the following remark:—

ἐν δ’ Ἰθάκη οὐτ’ ἄρ δρόμοι εὑρέες οὔτε τι λειμών’
ἀλγίβοτος καὶ μᾶλλον ἐπήρατος ἱπποδότου.

§ 4. l. 39. ὃς ἡδιστα, quam incundissime, ‘as pleasantly as possible’. The ὃs strengthens the superlative adverb, HA. § 651, § 1008.

τὰ οἶκαδε for τὰ οἶκοι, because the notion of a wistful looking homeward is implied in τοῦλη. For a similar attraction cf. ii iv l. 131, v i 6, ii 5, iii 14. See cr. n.

1. 40. προσήγειν: cf. v ii 5 ἐλ τι βρωτήν, πάντα λεκάνα προφήγον. παραψάδας = δ ψα, ‘dainty dishes’. In later Greek the word was applied to the dish on which such viands were served. Lobeck
ad Phrynich. p. 176. Cf. Iuv. Sat. iii 192 quam multa magnaque
paropside cenat.

1. 41. ἰμβάμματα, 'sauces'.
1. 42. ὦσα πράγματα ἐχεις, 'what a great deal of trouble you
have!' lit. 'oh! the amount of trouble which you have'. "Οσος,
οὗς and ὡς are the only relatives used in exclamations, HA.
§ 1001 a, Madv. Gr. Synt. § 198 b R.

1. 43. ἀνάγκη σοι sc. ἐστί, HA. § 611 a. λεκάρια, 'little
dishes', dim. of λέκος, lanx. Cf. Athen. Deipn. IV 32 p. 149 F
λεκάριον πτισάνης ἢ λαχάνου.

1. 44. τάς χειρὰς, l. 9, G. § 141 Note 2, HA. § 658. ἀπο-
γεύσθαι, degustare, G. § 171, 2, HA. § 742.

1. 45. φάναι τὸν Ἀστυάγην, dixisse Astyagem, depends on
ἐφασαν l. 42.

1. 46. πολὺ...κάλλιον, see note on l. 20.

P. 12. 1. 47. τοῦ ἐν Πέρσαις sc. δεῖπνον, G. § 141 Note 3,
§ 175, 1, HA. § 666, § 755.
1. 48. οὔκ, G. § 29, HA. § 112.

1. 51. κρέα, 'pieces of meat': so ξίλα, ligna, 'pieces of wood'.
tοῦτο sc. τὸ ἐπιληπθηναι. τὸ αὐτὸ ἡμῖν, 'the same goal
as we do'; ὁ αὐτὸς takes the dative, when this pronoun simply refers
to a common third object, G. § 186, HA. 773 a. Cf. vii i 2,
Oecon. I 5, xvi 7, so Horace de art. poet. 467:
inspectum qui servat idem facit occidenti;
Lucretius IV 1174;

eadem facit, et scimus facere, omnia turpi.

1. 52. πολλοῦ...ἐλιγμοῦ...πλανώμενοι, 'fetching many a com-
pass and winding cranke' (Holland), G. § 159 Rem., HA. § 715 b.
The meaning of Cyrus is that the elaborate Median repast, as
compared with the simplicity of the Persian fare, is like a road with
many windings and ups and downs before arriving at its goal, as
compared with a plain and direct way. ἄνω καὶ κάτω, a proverbial
expression like Latin sursus deorsus, utro citroque.

1. 53. ὀποι, i.e. ἐνταῦθα ὀποι. πάλαι ἥκομεν, G. § 200 Note
4, HA. § 826.

§ 5. 1. 54. οὔκ ἀχθομενοι ταῦτα περιπλανώμεθα, i.q. οὔκ
ἀχθομεθα τὰ περιπλανώμενοι 'we think it no paine thus to raunge
and goe about' (Holland). ταῦτα = ταῦτας τὰς πλάνας. Cf. n
1. 84 πολλαπλάσια, vi l. 56 παράνομα, II i l. 246 μεγάλα ὡφελείσθαι,
III i 15 πάντα, G. § 159 Note 2, HA. § 716 b.

1. 55. γευόμενος, 'by tasting'.
NOTES ON

1. 56. ἡδέα ἠστίν sc. τὰ παντοδαπὰ βρωματα.  
1. 57. μυσαττόμενον=βδελυττόμενον, 'are disgusted with'. This unclassical verb does not occur elsewhere in Xenophon.  
1. 58. ἐπερέσθαι (ἐπείρομαι), 'asked him further'. καλ τίνι δὴ σὺ τεκμαίρομενος, 'and pray by what do you guess, that you say so?' τίνι is the dative of the standard according to which anything is measured, judged of or done. Cf. viii i 37, Hier. iv 8 οὖ τῷ ἀριθμῷ οὗτε τὰ πολλὰ κρύνεται οὗτε τὰ ίκανά with my note ad l. The καλ serves to emphasize the question. See n. to Hier. i 1, and cf. Cyr. iv v ii.  
1. 61. ὅταν...θηγῆς: ὑγιάνειν for ἀπεσθαί is not used in good Attic prose, it occurs again in v i 16, vi iv 9. ἀποκαθαίρει τὴν χείρα εἰς τὰ χειρόμακτρα, 'you wipe your hand on the towels'. The use of knives and forks being unknown among the ancients, they had to cleanse their hands from grease during the meal either on the towel used for washing them, or else on crumbs of bread kneaded to a dough (ἀπωμαγγαλία). See Becker Charicles p. 321, Guhl and Koner p. 264.  
1. 62. ὡς—ἀχθόμενον κτλ., 'as if you were much disgusted', the ὡς with the participle marking the mental attitude of the subject of the verb, or the impression produced on others by his action. G. 277, 6, Note 2, ΗΑ. § 978. The verb ἀχθοθσθαί is more often followed by εἰ or ἦν than by ὡς, cf. iii iii 13.  
1. 63. πλέα σοι ἀπ' αὐτῶν (τῶν βρωμάτων) ἐγένετο, not, as Gorham and Liddell-Scott s. v. πλέος take it, 'they (i.e. the χειρόμακτρα) have become cloyed or nauseated with them', but 'your hand was soiled because of them'. Commentators generally understand πλέα in this its secondary sense of inquinata, in which ἀνάπλεως is more common, cf. Soph. Phil. v. 36 ἑάκῃ βαρελας τοι νοσηλείας πλέα; it may, however, simply mean 'full of the bits of food'. For ἀπό in the sense of propter cf. vi § 44.  

§ 6. 1. 64. εἶ τοίνυν—ἀλλὰ κρέα γε κτλ., ergo, si ita sentis, carnibus saltem vescere, ut validum domum redeas (Gabrielli).  
1. 65. ἄλλα—γε, at certe, 'at all events', cf. viii vi 18, Anab. pi v 19, iii ii 3 εἰ δὲ μὴ, ἄλλα καλῶς γε ἀποδινηκουμεν, Hier. pi 9, Ages. ii 21. Sometimes ἄλλα alone is used in this sense after a clause in the form of a hypothetical protasis, as in Cyr. v v 33, Hell. i vii 19. ἐὖχοχοῦ, 'feast upon', 'eat heartily of'. Cf. Polyb. viii xxvi 10 τὰ μὲν ἀποδόμενοι, τὰ δ' ἐὖχοχοῦμενοι τῆς λείας. Κρέα is the cognate acc. νεανίας, 'as a youth',

1. 66. ἀμα—λέγοντα, ‘while he was saying’, G. § 277, 6, Note 1, HA. § 976. παραφέρειν, i.q. παρατίθεναι, apponere, ‘to serve’. Cf. Herod. I 313 εἰ τι παραφέροιτο, έσθοντας ἄν οὐ παύσοτα. For a different meaning of this verb see II ii 4.

1. 67. θήρεια, ‘game’. τὸν ἡμέρων, sc. ἔφων κρέα, part. gen., there being no adjective of a meaning corresponding to that of θήρεια. Observe that ἡμέρων would mean dierum.

1. 68. πολλὰ τὰ κρέα, ‘that there was a great store of meat’, πολλὰ being predicative. εἰπεῖν—φάναι, ‘he spoke’—‘quoth he’, φημὶ, φησὶ, φάναι, ἐφην, ἐφη, are sometimes inserted pleonastically when the sentence has been introduced by λέγει or εἶπε. Cf. Oecon. IV 23, VIII 2 with note, Anab. II v 24, vix 31.

ἡ καὶ δίδως—χρήσθαι; ‘do you really offer to give me all this meat, to do whatever I like with it?’ οὐ τι ἄν—χρησθαί for ἄντιτα ἄν χρείαν—χρησθαί. Cf. above l. 54 note, ii 12, iv l. 150, vi l. 20 μὴ ἀπὸ τοῦ δεῖζον σημείοις ὃ τι χρῆ, ἢ l. 165 ἐχρησθὺ τῇ ἡγοῦσα ὅ τι ἠθελεν, VII i 43 τἄ ἡμῶν αξιωσεις χρησθαί; Oecon. IX 16.

1. 70. ἐγωγέ σοι, sc. δίδωμι.

§ 7. 1. 71. λαβόντα τῶν κρεῶν, gen. because the object of the verb is affected only in part, G. § 170, 1, HA. § 736, Anab. I v 7.

1. 72. θεραπευταῖς, ministris (ad mensam). The word is not found elsewhere in Xen., who sometimes uses the un-Attic form θεραπευτήρι, VII v 65. ἐπιλέγοντα, ‘saying the while he was giving’ or ‘after he had given’. ἐκάστῳ, not of course the same words to each, but ἄλλοις ἄλλα.

1. 73. σοὶ—τούτο, ‘here is for you’.

1. 74. νῦν γὰρ τοῦτ’ ἔξω, nunc demum (quod dum exoptavi) hoc habeo, παλτόν (Heindorf), ‘I am old enough now to have this’. Only the ἐφησοῦ were allowed to carry the παλτόν, boys had ἄκοντια, ii l. 107. Cf. vi ii 16. Gabrieli, however, renders it by hoc enim nunc tantum habeo quod dem and Holland gives as a marginal version ‘for this (only) am I able now to do’.

1. 76. ἐῶς διέδουν, ‘while he was distributing’, not ‘until he had distributed’ (Watson), which would require διέδωκε.

1. 77. πάντα ἀ ἑλαβε κρέα: observe that ἀ ἑλαβε takes the place of the article, just as the antecedent when incorporated in
the relative clause loses its article, HA. § 995 c. πάντα κρέα would mean ‘flesh of all kinds’. Cf. iii iii 44.

P. 13. § 8. l. 79. ἀρα, videlicet, ‘it seems’. δῦν ἐτύχανε, ‘was, as it chanced’, G. § 279, 4, HA. § 984.

1. 80. προσάγειν, ‘to admit suitors to the presence of the king’. Cf. vii v 45 δεμένους προσαγωγῆς, Hell. iv v 6, iii iv 8. The infinitive is in apposition to the object, HA. § 950. τιμῇν ἔχων, ‘holding as a post of honour’.

1. 81. οἷς μη—δοκοίλειντινας μη—δοκοίλη, ‘any whom he did not consider it seasonable to admit’. See l. 4 n.

1. 82. ἐπερέσθαι, ‘asked further’, l. 58. ἂς ὡν παις, sc. ἐπέροιτο, ‘just as a boy would (ask), if he were not yet grown shy’. Cf. above l. 12, v iv 29, and for ὑποπτήσασθον, v l. 10, vi l. 73.

1. 85. εὐσχημόνως, ‘neatly’, ‘gracefully’. τῶν βασιλέων τοῦτων, i.e. Eastern monarchs: the remark is that of the writer.

1. 87. καθαρέως, ‘cleanly’, i.e. without spilling a drop.

τοῖς τρισὶ δακτύλοις, ‘with the three fingers’ (that are ordinarily used), HA. § 664. Cf. Arist. Vesp. 95:

ὑπὸ τοῦ δὲ τὴν ψηφόν γ’ ἔχειν εἰωθέναι,

τοὺς τρεῖς τούτων τῶν δακτύλων ἀνίσταται.

Among the Greeks also the dexterity of the οἶνοχοι, ‘cup-bearers’, was chiefly shown in handing the κόλις and other vessels. Pollux v 95: οἱ δὲ οἶνοχοι τὰ ἐκκύωματα ἐκπληκτῶν τε καὶ διανυπότων καὶ λυξίνων καὶ καθαρίων, καὶ τὰς φιάλας ἐπὶ τῶν δακτύλων ἀκρών ἔχετωσαν, προσφέροντες τοῖς συμπόσταις εὐλαβῶς. Becker Charicles p. 342.

1. 88. ἂς ἂν ἐνδοδείν, ‘so as they may put it into the hand (of the person going to drink) in the most easy way for him to receive it’. On ἂς—ἄν with the opt. where ἂς is modal, see note on ii l. 58.

§ 9. 1. 90. δῆ ἂς adds urgency to imperative expressions, HA. § 1037, 4.

1. 91. πιεῖν ἔχχειας, ‘by pouring out (some wine) to drink’. The infinitive is used here as an indirect object, to denote the purpose of an action, G. § 265, HA. § 951. Cf. iv v 1, vii i 1, viii iii 41. So in Lat. Cic. Tusc. i xxvi 65 ut Iovi bibere ministraret. ἀνακτήσωμαι σε, ‘may win your grace and favour’. Cf. iv l. 19, vii v 55.

1. 92. καὶ τῶν, ‘and that he’: in the nom. καὶ ὃς is used, as in ii ii 30, iv ii 13, v 52. So ὃς καὶ ὃς in the nom. ‘such
and such an one’ becomes in the gen. τοῦ καὶ τοῦ. On ὁ as a demonstrative pronoun see G. § 143, 2, HA. § 655 a.

1. 93. οὕτω μὲν—οὕτω δέ, an anaphora. See n. on i 1. 37. The δή gives definiteness to οὕτω, ‘just so’, HA. § 1037, 4.

κλύσαι, ‘rinsed’.


1. 95. εὐσχημόνως πῶς, ‘with a certain indescribable, graceful gesture’. This use of πῶς with an adverb corresponds to that of τίς with an adjective, iv 1. 139 note.

1. 98. ἐκενελάσαντα, ‘bursting into a laugh’.

1. 99. φιλούντα ἄμα, see n. on l. 66.


1. 101. σοῦ κάλλιον, i.e. κάλλιον ἦ σῦ οἶνοχοεῖς. ἐκπίσμαι, ἐδίδαμ, HA. § 427, G. p. 352.

1. 102. ἀρα, l. 79 n.

1. 103. φιάλην, pateram. ἄρσαντες is subordinate to ἐγχέαμενοι ‘when they have drawn it’. τῷ κναῦῳ, ‘with the cup’ which was used as a ladle, like the οἶνοχόν ‘can’, from which it differed only in shape. Becker Charicles p. 341.

1. 104. ἐγχέαμενοι, the indirect or dative-like middle, HA. § 813. καταρροφοῦσιν, ‘gulp it down’, ‘drink it off’.

τῷ ...μὴ λυστελεῖν αὐτοῖς = ἵνα μὴ λυστελέη, ut ipsis quoque exitio sit, ‘that they not escape without harm’.

§ 10. 1. 105. ἐκ τοῦτον, ‘hereupon’, iv l. 292, ἸΙ ii l. 145.

1. 107. τάλα μιμούμενοι τῶν Σάκαν. We have the same construction in VIII i 24.

1. 108. τοῦ οἶνου, l. 71 n. ἐδεδικεῖν, timebam, HA. § 849 b. Dindorf would read ἑδεδίκειν or ἑδεδίκη.


1. 110. ἐν τοῖς γενεθλίοις, ‘on your birthday’.

Herod. i 133 speaks of the ceremonious observance of birthdays by the Persians: ἡμέρην δὲ Πέρσαι ἄπασιν μάλιστα ἐκείνην τιμᾶν νομίζουσι τῇ ἑκαστῷ ἐγένετο. ἐν ταύτῃ δὲ πλέω
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δαίτα τῶν ἄλλων δικαιώνεις προσπέθει. The King's Birthday was an occasion for general festivity. Plat. Alcib. I p. 121 c βασιλέως γενέθλια ἄπασα θείε καὶ ἐορτάζει ἥ' Ἀσία.

1. III. ἐγγέαντα, l. 10 ην.

1. I13. καὶ ταῖς γνώμαις καὶ τοῖς σώματι, 'in mind and body'; the accusative is more usual, IV i 8. σφαλλομένους, G. § 279, 2.

1. II4. οὐκ ἔστε, vetatis, IV l. 168. τοὺς παίδας, appositive to ἡμᾶς, 'us boys'.

1. I15. ταύτα is not the antecedent of ἡ, which is indefinite and not expressed, but refers back with emphasis to it, G. § 152 Note 3, HA. § 996 b.

1. I16. ἐκεκράγετε, clamabatis, virtually an imperfect, like ἐθε-δοικεῖν (l. 108), κέκραγα being a perfect with present meaning, G. § 200 Note 6, HA. § 849 b. ἐμαυθάνετε οὐδὲν ἄλληλων, 'you could not understand anything of one another', I vi 44.

ὑδετε, 'you fell to singing'.

1. I17. καὶ μάλα, see n. on I I. 6. ἀκρούμων—λέγων, concessive participles, G. § 277, 5. HA. § 969 c.

1. I18. ᾖδειν, sc. τὸν ᾖδοντα.

1. I19. ἑπετα, 'yet', II l. 20, II II l. 54. ἐ ἀνασταίητε ὀρχησόμενοι, 'as often as you stood up to dance', G. § 277, 3. HA. § 969 c. For the optative of indefinite frequency, cf. above I l. 31, HA. § 894, 2, G. § 225. μη ὅπως—ἄλλῳ οὐδὲ κτλ. '(not only were you not able) far from being able to dance in measure, (but) you were not able even to stand upright on your feet'. μη ὅπως=ne dicam, 'to say nothing about', cf. III II 21, VII II 17, VIII I 28, HA. § 1035 a.

1. I21. ἐπελεήσοβε, 'you forgot yourselves'; ἡ σοθὰ is the imperfect by assimilation. Cf. ἡ σπάζετο IV l. 326.

1. I22. ἀρχων sc. ἡ σοθὰ. τότε γὰρ δὴ, not—τότε δὴ γὰρ, tum denum enim, but γὰρ δὴ must be taken closely together 'for, you must know'. Cf. II l. 64.

1. I23. τοῦτ ἄρ' ἡ ἡ ισηγορία, 'the (boasted) liberty of speech, it turns out, is what you were then practising'. For this use of ἄρα with the imperfect to denote subjective consequence, 'so then', 'why, then', 'after all', 'it seems', always with a feeling of surprise and of finding oneself undeceived agreeably or disagreeably, see Madv. Gr. S. § 257 c. It is evident that Xenophon is here making an allusion to the liberty enjoyed by all in the ancient republics, particularly by his own countrymen who were so jealous of it, of expressing their opinion on all subjects.
1. 124. γοῦν (γὲ ὄν), certe quidem, 'at any rate', used to mark the transition from a less positive statement to one which is certainly true, or to subjoin a fact in confirmation of a previous presumption, HA. § 1037, 2. Cf. i l. 42, v l. 76, ii i l. 53, iii l. 97, viii i 40.

§ 11. l. 126. ἀλλὰ πῶς ποιεῖ; 'how then does he manage?', in full the sentence would have run πῶς ποιῶν ὁ μεθύσκεται πῦνων; Cf. iv 13.

l. 127. δυσῶν παύεται, finem bibendi facit adhuc sitiens (Gabrieli), sitiens bibere desinit (Fischer who understands πῦνων as supplementary participle after παύεται). Another version is sitire desinit, 'he quenches his thirst', i.e. he drinks just enough to allay his thirst.

l. 127. ἄλλο δὲ κακῶν: κακῶν is an appositive to ἄλλο, 'no further consequence of drinking happens to him, in the shape of harm'. Cf. vi l. 423, Anab. i v 5 ὁ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον i.e. 'any tree besides', vii 11, viii 9, iii iii 18, iv 21, v i 31, vii iii 48.

l. 128. οἵμαι, opinor, used here parenthetically and in an ironical sense. Σάκας, 'a Sakas', i.e. a cupbearer such as Sakas.

l. 129. τί ποτε...τῷ Σάκκῳ...πολεμεῖς; 'why ever are you set against Sakas?' πολεμεῖν is not often applied to private animosity as here and in Isaeus de Cleon. hered. § 15 Δεῖνα πολεμῶν, Lysias 32, 22 ὥσ τοῦ μὲν πατρικοῦ ἐξήνειρεν ἐπιλάθονται τῷ ἄλλῳ τοιοῦτος πολεμῶσι, Xen. de rep. Lac. iv 4 οἱ μὴ τυγχάνοντες τῶν καλῶν πολεμοῦσι τοῖς αλφείσεθαι ἄνθρωποι. Cf. Oecon. xi 8.

l. 130. τὸν δὲ Κύρων εὔπειν: observe the transition from the direct to the indirect discourse.

l. 132. οὕτως ὁ μιαρῶτατος, 'this most abominable varlet'.'

l. 133. δός μοι...ἀρξαί, 'give me (leave) to be his master but three days'. Cf. iv i 19 τούς θέλοντάς μοι ἔπεσθαι ὁ δῶς. τρεῖς ἡμέρας, G. § 161, HA. § 720.

l. 135. στὰς ἄν...Λέγομι' ἄν: ἄν is frequently thus used with the same verb more than once in a long sentence, to make the conditional force felt through the whole, especially when the connexion is broken by intermediate clauses. Goodwin M. and T. § 42, 3. The condition εἰ ἄρξαίμι αὐτοῦ is not expressed. ἀπετέλεσα οὕτως sc. ἔστη.

l. 136. ἐπετέλα: see n. on ii l. 20. ὁπότε βούλετο, G. § 233, HA. § 913 b (2). ἐπ' ἄριστον, 'for lunch', but below ἐπὶ τὸ
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δείπνον, and μετὰ δείπνον II i 38. The use of the Greek article is very irregular with objects of familiar reference.

1. 137. δυνατὸν sc. ἁστ. τῷ ἀρίστῳ ἐντυχεῖν, prandio interesse, i.e. regi prandenti praeesto esse et ipsum prandere (Fischer).

1. 138. σπουδάζει...πρὸς τινας, 'he (the king, not 'the breakfast' as Gorham takes it) is engaged in matters of importance with certain people'. This the boy says mimicking Sakas. Cf. Plat. Gorg. § 140 p. 510 c καταφρονοῦ γὰρ ἂν αὐτοῦ δ ἑώρανος καὶ οὐκ ἂν ποτὲ ὦς πρὸς φίλου σπουδᾶσε εἰς.

1. 139. λουταί, i.q. λοβεταῖ, 'he is bathing'.

In Attic and also in Herod. the present and imperfect of λυθεῖν generally drop ε and ο in their terminations, as ἔλου, ἐλούμεν, λούμα, λουθαί for ἔλουε, ἐλούμεν etc., unless these forms should be referred to λθεῖν. Veitch p. 375.

P. 15. 1. 140. παρά ταῖς γυναιξίν, 'in his harem', where it would not do for him to enter.

1. 141. ἐώς παρατείναμι, 'until I had teased him to death by making him wait', 'wearied him out', lit. 'kept him on the rack'.

In this metaphor. sense the verb is rarely used except in the passive. Mem. III xiii 6 παρετάδη μακρὰν ὄδυν πορευθέντω, Plat. Symp. p. 207 B (τὰ θηρα) τῷ λυμός παρατείνομεν, Lys. p. 204 C ἐάν δ' οὕτως καὶ μικρὸν χρόνον συνιστρήψῃ σοι, παραταθήσεται ὑπὸ σοῦ ἀκοῦσθων θαμά λέγοντος. The optative is due to assimilation with the preceding optative in protrasis. See Goodwin M. and T. § 66, 2.

§ 12. 1. 143. εὐθυμίας, 'amusement'. Xenophon is fond of using plurals of abstract nouns in a concrete sense. See a list of such in my note to Oecon. I § 21 p. 100. τὰ...ημέρας, 'in the day time' (ἐπὶ τῷ δείπνῳ, which would be in the evening. ἐ... αἴσθητο, cf. l. 119 n.

1. 144. τὸν τῆς μητρὸς ἀδελφόν, i.e. Cyaxarēs, iv l. 97.

1. 145. ἀλλον φθάσαι...ποιήσαντα, 'for another to do it before him', G. § 279, 4, HA. § 984.

1. 146. ἐ, τι...δύναιτο (sc. χαρίζεσθαι), iterative opt., G. § 225, § 233, HA. § 914 B (2). ὑπερέχωρεν...χαρίζομεν, G. § 279, 1, HA. § 983.

§ 13. 1. 148. παρεσκευάζετο ὡς ἀπιστῶσα πάλιν κτλ., 'was making preparations with a view to going back'. On ὡς with the participle see n. to l. 62.
1. 149. τὸν ἄνδρα, 'her husband', ν Ἰ, ν Ἰ 45. For this use of the article see n. to l. 9.

1. 151. μεν...μέντοι: see n. to l. 27. ἀπαντά...χαρίζονται, 'to do everything to oblige her father', HA. § 764, 2.

1. 152. ἀκοντα, invito, predicate adjective, used adverbially, HA. § 619.

1. 153. νομίζειν: we should have expected νομίζοι, but such transitions from the construction with ὅτι to the infinitive are not uncommon. Cf. IV 2 6. The order is νομίζειν χαλεπῶν εἶναι κατα- λπεῖν.

For a similar accumulation of infinitives, cf. I 6, 8, Mem. II 6 οὐκόν δοκεῖ σοι τὸν μελαντα ἀρχεῖν ἀσκεῖν δεῖν, III vi 15 δυνάςεσθαί ποιήσαι πείθεσθαί σοι, IV v 12, Anab. II 18 εἴπως δύναμαι παρὰ βασιλέως αὐτῆς αθανασίαν δούναι μοι ἀπόσωσαι κτλ., Plat. Prot. p. 358 D ἐπὶ δ' ὑπεται κακὰ εἶναι ἐθέλειν λέναι ἁντὶ τῶν ἀγαθῶν.

ἐνθα δή, tum vero.

§ 14. 1. 155. πρῶτον μέν corresponds to ἔπειτα l. 162. Cf. iv l. 122. σοι, 'as far as you are concerned', the dative of interest, HA. § 770. οὖ Σάκας ἄρξει, 'Sakas shall not have (or 'no Sakas shall have') at his disposal'. The negative is not prefixed immediately to the verb, in order to bring into greater contrast the sentence ἐπὶ σοι ἐσταί.

1. 156. ὡς, 'to', with persons, not with things or places: it is the only improper preposition that takes the accusative, the others all take the genitive, G. § 191 III 2, HA. § 722. ἐπὶ σοι ἐσταί, penes te emit, 'it shall be in your power', vi l. 17, IV v 15.

1. 157. χάριν σοι ἐξομαί, 'the more thank will I conn thee' (Holland), a translation which represents exactly the meaning of the Greek εἰδέναι χάριν (IV ii 10, v v 29). Cf. Shakespeare Timon IV iii 1. 428 thanks I must you con, All's Well IV iii 174 I con him no thanks for it. ὡς δὲν πλεονάκι, as if τοσοῦτο μελῶνα χάριν ἐξομαί had preceded. Cf. VIII v 7.

1. 159. βούλη sc. χρῆσθαι. ἔχων ἀπει, 'you shall go away with', ii l. 121.

1. 160. ἐθέλησ sc. ἔχων ἀπέιναι. ἐν τῷ δελτινῷ, inter cenan- dum, 'during meals', 'all supper while' (Holland). So ἐν τῷ στήγῳ ν Ἰ 17, ἐν αἰώῃ, inter pœlud, Lucian Dem. Encom. § 15. ἐπὶ τῷ ...δοκοῦν ἔχειν, i.e. ἐπὶ τούτῳ δ σοι μετρίως δοκεῖ ἔχειν, ad id quod intra mediocritatem consistere tibi videbitur (Stephanus).

1. 161. ὀπολαυν βούλει (πορεύεσθαι) δόνυ πορεύσει, l. 49.

H. X.
NOTES ON

1. 162. τά...νῦν...θηρία, ‘the wild beasts that are now in the park’. Cf. ii l. 142.

The word παράδεισος was imported by Xen. from Persia: in Zend pairidaēza means ‘an enclosure’, and the Armenian word pārdēs is ‘an enclosed garden’: the Hebrew word pārēdēs, which is also used of the ‘Persian royal park’ (Nehemiah ii 8) evidently comes from the same source.


1. 166. ἐγὼ has no special emphasis, as in iv l. 103, v l. 124, vi l. 74, πι πι l. 69, iv v 16, chiefly in relative clauses. συμπαίστορας, ‘as play-mates’, an un-Attic word. The old form συμπαίστορας, to which Lobeck on Phrynichus p. 241 rather leans, was first eliminated by Schneider. ἄλλα...οὐκ ἄνυχησες: ἄλλα may be either (1) for ἄλλων by incorporation into the relative clause (cf. πι πι 26 and see HA. § 995, G. § 154) or else (2) it may be taken with λέγων, in which case αὐτῶν must be supplied with ἄνυχησες, or (3) it may be used adverbially as in ii l. 122. Cf. iv v 6.

§ 15. I. 168. διηρώτα, sedulo sciscitabatur.

1. 169. βούλοντο, optative of indirect discourse, G. § 243, HA. § 932 b.

1. 170. ἐπέλησεν, cunctatus est.

P. 16. I. 172. διὰ τὰ, i.e. in full διὰ τὰ μὲνεν βούλει; ...μὲνεν βούλομαι ὅτι, ‘because’, ‘the reason is that’, HA. § 755 b.

I. 173. τῶν ἡλικῶν...κράτιστος, the inclusive use of the superlative, on which see my n. to Hier. xi 7 l. 791. δοκώ...ἴειν, ‘I am considered to be’.

1. 176. εὖ ἵσθι, like οἶμαι l. 128, has no influence on the construction, τοῦτο therefore is nominative.

1. 178. σοι, an ethical dative, I. 201. ἐκέλθους sc. τοῦς Πέρσας. ἀγαθὸς τὰ πείθα, ‘skillful in exercises on foot’, πι l. 184 κράτιστος ἐκατ. 181. αὐτῶ is used epanaleptically after the preceding πάππῳ like αὐτῶν in Anab. II iv 7, εὖ ἡμεῖς οὖν βασιλέα, οὗ πολλὰ οὕτως εστὶ τὰ σύμμαχα, εἰπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅτι δεί αὐτῶν ὄφοι.

§ 16. I. 184. ταῦτα γε, i.e. τὰ τῆς δικαιοσύνης, ‘all about justice.’ Cf. viii 34, iii 47. τοὺς σὺ οἶσθα; ‘how is it that you (a boy) know?’ ‘how came you by this knowledge?’
1. 185. ἐπείνην σκ. λέγεταιν. ὡς, 'the reason is that'. We have a similar instance of ὡς introducing the answer to a question introduced by τοῦτος in Oecon. vii § 32.

1. 186. ὡς ἦδη ἀκριβοῦντα, 'because (in his judgment) I already understood that thoroughly', ii i l. 246, ii l. 78, iv iii 14.

1. 187. καθότι δικάζειν, 'used to appoint me to act as judge', G. § 205, H.A. § 951. καὶ τοινῦν, 'and withal', i l. 23, iii l. 64. ἐπὶ μᾶς δικην, 'on occasion of' or 'because of one trial'.

1. 188. πληγᾶς ἐλαβον, ναυπλασί, see note on l. 194.

§ 17. 1. 191. ἡμιφέσει would properly be applied to putting on the ἱμάτιον rather than the χιτών, for which the ordinary term would be ἐνδύον. Herod. i 195 καθώνε ἐπενδύει καὶ χλανίδιον περιβαλλόμενον, Lysias 10, τοβμάτιον ἀποδεδοθευ ὦ τοῦ χιτωνισκοῦ ἐκδεδοθευ, Lucian 32, χιτώνα ἐνδεδεικτός καὶ ἱμάτιον ἀναβεβλημένος. For the double acc. after it see G. § 164, H.A. § 724.

1. 192. τούτοις, ii l. 64, G. § 184, 3, H.A. § 767. ἐγνώνων, cognovi, 'decided as judge', ii l. 67.

1. 194. ἐπαισαν, 'struck'.

Ubi aoristo opus est pro cecidit dicunt Graeci πληγᾶς ἐνεβαλον, ἐνέτευν, ἐνέτρεφα, rarisime ἐπάταξα; nonnumquam ἐπιασα occurrit in grandiori dicendi genere aut apud Xenophon tem, qui in his quoque Ionicam consuetudinem imprudens sequitur. Perfectum est πέπληγα, quod non ita frequenter legitur et usitatus est πληγᾶς δεδοκέναι pro cecidisse, verberibus contudisse (Arist. Av. 1350, Xen. Anab. vi i 5). In passivis τύπτομαι et παλαιμαι omnium usu teruntur. Perfectum pro ναυπόλασσε non est in usu: dicerant omnes πληγᾶς ἐληφέναι et eodem modo πληγᾶς ἐλασαν, pro quibus sequiores Graeculi τετυπτημαι dicebant et ἐτυπτήθον, quibus formis veteres omnes abscinent. Sicubi futuro opus est, πληγᾶς λήψομαι usitatissimum est, apud Aristophanem τυπτόσσο μαι semel apparat. Hae igitur sunt solae formae quibvs veteres et probati scriptores utuntur:

τύπτω, παλω, πληγᾶς ἐμβάλλω, ἐντείνω, ἐντρίβω, δίδωμι,

τυπτήσω

πληγᾶς ἐνεβαλον (ἐπαισα)

πληγᾶς δέδωκα, πέπληγα
deinde τύπτομαι, παλαιμαι, πληγᾶς λαμβάνω,

τυπτήσομαι, πληγᾶς λήψομαι

πληγᾶς ἐλαβον

πληγᾶς εἶληφα.

COBET Variae Leciones p. 331 sq.

l. 195. τοῦ ἄρμοττοντος, 'of the fitting', 'suitable'.

l. 196. ποτέρον εἴη for ὅ ποτέρον εἴη as in l. 24. So τίς in l. 197
is for ἦτις or rather for ὁποτέρα, as in Plat. Phileb. p. 52 D, Luc. Evang. vii 42, ix 5. Similarly in Lat. quis is used for uter.

1. 197. πότερα ἔχειν ἦ, utrum quod is qui ademit haberet an qui faciendium curavit, G. § 282, 5, HA. § 1017.

1. 198. τὸν ποιησάμενον, ‘he who got it made for him’, the causative middle, G. § 199 Note 2, HA. § 815. τὸν προ-

άμενον, ‘the buyer’, the aor. part. in use of the verb signifying ‘to buy’ (ὁμείσθαι) for ἐνυπαύχων was not in use. See Rutherford The new Phrynichus p. 210 ff.


1. 201. τὴν ψήφων τίθεσθαι, ‘to give his vote’, lit. ‘to put his voting pebble into the urn’, cf. Aesch. Ag. 816 ἐς τε ἔχων οὐ διχορ-

πότος ψήφων ἐθεντο. σοι, the dativus ethicus, see G. § 184, 3 Note 6, HA. § 770.

P. 17. 1. 202. τα δίκαια—ἀκριβῶ, I. 186 n. The γε emphasizes the word without intensifying its meaning. ην ἄρα, si forte, ‘if, as is possible’.

1. 203. τι προσδεόμαι, ‘should be at all in further want’: τι is the quantitative accusative, see my lex. to Oecon. p. 27* b. σύντος deictically ‘here’, iv iii 9. ἐπιδίδαξε, addocebit, ‘will teach besides’, Oecon. x 10.

§ 18. 1. 204. ταῦτα—καὶ, eadem ac.

1. 205. δίκαια ὁμολογεῖται, omnium consensu iusta censentur; G. § 136, HA. § 596.

1. 207. τὸ ἱσον ἔχειν, ‘the keeping of equality’.

1. 208. πρῶτος—ποιεῖ, ‘is the first to do’, G. § 138 Note 7, HA. § 594 b, Rem. Cf. iii i 11, v i 13. τὰ τεταγμένα μὲν—τὰ τεταγμένα δὲ, i l. 37. The meaning is: your father is a constitutional sovereign, whose power is limited by defined rights and prescriptive privileges, instead of being a despot, like Astyages.

τῷ πόλει, G. § 188, 3, HA. § 769.


CHAPTER IV

So after a time Queen Mandane took her departure, leaving her son behind amidst the luxuries of the Median court. He very soon made friends amongst boys of his own age, and also won the hearts of their parents, so that if they wanted anything from the King, they availed themselves of Cyrus' influence with his grandfather to obtain it by management for them (§ 1). He gives proofs of his attachment to Astyages during his illness, and endears himself thereby more and more to his grandfather (§ 2). His excessive loquacity in his childhood was not a sign of undue forwardness but of frankness and amiability: his early education, and his eagerness to acquire information contributed to this habit (§ 3). But as his years advance, he becomes graver and less talkative, and does not
make up to anybody and everybody without discrimination, but, while still retaining his engaging manner, he seeks distinction by perseverance in manly exercises, shooting with the bow and javelin from horseback, and hunting the wild animals collected in the Park, until he has killed them all (§ 4—§ 5). He begs his grandfather to give him leave to go out hunting with his uncle in the open country, but, though ever so eager, he does not venture to importune the King or to approach him at all times and seasons, and so far from upbraiding the chief butler, as he used to do, for refusing him admission to the royal presence, he has become quite another Sakas to himself (§ 6). Astyages, however, anticipates his grandson’s wishes, and sends him out on a hunting expedition with a number of experienced guides from whom he learns all about the different sorts of animals, which are dangerous and which harmless. He is warned to avoid steep and rough places just as much as dangerous animals (§ 7); but Cyrus, though he listens attentively, is proof against the warning, and the moment he sees a hind start up he gives chase without looking where he is going, and, his horse falling, he is very near losing his seat. However, as soon as he reaches level ground, to his boundless delight he shoots the hind, which turns out to be a noble animal. His attendants, on overtaking him, reprove him for his rashness, and threaten to tell the King, much to his annoyance. Soon a halloo is raised, and Cyrus springs on his horse in a state of excitement just in time to encounter a wild boar, which, taking a good aim, he brings down at the first shot (§ 8). His uncle now remonstrates with him for his rashness, but, in spite of that, the boy begs to be allowed to carry off the beasts he has killed and present them to his grandfather. Cyaxares at first objects, lest the King should blame him, as well as his grandson, for not interfering to prevent his exposing himself to such risks; but finally he gives way and lets him do as he pleases (§ 9). Accordingly he takes the spoils of the chase to Astyages, who gives him permission to distribute them amongst his boy companions (§ 10). Cyrus in doing so makes a speech to them and gives a lively description of the beauty of the wild animals he had seen as compared with those kept in the Park (§ 11). He then asks whether their parents would allow them to go out hunting with him, and is told that they would do so if desired by Astyages. But Cyrus pleads in excuse that he is become too shy and bashful now to ask favours of the King (§ 12). ‘It is a bad business’ they say ‘if we are to get some one else to intercede for us with the King’. Cyrus is vexed with himself, and, summoning up his courage, tells his grandfather in a roundabout way what he was thinking of doing, but the King forbids him (§ 13). Whereupon Cyrus mopes
for some time and sulks, until Astyagês, seeing him so downcast, relents and prepares a hunting expedition on a grand scale, ordering the beaters to drive the wild beasts into the open country, where they could ride, and himself accompanies Cyrus and his friends in state (§ 14); complacently viewing their eager rivalry and enjoyment of the battue. He was so pleased that in future he always accompanied his grandson on such occasions (§ 15). Cyrus was just about sixteen years old, when the Assyrian Crown-prince, on the eve of his marriage, came on a hunting expedition to the Median frontier, accompanied by a large body of horse and foot. On arriving at the frontier of Media, they dine at the garrison outposts, with the intention of hunting early next morning: but towards evening another body of horse and foot arrive from the Capital to relieve guard. So the Assyrian prince, finding himself at the head of a considerable army, abandons his intention of hunting and determines to plunder the Median territory, as a nobler exploit. So, leaving the foot upon the frontier and using his horse to mask Median outposts, he sends out parties to pillage and seise all they could get and bring it to him (§ 17). On hearing of this raid into his territory, Astyagês orders out all the forces at hand and marches at their head against them, accompanied by Cyaxarès in command of the cavalry. When they caught sight of a large body of Assyrians and the horsemen standing still, they also came to a halt. In the meantime Cyrus had donned his new armour and joined the remainder of the troops, who had orders to march to the support of the King (§ 18). He persuades Astyagês to send one detachment against the plunderers, while he confronts their regular cavalry with another (§ 19). The movement succeeds, and Cyrus, taking the lead, signalises himself by his vigorous pursuit of the foe, until he has entirely routed them (§ 20—§ 21). Astyagês, fearing lest in his rash and incautious pursuit he should fall in with the main force, which he saw moving forward, himself advances to his support (§ 22). The sight of their own men in full flight towards them, followed closely by Cyrus, and of the advance of Astyagês within range, creates a panic amongst the Assyrians, and they retreat, pursued by the Medians, till they are covered by their infantry. Astyagês does not venture to pursue them beyond, thinking that some larger force might be lying in ambush (§ 23).

Return of the conquerors and delight of Astyagês with the victory which he feels is due to Cyrus. The boy is so entranced by the sight of the slaughtered bodies that he is with difficulty dragged away from the contemplation of them. He is the hero of the day on his return and the theme of ballads and poems. But his father Cambyses on hearing of his manly exploits sends for him to finish his education
in his own country. Astyages, who has become passionate in his admiration of him since his display of strategic skill and bravery, is loth to part with him and loads him with presents and marks of favour. Amid universal regret Cyrus departs, after distributing presents to his boy friends (§ 25—§ 26). Story about his last salutation of Artabazos (§ 27—§ 28).

§ 1. I. 1. μὲν δή, the usual formula employed in closing a statement and passing on to something new, l. 302, ii l. 12, v l. 56, II i l. 1, iii l. 48 etc. ἐλαλεῖ, ‘chattered’, l. 140. τέλος, adverbial acc. ‘at last’, l. 179, v l. 139, vi l. 157, II i l. 163, iii l. 1, v iii 17.

1. 3. αὐτοῦ, adv. ‘there’, HA. 760 a. ταχῦ μὲν—ταχῦ δέ, an anaphora, as in l. 37. τοῖς ἡλικιώταις, aequalibus.

1. 4. συνεκέκρατο ὡστε οἰκείως διακείσθαι, ‘had mingled with them so as to be on familiar terms with (lit. familiarly disposed towards) them’. ὡστε with the infin. and acc. marks the natural consequence; with the indicative the actual consequence, as in l. 19.

1. 5. αὐνήρτητο, ‘had attached to himself’, II ii l. 245 ποιώ ποτέ σε ἐργῷ ὁ ἀνήρ αὐτός ἀνήρτηται; Cf. i l. 72.

1. 6. προσώπων καὶ ἐνδήλως ὡν ὅτι ἑπτάξετο, ‘by going to see them and shewing plainly that he was fond of their children’, the personal for the impersonal construction, G. § 280 Note 1, HA. § 944 a. The participle is more usual with δῆλως, φανερῶς etc. but cf. I. 15, III iii 24, v ii 10, iii 2, Oecon. I 20, VII 9.

1. 7. εἴ τι τοῦ β. δέοιτο sc. εἴ παρέσει, ‘if ever (whenever) they wanted anything of the king’. Cf. VIII iii 19 εἴ τίς τι αὐτοῦ δέοιτο. For the quantitative accus. τι and δὲ l. 9 see n. to ii l. 101, and for the optative see n. on iii l. 119.

1. 9. διαπράξασθαι, ‘to get it done’, ‘obtain by management’. See Schol. Thuc. I 131 τὸ ἀνάψασθαι τι παρὰ τῶν ἥρασαν διαπράξασθαι λέγεται, and cf. VII ii 12, iv 9, v 45, IV ii 10 πολλὰ διὰ φιλανθρωπίαν παρὰ τοῦ πάππου ἀγαθὰ διαπρακτήτητο. HA. § 685. ὁφιός, indirect reflexive pronoun (HA. § 685), referring to the subject of ἐκέλευον, εὐαυτῶς would have referred to τῶν παιδᾶς.

1. 10. διὰ τὴν φιλανθρωπίαν, ‘because of his kindliness’, iii l. 9. φιλοτιμίαν, in good sense, ‘love of their good opinion’. Cf. ii l. 10.
1. 11. περὶ παντὸς ἐποιεῖτο, 'made a very great point of', lit. 'reckoned it above everything'. Cf. VIII i 26 περὶ πολλοῦ ἐποιεῖτο μηδένα ἄδικεν.

§ 2. 1. 12. ὃ, τοί δέοτο, 'whatever he asked of him'. οὐδὲν depends upon χαρίζεσθαι. Cf. v v 35 χάρισαι δ' ἐν δεηθὼ σου, below l. 18 n. οὐδὲν ἐδώκατο ἀντέχειν μὴ οὗ, recusare neutiquam potuit, quin. The infinitive takes μη οὗ instead of μη when the word on which it depends has a negative, hence with verbs of hindering, opposing, denying, G. § 263 Note, HA. § 1034 a.  

1. 13. ἄσθενήσαντος αὐτοῦ, 'when he fell sick', the inceptive or progressive aorist, G. § 200 Note 5 (b), HA. § 841. The gen. absol. is here used needlessly for ἄσθενήσαντα τὸν πάππον, so l. 244, vi l. 165, iv ii 15, vi i 37, iii 17, Dem. de Cor. § 135 p. 272 τοῦτον μέλλοντος λέγειν, ἀπῆλθασαν αὐτῶν ἡ βοήθη.  

1. 14. κλάων ἐπαύετο, G. § 279, i, HA. § 981.  

Π. 13. 1. 15. δῆλος ἂν οὔτι: see above l. 6 note. ὑπερεφοβεῖτο μη—ἀποθάνην, HA. § 887, G. § 218, M. and T. § 46 p. 81. Cf. iii ii 27, iv ii 12, vi i, vi i 29, VIII v 17. For the indirect reflexive ol see HA. § 685, G. § 144, 2 (a).  

1. 16. καλ γάρ, either etenim, 'for in fact', as in l. 13, being merely an expansion of γάρ; or 'for even,' καλ belonging to ἐκ νυκτὸς. ἐκ νυκτὸς, de nocte (Hor. i ep. ii 32), 'after nightfall', 'in the night-time'. So ἐκ νυκτῶν VIII v 12, ἀφ᾽ ἐπέρας vi i 23, Hell. vi iv 25, ἔωθεν Anab. iv iv 8. ἐλ τινος δέοτο, iii l. 119 note.  

1. 17. πάντων ἀοιδήτατα, 'more nimbly than any one', l. 173, or if πάντων be considered as neuter, 'in the most nimble manner in the world'. See Kühner on Mem. IV v i.  

1. 18. ἄνεπήδα sc. ἐκ τῆς κλίνης, Achill. Tat. v 3 l. 28 ed. Jacobs. ὑπηρετήσων sc. τοῦτο. ὃ, τοί οὖντο χαριεθαῖν, 'whatever he thought he could do to oblige him', l. 12, IV v 51.  


§ 3. 1. 20. ἃν μὲν answered by ἀλλά—διεφαίνετο l. 27. πολυλογόστερος, ἱσομετρικὸν iusto vel (ceteris). ἂμα μὲν has ἐτί δὲ καλ to correspond with it, instead of its normal correlative ἂμα δὲ, as in Hiero l. 510 ἂμα μὲν is followed by καλ. ἔτι δὲ καλ is for ἐτί δὲ καλ ὃτι, just as καλ ἂμα stands for καλ ἂμα ὃτι in III iii 27, Anab. III iv 31 καλ τῶν τετραπένων ἐνεκα καλ ἂμα ἐπιτήδεια πολλά εἶχον.
NOTES ON

1. 22. διδόναι λόγον καὶ λαμβάνειν, rationem reddere et reddi sibi iubere. ὤν ἔπολει, i.e. τοῦτων ἄ ἔπολει.

1. 23. ὁπότε δικαίως, 'whenever he was acting as judge', iterative optative. Cf. iii 1. 119. φιλομαθής, the nominative by attraction, as ἁγρίοι vi 1. 387 and πολεμικός III ii 7. So in a clause with ὡστε and the infinitive vi i 14. πολλὰ μὲν ἀνηρότα, 'used to ask questions about many things', the anticipatory accusative, see my n. to Hier. l. 207. Instead of πολλὰ δὲ ἡρωτάτο, at the beginning of the corresponding clause we have καὶ ὅσα ἐρωτήτω, another instance of want of uniformity of construction.

1. 24. τῶς for δρῶς, see on iii l. 197. ἔχοντα τυγχάνον, G. § 279, 4, H.A. § 984.

1. 26. ἀγχίνους, 'quick-witted', 'ready'. ἐκ πάντων τοῦτων ἢ πολιολογία συνελέγετο αὐτῷ, 'from all these causes his loquacity became gradually customary to him', 'all this contributed to make him a great talker'.

1. 27. ἀλλ’ ὠσπερ γὰρ κτλ. 'but (there was nothing unpleasant in this), for just as the body (of those), who while yet young to great stature, retains nevertheless the youthfulness that bespeaks their tender years, even so out of all Cyrus' loquacity there did not appear any forwardness, but only simplicity of character and affectionateness of disposition'.

1. 28. ἐν σώματι ὅσοι, i.e. ἐν σώματι ἐκείνων ὅσοι. For the use of the singular cf. Anab. vi iii 17 παρασκευασμένους τὴν γυνώμην. μέγεθος, iii l. 165 n. ἐμφανεῖται—αὐτός, G. § 187, H.A. § 775.

1. 29. τὸ νεαρὸν, a poetical word, used in late prose and again by Xen. in the Cyneget. ix 10 διὰ τὸ νεαρὰ (fenerae aetatis) εἶναι sc. τὰ σώματα τῶν νεβρῶν. ὀλυγοτέινα, a word not used elsewhere by Xen.

1. 31. ἐπεθύμειν ἀν τις κτλ. 'people used rather to wish to hear still more from him than to be in his company when he was silent'. On the use of ἀν with the imperfect to express an action which took place at various past times, see G. § 206, H.A. § 835. Observe that ἐπεθύμειν is here used in a pregnant sense, as is βούλεσθαι, μάλλον being implied. Cf. Herod. iii 124 βούλεσθαι γὰρ παρθενεύεσθαι πλειω χρόνον ἢ τοῦ πατρὸς ἑστηκόντος, where also ἢ depends not upon πλειω but upon βούλεσθαι.

1. 32. πλεῖω αὐτοῦ ἀκούσειν, H.A. § 742 c. ἑμῶπνυντι παρεῖναι, G. § 187, H.A. § 775.
§ 4. 1. 34. ὁ χρόνος σὺν τῷ μεγέθει κτλ. ‘increase of years as well as of stature were advancing him near to a young man’s estate’ (lit. to the time of becoming a young man).

1. 35. τοῦ πρόσωπου γενέσθαι, ΗΑ. § 959. ἐν τούτῳ δὴ, ‘it was just then that his words became fewer and his voice more subdued’. τοῖς λόγοις μανοτέροις ἐξηρῆτο, vaurioribus utebatur orationibus, ‘the words which he used were fewer’, the predicate adjective being a brief equivalent for one clause of the compound sentence, ΗΑ. § 618. μανοτέροις (vii v 6) is the reading of δ only; the other MSS have βραχυτέροις; but Cyrias’ fault was his πολυλογία, not μακρολογία.

1. 37. ὡστε, l. 19 n.

1. 39. τὸ προσπίπτειν is in apposition to τὸ σκυλακωδές, ‘the whelp-like habit of running up to anybody and everybody without distinction’. For this sense of προσπίπτειν, accurrere, cf. Herod. Π 2, 6, and for ὀμολόγος Π iii 4, v i 9, 10, VIII ii 20, v 15. See also cr. n. ὀυκέθ’ ὀμολόγος sc. ὅσπερ παῖς ᾧ, l. 61. If we retain προσπέτες, it must mean ‘not so impulsively as before’.

1. 40. ἐν συνοπτώσις, ‘in society’, ‘social intercourse’. See n. on iii l. 143.

1. 41. πάμπαν, rare in best prose for πάνω or πανελῶς, i l. 7, iv ii 22. ἐπίχαρις, ‘agreeable’. Cf. An. Π vi 12 τὸ ἐπίχαρι (i.e. mortum suavitatem) ὀνκ ἐξεν ἄλλ’ ἀεὶ χαλεπός ἦν καὶ ὀμίς, Hier. l. 677.

1. 42. ὁ κρεττών ὃδει ἄν, ‘in which he was conscious of his superiority’; the following ταῦτα refers back to the omitted antecedent with emphasis, not to δος (Cooke), the antecedent of which (τοῦτων) is not expressed but implied. See G. § 152 Note 3.

1. 43. ταῦτα προὐκαλεῖτο, ‘he used to challenge them to these’.

This is the ordinary construction, as in Ar. Ach. 652 ὡμᾶς τὴν εἰρήνην προκαλοῦντα, Plato Euthyphr. p. 5 A αὐτὰ ταῦτα προκαλείσθαι αὐτόν, Dem. adv. Pantaen. § 42 προκαλοῦμαι σε ταῦτη; but else τι is also used, as in Xen. Mem. Π iii 17 προκαλοῦμεν οὐτόν εἰς τὸν ἀγώνα τοῦτον.

1. 44. ὃἄτε έκαστον ἣττονα δόντα=ἡ δεῖ ἢττων ὅν, ΗΑ. § 982.

When the subject of the principal verb is also expressed with the infinitive, as sometimes happens for the sake of emphasis or contrast, it may stand either in the nominative or in the accusative. ΗΑ. § 940. Cf. vii ii 22, VIII ii 26. ἐξηπάλει, ‘he would begin first (before others)’, III iii 58, vii i 9.
NOTES ON I iv 4

1. 45. καλλιον αυτων, G. § 175, 1, HA. § 643. κατηρυχεν
—ἀναπήδων—ὡν, ‘he began (iv v 58) at once vaulting on horseback,
for the purpose of having a shooting-match with either bow or
javelin from horseback, though he had not yet quite a good seat’.

P. 19. 1. 46. διατοξευσουμενος, G. § 277, 3, HA. § 969 c.

The prep. δια in composition meaning the definition of
certamin: thus διάδεειν των ‘to contend in singing with any
one’ Theocr. Idyll. v 22, διακυβεεδειν, διαθεε διω to run a
race with any one’ Plut. Rom. c. 2, Plat. Protag. p. 335 E,
Plut. Mor. p. 58 f, Sol. vit. c. 1, διαπενε ‘to have a drinking
match’ Plat. de rep. iv p. 420 D, διελκεν Ar. Pac. 1131, Georg.
fr. viii, διαβασπετίζεσθαι ‘to contend in the use of foul lan-
guage’ Dem. p. 783, 15, διαβοσασθαι ‘to have a shouting
match’, διακεκραγεσθαι βαλανεύον, Ar. Eq. 1403, διορχεισ-
θαι Arist. Vesp. 1412, διαπνεεσθαι ‘to have a boxing
match’ Xen. Cyr. vii v 53, οἱ διαπολιτευμενοι ‘rival poli-
ticians’ Aesch. c. Ktes. § 194.

1. 47. ἀπὸ τῶν ὑπων, ex equis. In Homer the phrase always
means ‘from the chariot’, as in Odys. i 50, ἐπιστάμενοι μὲν ἄφ’
ὑπ’ ὑπων ἀνδράς μᾶρμασθαι.

ἔποχος, qui firmiter equo
insidet, ita ut non possit decuti, vii i 35, de re eq. viii 10, mag.
eq. i 6, vii 18, Ar. Lys. 677, Plut. Mar. c. 34.

1. 48. ἐφ’ ἐαυτῷ μάλιστα ἔγελα, ‘laughed most (i.e. more than
any one else) at himself’, not ἐφ’ ἐαυτῷ (Zeunius) which would
mean ‘inwardly’. Cf. ii i 1.45 ἐπὶ τούτῳ, ὥσπερ εἰκόν, ἔγελασαν.

§ 5. 1. 48. ὅς δ’ οὐκ...ιττότο, ‘but as he did not, after
(or because of) being foiled, gave over and shirk practising any
feat he was foiled in’, or perhaps ‘did not shirk being beaten and
end by not practising’ etc. with Hertlein, who compares Plut.
Mor. p. 47 οὐκ ἀπεδιδρασκον ἐκ τοῦ μαθάνεων, non refugerunt a
discendo.

1. 50. ιττότο, optative of indefinite frequency, iii l. 31, G.
§ 233, HA. 894 b. ἐκαλυνεθετο, versabatur.

1. 51. εἰς τὸ ἱσον...τοῖς ήλιξι, G. § 186, HA. § 773. Τὴν
ἱππικῆ, dative of respect, ii i l. 102.

1. 52. παρῆμ (sc. αὐτῶς), superabat, ‘outstripped them’. See
n. on l. 62.

1. 53. ἀνηλώκει, absurderat, confecerat ut nullae amplius res-
tarent, ii i l. 74. Hesychius, ἀναλῶσαι: ἄφανσαι.

1. 54. κατακαλὼν i.q. ἀποκτείνων, an un-Attic word, of very
frequent occurrence in Xenophon, see Rutherford's new Phrynichus p. 171. The simple form Kalneiv occurs only once in IV ii 24.

1. 55. eixen, poterat.

1. 56. oti boolumenos ou dynaito, 'that though he was desirous (with the best will) he was not able', the optative of indirect discourse, G. § 243, HA. § 932, 2 b.

1. 58. pragmat' eixeiv, iii l. 42, vi i 10, viii ii 21. eli thevai, but l. 60 eli theva thevai: for the omission of the article see HA. § 661.

1. 59. tò thev, Cyaxares, his mother's brother, iii l. 144. 666a—tauta, l. 42 note.

§ 6. 1. 60. entpithumwv, l. 56 n.

1. 61. 666wter paitis ón, sc. elipta' ei. Cf. l. 39.

1. 62. ókynprotetoren, cunctantius. prospfe, adibat. Observe that in good prose the imperfect and future of erxomai are supplied by hieiv, elmi. a prod'ev—emephevo—Sakas eauth' eligneto, short for taauta épolei Sakas é. gignw-mevos, 'what he found fault with in Sakas, that he did not let him go to his grandfather, he did the same himself by acting as Sakas to himself', or a emephevo may be translated 'as to the complaints he had heretofore made against Sakas etc.' Cf. Anab. iii v 5 a gar dipropatioto, µh kaleiv theva basilewos vàran, vuv autov kalouin wv allostplav, where the more definite expression takes the place, as here, of the more general one. Soph. Phil. 1367 a mou xwroumosas, pëmnon prds olkov.

1. 63. parlei, admittetbat, G. § 127, p. 175, HA. § 476.

1. 64. el kaipodes eli, 'whether it was (a) convenient (season)', vii iii 56, G. § 282, 4, HA. § 1016.

1. 65. pantos symaivev, 'to be sure to signify to him': pant-rows, 'in any case', 'by all means', ii ii 15, iii iii 8, vii i 18, viii iii 27.

1. 66. opote eyxw poi, 'whenever there was room or time', 'it was admissible, allowable', Oecon. viii 16, Hell. ii iii 16. wste, l. 19 note.

1. 67. uperefilene, sc. auton. With allai pantes understand uperefilyon.

§ 7. 1. 68. 6' on, resumptive, 'however', 'be that as it may'. eyw, intellexit.

1. 69. exo, sc. tout paradeisouv.

1. 70. fulakeas, 'as guards'.

XENOPHON'S CYROPAEDEIA 141
1. 71. ὀπως φυλάττοιεν...καὶ εἴ τι φανεῖν, 'that they might guard him, and (to be ready) in case any wild beasts should appear', Goodwin, *M. and T.* § 77 (c) p. 168, G. § 200 Note 1, HA. § 828. δυσχωριῶν, 'rough, dangerous ground', vi l. 398.

1. 72. ἄγριον, 'fierce', 'savage' in a different sense from ἄγριοι 1. 77.

1. 73. τῶν ἐπομένων, complement of ἐπινυθάνετο. πτολοῦ, see n. on iii l. 197.

The chief wild animals which have been observed within the limits of ancient Media are the lion, the tiger, the leopard (πάρδαλις), the beaver, the jackal, the wolf, the wild ass (ὄ ἄγριος ὄνος), the ibex or wild goat, the wild sheep (ὄ ἄγριος οἶος), the stag (ἐλαφος), the antelope (ὄρκας), the wild boar (κάρπος). The lion (λέων) and tiger are exceedingly rare, their only proper locality in this part of Asia being Mazenderan. Of all the beasts the most abundant are the stag and the wild goat, the wild boar and the jackal, which is found everywhere. Bears (ἄρκτοι) flourish in Zagros, antelopes in Azerbaijan, in the Elburz and on the plains near Sultaniyeh. The wild ass is found only in the desert parts of the high plateau. The Persians call him the guz-bhur, and chase him with occasional success, regarding his flesh as a great delicacy. He appears to be the Asinus onager of naturalists, a distinct species from the Asinus hemippus of Mesopotamia, and the Asinus hemionus of Thibet and Tartary. RAWLINSON, Vol. iii p. 58 ff.

1. 74. τελάζεων, sc. τινά, HA. § 942. βαρβοῦντα, 'boldly', HA. § 968 a.

P. 20. 1. 78. ἄνωεις, ἵνοι, a poetical and Ionic word. τάς δυσχωριάς ὅτι, more vivid than ὅτι τάς δ.

1. 80. ἀυτοῖς τοῖς ὕπτοις κατακρημνισθήναι, 'had been thrown over precipices, their horses and all', the dative of accompaniment, see HA. § 774 a, G. § 188, 5 Note.

The article is oftener omitted in such expressions, as ἀυτοῖς στεφάνωι III iii 40, δῶ ς ὕπτοι ἄυτοις Ὀξεοφν Ἡμ., τἀν ἀυτοῖς ἄνδροιν ('with its crew') Thuc. IV 14; sometimes but seldom σὺν is added, as in II ii l. 75 σὺν αὐτῷ τῷ θώρακι.

§ 8. 1. 83. δὲ ἦκουσεν, i.e. τοῦτωρ ᾧ ἦκουσεν.

1. 84. ἐφευγε, sc. ἦ ἐλαφος. πως, nescio quo casu, 'somehow or other', 'unexpectedly', to be joined with πιντει. διαπηδήων, 'in taking a leap'. αὐτῷ δ ὕπτος, G. § 184, 3 Note 4, HA. § 768 b. Cf. l. 159.

1. 85. εἰς γόνατα: the article is not unfrequently omitted with σῶμα and its parts, cf. II iii 18, Anab. I ix 13, Krüger Gr. § 50,
2. An. 14. μικροῦ κάκεινον ἔξετραχῆλισεν, ‘was within a little of throwing him also over its head.’ οὐ μήν ἄλλα, verantamen, ‘however’, ‘nevertheless’, elliptically for οὐ μήν (ἔξετραχῆλισεν αὐτὸν), ἄλλα, HA. § 1035 c. For an example of the full construction see Plut. Timoleon c. 34, 4. οὐ μήν ἐνυχεῖ γε ταύτης τῆς τελευτῆς ἄλλ’ ἔτι ζῶν ἀπαχθεῖς ἠπερ οἱ λητοῖ δίκην ἔδωκε.

1. 86. ἐπέμεινεν, ‘kept his seat’. μόλις τως, ‘with some difficulty’. See n. on i. 1. 2.

1. 87. ὡς—ἡλθεν, postquam venit.


Cf. II i 1. 43, Athenae, XV c. 21 p. 677 c λέοντα μέγα χρῆμα ὑντα, Theocr. XV 23 χρῆμα καλὸν τι (spectaculum magnificum), XVIII 4 (παρθενικαί) δόδεκα καὶ πρᾶσαι πόλεως, μέγα χρῆμα Δακαρίαν, Herod. I 36 ύστερα μέγιστον, Arist. Av. 826 λιπαρόν τὸ χρῆμα τῆς πόλεως, Plut. Lucull. c. 31 πάγκαλον χρῆμα πόλεως.

1. 89. προσελάσαντες, iii I. 31 n.

1. 90. ἐλοιδόρων αὐτὸν εἰς οἶον κινδύνον ἔλθοι, ‘began to rebuke him for running into such danger’; εἰς οἶον=διπλ εἰς τοιοῦτον, as in VII iii 13 κατοικτείρων τὴν τε γυναικα οἴου ἀνδρὸς στέροιτο καὶ τὸν ἄνδρα οἶαν γυναικα καταλπῶν οὐκέτ’ ὑποίν. The common reading is καὶ ἔλεγον εἰς οἶον κινδύνον ἔλθοι on which Cobet’s remarks (Mnemos. N. S. III p. 379 a. 1875), are worth transcribing:—

’Ἔλεγον εἰς οἶον κ. ἔλθοι idque post ἐλοιδόρων, in quo dicendi notio inest, dici non potest. Ommino οἶον et oǐa sic compounitur cum verbis animi affectum aut commotionem significantibus, ut ἔλειν, ὀκτελέειν, στένειν, στενάξειν, θρηεῖν, μακαρίζειν et sim. Libanius I 511, 17 μακράς ἀπεκάλου—ἐν οἴῳ χρῶνον σπαρέντες ἠλθον εἰς φῶς, I 516, II θρηνοῦτων—εἰς οἶον ἀνομίαν ἐμπεπτόκασιν, III 267, XII θρηνήσεων οἴους ἐφυσαν, IV 400, 15 στενάξειν οἷα ἄνθ' οἶον κομίζεται, I 655, 6 περίκτοτε οἳ σφᾶς δεσσαὶ μυρίες. Ἀπὸν Νικοῦντα κατὰ Δημοσθένους p. 92, 34 ἐλεοδάντων ἐν οἴς ἔσαι κακοὶς κορίγε ἐν οἷοι. In his omnibus est eadem breviloquentiae ratio: θερηνύτες ἔλεγον ‘οἷος ἐφύωσαν! εἰς οἶοι κινδύνον ἧλθεν!’ dicitur: ἐλοιδόρων εἰς οἶον κινδύνον ἔλθοι.

1. 91. ἔλθοι, optative of indirect discourse, G. § 243, HA. § 932, 2 b. κατερεῦν αὐτοῦ, ‘that they would tell (the king) of him’.
NOTES ON

1. 92. εἰστήκει, stabat. καταβεβηκός, sc. ἀφ’ τι που. ἄκουον ἤμιτο, G. § 279, 1, HA. § 983.

1. 93. κραυγῆς, 'a view-halloo'.

1. 94. ὁσπερ ἐνθουσιών, 'as if possessed', HA. § 978 a. ἐκ τοῦ ἄντλου προσφέρομενον, ex adverso irruentem. But els τὸ ἄντλον in the de re eq. XII 12 means retroversum.

1. 95. ἄντλος, HA. § 619 a. διατευνάμενος, 'having his lance poised', l. 277, Plut. Sull. c. 29, 5 διετελνοντο τὰς λόγχας ὡς ἀφήσοντες.

1. 96. κατέσχε, 'brought him down'. Cf. Hor. Od. iv 6, 34 lyncas et cervos cohibentis arcu, i.e. sistentis in fuga, Sil. Ital. II 97 cervum volnere sistebat.

§ 9. 1. 97. καλ ὁ θεῖος, sc. ὁσπερ ol φιλακες. αὐτῷ ἐλοιδορεῖτο, but αὐτόν ἐλοιδόρουν l. 87, HA. § 764, 2 b.

1. 98. λοιδορουμένου ὁμως ἔδειτο, HA. § 979 b, II ii l. 113, III i 23, vi 14.

1. 99. ὅσα—ταύτα, l. 40 note.

1. 100. εἰσκομίσαντα δοῦναι, 'to carry into the house and present'.

1. 102. εἶναι, sc. δικεῖν.

1. 103. ἐπειδὴν γε—δῶ, si modo dedero, 'when once I have given them'.

1. 104. ὅτι, sc. τιμωρεῖσθαι, I iii 5. τιμωρησάμενος, HA. § 816, 12, G. § 199 Note 3.

1. 105. ταύτα χάρισαι μοι, iii l. 147. καλ—μέντοι, et—vero, 'and—actually'.

1. 106. τελευτών, 'at last', HA. § 968 a, l. 74 note, vi l. 230. ὄπως, quo modo.

P. 21. § 10. 1. 108. ἔδου, 'offered', HA. § 832.

1. 110. οὐ, G. § 29 Note 1, HA. § 112. ἡματωμένα, 'all covered with blood as they were'. ὄπου, i.e. ἐνθα, ὄπου.

1. 111. ἄρα, iii l. 25.

1. 112. οὐ...δεμα...δοτε, non ita ego ut, 'I do not stand in such need of them that you should hazard etc.', 'I do not want them on the terms of your risking your life', HA. § 953 b.

1. 114. ἱκετεύω, precor, used parenthetically, like οἴματι, iii l. 128. Cf. vi 29, vii i 17.

1. 116. διαδὼ, 'I may deal', iii l. 71.
1. 117. ὄσῳ σὺ βούλει, sc. διαδιδόναι. τῶν ἄλλων, sc. θηρίων, i.e. the game killed by the other sportsmen.

§ 11. Weiske remarks on this section ‘Hic locus, si quis alius, sententiarum gravitate, membrorum concinitate, verborum brevitate figurumque splendore reperitur eximius’.

1. 118. λαβὼν ἑδίδοι ἄρα, ‘took and carried them off and gave them etc.’

1. 119. ὡς ἄρα ἐφλυαροῦμεν, iii l. 123 note. On ὡς see Η.Α. § 1001 a, and cf. iii l. 42.

1. 120. τὰ ἐν τῷ παραδείσῳ θηρία, ‘the deer within the park’, l. 130, Η.Α. § 666 a. ὁμοιοὶ—ὁλόνηρ, after the analogy of τοιοῦτον οἶλον ὑπὲρ, ‘a similar thing, as if one should hunt’, ‘it is like hunting’: cf. ν l. 96, Η.Α. II l. 11 δοκεῖ ὁμοιοὶ εἶναι τὰ τῶν Δακεδαμιωτῶν πρᾶγμα, οἶλον ὑπὲρ τὰ τῶν ποταμῶν. So we find the relative following ἰσος, παραπλήσιος, Krüger, § 51, 13, 16. δοκεῖ, the subject is τὸ θηρᾶν understood from ἐθηρῶμεν.

1. 121. δεδεμένα, ‘tethered’.

1. 122. ἦν, sc. τὰ θηρία. ἔπετα, very commonly found without ἐν after πρῶτον μὲν, iii l. 162, II l. 185, III l. 53, IV v 51. λεπτό (λεπτὸν ‘to peel’), macilenta, ‘thin, lean’ (παχέα. Aelian de nat. anim. XIII c. 14 λαγός μικρὸς τὸ σῶμα καὶ λεπτός, Achill. Tat. II 34 τὰ λεπτὰ διόκοντες τῶν θηρίων.

1. 123. ψωραλέα, strigosa, scabiosa. τὸ μὲν—
τὸ ἐν, parint.—parint. Η.Α. § 654. κολόβον, curtum, related to χωλόν as genus to species.

1. 124. ἄς μὲν—ὡς ἐν, an anaphora, see on i l. 37.

1. 125. λιπαρά, nitida, ‘fresh and sleek’.


1. 127. τοὺς ἄνθρωπους, sc. ὁμόσε φέρεσθαι.

1. 128. ἐφέροντο, impetu irreduibant, l. 260, l. 283, III l. 63. ὑπὸ τῆς πλατύτητος—αὐτῶν, ‘by reason of their bulk it was not even possible to miss them’.

1. 130. καὶ τεθνηκότα, etiam mortua. τὰ περιφ—
κοδομημένα, i. q. τὰ ἐν τῷ παραδείσῳ l. 120, ‘those confined within a pale’.

1. 131. ἄρα ἄν—ἄφειεν, G. § 226, 2 b, Η.Α. § 872. For the H. X.
sense of ἀφίέναι: facultatem concedere, permittere, cf. l. 169, Oecon. XVII 2 l. 10.

1. 132. ἐπὶ θάραν, sc. λένα. καὶ πρὸς γ' ἂν sc. ἀφεῖν, 'aye, that they would and readily'.

§ 12. l. 134. ἡμῖν, ethical dative. 'Ἀστυάγει,
i.q. πρὸς 'Ἀστυάγειν: quis nobis apud Astyagen hac de re agat?
tις γὰρ ἂν, sc. εἰῆ, 'why, who can there be etc.' ('you should not ask such a question) for etc.' Cf. l. 158.

The third person of the copulative verb is often omitted, especially in the indicative, with adjectives such as ἀξίως, δίκαιος, δυνατός, ἐτοιμός, ἰκανός, not only in declarative object sentences, but also in interrogative and relative sentences; now and then the subjunctive third person singular ὁ is omitted after the relative with ἂν as by Plato Rep. II 370: παρὰ τούτων κοιμήσωται, ἃν ἂν αὐτῶι χρεία. HA. § 611.

σοῦ γε: see n. on iii l. 102.

l. 135. πείσαι, persuadere: πείθειν, suadere. μά τὸν Δία, vi l. 1. ἐγὼ μέν, equidem, 'I for my part'. This μέν solitariam is very commonly used to emphasise assertions made by a person concerning himself, as opposed to others. Cf. II ii l. 86, IV ii 45, VI i 10, iii 23, VII v 42.

l. 136. ὀστίς ἀνθρώπος γεγένημαι, 'what sort of person I have become', 'what I am come to'.

l. 138. ἐκ τοῦ ὦτου, aequē atque antea i.q. ὄμολος l. 39 and l. 61. Others less correctly take it to mean ut aequalis aequalem, recto obtutu, 'on equal terms'. ἡν τοσοῦτον ἐπιδίδο, 'should I go on at such a rate' in shyness. Cf. Occ. III 10 ἐπὶ τὸ βελτιών ἐπὶ τιδιδάσκατι. Fischer supposes τοσοῦτον to mean tantillum, 'ever so little'.

P. 22. l. 139. βλαξ τις, 'a mere dullard': the τις, like the Latin quidam, is used with adverbial force to limit or soften the effect of the word to which it is joined. Cf. I l. 2.

l. 140. λαλεῖν, G. § 261, i, HA. § 952.

l. 141. πονηρόν, predicate adj., 'tis a bad business, that you talk of'.

l. 142. ei, 'that'. ἂν τι δέη, 'should there be any need', ii l. 153.

l. 143. τὸ ἐπὶ σε, quod ad te attinet, quantum in te est, 'as far as you are concerned', Thuc. IV 28, i τὸ ἐπὶ σφᾶς εἶναι, Lys. c. Agor. (14) § 58 τὸ γ' ἐπ' ἐκεῖνον ἐλθειν ἐσώθης, Eur. Orest. 1345 σώθη δοσον γε τοῦπ' ἐμέ; the dative is more commonly used as in v iv II τὸ ἐπ' ἐμοὶ ὁχομαι, τὸ δ' ἐπὶ σοι σέσωμαι.

1. 145. διακελευώμενος ἐπισφονί τολμάν, ‘mustering, summoning up courage’, Sympos. Ι 16 τῇ ψυχῇ παρακελευόμενος θαρρεῖν.

1. 146. ἐπιβουλεύεις ὄπως ἂν—ἐπιοι, ‘when he had planned how he should speak’. See on ii l. 58. ἀλυστάτα, minima cum offendisse, cf. Isocr. Panathen. (12) § 5 p. 233 μὲ τοῖς ἄλλοις ἀλυστά.

1. 149. ἀποδρᾷς σε, ΗΑ. § 712 c.

1. 150. τὶ αὐτῷ χρῆσει; ‘what will you do with him?’ Cf. iii l. 68 note, Π ι in l. 165, VII i 43, lex. to Xen. Occ. p. 167a.

τὶ ἄλλο sc. ποιῆσο, quid aliud quam vincunt opus facere cogamus? VI i 47; so l. 296 ὁδεῖν ἄλλο ἦ...ἐθεάτα, VI l. 428 εἰ μηδὲν ἄλλο ἦ ἁμαρτεύκοις, VIII iii 46 ἐμὲ μηδὲν ἄλλο ἦ ὡσπερ ἔζεων τρέφει.

1. 152. τὶ δὲ εἰ μή, but above τὶ ἄλλο ἦ, cf. II ii l. 94.

1. 153. αἴθιος—ἐξ ἀρχῆς χρῆσομαι, ‘I shall take him back again into my employ’.

1. 154. ὡρα ἂν—ἐλη, ‘it is high time’. We should have expected ὡρα ἄρα or ὡρα ὅπω ἂν εὶ: cf. for a similar asyndeton l. 352, IV iv 5, VII v 25.

1. 155. ὡς, nam. βουλεύομαι ὄπως, ‘I am considering how’: cf. II i l. 30.

1. 156. λαβῶν, ‘with’, HA. § 968 b.

1. 157. καλῶς ἐπολύσας προεπτὼν, bene fecisti quod anteia dixisti, ‘you do well to give me warning’, ‘it is well that you tell me beforehand’. Cf. VII v 48.

1. 158. ἐνδοθεὶς—κυνεῖθα, pedem efferre domo. On the redundant negative see G. § 283, 6, HA. § 1029. Cf. l. 167.

χαρίσα σκ. ἂν εἰ, ‘a pretty, nice, business (it would be)’. Cf. Lucian Jupp. Trag. c. 26 χαρίσα γάρ, el per τῶν ἐσχάτων κυνικόνων τετελεῖτο γάρ τῆς ἐν τοῖς νόμοις ἐξουσίας σμικρολογομεθα. See n. on l. 134.

1. 159. ἐνεκα κρεαίδων, caruncularum causa, ‘for the sake of a piece or two of meat’. The diminutive is used in a contemptuous sense, like ἐπιπαρλὼν l. 234, ἀνθρώπων VI i 14. See my note on Xen. Occ. XII § 8. el...ἀποβουκολήσαμι, si filiae meae filium ut malus bubulcous perderem, a grege seducens, ‘if I were to lose my daughter her son’, lit. ‘let him stray and get lost, as a careless herdsman does his kine’. For the dative see n. to l. 84.
NOTES ON

§ 14. l. 161. ἀνιαρός, tristis: but in VIII iii 42 ἀνιαρόν bears its more usual meaning molestum ) ἥδ. ἠκυθρωπός, 'sullen', 'sulky'. οὐκ ἤδειγεν, 'moped', ii l. 19, l. 81, vi l. 40.

l. 162. ἱσχυρῶς, vehementer, 'very', 'exceedingly', ii l. 84, vi l. 245, l. 261, IV v 12, VIII iii 44: see lex. to Oecon. p. 62* a.

l. 164. συναλλάσσα, ii l. 187 note.

l. 165. ἑπτάσμα, equitabilia, equiti habilia. Cf. l. 195.

l. 166. ἐποιήσε, instituit, apparavit, II iv l. 137. βασιλικῶς, either 'in regal state', 'with a splendid retinue' (i.e. not incognito) to be taken with παρῶν, or, according to Hertlein and others, with ἀπηγορευε, as if the meaning were ex regia auctoritate, cf. IV vi 3.

Court etiquette forbade any one to shoot before royalty. A breach of this rule cost Megabyzos his life, as we are told by Ktesias in his Persica p. 646 μετεώρας δὲ φερομένων τοῦ θηρίου, βάλλει ἄκοντιρον Μεγαβύζος καὶ ἀναίρει· καὶ ὅργιζεται Ἀρταξέρξης ὅτι, πρὶν ἡ αὐτὸς τύχοι, Μεγαβύζος ἔβαλε· καὶ προσπάθει τὴν κεφαλὴν τόν Μεγαβύζον ἀπατηθήναι. Cf. Cyr. IV vi 3, 4, Quint. Curt. de reb. gest. Alex. M. VIII 6.

l. 167. πρὶν ἐμπληθεὶ θηρῶν, 'until he should have had enough sport'. Cf. Anab. VII vii 46 οὐκ ἐνεπιμελασσό ὑπαχνοῦμενος, πρὶν usually takes a finite mode, when depending on a negative clause, G. § 240, M. and T. § 67, 1, § 77, 1 (d), HA. § 924.

l. 168. οὐκ ἐλα. sc. αὐτόν, 'would not let him hinder them'.

l. 169. ἄφες, ii l. 17, l. 87, IV l. 131. τοὺς κατ' ἐμέ, aequales meos, 'those of my own age'.

P. 23. l. 170. ὁτος <ἀν>...δύνατο, 'as each best might'; ἄν of course is to be taken with δύνατο. Cf. l. 146 n.

Hug, Hertlein and Breitenbach retain the vulgate δύνατο without ἄν. Hertlein quotes two other instances of what he considers a similar use of the optative, viz. III ii 30 τοῖς παρ' ὑμῶν ύμεῖς αὖ ἐπιστέλλετε ὁ πάντων σύμφωνοι δοκεῖ ἐναι, but here Hug reads δοκεί, and VIII ii 16 κέλευε αὐτῶς ὑπόσα ἐκαστος δύνατο πορίσας μοι χρήματα, where, however, the reading of the MSS. retained by Hug is ὑπόσα ἄν ἐκαστος δύνατο.


We may gather a lively idea of some of these hunts from the sculptures of the Parthians, who some centuries later inhabited the same regions. We see in these the rush of great troops of boars through marshes dense with water-plants, the bands of beaters
urging them on, the sportsmen aiming at them with their bows, and the game falling transfixed with two or three well-aimed shafts. Again we see herds of deer driven within enclosures, and there slain by archers who shoot from horseback, the monarch under his parasol looking on the while, pleased with the dexterity of his servants. RAWLINSON Lc. Vol. III p. 89.

I. 174. ὑπὸ τῆς ἑδονῆς, ‘owing to the delight which he 
I. 128, l. 266, III i 24, 25, iii 66, v ii 34, vi i 2, 35, 37, VII v VIII iii 42.

I. 175. ὀσπερ σκύλακι γενναίῳ, by attraction for ὀσπερ σκύλα γενναίος ἀνακλάζει. Cf. v ii 28, Anab. IV v 32 ἔδει βοφοῦντα πίνειν ὀσπερ βοῦν. There is a similar comparison in I. 259 and in Plutarch Aemil. Paul. c. 22, ὄσπερ σκύλαξ γενναῖος, ὥστ' ἡδονής ἀκρατῶς τῇ νικῇ συνεξενεξεθείς. ἀνακλάζοντι, ‘setting up a cry’, ‘giving tongue’. The word is not found elsewhere in Xen.

I. 176. ἔκαστον sc. τῶν ἥλικωτῶν, ‘each of his companions in the sport’.

I. 177. τοῦ μὲν—τὸν δὲ, l. 123. ὄρων ἡφραῖνης,
G. § 279, 1, HA. § 983. τὸν δὲ τινα, ‘and some other one’.

I. 178. ἐπαινοῦντα οὕτ’ ὀπωστιοῦν φθονερᾶς, ‘praising without any show at all of jealousy’, lit. ‘not even in any manner at all enviously’.

I. 179. τέλος, l. 1. ἕχων, οὖν, l. 68 n.


I. 181. ὀπότε οἷον τ’ ἐν sc. συνεξενεξεί, ‘whenever it was possible’.

I. 185. συναλτίος, ν v 33.

§ 16. l. 186. ἀμφί τα πέντε ἡ ἐκκαλεκα: see n. on ii l. 98, and for the article on ii l. 176. Without ἀμφί the Greek would have been not ἐν ἀχοί but ἐν ἀχοῖς γενομένου, see Cobet Var. Lect. p. 200.

I. 188. αὐτός, ‘in person’.

This desire to earn distinction in the hunting field is illustrated by a passage in Herodotos (I 37), where the son of Croesus replies to his father, who had forbidden him to go out hunting, in this manner: ὃ πάτερ, τὰ κάλλιστα πρότερον καὶ τὰ γενναῖα
tata ἡμῖν ἦν ἐς τε πολέμου καὶ ἐς ἄγρας φοιτεύοντας εὐδοκιμένων, νῦν τε τέουσι μὲ χρή διμασί ἐς τε ἀγορῆν καὶ ἐς ἀγορῆς φοιτεόντα
φαινεθαί; κοιοῦ δὲ τὴν τούτω πολυτήριο δῶξι εἶναι, κοιοῦ δὲ τῇ
νεογάμῳ γυναικί;
NOTES ON

1. 189. ἐλς τοῦτον τὸν χρόνον, i.e. sub tempus nuptiarum. Cf. III 142 ἐλς τρίτην ἡμέραν παρείναι, V 27 ἐλς τρίτην δειπνήσω, VIII iv 27 ἐλς τρικαστόν ῥός.

1. 190. ἐν τοῖς μεθορίον τοῖς τε αὐτῶν καὶ τοῖς Μῆδων, for ἐν τοῖς ἦν τοῖς αὐτῶν τε καὶ τῶν Μῆδων.

1. 191. ἅθηρετα: a word not found elsewhere in Xenophon. διὰ τὸν πόλεμον: it is uncertain what war is meant.

1. 194. ἐμελλὼν—ἐξέλαν, 'were intended to drive out'.

1. 195. τὰ ἐργάσιμα, loca curta, a word not found elsewhere in Xen. εὐηλατν. i.q. ἐπιτάσιμα l. 165.

1. 196. αὐτοῖς i.e. τοῖς Ἀσσυρίοις. ἡ φυλακῇ, collective noun, praesidium, 'the guard that manned the outposts' (τὰ φρούρια), ii l. 104.

1. 197. ὑσ...θηράσων, iii l. 148.

§ 17. 1. 198. διαδοχῇ, 'relief', as a verbal substantive, has the construction of the verb, from which it comes, VIII vi 18 τὸ ἡμερινὸν ἀγγέλω τῶν νυκτερίνων διαδέχεσθαι φασί. Cf. Dem. Philipp. i c. 21 ἐκ διαδοχῆς ἀλλήλοις.

1. 199. ἐκ τόδε, 'from the capital'. For the omission of the article see HA. § 661.

P. 24. 1. 201. ἔχων, l. 179 n.

πολλοῦς τε αὐτῶς ἦκεν κτλ. A single τε for καὶ, by which the second member is joined to the first as an addition, is poetical and very rarely occurs in prose. Thucydides uses τε to connect a new sentence, which serves to corroborate, continue, or enlarge upon, the preceding (almost in the manner of καὶ—δὲ). MADVIG Gr. Syn. § 185 Rem. 1. Cf. Anab. i v 14, ix 5, III ii 16, VII vi 3, VIII 11, Oecon. x 12.

1. 202. ἐποιεῖσθαι κράτιστον ἐναι λειτουργεῖαι, 'he considered that it was best to make a foray'. In this sense βουλεύεσθαι is also followed by the object acc., by the infinitive (VII ii 27) and by ὅπως (l. 155).

1. 203. λαμπρότερον ἔναν φανήναι, i.q. ὀτι λαμπρότερον ἔνα φανείη, G. § 211, § 246, HA. § 964. The implied condition is εἰ λειτουργεῖαι κτλ. τὸ ἔργον sc. τὸ λειτουργεῖαι: τῆς θῆρας depends upon λαμπρότερον, not upon ἔργον, as Gorham takes it.

1. 204. ἱερεῖον, 'cattle for slaughter'. ἱερεῖον (generally used in the pl.) came to signify any animal used for food, because the Greeks always offered a portion of what they killed for sacrifice. Cf. II ii l. 15, Anab. iv iv 9.

1. 206. ἄθροος, predicate adjective, ‘in a body’.

1. 207. τοῖς ὑποτις i. q. τοῖς ἵππεωσι, ‘with his cavalry’, just as we say ‘horse’, cf. I. 285, III iii 33. The dative of accompaniment is used chiefly in reference to military forces, G. § 188, 5, HA. § 773.

1. 210. ὡς μὴ βοηθοῖιν ἐπὶ τοὺς καταθέντας, ‘that they might not advance (lit. come to the rescue) against the predatory bands’: καταθέντα χώραν is a common expression for ‘overrunning a country’, plundering it by inroads’, III ii 1, v iii 1, iv 15: cf. καταδραμόντας vi iii 9, Hell. IV viii 18.

1. 211. τοὺς ἐπιτηθέλους, ἱδονας, VIII vi 7 ἐκλεξάμενος αὐτῶν τοὺς δοκοῦντας ἐπιτηθελοστάτους εἶναι. κατὰ φυλὰς, ‘in parties’, κατὰ like ἀνά being used distributively, of a whole divided into parts. Cf. II i 1. 235 κατὰ τάξεις.

1. 212. ἄλλοις ἄλλοσ, ‘some to one place, some to another’.


1. 213. ἐπιτυγχάνοι, opt. of indefinite frequency.

1. 214. ταῦτα ἐπραττοῦ, ‘set about this’ or ‘were thus employed’, HA. § 829 a.

§ 18. 1. 215. σημανθέντων ὅτι, ‘when it had been reported that etc.’ the place of the omitted noun being supplied by the dependent sentence. Cf. vii ii 19 ἀπαγγελλομένων ὅτι, [Dem.] adv. Polycl. § 17, Thuc. I cxvi 3 ἐσαγγελθέντων ὅτι; similarly v iii 13 ὥστε γιγαλμένων, and ὥστε προστατομένων, where some general subject is to be understood, G. § 278 Note, HA. § 973 a. The singular σημανθέντος also might have been used, (as σαφῶς δηλωθέντων ὅτι is used by Thuc. I lxiv 1), like the Latin presentat, audito, cognito, edito etc.

1. 217. τοῖς παρατυχοῦσιν, 'such as were accidentally present.'
    The form ἐπιπότης for ἐπείεις is not used in good prose, being a poetical word.

1. 219. ἄνθρωπος, here pedites (ἐπέσας, l. 220.

1. 221. ἡσυχαῖαν ἔχοντας, 'keeping quiet', 'standing still';
    Hell. ιι 55 ἡ βουλή ἡσυχαῖαν ἐλευθερίαν ὑποτάσσει, ΙΙΙ ιι 27 ο ὅθεν παντελῶς καταθήμασε καλ ἡσυχαῖαν ἐλευθερίαν.

1. 222. καλ τοὺς ἀλλοὺς...καλ αὐτός. For similar instances of καλ in both members of a sentence cf. v l. 5, vi l. 26, ΙΙ ii l. 52, ΙΙΙ v 47, Arist. Plut. l. 1084 δύσας δ' ἐπείδη καλ τὸν όλων ἡξίωσεν, συνεκπότο, ἐστ' σου καλ τὴν τρίγα. So in a negative sentence we sometimes find a double οὐδέ or μηδέ, as in Lysias 26, 15 ἕως μηδὲ τούτων, οὐδ' ἑκείνων.

πασονιδε, omni impetu, cum omnibus copiis, i. q. πασονιδα, Hell. ΙΙΙ iv 9.

1. 223. οὕτω ἐκλέγετο, for οἷόμενος οὕτω ἐκλέγετο ἐνδύσισθαι, 'never dreaming' that he should be so fortunate as to wear arms.
    Cf. Hell. ΙΙ iv 13 νῦν τοι παραγεγέννηται οὕτω μὲν οὕτω ἐκλέγετο φῶντο, ἡμεῖς δὲ αἰὲ εὐχόμεθα. So it is said of Electra (Eur. El. 580), when she had at last seen her long-lost brother, ὡδὼ τοῖς δόξασα. Others take it as an expression of impatience, 'thinking the moment would never come, when he should get them on'.

1. 224. αὐτός, sc. τοῖς διπλοῖς, G. § 188, 1, ΗΑ. § 776.

1. 225. περὶ τὸ σῶμα sc. τοῦ Κύρου, 'so as to fit him'.
    Cf. de re eq. ΙΙΙ ι 1 χρή τὸν θώρακα πρὸς τὸ σῶμα πεποιηθῆσαι.

1. 226. ἐπεσελήντο, facienda curaverat, iii l. 198.
    τῷ ἐπιποφ., l. 207.

1. 227. άθαύμασε, 'expressed his surprise', 'wished to know': cf. ΙΙ iv l. 72.

1. 228. ἧκοι, 'he was come', opt. of indirect discourse, ΗΑ. § 932, 2 b, G. § 243.
    εἴπεν, iussit. μένεν παρ' ἐκείνων, 'to remain at his side'.
    So we have παρά with the accusative of the personal object after a verb of rest, where the dative is more usual, in ΙΙΙ ιι 23, ΙΙΙ i 39. ΗΑ. § 788.

§ 19. 1. 229. ἦ, iii l. 68.

1. 230. ἐφεστήκασι—ἡρέμα, 'sit still so quietly'.

1. 231. μέντοι, not the adversative conjunction, but the adverb used to express positive or eager assent, 'of course', 'certainly'.

1. 233. ἀλλ’ οὖν—φαινόμενοι, ‘well, certainly, they look like sorry fellows, that they etc.’ See n. to Hier. ii 9. The γε following merely emphasizes πωνηρόλ.

1. 234. ἰππαρλὼν, ‘sorry horses’. See n. on § 13 l. 159, and cf. Plutarch Philop. 7 παραλαβὼν τῶν ἵππεισ φαύλους ἰππαρλὼν προσχρυμένους οὐχ ὑπείξεν. ἄγουσιν, ‘are harrying’, ‘carrying off as booty’, cf. l. 247 τῶν ἄγωντας. The usual phrase is ἄγειν καὶ φέρειν, agere et ferre, III ii 12, or φέρειν καὶ ἄγειν III iii 2, v iv 22.

1. 236. οὕτω, predicate adjective, ‘how large the body is that etc.’ στίφος from στείβειν ‘to tread’ means ‘a close-pressed, compact body’.

1. 237. ἐν’ ἐκείνους, sc. τῶν λεγιατούντας (l. 254), ‘the skirmishing parties, who were scouring the country’.

1. 238. ὑποστεμοντάι, intercipient, intercludent.
If the redundant ἐκείνοι be retained, as it is by Hertlein and Breitenbach, though bracketed by Hug and omitted by Schenkl, it must of course refer to the same subject as οὗ, viz. τὸ στίφος τῶν ἵππων, and may be intended for the sake of opposition to ἡμᾶς. Cf. Hell. ii iv 41 οὗ γε, ὡσπέρ τῶν δάκ- νοντας κύρας—παραδιδόσαν, οὕτῳ κἀκεῖνοι—ὁχοντα ἀπόντες.

1. 239. οὕτω ἢ ισχύς πάρεστιν, ‘our main force, full strength (robur), is not yet on the field’. Cf. v iii 57 ἔχουν τὴν ἰσχύν ἐν τάξει, iv 20 ἐξαρτησεῖται τὴς ἰσχύος, VI i 23 ἐλ ποτε καὶ πρόσω τῷ ἰσχύι ἀποστρατεύεται.

1. 240. ἀναλαμβάνῃς, ‘take with you’, v 14, III ii 1, Anab. vii iii 36.

1. 241. οἷς ἄγοντες, ‘the marauders’, l. 234.

§ 20. 1. 244. εἰπόντος αὐτοῦ ἔδοξε: see n. to § 2 l. 13, VI iii 17. τὶ λέγειν, dicere aliquid, ‘to speak to the purpose’, ii iv 16. The opposite is οὐδὲν λέγειν, ‘to talk nonsense’ VIII iii 20.

1. 245. ὡς—ἐγγυγόρευ, ‘how wide awake he was’, pluperfect used as imperfect, HA. § 849 c.

1. 246. λαβόντα, ‘with’, HA. § 968 b.

1. 249. λαβῶν τῶν—ὑπὼν, iii l. 71 n.

1. 250. ἐρρωμένων, valentium, robustorum, see lex. to Oecon. p. 50* b. προσελαύει, l. 89.

1. 251. αὐτός, not redundant, but in opp. to Κναξάρης.

1. 252. καὶ—μέντοι, alqve adeo, introduces some additional fact that is to be noted, and differs only from καὶ δὲ in that the μέντοι is stronger than the δὲ, and that the two particles are
not necessarily separated by the intervention of other words. RIDDELL p. 174.

§ 21. l. 255. οἱ ἄμφι τὸν Κύρων, 'Cyrus and his party', § 181. 217.

l. 256. ὑπετέμνοντο, sc. τοὺς φεύγοντας. ἔπαινον, a poetical word. Observe that οὗς μὲν—δὲ σοι δὲ correspond.

l. 257. πρῶτος sc. ἐπὶ αἰ, 'smote them before anyone else', πρῶτος δὲ ὁ Κύρως is parenthetical, Η.Α. 619 b. παραλάβαντες—ἐφθασαν, 'passed by before they could overtake them', G. § 279, 4, Η.Α. § 984. Join δὲ σοι αὐτῶν.

l. 258. ἄνλεσαν, 'flagged', 'slacked'.

l. 260. ἄπειρος, sc. ὁ ν. φέρεται, l. 128.

l. 261. ὃρων, 'keeping in view'. τὸ παλεύν, Η.Α. § 959.

P. 26. l. 263. πονοῦντας, laborantes, 'in distress', 'hard pressed'. This sense of πονεῖν is frequent in Thucydides (i 30, 49, iv 96, v 73, vi 67) but is not found elsewhere in Xen. τοὺς σφετέρους, suos, Η.Α. § 692.

l. 264. ὡς πανσυμένους, 'supposing that they (τοὺς ἄμφι Κύρων) would desist', the accusative absolute. Cf. l. 278, vi l. 7, v v 47, vi i 10, vii v 13, viii i 31, Η.Α. § 974, G. § 278, 2 Note. ἐπελ θεοεῖν, optative, as representing part of the enemy's thoughts, cf. l. 168. σφᾶς, 'them', the Assyrians, Η.Α. § 685.

§ 22. 1. 265. οὐδεὶς μᾶλλον, 'never a whit the more', quantitative accusative. The datives οὐδει, τυι are never used with comparatives, whereas we have πολλῷ and ὀλγῷ by the side of πολὺ and ὀλγον.

l. 266. ὑπὸ τῆς χαρμονῆς, l. 174, vii 34, viii iii 42.

l. 267. ἰσχυρὰν τὴν φυγὴν τοῖς πολεμοῖς ἔποιεῖ, 'made the enemies' rout complete'. Cf. vii i 26 ὡστε παχὺ ἰσχυρὰ φυγῆ ἐγήνετο τοῖς πολεμοῖς. κατέχον, urgens, instans, 'by following close upon them', 'pressing them hard', not 'keeping them in check' (Cook), or 'holding on', 'persevering' (Stracél). Cf. Cyneg. 6, 22 κατέχοντα κυνοδρομεῖν, ib. 20 μπτοσι δ' εἰς τὴν θάλασσαν ἔδω κατέχοντα, Hell. i vi i 10 μᾶλα κατεῖχον βάλλοντες καλ ἀκουτίζοντες, Plut. Arat. c. 29 κατεῖχε διάκων.

l. 268. ἦσος καὶ αἰσχυνόμενος, 'perhaps, among other motives, because he was afraid of his father'.

l. 270. ἐν τῷ τοιοῦτῳ, in tali rerum conditione. καὶ οἱ μὴ πάνυ ἄλκιμοι—καὶ εἰ τῶν μὴ π. ἄλκιμοι ἦσαν (hence μὴ not οὐ, see Η.Α. § 1026, G. § 283, 4), as forming only a part of the οἱ ἄλλοι
(cf. iv v 37, vii v 28): if all were meant to be included, καὶ οἱ οὖ
πάντες ἀλκίμοι would have been used. On the word ἀλκίμοι see ii
10 l. 117, and for the phrase cf. ii iii 1. 61 τὸ πρὸς τοὺς πολεμίους
ἀλκίμοι εἰναι. μὴ πάνυ, 'not at all'. See my n. to Plutarch
Themist. iv 2 l. 19.

1. 273. ὑπαντώντας, 'marching to meet them'. The preposition
does not convey the idea of secrecy in this verb, as Mr Cooke
seems to think.

1. 274. μή—πάθοιεν τι, ne quid eis accideret, an euphemism for
ἀποθάνοντεν, ii i l. 76.

§ 28. l. 277. διατεινόμενοι, l. 95 n. oἱ μὲν—οἱ δὲ,
i l. 6 n.

1. 278. ἐστήκεσαν, 'stood still'. ὡς στηθομένους, l.
264 n. αὖ, 'in their turn', is Hug's reading for ἄν of the
MSS., which cannot stand because ἄν is not used with the future by
good prose writers. For the opt. ἀφίκωντο cf. also l. 264 n.

1. 279. εἰς τοξεύμα, 'within range'. Cf. l. 285 ἐντὸς τοξεύμα-
τος. The opposite is ἐξω τοξεύματος or βελῶν, iii iii 58, 69, 70.
The article is usually omitted in such phrases; an exception occurs
in Anab. v ii 26. τὰ πλείστα, 'for the most part', G. § 160,
2, HA. § 719 b.

1. 280. μέχρι τοσοῦτοι i.e. μέχρι τοῦ εἰς τοξεύμα ἀφικέ-
σθαι, 'so far and no farther'. ὡς τέ γένοιτο, i iii l. 119 n.
The meaning is that their nearest approach to one another was only
within bowshot.

1. 282. τοῦς σφετέρους l. 263 n.

1. 283. φυγεῖ φερομένους, adverbially, 'in hasty flight'.

1. 285. ἐντὸς τοξεύματος, intra iactum teli, l. 279.

1. 286. ἐκκλησίων, in fugam inclinant, a verb frequently inter-
changed with ἐγκλησίων. It occurs also vii i 30. ὅμως,
'closely', ii iii l. 151, viii viii 22. ἀνὰ κρᾶτος, 'with might
and main', 'with all their might', iv ii 30, vi 3, v iii 12, Anab.
i viii 1, Plut. Sulla c. 29, 3.

1. 287. ἵππουν sc. oἱ διώκουντες, to be supplied from the preced-
ing διώκουντες. For this sudden change of subject cf. Anab. i iv 5,
iv iv 2.

1. 289. πρὸς τοὺς πέζους ἐγένοντο, 'were at' or 'came close to
the infantry'.

1. 291. μὴ καὶ ἐνέδρα τὸς μελῆσις ὑπελή, 'lest there should haply
be some larger force (than they had hitherto seen) lying in ambus-
cade’. The kal serves to emphasize μή, or it might mean ‘also’,
i.e. in addition to what they saw. ἐπέσχον, ‘they came to a
halt’, IV ii 12.

§ 24. 1. 292. ἐκ τοῦτον, ‘thereupon’, II ii 1. 145. ἀνήγεν,
pedem referebat, VII i 45. καὶ τῇ ἱπποκρατίᾳ καλ., ‘both
with his victory in a cavalry action and’ with Cyrus, (he should have
added) although he did not know what to say of him (καὶ τῷ
Κῦρῳ κάλπερ οὐκ ἔχων δὲ τι χρῆ λέγειν αὐτόν), i.e. whether to blame
or praise him; but the construction is changed and τῷ Κῦρῳ at-
tracted into the government of λέγειν.

P. 27. 1. 294. τοῦ ἔργου, ‘the exploit’, ‘victory’.

1. 295. τῇ τόλμῃ, causal dative. ἀπόλοντων sc. αὐτῶν,
HA. § 972 a, G. § 278 Note. The kal in καὶ γάρ qualifies τότε.

1. 296. μόνος τῶν ἄλλων, ‘alone amongst all’ (to the rest.
Cf. Hell. vi v 38 and see HA. § 755 b. οὐδὲν ἄλλο ἦ, ‘did
nothing else but’, I. 150, HA. § 612.

1. 298. ἐπὶ τοῦτο, ‘for this purpose’.

1. 299. μάλα ἐπιπροσθεν ποιούμενον, ‘keeping them well in
front of him’, so as to screen him, III iii 28.

1. 300. ἐπὶ τῇ θεᾷ τῇ αὐτοῦ, sc. δὴ τοῦ πεπτωκότας
ἐθεᾶτο; not ‘at the sight of him’, as others take it.

§ 25. 1. 302. μὲν δὴ sums up the preceding paragraph and
prepares the transition to the next, l. 1 n.

1. 303. διὰ στὸματος εἰχον, ‘were always talking of him’, lit.
‘had him in their mouth’. Cf. Hier. VII 9 ἐτοι τοῦτον ἀνὰ στόμα
ἐχωσιν, Eur. El. 80 θεός εἴχων ἀνὰ στόμα, Andr. 95.

1. 304. καὶ ἐν λόγῳ καὶ ἐν φώνῃs, cf. ii l. 7, II ii l. 110.

1. 305. καὶ πρόσθεν τιμῶν—δει kal πρόσθεν ἐτήμα. See
HA. § 856 a. Cf. l. 315, Mem. III v 4 ol πρόσθεν οὐδ’ ἐν τῇ ἐαυτῶν
τολμῶντες ἀντιστάσσεσθαι νῦν ἀπειλοῦν αὐτὸν ἐμβαλεῖν, Hell.
v iv 29 οὐχ ἄριστον τὸν Ἀρχίδαμον ὠντα, πρόσθεν δὲ θαμίζομαι,
Cyr. vii iii 2 πρόσθεν θαμίζομαι πρὸς ἡμᾶς νῦν ὀδηγοῦν φαίνεται,
ὑπερεξεπέληκτο ἐπ’ αὐτῷ, ‘was beyond measure astonished at,’
‘beside himself with admiration of him’, Demosth. Olynth. II c. 6
(p. 19, 16) τοῦ ὑπερεκπεπληγμένου τὸν Φιλίππον, ὡς ἀμαχὸν
των, Plut. Moral. p. 523 D τὸ πολὺ ἄρχομον ὑπερεκπεπληγμένοις
καὶ μακρίζομαι.

1. 308. ἡκουσεν—διαχειριζόμενον, HA. § 982. The infinitive
is used with verbs of hearing, when the hearing does not amount to certain knowledge but is only general.

1. 309. ἀπεκάλεσε δη, ‘thereupon sent for him back, home.’ ἀπεκάλεσε: ἀντὶ τοῦ ἀποκαλεῖ, μετεπέμπτετο, Ἐνοφών; Bekker Anecd. 420, 30. Cf. IV ν 24 τοῦ Μήδου ἕκους ἀποκαλοῦν τοὺς ἰππέας, 29 οὐ τὸν θελοντα ἀλλὰ πάντας ἀποκαλεῖσ. For the usual meaning of the verb see my lex. Ind. to Plutarch Tib. Gracchus p. 197 b.

1. 311. μὴ...τι ἄχθωτο, ‘lest he should take any offence.’ ἡ πόλις, civitas.

1. 314. αὐτός, ἵππε, sc. Cyprus.

1. 315. διὰ τὸ φιλεῖν αὐτόν and ἔχων (imperfect participle = διὰ τὸ ἔχειν), both refer to the preceding participles δοὺς and συνοικέας.

1. 317. ἐξεσθαί depends upon ἐλπίδας ἔχων = ἐλπίζων. Cf. i. 1. ἰκανόν—ἀφελείν, G. § 261, HA. § 952.

Cf. for the sentiment Mem. II iii § 14 καὶ μὴν πλειστὸν γε δοκεῖ άνήρ ἑπαύνων ἴδιον εἶναι, ὡς ἄνθρωπος μέν τολμεῖν κακῶς ποιών, τοὺς δὲ φιλοὺς ἐνεργεῖν. Socrates was the first to introduce a higher and more Christianlike view of duty: Plat. de rep. I p. 335 d οὐκ ἔρα τοῦ δικαίου βλάπτειν ἔργον οὗτε φιλοῦν οὗτ’ ἄλλον οὐδένα, Crito p. 49 b οὗτε ἀδικοῦμεν ἔραν ἀντιδικεῖν (δεῖ), ἐπειδῆ γε οὐδαμῶς δεῖ ἀδικεῖν.

1. 318. προὔπεμπτον, deducendae.

1. 319. ἡλικες. See cr. n.


§ 26. I. 323. ἄν = τούτων ἄ.

1. 324. τέλος, I. ἤν εἶχε στολήν, for τήν στολήν. Cf. III 77, II ii 38. On the Μηδίκη στολή see n. to iii I. 18.


1. 326. τοὺς λαβόντας καὶ δεξαμένους, ‘those who had received and accepted the presents’. The opposite of δέχεσθαι is ἀνωθεύτω, VI i 26 ἐδέχετο καὶ ἀπειθέτο οὖναν.

1. 328. τὸν δὲ, ‘and that he’ sc. Cyrus, HA. § 654 c, G. § 143 Note 2.

1. 329. εἰς Μηδίων, ‘into Media’, the name of the people being put for that of the country, I I i. 10. εἴπειν, ‘sent a message’, II iv I. 184, Anab. I iv 16 τῷ στρατεύματι πέμψας Γλῶν εἴπεν.

1. 330. καὶ πάλιν, ‘ever again’. ως σὲ, iii I. 156,
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iv iv 12, vi 10, v iv 17. μὴ αἰσχυνόμενον, 'without being ashamed of myself'. 

§ 27. 1. 333. el δὲ δὲι κτλ. We have a similar form of apology for introducing a story in Hell. ii iv 27, de rep. Ath. ii 7, Herod. i 57, ii 24. Isocr. ix 39. παιδικὸς λόγου, sermonis amatorii, Ages. vii 2 παιδικῶν λόγων μετείχειν ἡδοστα, Hell. v iii 30 θηρευτικῶν καὶ ἱππικῶν καὶ παιδικῶν λόγων μετείχειν. So Oeon. ii 7 παιδικοὶς πράγμασιν are 'love affairs'.

1. 334. ἀπηλλάττοντο, sc. ὁ Κήρος καὶ οἱ συγγενεῖς. ἀπο- 

πέμπεσθαι, 'took leave of him', viii iv 28.


According to Herodotos i 134 it was the universal custom in Persia among those of equal rank: ἐνυγχαλοντες δ' ἀλλήλοιο ἐν τῷ ὀδῷ, τῦδε ἐν τῷ διαγνῷ εἷς ὀμοιὸς εἶαι οἱ συνυγχαλοντες' ἀντὶ γὰρ τοῦ προσαγορεύματος ἀλλήλους φιλεύσαι τοῖς στομασι' ἦν δὲ ἡ οὔτερος ὑποδέθεστος ὅλγηρ, τὰς παρελας φι- 


νῦν ἐτὶ τοῦτο ποιοῦσι Πέρσαι as a gloss similar to that in ii iv 

20, iii ii 8, iii 23, vi 30, ii 10, ii, vii i 4, 33, 45, 

46, v 70, vii i 6, 20, 24, 36, ii 24, iii 9, 34, v 21, 27, 28, vi 5, 

i, 14, 16, 17.

1. 337. ἄνδρα τινὰ. This was Megabazos as we learn from 

vi i 9.

1. 339. τοὺς συγγενεῖς, a title of honour, not of relationship: see Q. Curt. de rebus gest. Alex. M. iii i 14 exiguo intervallo, quos cognatos regis (Persarum) appellant, decem et quinque militia 

 horas, Arrian Anab. vii xi 2 καὶ δους συγγενεῖς ἀπέφηγε (ὁ Ἀλέξη- 

ανδρος), τούτοις δὲ νόμων ἐποίησε φιλεῖν αὐτῶν μόνοις.

1. 340. ὕπελειφθῆναι, 'stayed behind'.

1. 344. ταῦτ' ἄρα, ob id, hinc, 'this, then, is the reason why', a common expression in Aristophanes, see Ach. 90, Eq. 125 ταῦτ' ἄρ' ἐφυλάττου τάλαι, Nub. 319, 335, Pas. 314, 617 ταῦτ' ἄρ' εὑ- 

ρόσις ἡ, Av. 120, Th. 168. See HA. § 719 c. 

ἐνεώρας 

μοι, 'you used to stare at me'. Cf. iii i. 22.

1. 345. δοκῶ σε γιγνώσκειν, infinitive of the imperfect, 'I noticed 

you, if I am not mistaken'. τοῦτο ποιοῦντα, 'doing so', i.e. 

CHAPTER V

On his return to Persia, Cyrus continues his education in the class of Boys one year longer before he joins that of the Ephébi. Having resisted all the temptations of the Median court, to the surprise of
his comrades, he goes back to the hard fare and discipline of the Persians with the same exemplary obedience as before (§ 1).

In course of time, when Cyrus had attained man’s estate after having been ten years in the class of Ephēbi, Astyages dies and is succeeded by his son Cyaxarēs, uncle of Cyrus. The King of Assyria, wishing to weaken the Median empire, tries to form a league with Croesus, King of Lydia, and the several states of Asia west of the Halys against the Medes and Persians (§ 2—§ 3). Cyaxarēs makes great preparations for resistance, and sends to his brother-in-law Cambyses, King of Persia, to request aid, and at the same time begs Cyrus to take the command of any troops that the Persian supreme Council might send (§ 4). Cyrus is invested with the command of the Persian contingent. One thousand alone (two hundred selected by him) of the 31,000 men which it comprised, viz. the Ὀμηροί or Peers, were hoplites; the rest were archers or other light troops (§ 5). His first action is one of homage and sacrifice to the gods (§ 6). Afterwards he begins by addressing these 1000 men-at-arms, explaining to them the motives which induced him to choose them and to accept for himself the post of Commander-in-chief (§ 7). The education of their ancestors, he told them, had been quite as good as their own: only it had been barren of any material benefit, as far as he could see, either to themselves or to the state (§ 8). But men are not brought up in the school of virtue and hardship and taught to sacrifice present delights without some prospect of compensation in future: those who aspire to be able speakers do so in the hope of thereby attaining some good and useful end; those who practise the art of war do so not merely as an end, but in the hope of obtaining prosperity and honour for themselves and their country (§ 9); if their constant training have no practical outcome, they are like farmers who take a great deal of trouble about planting and sowing but none about gathering their crops (§ 10). He trusted that those present would act otherwise and regard their education not merely as an end in itself, but as a means of success in action against their enemies, whose defective training and inability to stand labour and fatigue unskilled them for coping with men (§ 11), who like themselves were inured to hardship and possessed besides an innate love of honour (§ 12). The probability of their victory was enhanced by the justice of their cause (§ 13), and by his own propitiation of divine favour (§ 14).

§ 1. 1. 2. ἐναυτῶν, without ἐνα. So ἡπα v i 3, ἠμερα v i ii 34, Anab. i ii 21. He was thirteen years of age when he went to Media, and he remained there three or four years.

1. 4. ἐκκαπτον αὐτῶν ὡς... ἦκων, ‘ridiculed him, (saying) that he
was come back after having learnt in Media how to enjoy himself'.
The καὶ before ἔσθιοντα l. 5 answers to the καὶ before εἰ l. 6.

1. 6. ἀστερ καὶ αὐτός: supply ἐσθίον καὶ ἐσπίνον sc. panem cum nasturtio et aquam. ἦδεως, ‘with relish, enjoyment’, iv l. 169.

1. 7. εἰ ποτ’, ‘whenever’.

1. 9. καὶ πρὸς τούτους δὲ...καὶ τάν, atque adeo ceteris omnibus in rebus longe ipsis praestare (Gabrieli). κρατιστευόντα—καὶ 

1. 10. πάλιν ὑπέταττον αὐτῶ, ‘contrariwise they paid great deference to (lit. crouched before) him’. Cf. vi l. 73 where the verb is used with the accusative, and iii l. 82 where it is used absolutely.

1. 12. εἰσήλθεν εἰς τοὺς ἐφήσους, ‘he was enrolled among the Ephēbi’. According to Grecian custom that would be at the age of eighteen.

1. 13. χρῆν sc. μελετᾶν.

§ 2. 1. 17. Cyaxarēs the uncle of Cyrus is a personage unknown to authentic history. The Cyaxarēs of history, founder of the Median empire, was the father of Astyagēs, who succeeded him about B.C. 593.

The Persian form of the word Cyaxarēs was 'Uvakhshata, which seems to be formed from the two elements 'u or hu (Gk. ὑ) ‘well’, ‘good’, and akhsha (Zend arsna), ‘the eye’, which is the final element of the name Cyavarsna in the Zendavesta. Cyavarsna is 'dark-eyed'; 'Uvakhsh (= Zend Hwarsna) would be ‘beautiful-eyed’. 'Uvakhshata appears to be the comparative of this adjective, and would mean ‘more beautiful-eyed (than others)’.

Astyagēs is almost certainly Ajis-dahaka, the full name whereof Dejoces (or Zohak) is the abbreviation. It means ‘the biting snake’, from aji or azi ‘a snake’ or ‘serpent’ and dahaka ‘biting’. Rawlinson l.c. III 144 f.

1. 18. ὁ τοῦ 'Αστυνάγος παῖς τῆς Ἐφραίμ δὲ Κυροῦ μητρὸς ἀδελφός: when two or more predicates belong to the same subject, or when there is a double apposition, they are most frequently connected by δὲ without preceding μὲν, cf. iv ii 1, vi 3, Kühner § 520 Rem. 1.

1. 19. τὴν βασιλείαν ἐσχῆ, the ingressive or inceptive aorist, i l. 57 note.

1. 20. κατέστραμμενοι—Σύρους, i l. 58.

Ὑ. Χ. 1. 22. τὸν 'Αραβίων βασιλέα, called Aragodus II i l. 39.
1. 24. Υρκανός: see i. 58.

Hyrcania (Uahrkana in the Zendavesta) was the name given to the territory formed by the latitudinal ranges of the mountain-chain called Elburz, which skirts the great plateau of Iran on the north, after it passes the south-eastern corner of the Caspian Sea. The fertility of the region, its broad plains, shady woods and lofty mountains were celebrated by Strabo Geogr. vi vii 2, Arrian Exp. Alex. III 23. The Hyrcanians who, on Xenophon's Map, are neighbours and subjects of the Assyrians were, in the real geography of Asia, separated by the whole breadth of the Median Empire. Xenophon also (iv ii 1) describes them as a small people (ἐθνὸς ὁ τολί), whereas they were one of the most extended of Central Asia. Rawlinson i.c. Vol. iv p. 29.

Baktroy: see i. 61.

Baktria or Baktriana, whose principal mountain range was the Paropamisus (Hindu Kush) and chief river the Oxus, was a country which enjoyed the reputation of having been great and glorious at a very early date. There is good reason to believe that, up to the date of Cyrus, it had maintained its independence, or at any rate that it had been untouched by the great monarchies which for above 700 years had borne sway in the western parts of Asia. Its people were of the Iranic stock, and retained in their remote and somewhat savage country the simple and primitive habits of the race. They were among the best soldiers to be found in the East (Herod. viii 113) and always showed themselves a formidable enemy (Arrian Exp. Alex. iii 13, Strab. xi ii § 1). Rawlinson ib. p. 369. Xenophon's geography is here again at fault, when he represents the Baktrians, whose frontier was about 800 miles distant from Assyria and could only be reached from that country by a march across Persia or Media, as having been subjected to a hostile inroad by the Assyrian king, just before the invasion of Assyria itself by the Perso-Median army.

1. 25. εἰ—ποιήσει—ἀρξεῖν: an optative in the protasis sometimes depends upon a primary tense of the indicative. The irregularity in εἰ τοῦτο γένοιτο, πάντα καλὸς ἔξει is precisely the same as in the English 'if this should happen, all will be well', where the more regular apodosis would be 'all would be well', as in Greek πάντα καλὸς ἄν ἔχω. (So here ἀρξεῖν is for ἄν ἀρχεῖν), G. M. and T. § 54, 2 (a). As to Bornemann's reading ἄν ἀρξεῖν see G. M. and T. § 41, 4.

1. 27. τοῦτο, sc. τὸ τῶν Μῆδων φύλον.

§ 3. 1. 28. τοῦς ὑπ’ αὐτῶν; similarly the accusative follows ὑπὸ in ii i 22, III iii 6, v v 23, VI ii 11, VIII viii 5, but the dative in v iii 47, VIII i 6, viii 1, 2. On the use of αὐτὸν for αὐτῶν see n. to iv l. 283.
1. 29. τὸν Καππαδοκῶν sc. βασιλέα.

1. 30. Φρύγας ἀμφοτέρους, i l. 59 n. Παφλαγόνας κτλ. ‘The Paphlagonians, Phrygians and Carians all lay west of the Halys, and were therefore, according to Herodotus i 6, subjects of Croesus, so that their alliance could scarcely have been courted, as if they had been independent powers’ (Wilkins).

1. 31. τὰ μὲν, ‘partly’. The sentence begins as if it were to be followed by τὰ δὲ καὶ δῶροι καὶ χρήματα αὐτῶν ἀναπέθανον συμμαχίαν αὐτῷ ποιεῖσθαι, instead of οἱ δὲ καὶ δῶροι κτλ.

1. 32. τοὺς Μῆδους καὶ Πέρσας, ΗΛ. § 662. Λέγων may be an interpolation. Cf. Anab. vii v 8 ο γὰρ Ἱππαλκίδης καὶ τοῦτο διεβεβήκει, ὡς οὐκ ἀσφαλές εὐθεῖα παραδίδοναι ἄνδρι δύναμιν ἔχοντι.

1. 33. ταῦτα ἐθνί: i.e. ὧς ταῦτα (τὰ ἐθνί) μεγάλα τε ἐν ἡ ἐθνί καὶ λοχυρά, ταῦτα being the subject for οὕτωι, assimilated to the predicate noun, μεγάλα ἐθνί the predicate; cf. iv l. 350, Anab. iv viii 4 οὕτωι ἐκ ταύτην παραδίδει εἶναι. συνεστηκότα εἰς ταῦτα, ‘closely united’.

1. 34. ἐπιγαμίας, ‘intermarriages’, a species of συμμαχία. Cf. III ii 23 ἐπιγαμίας καὶ ἐπεργασίας καὶ ἐπινομίας, in all which words ἐπὶ denotes reciprocity. πεποιημένοι εἷν sc. οὕτωι, to be understood from ταῦτα. καὶ κυνυνεύσοιεν κτλ., ‘and that, unless some one should be beforehand and weaken them, there would be a risk of their attacking each of the nations one by one and so subduing them [all]’. κυνυνεύσοιεν ἱόντες = κυνυνος ἱόντα...ἵόντας, ‘it was to be feared that etc.’, the personal for the impersonal construction. Cf. Anab. v vi 19 κυνυνεύσει μείναι τοσάτη δύναμις ἐν τῷ Πόντῳ. Observe that the future optative is used in indirect discourse only, ΗΛ. § 855 α, G. § 203 Note 3.

1. 35. ἄσθενώσοι = ἄσθενεις ποιήσει, from ἄσθενος, debilitare, an un-Attic word. The more usual expression for φθάσεις (= πρότερον) ἄσθενος οὐδ' ἔρει ἄσθενώσει, as in iv l. 257. ἐν ἑκαστόν, um quamque.

1. 36. οἱ μὲν καὶ—οἱ δὲ καὶ: Instances of such a double καὶ in bimembral clauses are not uncommon, see i l. 6, II ii l. 148, III iii 67, VII i 29; also v iv 8, de re eq. i 12 μέρος μὲν τι καὶ...μέρος δὲ τι καὶ. The καὶ before λόγοι might also mean ‘even’, ‘merely’.

1. 39. πολλά τοιαῦτα, sc. δῶρα καὶ χρήματα.

§ 4. 1. 42. τῶν συνυποτάμων, ‘of those who were combining’, l. 33.

1. 45. τὸ κοινόν, primores civitatis, ‘the supreme Council of
state, called οἱ βουλεύοντες γεραὶτεροὶ below l. 51, and described in ii § 14. Xenophon represents them as standing in the same relation to their King, as the ἐφοροὶ and γερουσία stood to the King of Sparta; cf. iii 18, IV v 17, VIII v 22. Τὸ κοινὸν generally, like the Lat. commune, means 'the community'.

1. 46. τὸν—ἔχοντα, 'who had to wise'. For this sense of ἔχειν in matrimonio habere, cf. Thuc. II 29, Herod. III 31, Plut. Tib. Gr. IV 4. His appeal is to Persia as a neighbouring state, and to the King on the ground of affinity.

1. 50. τὰ δέκα ἔτη, 'the (already mentioned ii l. 96) ten years'.

§ 5. 1. 51. δεξαμένου, 'when he had accepted the proposals of Cyaxarés'. On the construction δεξαμένου τοῦ Κύρου αἰροῦνται αὐτών, see note on IV l. 13.

P. 31. 1. 52. τῆς εἰς Μνήσους στρατιάς, 'the army (destined to go) to Media'. Cf. Isocr. 16, 7 τὸν ὅ' εἰς Σικέλιαν στρατηγὸν ἔχειροτόνησεν, Thuc. v 26 μετὰ τὴν ἐσ 'Ἀμφιπολῶν στρατηγίαν, Lys. xix 25 τριπαρχόν ἔλες Κῦπρον.

1. 53. ἔδοσαν—ἐδωκαν: we have similar variations of verbal forms in juxtaposition παρέδοσαν—διέδωκαν in IV vi 11, Hell. I ii 10. προσέλεσθαι, sibi cooptare.

1. 54. τῶν ὁμοτιμῶν, 'of the Peers', i.e. of the higher class, who could afford the best education for their sons, in opp. to the δῆμος. They correspond to the Spartan ὁμοῖοι (Hell. III iii 5, de rep. Lac. x 7).

1. 55. καὶ τούτους, 'these also', i.e. in like manner, cf. l. 65.

1. 56. γίγνονται οὕτως χλιοί, 'these amount to 1000'.

1. 57. ἐκάστῳ ἐταξαν...προσέλεσθαι. Cf. Herod. II 124, 3 τὸν λίθους ἐτέρωσι ἐτάξε ἐκδέκεσθαι. The acc. and inf. is the more usual construction. ἐκ τοῦ δήμου, i.e. all who were not ὁμότιμοι.

1. 61. οἱ χλιοὶ υπῆρχον, 'there were the original Thousand (ὁμότιμοι)'.

Forty thousand infantry and ten thousand cavalry are afterwards added to the 31,000 hoplites; making up in all 81,000 (v v 3, VI ii 7), besides chariot-drivers and military engineers. Yet in I ii 15 it is said that the whole Persian male population amounted to only 120,000. Xenophon has here forgotten himself, as in some other similar instances. Mure Language and Lit. of ancient Greece Vol. v p. 389 ed. 2 note.

§ 6. 1. 62. ἐτέλ...τάχιστα, cum primum, simul ac, III iii 22. So δὲ τάχιστα IV v 33, ὡς τάχιστα III iii l. 10.
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I. 64. καλλιεργησάμενος, cum litavisse: the active is more usual. On the use of τοῦτο after a participle see n. to ii l. 20, and cf. iv i 4, Hell. i iv 19, Thuc. i 128, Andoc. i 9, Lys. 12, 52.

I. 65. τοὺς τέταρτας, 'the four' spoken of above, whom they were allowed to choose.

§ 7. 1. 69. ἐκ παιδῶν, a pueris, 'from boys' i.e. from boyhood, ii l. 205, ἀπὸ παιδῶν v l. 104. On the participle of the imperfect (ὁρῶν) see n. to iv l. 316.

1. 71. ταύτα, n. to i l. 17.

1. 72. ὅν has for its antecedent the implied object of δηλώσαμι.

1. 73. οὐκ ἄκων, 'not unwillingly', HA. § 619 a. τόδε τὸ τέλος, 'this office', i.e. that of Commander-in-chief. παρε-κάλεσα, advocavi, 'called to aid', not 'convoked'.

§ 8. 1. 74. γάρ, see n. to ii l. 175.

1. 75. μὲν, answered by μέντοι, l. 76. See n. to iii l. 27.

οὐδέν, adverbal. ἐγένοντο, se praestilerunt, 'manifested themselves'.

1. 76. ἀσκούντες διετελεσαν, ii l. 63, l. 136. γοῦν: see n. to i l. 42.

1. 79. οὐκέτι, non iam, 'not also', i.e. not as in the case of their virtue, cf. vi l. 326, iv iii 4, vii v 76. Some commentators translate it by 'not yet' as if it were οὐ πώ!

§ 9. 1. 80. πλέον τῶν πονηρῶν, 'advantage over the worthless'.

1. 81. τῶν παραντικὰ ήδονῶν, 'present, momentary delights', ii ii l. 202, vii v 76, viii i 32, in same sense as in αἰ ἐκ τοῦ παραχρήμα ήδονα (in opp. to αἰ διὰ καρποὺς ἐπιμέλεια) Mem. ii i 20, or αἰ ἐγγυτάτω ήδονα (Mem. iv iv 10).

P. 32. 1. 83. τοῦτο πράττουσιν, sc. ἀπέχουσαι τῶν π. ήδο-νῶν, see n. to i l. 41. ὡς—ἐὐφρανούμενοι, 'with the view of enjoying themselves', iii l. 148.

1. 84. τολλαπλάσια, 'many more degrees', =πολλὰ πλασθέρια eὐφροσύνας: cf. iii l. 55, viii iii 42.

1. 85. οὕτω: on this use of οὕτω as a corroborating word after participles see lex. to Oecon. p. iii* a. λέγειν—δεινοι, cf. iv l. 140 n.

1. 87. τοῦτο μελετῶσιν, i.e. τὸ εὖ λέγειν.
1 l. 88. λέγειν εὖ, we have an instance of the same order in Demosth. 19, 138. So ποιεῖν εὖ Herod. I 32, ἐμαχέσαντο εὖ v 27, τελευτᾶν εὖ v 130, 135, VII 8, 134, 181, 236.

1 l. 89. διαπράξεσθαι, iv l. 11.

1 l. 90. τοῦτ’ ἐκπονοῦσιν, sc. τὸ τὰ πολεμικὰ ἄσκειν.

1 l. 91. τὰ πολεμικά, in bellicis artibus, iii l. 178, II ii l. 184.

1 l. 92. ἥλθον, a poetical word, used again in iv ii 44, 46.

1 l. 93. καλ ἐαυτοῖς καὶ πόλει, HA. § 660 a. περιάψειν, VII v 60, Hier. XI 13 σαυτῷ δύναμιν περιάψεις, Mem. II vii 13 περιάψεις τι ἀγαθὸν τῆ πόλει. But the verb is mostly used in a bad sense with such words as αἰσχὺν, ἀνελευθερλαν (VIII iv 32), ἀνειδος. Cf. Arist. Ach. 640 ἄφων τιμήν περιάψεις, Plut. 590 πολύ τῆς πενίας πράγμα. αἰσχὸν ζητεῖς αὐτῷ περιάψαι.

§ 10. I 94. ταῦτα, i.e. all the subjects of the preceding paragraph, τὴν ἐγκράτειαν, τὸ εὖ λέγειν καὶ τὰ πολεμικά.

1 l. 95. περείβον αὐτοῦς—γενομένους, ‘allow themselves to become (lit. overlook)’ VIII viii 15, HA. § 982, G. § 279, 3.

1 l. 96. ὁμοίον πεπονθέναι οἶον ‘to be in the same position as’, iv l. 120.

1 l. 98. ταῦτα, i.e. τὰ ἐσπαρμένα καὶ τὰ πεφυτευμένα, ‘what he has sown or planted’.

1 l. 99. ἄσυγκρόμοστον, ‘ungathered’, a word of very rare occurrence, not found elsewhere in Xen.


1 l. 101. αναγώνιστος διατελέσειν, ‘should continue without entering the lists’. For the omission of ὧν cp. ii l. 172 and see Lobeck on Phrynichus p. 277. oúde ἂν οὔτος μοι δοκεῖ κτλ., ‘he too, in my judgment, would not deserve to escape blame for his folly’. ὧν oúde=ne quidem, ‘also not’, II ii l. 43: the ὧν which belongs to εἰρεῖ is anticipated hyperbolically, as often with oúdei and the like.

§ 11. I 103. μὴ πάθωμεν ταῦτα κτλ., ne committamus ut idem nobis accidat, sed cum conscii nobis ipsis simul ad honesta nos ac praecella instituta ab ineunte aetate incubuisse etc. (Gabrieli).

1 l. 104. σύνισμεν ἡμῖν αὐτοῖς...οὗτες, G. § 280 Note 2, HA. § 982 a. ἀπὸ παιδῶν ἀρξάμενοι, inde a pueris ‘even from boyhood’, above I. 69, II iii l. 71.
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l. 106. ἰδιώτας ὑπότα ὑπὸ πρὸς ἤμας ἀγωνίζεσθαι, ‘(too) unskilled to contend with us’.


Ἰδιώτης is a negative term, the exact import of which depends upon the context. Lit. the English word ‘layman’, it means an unprofessional man, amateur. Here it is opposed to an athlete, as in Hier. IV 6 ὁσπερ οἱ ἀθληταί, οὐχ ὅταν ἰδιωτῶν γένονται κρήττονες, τὸν’ αὐτῶν εὐφραίνει, Mem. III vii 7 τῶν ἀσκητῶν (‘trained athletes’) ὑπάρχει σῶσας τῶν ἰδιώτας φοβεῖται, Hipparch. VIII 1 ὅταν αὐτῶν μὲν ἀσκητάς φαίνεσθαι τῶν πολεμικῶν ἐν ἱππίκη ἑργών, τοὺς δὲ πολεμίους ἰδιώτας; elsewhere to a physician, as in Thuc. II xlviii 2 καὶ λαρδὸς καὶ ἰδιώτης; to a seer, as in Anab. VI 31 οἱ θεοὶ οὐτοὶ εἰ σὸν τὸν ἵππον ἐσομίζων, ὥστε καὶ ἰδιώτης ἂν γνώσα: to a poet, Plat. Symp. p. 178 ὅπ’ οὐδενὸς οὔτε ἰδιώτου οὔτε ποιητοῦ; to a musician, Plat. Protag. p. 327 ὡς πρὸς τῶν ιδιώτων καὶ μιθᾶν αὐλήσεως ἐπανοδ. των; to a craftsman, Plat. Theag. p. 124 τῶν τέ δημούργων καὶ ἰδιωτῶν; cf. Xen. Oecon. III 9 ἰδιώτης τούτου τού ἑργοῦ. In vi l. 310, II 1 l. 200, VIII 3 25 it means ‘a private soldier’.

l. 110. τούτῳ λείπονται, sc. τῷ πονεῖν, ‘fall short in this respect’, ‘are unable to bear fatigue’.

l. 111. οὐδὲ γε, ‘no, nor’ (the negative of καί—γε) sc. οὕτω ικανοὶ εἰς ἄγωνισταλ, οὕτως. ἀγυνύσησαι δέον, cum vigilare oporteat, G. § 278, 2, HA. § 973. ηττᾶται τούτου, vigilias perferre nequeunt, ‘sink under it’.

l. 112. ἀλλὰ καὶ οὕτω ἰδιώται κατὰ τὸν ὑπνόν, sed et hi imbecilli sunt ad resistendum somno (Gabrieli).

l. 113. μὲν—δέ, ‘although—yet’.

ἀπαθευτοὶ ὡς χρή—χρήσται, ‘ignorant how they ought to deal with’.

P. 33. l. 115. δὴλον ὡς for δῆλον ἕστιν ὡς, ‘evidently’.

παθεματῶν ἀπείρως ἔχουσιν, G. § 182, 1, HA. § 753 d, § 756.

NOTES ON

1. 118. λυμῷ ὄσαπερ ὀψιν διαχρήσθε, 'you use hunger as a sauce'. Cf. IV ν 4, VII ν 80, Mem. I iii 5, ἐπὶ τοῦτο (τὸ ἐσθεῖν) οὕτω παρακεναμένος ἦ, ὡστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψιν αὐτῷ εἶναι, Porphyr. de abst. III 26 Σωκράτης ὄψιν τροφῆς τὸ πενήντα ἐλεγεν, Athen. IV p. 157 Ε ὄψιν συνάγει πρὸς τὸ δείπνον. Διαχρήσθαι is an Ionic word, very rare in Attic: it occurs in the Mem. (IV ii 17) in the sense of confacere 'to despatch', dëlsas μὴ (ὁ φίλος) διαχρήσθηται ἑαυτῷ. ὑδροποσιὰν βρῶν τῶν λεόντων φέρετε, agnum non minus libenter quam leones bibitis (Gabrieli).

1. 121. συγκεκόμησθε, see 1. 99 for the metaphor involved in this expression. ἐπανουσεμον might have been expressed by ἐπαλνω or ἐπαλνοις. γάρ, 'namely'.

1. 123. διά τούτο, i.e. διά τὸ ἐραστὰς ἐπαίνον εἶναι. Cf. Hier. IV 6 l. 373.

1. 124. ὑποδύσθαι, subire, III iii 51, properly ad iugum accedere.

§ 13. I. 125. ἄλλο γυνώσκων, cum aliter sentiam, 'while I think otherwise', VI ii 24 εἰ τις ἄλλη τῇ γυνώσκει. ὅτι =εἰ τι.

1. 126. τούτων, ea qua dico ratione. εἰς ἑμὲ—ὅξη, in me redundabit, 'will fall upon me', II i l. 78, Dem. c. Aristocr. § 12 τὴν διὰ τοῦ ψφισματος αἴτιαν ὑποδύσθαι ἣ πρόθλος ἦν ἕπε ἐκείνου ἢ κοισα. 'Nam delicta ducum et militum tribuuntur imperatorii' (Fischer). τὸ ἐλλείπον, 'the (blame for) failure'. Cf. VIII iv 35 ἀνελευθεραί ἐμος τοῦτο περαπται, Soph. Electr. 968 εὐσέβειαν οἶσε i.e. laudem pictatis reportabais, Antig. 924 τὴν δυσεξέβειαν εὐσεβοῦν ἔκτησάμην, i.e. impietatis crimen pictate nacta sum.

1. 127. ἀλλὰ—τοι, 'but—the truth is', VI l. 81, III iii 51, VII i 42, VIII viii 13, πιστεύω, confido, 'I feel sure', VI iv 18, ὡθοῦντες ἐξώσεως πιστεύοντες. τῇ πέφρα, usw exercitationeque nostra (Gabrieli). Gorham's explanation 'I feel full confidence in the expedition in hand' is quite untenable.

1. 128. τῇ τῶν πολεμίων ἄνολα, 'qua virtutibus carebant ad bellum feliciter gerendum necessariis' (Bornemann).

1. 129. ἀλλὰ θαρροῦντες ὀρμάμεθα, 'let us, then, set out with confidence', IV l. 74 note, II ii l. 127.

1. 130. ἐκποδῶν—ἐφελεῖθαι, abest a nobis suspicio iniustae alienorum cupiditatis, VI iv 16, III i 3.

1. 132. ἀρχοντες ὀδίκων χειρῶν, 'aggressors in wrong'; a common law term for 'giving the first blow'. Cf. Antiph. Τετραλ.
CHAPTER VI

Cyrus returns to Persia and, after an act of religious service, leaves again to take command of the Medo-Persian expedition against the King of Assyria. Favourable presages, as he sets out in com-
pany with Cambyses his father (§ 1). Cambyses begins a conversation with his son, in which he tells him for what reasons he had had him taught divination (§ 3). Cyrus agrees with his father that those who are most mindful of the gods in time of prosperity are most likely to have their prayers granted by them, and that, as he was not conscious of having neglected his duty to the gods, his confidence in them was strengthened (§ 4). Cambyses reminds him how he had once taught him the truth, that we must not allow our trust in the divine favour to supersede our own efforts to ensure success (§ 5). Cyrus acknowledges the impression produced upon him by the admonition of his father on the impiety of those who expect the gods to help them, when they do not take the least pains to help themselves (§ 6).

Cambyses then recalls to his son’s memory his former lesson on the difficulty of managing one’s own household, much more of managing others satisfactorily; and Cyrus, while acknowledging the enormous difficulty of commanding well, draws a contrast between his own idea of a good governor and that commonly entertained by other nations, not excepting the Medes (§ 8). Cambyses passes to the subject of military command and warns Cyrus to be careful about providing an adequate commissariat (§ 9), and to forestall, instead of awaiting, want, if he wishes to secure the goodwill and cheerful obedience of his men (§ 10). Cyrus recognises the importance of this, and the necessity of studying the general comfort and convenience of the men under his command (§ 11). He remembers well their conversation about military economics, sanitary and other arrangements for the good of the army, of no less importance than a knowledge of mere tactics, and also about the art of keeping up the spirits and maintaining the discipline of his men (§ 12—§ 14); and how he was made to confess that he had never been taught anything but tactics, which his father told him are useless alone, until he placed himself under the instruction of those who had a high reputation for their knowledge of such matters. He had not forgotten their teaching, but had provided expert physicians to attend his army (§ 15); but Cambyses impresses on him the greater importance of preventive hygiene, such as choosing healthy spots for encampment (§ 16) and making his men observe the rules of health by his own example, particularly in keeping them constantly employed (§ 17). Cyrus proposes to prevent his men from being idle, by means of games and by offering prizes for athletic sports (§ 18).

Cambyses advises him to keep up the spirits of his army by all legitimate means, without raising their expectations too high and so risking disappointment (§ 19). On the subject of obedience, Cyrus is confident of success in securing it (§ 20), but he is reminded by his
father that, to secure cheerful and willing obedience, it is necessary
that a general should inspire his men with implicit confidence in his
capacity (§ 21): to appear sage and prudent, he must be so in reality,
as pretentiousness is soon exposed (§ 22); he must learn what he can,
and for the rest depend upon providence for what transcends human
foresight (§ 23). Obedience, he says, is promoted by sympathy on the
part of an officer with his men (§ 24), and by setting a good example
in the endurance of a larger share of the fatigues and privations of war
(§ 25). When a commander appears to be favoured by all the conditions
of success, then has he especial need of caution (§ 26). The best methods
for ensuring victory, and the lawful means that may be employed
against a foe. Fraud and deceit, treachery, theft and robbery are all
justifiable in war as much as in the chase (§ 27—§ 29). If then it is
lawful to do good or harm to men according to circumstances, why
should not boys be taught to practise both? Cambyses here admits
that the lessons to this effect of a certain teacher of casuistry had once
been publicly interdicted on the ground of the danger arising from
such an education, and thereafter nothing but positive precepts were
allowed to be taught boys (§ 30—§ 33).

At Cyrus's age, however, the lawful treatment of enemies was a
fit and proper subject of instruction (§ 34), including the right of
employing against them every possible stratagem and every opportu-
nity of surprise (§ 35—§ 36), and amongst other things of inspiring
them with false confidence and luring them by a sham flight on to
disadvantageous ground (§ 37—§ 38). Cambyses warns him not to de-
pend solely on the lessons taught him, but also on his own combinations
and resources (§ 38); adding that if only such ruses were adopted in
warlike operations as in decoying birds (§ 39) or coursing hares, they
would give him every advantage over the enemy (§ 40). If, however,
an army has to fight on equal terms, as regards ground, victory, as a
rule, is assured to the best-disciplined troops and the best generalship
(§ 41). Watchfulness and forethought are expected, as a matter of
course, in a commander (§ 42).

Cambyses enumerates a number of miscellaneous and strategical
artifices, which must be employed according to the best knowledge one has
acquired (§ 43). He ends by warning Cyrus before every undertaking to
consult the gods, and not to neglect the intimations given by sacrifices
and auguries (§ 44); for all human plans and counsels are more or
less of a lottery (§ 45); and our only security is trust in providence
(§ 46).

§ 1. 1. Ἐστιν πατρῷ καὶ Διῷ πατρῷ: Xenophon at-
ttributes in general terms to the Persians much of the proper
Greek polytheistic system. According to Herodotos (i 131)
their original religion was an elemental one; their only deities being 

Jupiter, as symbolical of the celestial sphere: the Sun and Moon; the Earth, Fire, Water and the Winds. Several of the Hellenic names, such as Zeus, Hera and Hestia, may be assumed to indicate members of the same cosmogonical pantheon described by him. See Col. Mure loc. Vol. v p. 391. Religious services in the classical times of Greece commenced with the name of 'Εστία, Vesta, as is proved by the proverb ἄφ' 'Εστιάς ἄρχεσθαι. Plat. Euthyphr. p. 3, Cratyl. p. 401, Arist. Vesp. 842. Hom. Hymn. xxix vv. 4, 5. Cf. Cyr. vii v 57.

1. 2. πατρώς, 'worshipped by his ancestors'.

1. 3. συμπροδευμένες δὲ αὐτὸν καὶ ὁ πατήρ, 'his father also went, joining his escort'.

1. 6. τούτων, neuter, HA. § 632. Cf. iii i 184, viii i 34.

1. 7. οἰωνίζομενοι, augurium capientes, 'consulting omens'.


1. 10. οἷον τε καὶ εὐμενεῖς, 'propitiously and favourably', cf. ii i 1. 5, iii iii 21, Plat. Phaedr. § 84 p. 257 λ, de legg. iv p. 712 θεος δὴ—οἵ εὐς εὐμενῆς τε ἡμῖν ἔλθοι. On this use of the predicative adjective in Greek, where other languages use an adverb, see HA. § 619.

1. 11. ἐν ἱεροῖς, iii i 25, viii vii 3, Hipparch. ix 9 οὗτοι (οἱ θεοὶ) πάντα ἔφεσι καὶ προσημαίνοντο ὅ ἄν ἐθέλουσι καὶ ἐν οἰωνίσι καὶ ἐν ὅπεροισιν.

1. 13. ἔγω γὰρ σὺ ταῦτα—ἰδιαξάμην, ego enim consulito his te rebus instituendum curavi (Gabrieli). Persarum reges Magorum sacris et disciplina initiari solitos esse docent e Cic. de Div. i 23 (Poppo).

1. 17. ἐπὶ μάντευσιν, 'in the power of', 'dependent upon diviners', iii i 156. We have an instance of treacherous dealing on the part of a μάντις recorded by Xen. in Anab. v vi 29. Plato Lach. p. 199 παῖε: ὁ νόμος οὗτω τάττει, μη τὸν μάντευν τοῦ στρατηγοῦ ἄρχει, ἀλλὰ τοῦ στρατηγοῦ τοῦ μάντευσι.

1. 18. ϊπερα—ἡ, HA. § 1045, i b, cf. G. § 175 Note 1. See cr. n.

1. 19. εἰ ποτε ἀρα, si quando fortu.
1. 20. ἀποροῦο—ὁ, τι χρῷ, 'might be at a loss what to make of'. Cf. iii 1. 67, ii iv 1. 165, Lys. adv. Sim. § 10 ἡ ποροούμην ὅ, τι χρησαλμῆν τῇ τούτῳ παρανομᾷ.

§ 3. 1. 22. καὶ μὲν δὴ: in this combination μὲν=μὴν, of which it is originally a weak form. See my lex. to Oecon. s.v. and cf. v v 44, vi ii 23, viii iv 8, 17.

1. 23. ὃς ἄν—ἐθέλωσιν—ἐπιμελόμενος, G. § 217 Note 1, HA. § 885 c. ὃς and ὃς ἄν are rarely used instead of ὅπως and ὅπως ἄν after verbs of striving, as in the present passage and in Hipparch. IX 2 ἢν μὴ τις ἐπιμελήτηα ὃς ἄν ταῦτα περαινήται.

1. 24. διατελά, present, not future, as is shown by ἐκέλνας τὰς ἐπιμελεῖας 1. 31.

1. 25. μέμνημαι—ἀκούςας, G. § 280, HA. § 982. ἐκότως, merito.

1. 26. παρὰ θεῶν πρακτικώτερος, 'more capable of obtaining from the gods'. Cf. 1. 55. ὅσπερ καὶ: for the double καὶ, in relative as well as correlative clause, cf. 1. 146 n., ii ii 1. 51, iv ii 1, v 58: so we have a double οὐδὲ in 1. 210.

1. 27. ὀστις—κολακεῦ, when the relative clause refers to the future less distinctly and vividly and the antecedent clause contains an optative referring to the future, the relative is followed by the optative (without ἄν). Goodwin, M. & T. § 81, 4.

1. 28. ὅτε τὰ ἄριστα πράττοι, 'whenever he was most prosperous (lit. fared the best)'. Cf. Thuc. v 9 ἢν τὰ ἄριστα πράξῃ, Eur. Electr. 1359 εὐδαλμονα πράττει, Plut. C. Gr. 1, 1 ταπεινὰ πράττον.

1. 29. μεμνήτο, G. § 118, i Note, HA. § 465 a.


Π. 35. 1. 30. ὀστιώτος ὀοτῶς, i i 1. 55, viii v 5.

§ 2. 1. 31. ἐπιμελεῖας: see n. on iii 1. 143. ἡδῖον, alacrius, libentius.

1. 32. δεησόμενος, G. § 277, 3, HA. § 969 c.

1. 33. συνεδέναι—ἀμελήσας, v l. 104: ἀμελήσαντι also might have been used.

1. 34. πάνυ μὲν οὖν, one of the many varieties of affirmative answers, used by the Greeks, who were not satisfied with a simple 'yes' or 'no'.

1. 35. ἐς τοὐτοῖς
NOTES ON

1. 35. ὡς πρὸς φιλοὺς μοι ὄντας τοῦς θεούς = πρὸς τοὺς θεούς ὡς πρὸς φιλοὺς ὄντας μοι: for illustrations of this omission of the preposition in the correlative member of a comparison, but only where ὡς precedes, see my n. on Plut. Them. xxxii ii 1. 25 and cf. Cyr. viii ii 12, vii 6 with iv ii 21, viii n 14. ὀὕτω διάκειμαι, 'I stand in such relation as you say', or ὀὕτω may be the emphatic demonstrative, corresponding to the relative ὡς.

§ 5. 1. 36. τί γὰρ; quid enim? 'how now?' 'well then', introducing a new subject, cf. l. 135.

1. 37. ἀπερ δεδώκασιν—τοὐτῶν περὶ παρέχοντας—οὕτως—παρὰ τῶν θεῶν; The omitted antecedent of the relative clause extending from ἀπερ to ἀφυλακτοῦντας is supplied by the emphatic demonstrative τούτων (G. § 152 Note 3, Ἁ. § 996 b) and the οὕτως serves as a corroborating word to the participle παρέχοντας (Ἁ. § 976 b). The acc. with inf. μαθὲντας ἀνθρ. β. πράττειν, ἔργαζομένους ἀνίτειν, and ἐπιμελομένους διάγειν depend on δεδώκασιν; ἀπερ is the object acc. after μαθὲντας, ἔργαζομένους and ἐπιμελομένους.

Translate:—'in those matters which, by the favour of the gods, men are better off for learning than if they remain ignorant of them, and by working at which they accomplish more than by being idle about them, and by painstaking in which they live in greater security than if they are careless about them—in regard to these matters therefore, men should behave as they ought to do, and then only, so it seemed to us, pray for corresponding (καλ) blessings from the gods'.

1. 41. παρέχοντας οὖν: for the import of οὖν see note on ii l. 125.

1. 42. σίλους τοις ἑαυτοῖς παρέχειν.

§ 6. 1. 44. μέντοι: iv l. 231. kal γὰρ ἀνάγκη sc. ἡ, elliptical, 'and (I may well say so) for'; Ἀναβ. vii ii 15. 'Forte kal γὰρ καλ. Non enim ratio redditur superioris sententiae sed alia paulo gravior additur' (Weiske). See n. on iv l. 16.

1. 45. kal γὰρ οἴδα assigns the reason for the statement ἀνάγκη —τῷ λόγῳ. οἴδα = memini.

1. 46. ὡς οὐδὲ θέμες εἴη, 'that it was (not only not rational but not even right'. οὐτε—οὗτε—οὖτε γε: cf. ii ii l. 131, iv v 27. ἰππεὺειν μή μαθόντας, 'without having learned to ride'.

Ἁ. § 969 d, § 1025.

1. 49. κυβερνάν σώζειν εὐχεσθαι: see n. on iii l. 153.

1. 50. σῖτον: to be taken with καλὸν αὐτοῖς φθεσθαι, not with σπειροντας.

1. 52. παρὰ τοὺς τῶν θεῶν θεσμοὺς, contra ordinem rerum a
diis constitutum; θεσμοὺς is a poetical word not found elsewhere in Xen.


par' ἡμῶν οὐδὲν ἀδικήσει, τέκνων—

Cobet's suggestion átvēkēsēs will be endorsed by most scholars. See his Var. lect. ed. 2 p. 599.

1. 55. parā ἀνθρώπων ἀπρακτεῖν, nihil impetrare ab hominibus, cf. l. 26; or par' ἀνθρώπων may depend upon δεσμένους. The verb ἀπρακτεῖν does not occur again in Xen. parâνομα, accusative of the inner object, = παρανόμους δεήσεις. Cf. Thuc. i 32 εὐμφορα δεόνταi and see G. § 159 Note 2, ΗΛΗΑ. § 716 b.

§ 7. 1. 58. ὡς ικανὸν εἴη καὶ καλὸν ἀνδρὶ ἔργου, satis magnum et honestum viro opus esse.

1. 59. ἐπιμεληθήναι ὡς ὡν—γένοιτο: see Goodwin M. & T. § 45 Note 1.

1. 60. αὐτός τε καλός: the τε corresponds to the καὶ before τάπιτήδεια. But αὐτός also anticipates ἀνθρώπων ἄλλων which follows l. 62. δοκίμους, 'really and truly', so as to bear examination. τάπιτήδεια, res necessarias l. 84, III ii 24, iii 1, VIII v 5; in full τα πιτήδεια εἰς τὴν διαίταν VIII i 9.

Π. 36. 1. 61. τούτου μεγάλου ἔργου ὁντος, cum hoc (sc. honestum probumque se praebere et sibi suisque prospicer) ardua res sit.

1. 62. οὐτως—ὀπως, 'in such a way, that they shall have', lit. 'in that way in which', l i 25, II iv l. 248, G. M. & T. § 65, 1 Rem.

1. 63. ἐκπλεω, predicate adj. affatim, 'in abundance'. Cf. IV ii 37 ἐξεσωσοῦν ἐκπλεω ἔχειν πάντα τάπιτήδεια, Hier. i 18 ἐκπλεῳ παρακενέαμεν αἱ τράπεζαι.

Elsewhere we have the form ἐκπλεα, as in Hier. x 2 δου ἐκπλεϊα τα δεόντα ἔχωσι. In its other sense of integer, 'complete' in reference to number or tale, it is used in Oecon. IV 7, Anab. VII v 9 τῶν μαθητῶν ύποσχεῖτο ἐκπλεον παρέστηθαι.

1. 64. τοῦτο takes up and emphasizes the infinitive clause τὸ οὕτως ἐπίστασθαι κτέ. Cf. l. 126 n.

§ 8. 1. 68. ταῦτα ταῦτα, eadem haece. αὐτὸ τὸ ἀρχεῖν, 'government regarded by itself', i.e. ideally or in the abstract.

1. 69. μέντοι γς, III iii 18.
NOTES ON

1. 70. οἷοι ὤντες διαγίγνονται ἀρχόντες, 'what kind of characters they are (i.e. how contemptible) and yet maintain their authority'. Cf. i 1. 8, ii 1. 60 n.

1. 72. πάνω—αὐχρόν: n. on iii 1. 20. τοιοῦτοι—ὑποπτῆξαι: cf. Aesch. Prom. v 960, Aesch. de fals. leg. 42, 1 ὦχ ὑποπτῆξας τὸ τῶν Ἀθηναίων ἄξιομα. In v 1.10 it is followed by the dative.

1. 74. ἀρξαμένους ἀπὸ τῶν ἡμετέρων φίλων τούτων, ἵνα αδ' amicis his nostris, ut primos nominem Medos, 'to begin with our friends (the Medes)'.

The reading ἀρξαμένος, which all editors but Hertlein retain, is shown by Madvig Adv. Cr. i p. 352 to be incorrect according to Greek idiom 'Nam cum aliquis de pluribus ita dicimus Graece, ut aliquem non ex eo numero excipiamus sed comprehendamus et primo loco ponamus (inde ab alicuio), non de nobis indicantibus ἀρξαμένοι dicitur (et debebat tum esse ἀρχαμένοι) sed de illis, in quibus alicius numeratur'. Cf. Plat. de rep. vi p. 498 C οἷοι μὲντοι τοὺς πολλοὺς...ἀντιτείνειν, οὐδ' ὁπωσοῦν πεισμένους, ἀπὸ Θρασύμαχον ἀρξαμένους, Isocr. de pace § 104 τοὺς εὖ πλείστας ἐξουσίας γεγονεμένους ἵδιοι τις ἀν ταῖς μεγαλαις συμφοραῖς περιπετείωσεται, ἀρξαμένοις ἂφ' ἡμῶν καὶ Δακεδαιμονίων. Cf. vii v 65 ἀρξαμένοις ἀπὸ τῶν θυρωρῶν πάντας ἐποιήσατο εὐνοῦχους.

1. 75. ήγουμένους δεῖν, 'that they think it right and proper', 11 i 1. 54.

1. 77. ἐνδοῦ i.q. οἴκοι, domi, 'in the house', Oecon. vii 2, 30.

1. 78. πάντα, 'in every respect': v v 34 πάντα βελτίωναι εἶναι, Soph. Electr. 301 ὁ πάντα ἀνάλκης οὕος.

1. 79. διάγεν, ii 1. 19, 1. 60.

1. 80. τὸ ῥαδιουργεῖν (dative of respect, HA. § 780, G. § 188 Note 1), 'by taking things easily', 'by indifference' Hier. viii 9.


1. 82. ἡ—ἀγωνιστέον, sc. ἐστί (HA. § 611 a), 'in which we have to contend', G. § 159 Note 2, HA. § 716 b.

1. 83. αὐτά, ἵρσα. εὐπόρως, expedite, facile, viii v 15.

1. 84. αὐτικα, 'for instance', when the first instance that presents itself is urged, Fr. d’abord, iii i 29, v i 10.

1. 85. καταλελύσεται σου ἡ ἀρχή, 'your command will immediately be at an end', G. § 92 p. 83, § 200 Note 9, HA. § 466 a, § 850. Cp. vii ii 37 ἀπολελύσεται, and for the sentiment, Demosth. 4, 24 οὐ γὰρ ἔστων ἀρχεῖν μὴ διδύνα μισθοῦ, 5, 11 and Aristot. Oecon. 5 ἄμισθων γὰρ οὐχ οἴνον τε ἀρχεῖν.
1. 87. τούτοις πιστεύων τοῖς παρὰ Κ. χρήμασιν, not 'trusting in these matters to Cyaxares' riches' but 'on the strength of this money you speak of from Cyaxares'.

1. 90. οὐ μὲν δὴ, minime vero, II ii l. 190. Cf. n. on καὶ μὲν δὴ l. 22.

1. 91. τούτοις τοῖς ἀδύνατοις, 'these uncertainties'.

1. 94. δαπάνη, 'money for spending', 'resources'. Cf. Oec. vii 36, Thuc. I 83 ἔστω τὸ πόλεμος οὐχ ὀπλων τὸ πλέον ἀλλὰ δαπάνης, δ' ἦν τὰ ὀπλα ὀφελεῖ, 99, 3 ἦθετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ὅτι ἐκείνοι συνέφερον.

1. 96. ἄταρ, at, more frequent in poetry than in prose. οὐ ἐν ἐνορφῇ: for the position of οὐ, cf. III i 29, IV i 6, and with ἐάνν ν v viii 6, with ὃταν ν i 29, and with ἔως IV i 13. ἐνορφᾶν, which is usually followed by the dative 'to observe, remark in a person or thing', means here simply 'to notice'. Cf. II i l. 82, vii v 7.

1. 97. ἄν προσγεγέγονον = ὅσ προσγέγένοτ' ἄν, G. § 211, HA. § 987 a.

1. 98. ἐν φύλε (ἐν πόλεμῳ (sc. χώρᾳ): III iii 14, V ii 21, HA. § 621 c.


1. 99. εἰκός...γεγονότως: sometimes expressions which directly denote an expectation such as ἔπηκειν, προσδοκῶν, in which wish or will intrudes, also δοκεῖν, εἰκός (έστω), take the infin. aorist (without ἄν) without preterite signification instead of the future or aorist with ἄν, as Thuc. V 109 οὐκ εἰκός ἐστὶν τοὺς Λακεδαιμόνιος ἡμῶν ναυπατώρων ἄντων περατοῦν. See Madv. § 172 Rem. Cf. Anab. IV vi 9, Hell. III v 10, 14, de red. IV 23.

1. 100. δύναμιν, copias.

1. 101. ἔχων, ii l. 121 n. ἄνθ' ἦς, 'in exchange for

πολλαπλασιάν, 'many times as large'.

1. 326. Δέξατο, v i. constre □ τὸ Μήδων ἵππων, δι' ἐπερ κράτισσομαχον ἐστί σοι.

οὐ δοκεῖ σοι—πάθη: The order is ὃς ὅκεις σοι (i.e. παρέξεων τὰ ἐπιστήδεια) ὑμῖν, καὶ χαρίζεσθαι τοι φοβοῦμεν μὴ Τι πάθη (sc. ὑφ' ὑμῶν).
NOTES ON

1. 105. μῆ τι πάθη, iv l. 275.

1. 107. ἄν δεὶ ὑπάρχειν, by attraction for τοῦτον ἄ δεὶ ὑπάρχειν, G. § 153 Note 1, HA. § 996 a (2). kal ἵθους δὲ ἑνεκα, ‘and (δὲ) for the sake of habit also’ (kal), i.e. to habituate yourself to having resources always at hand, even if you have no present need of them.

1. 108. προσόδου πόρον, rationem parandī commenatus, ‘means of ensuring supplies’.

1. 109. μοι μέμνησο, ‘I would have you remember’, ethical dative, G. § 184, 3 Note 6, HA. § 770. ἀναμένειν τὸ πορίζωσθαι τάπυνθεία, ‘to defer the provision of supplies’.

1. 111. τόπε πρὸ τῆς ἀπορίας μηχανῶ, tum, antequam inopia opprimaris, id meditare, i.e. studē commeatūm tibi parare. (Bornemann.)

1. 112. παρ’ ἄν ἄν δή, i.e. παρὰ τοῦτον ἄν ἄν δή ‘from those whomsoever you ask’. The genitive of the person after δεῖσθαι is rarely found unaccompanied by the accusative of the thing asked for.

1. 113. ἀναίτιος παρὰ τοῖς στρατιώταις, ‘exempt from blame in the sight or judgment of your men’. So par’ ἐμοὶ, me induce, Herod. I 32.


1. 115. τῇ δυνάμει, ‘by the help of your army’.

1. 117. πειστικωτέρους λόγους, verba ad persuadendum accommodatoria. The word πειστικός does not occur elsewhere in Xen.: in Plato it is found several times.

1. 118. ἄταπτερ καλ, we place ‘also’ in the demonstrative rather than the rel. clause. See on vi l. 4. ἐνθελκύνθαι—ἰκανός ὁν, re et facto demonstrare posse te ipsis et prodesse et obesse, HA. § 981 § 940, G. § 136 Note 4. Observe that ἐπιθελείκυναι is effect often in a bad sense, ἀποδείκνυναι of logical proof, νῦναι of a practical illustration.

§ 11. 1. 120. ἄλλως τε—καλ δει, cum ceteris de e quod, ‘on general grounds and (particularly) because e’.

1. 121. ἄν—λέγονται λήψεσθαι for ἄ λέγετε
ψεσθαι, the personal for the impersonal construction (II i l. 174). The omitted antecedent is supplied by the following emphatic demonstrative τούτων. G. § 152 Note 3, HA. § 996 b.

1. 122. αὐτῶν sc. militum. χάριν εἴσεται: see note to iii l. 157.

Π. 38. 1. 123. ἐφ' οἷς, quibus conditionibus (§ 9), np. ut stipendium et commatum ab eo accipient (Bornemann). ἐπάγεται συμμάχους, auxilia sibi comparat, arcessit. See cr. n.

1. 124. ὦ, τι—ταῦτα, G. § 151 Note 2, HA. § 629. Cf. II iii l. 72, III iii 67, IV v 39, v iii 50, VII i 31, VIII ii 25, iii 46, Thuc. VI 17, 2.

πρὸς τοῖς εἰρημένοις, praeter constituta, 'over and above what has been stipulated'.

1. 125. ταῦτα τιμήν νομισμόν, G. § 166, HA. § 726. εἰκός, sc. ἔστι, HA. § 611.

1. 126. τὸ ἕξοντα—ἐπειτ' ἀμελεῖν, 'to have a force...and then after all'; see n. to ii l. 15. The order is as follows: οἷς, ἐφ' ἐκ τοῦ ἄρχοντα ἕξοντα δύναμιν ἔστιν (= ἐξεστίν)...τι-σασθαι...ἐπειτ' ἀμελεῖν τοῦ πορίζοσθαι—τοῦτο εἶναι ἔττον τι ἑλπιστόν δὲ κτλ. Cf. above l. 64.

1. 128. τοῦ πορίζοσθαι, sc. ταύτι ἡδεία, I. 109.

1. 129. οἷς τι—ἤττον τι: the former τι belongs to αἰσχρόν, the latter to ἔτοον, cf. l. 142, i l. 12, II i l. 158, l. 288.

1. 130. οἷς δὲν ἐργάζομαι, G. § 226, 2 (b), HA. § 872.

1. 131. ἀργοῦσαν ἀνοφέλητον εἶναι, 'to be unprofitable by lying idle': ἀργὸς is the technical term for 'untilled', 'unproductive' land, III ii 2, 19, Oecon. IV 8, 10, XIX 8, XX 22, 26.

1. 132. ὡς γ' ἐμοῦ...οὕτως ἔχε τὴν γνώμην, 'hold this opinion, that I shall never be careless in helping to procure the needful supplies for my men'.

We have the same kind of construction in II iii l. 110, VI i l. 40, ii 8, VIII vii 10, Anab. I iii 6 ὡς ἐμοῦ οὖν ἱοντος ὁποῖ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, Thuc. VII 15 ὡς τῶν ἡγεμόνων ὑμῶν μη μεμπτῶν γεγενημένων, οὗτῳ τῇ γνώμῃν ἔχετε.

§ 12. 1. 135. τί γάρ, l. 36.

1. 137. μεμνημαι ὅτε, 'I remember the time when', the time of the fact being mentioned rather than the fact itself.

Cf. Hell. VI iv 5 ἀναμνησθοῦσαν ὅτε εἰς Κυνὸς κεφαλᾶς ἀφεκόμενος οὐδὲν τῆς χώρας τῶν Θηβαίων ἔδοχος, Oecon. II i οὖκ ὡς μεμνησαί ἀρτίως ἐν τῷ λόγῳ ὅτε κτλ.; Hom. II. XV 18
NOTES ON

1. 137. ἐπ’ ἀργύριον, ‘after’, ‘for (to get) money’; cf. v iii 12 ἐπὶ στράτευμα ἀπέρχονται, 49 ἐτω τις ἐφ’ ὄδωρ, vi iii 9 προεληνυθέτες ἐπὶ χιλῶν, ο�� δ’ ἐπὶ ξύλα.

1. 138. ἀποδολήν, ‘I might pay’, as his fee for instruction. ἀνὰ in composition = re(d) of that which is due: see my note on Plut. Tib. Gr. i 1. τῷ φάσκοντι, ‘to the person who professed to have taught me the art of commanding an army’. So in Mem. iii i 5 Dionysodoros, who set up as a professor and teacher of the art of war, is represented as teaching nothing but τὰ τακτικά. φάσκων is the practical present participle of φησί.

1. 139. ἄμα διδοὺς μοι, iii l. 66 note.

1. 140. ἐν τοῖς στρατηγικοῖς, ‘among the duties, or qualifications of a commander’.

1. 142. οὐδὲν ἤπτον, ‘not a whit the less’, iv l. 78, ii l. 158, l. 288.


1. 146. ὡς δεῖσον, ‘as (in your view) it would be requisite’, iii ii 8, vi i 26, G. § 278, 2, HA. § 973. Cf. iv l. 264. ὁσπερ καὶ: the καὶ is superfluous according to our idiom in the second clause of a correlative sentence. In Greek it seems to give a counter-balance to it. See on l. 26. τῆς στρατηγίας, ‘the conduct of an army’, in its narrower sense, in opp. to military economics which form a chief part of the duty of a general.

§ 13. 1. 148. ἀπέφησα, negavi. aὐ τάλιν, a pleonasm, more commonly πάλιν aὐ, cf. vii ii 23.

1. 149. aὐ...ἀν σύμμαχοι γένοιτο: cf. Mem. ii i 32 where ἄρτη is said to be βεβαία τῶν ἐν πολέμῳ σύμμαχοι ἔργων.

1. 150. ἀνέκρινας καὶ τόδε, εἴ κτλ., ‘you questioned me on this point also, whether etc.’

1. 151. ὡς ἂν δυναῖμην, ‘how I could put spirit into an army’, the potential optative, G. § 226, 2 (b), HA. § 872.

1. 152. τὸ πάν διαφέρει, ‘is wholly different’. Cf. iv iii 8. For the paronomasia or jingle of τὰν ἐν παντὶ ἔργῳ cf. ii l. 132, iii l. 20, iv ii 10, v 44, viii i 46.

P. 39. 1. 154. ἀνένευν, adnueram. ἡλεγχει...et...ποιήσατο, the optative of indirect discourse, as in l. 166,
not of indefinite frequency, as Mr Gorham suggests. See G. § 282, 4. HA. § 932, 2 b.

1. 156. ὃς—μηχανότο, sc. τὸ πελθεσθαι τὴν στρατιάν, 'how he might best bring about the obedience of an army'.

§ 14. 1. 157. ἄρρητον, indictum. ὁ, τι ποτὲ διδάσκαων, 'what in the world he did teach me that made him say that he taught me the art of commanding an army'.

1. 159. ἀποκρίνομαι, historical present, G. § 200 Note 1, HA. § 828. ὅτι τὰ τακτικά, supply φαίη με διδάσκειν. τὰ τακτικὰ includes all that concerns the disposition and movement of troops.

1. 160. διηλθέντοι ποι διαρθέλεν ἐκαστόν, ostendisti mihi, singulis rebus in medium prolatis (Gabr.). By ἐκαστόν is meant τὰ ἐπιτή-
δεια, τὸ ψηλαινεῖν, and all the requisites spoken of in § 12 and § 13, one of which is προθύμηα. Poppo therefore suggests that after τέχνας there must have followed some such a clause as τὰ β’ ἄνευ τὸ οὐ προθύμηαν ἐχεῖν;

1. 165. ἐπερομένου μου—ἀμύνται με: see n. on iv l. 13.
1. 167. τοῖς στρατηγικοῖς νομιζομένοι, HA. § 667 b.

§ 15. 1. 169. συνήν, 'attended' as a pupil, Mem. i ii 24. τούτοις—οὐς, not to be translated 'those whom but 'these teachers, whom etc.' See G. § 148 Note 3. φρονίμους περὶ τούτων: we have περὶ with the gen. after φρονίμου also in ll. 254, 271, 281, Hipparch. 6, 1: the same construction is found with ἀγαθός, δεινός, σοφός and adjectives of like meaning.

1. 170. περὶ τροφῆς, absolute, without grammatical reference to the verb, 'as far as provisions are concerned'. So de is used in Latin, see my n. to Cic. de off. i § 47 l. 20.

1. 171. ἵκανόν...οί, τι, satis id esse, si in promptu sit, quod.

1. 172. πόλεις αἱ χρησοῦσαι ψηλαινεῖν λατρεύσις αἱροῦνται, 'cities that wish to be healthy elect (public) physicians'. Physicians were maintained by ancient states at the public cost; thus, for example, Hippokrates is said to have been public physician at Athens: these again had attendants, for the most part slaves, who exercised their calling among people of low condition (Xen. Mem. iv ii 5, Plato Gorg. § 23). ВОЕСКИ Public Economy of Athens p. 120 Engl. tr. ed. 2.

1. 173. χρησοῦσαι: see n. on ii i l. 164.

1. 174. ἔξαγονυν, 'take out with them' in their expeditions, cf. ii l. 103. Xen. tells us (de rep. Lac. xiii 7) that the Lacedaemonians had with them physicians in their army, and (Anab. iii iv 30) that there were some with the Ten Thousand.
NOTES ON

1. 175. οὖτω, see l. 37 n. ἐπέλ έν τῷ τέλει τοῦ ϖ ἐγενόμην, ex quo minus hoc suscepī i.e. imperator factus sum, cf. v l. 72.

1. 176. τοῦτου, sc. τοῦ ἐξάγειν ἱατροῦς.

1. 177. ἰκανοῦς τὴν ἱατρικὴν τέχνην, G. § 160, l, HA. § 718.


1. 179. οὕτω, sc. οἱ ἰκανοὶ τὴν ἱατρικὴν τέχνην.

1. 180. ἀκεστάτα, sartores, see cr. n. οὖτω καὶ οἱ ἱατροὶ: this sentence is introduced rather irregularly to correspond with that immediately preceding. νοσήσως, 'fall sick', ingressive aorist, iv l. 13 n.

1. 181. τοῦτου, sc. τοῦ τούς νοσήσαντας ἱασθαί.

1. 182. ἀρχήν μή, ii l. 26. τὸ μή κάμνειν τὸ στράτευμα, ut exercitis in morbum ne incidat, is the accusative of reference, not like τοῦτου, dependent upon μέλειν. Cf. ll. 216, 239, 377, v i 25, VII v 46.

1. 184. τοῦτο πράττειν: see note on l. 41.

P. 40. I. 185. δήποτο, 'of course', as if the case did not admit of doubt.

1. 186. ἐν τῷ αὐτῷ, codem in loco. τὸ γιεινοῦ στρατοπέδου, 'a healthy spot for encamping'.

1. 187. οὐκ ἄν ἀμάρτους, ἐάντωρ μελήσῃ σοι, HA. § 901.

1. 188. οὐδέν, neutigiam, 'not at all', a stronger negative than οὐ, frequently used with πάσοσθαί, as in III iii 32, Anab. IV ii 4 οὐδέν ἐπαύσαντο κυλικόντες τοὺς λίθους.

1. 190. ἐκατέρος αὐτῶν, sc. τῶν τε νοσηρῶν χωρίων καὶ τῶν νυγιεινῶν. τὰ σώματα κτλ., appositives to μάρτυρες.

1. 191. τὰ χρώματα, 'the complexities' of the inhabitants.

1. 192. μνήμηθη—σαυτοῦ ἐπιμέλεσθαι ὑπὸς ύπαιής; meminisse etiam debeas, quid ipse observes, ut bene valeas (Philephlus). See n. on ii l. 110.


1. 195. δύσφορον, sc. ἐστὶ τὸ ὑπερπιμπλασθαί, 'it is oppressive'. ἐκπονῶ, ii l. 202.


1. 197. μᾶλλον, i.e. 'rather' than by being intemperate.
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1. 199. σχολή ἔσται—τοῖς στρατιώταις, 'will the soldiers have leisure for bodily exercise?'

1. 200. οὐ μόνον γε, sc. σχολή ἔσται. 'Enclitica γε vi sua non caret sed arguit post ἀλλὰ ἀλιquot sequi aliquanto gravius'. Schaefer.

1. 201. εἰ μέλλα τράβευν τὰ δέοντα, 'if it is to do its duty', iv l. 194, II iv l. 84, III iii 52.

1. 203. πορσύνουσαν, 'preparing', 'providing', a poetical and Ionic word never found in comedy. Xen. and Herodotus are the only prose writers of authority who use it. Cf. IV ii 47, VII v 17. ὤς, causal, 'since'.

1. 204. καὶ ἕνα, vel unum, i l. 72 n. ἀργὸν τρέφεσθαι, 'to support himself in idleness'.

1. 206. πλείστα τὰ ἐσθιόντα, magna in exercitu multitudo est eorum (tam animalium quam hominum) qui cibos abscondunt et exiguis copia instructi domo profisciscuntur (Weiske), 'the consumers in an army are very numerous and have very limited means to start with, and whatever they get they spend most extravagantly'. There is a similar instance of the neuter plural, used in reference to masses of men, in Oecon. vi 13, where see my note. Cf. I Cor. i 27.

1. 208. οἷς ἂν λάβῃ, the relative usually takes the case of the omitted antecedent, when that is genitive or dative, HA. § 996 a. G. § 155 Note i. δαψίλεστα, 'most profusely': δαψιλήθς largus, profusus, is an Ionic and poetical word. ὧν, itaque.


1. 213. ἢν μὴ τὸς θεὸς βλάπτῃ, 'unless some god do cross him' (Holland). Cf. Oecon. v 13 ἢν μὴ θεὸς ἀποκωλύῃ, de re eq. XI 13 ἢν μὴ τὰ δαιμόνια κωλύῃ.

1. 214. ἀποδεξεῖτε, 'will render', ii l. 49, II i l. 214, VII i 17, VIII i 35, Arist. Plut. 210 βλέποντ' ἀποδεξεῖ ἐξ ὧς σε, 'I will make you see', Goodwin M. & T. § 112 Rem.

1. 215. ἀριστα, probably adverb as in Oecon. XXI 7 ὀν ἄριστα τὸ σῶμα ἔχω σε: though of course it may also be taken adjectivally, as in II i l. 215, Thuc. VIII 45 μὴ τὰ σῶματα χεῖρω ἔχωσι. παρασκευάσειν, effecturum esse, II i l. 212.
NOTES ON

1. 216. τὸ γε μελετάσθαι — ἤργων, quod attinet ad exercitacionem rerum bellicarum, 'as to the practising of the several feats of arms'. For the construction cf. l. 182 n., l. 239.

II. 41. l. 217. ἄν δοκε...μάλιστ' ἄν τοιεῖν: the former ἄν is anticipated hyperbatically, as it often is with οἶμαι and δοκῶ, and the latter repeated because of the distance of the infinitive from the verb on which it depends.

l. 219. ὅποτε δέοιτο, i. q. εἴ ποτε δέοιτο, i iii l. 136. ἔχειν, posse.

l. 221. ἀσπερ χορόσ, 'like sets of dancers'. See the comparison carried out in Oecon. c. viii § 3 ff. τὰς τάξεις, cohortes, consisting of 100 men, π i l. 234.

l. 222. μελετῶσας θεάσει, G. § 279, 2.

§ 19. l. 223. ἄλλα μήν, 'furthermore'. He now passes to the consideration of the fourth requisite in a general (§ 13).

l. 225. ἐμποιεῖν ἀνθρώποις, G. § 187, HA. § 775.

l. 227. ἀνακαλοῦτο, incitaret, hortaretur. ἣς, sc. ἀνακαλεῖται αὐτάς. οἱ θηρίοι: Herod. iv 22 ἐπελθὼν ἀπίθη τὸ θηρίον διότι, Dio Chrys. or. 2 p. 73 R. κῶνες πρὸ τοῦ καιροῦ τὸ θηρίον ἀνιστάντες. See n. on l. 440.

l. 228. τὸ μὲν γὰρ πρῶτον—ὑπακοουόσας: the order is εὖ οὖ δὴ εἴχει (αὐτάς) προθόμως ὑπακοουόσα τὸ πρῶτον.

l. 229. ἔχει ὑπακοουόσας: cf. χρήσθαι πείθομενοι i l. 13.

l. 230. τελευτῶσαί, postremo, 'at last', iv l. 106, HA. § 968 a.

l. 231. ἢν πολλάκις, without γὰρ 'namely', as is not infrequently the case, when a clause contains a detailed explanation of the one preceding, as iii iii 26, viii i 6, 16.

l. 232. ἐγαθὼν, π ii l. 85, viii iv l. 12.

l. 233. ἐπιθέας λέγη, Anab. i ii ii ὁ δὲ ἐπιθέας λέγων διῆγε. ὁ τοιοῦτος, 'such as the above-mentioned'.

l. 234. τοῦ αὐτοῦ λέγειν ἀ μή σαφῶς εἴδειν εἶργεσθαι δεί, 'one should abstain from saying oneself, what one does not know for certain', HA. § 942.

For the optative (εἴδειν) in relative clause dependent on a verb of necessity, obligation, possibility with an Infinitive, that is nearly equal in sense to an Optative with ἄν (εἰργεσθαι δεί = εἰργοιτο ἄν τις), see Goodwin M. & T. § 63, 4 (b), who compares Soph. Antig. 666 ὅν πόλεις στήσειε, τοῦθε χρῆ κλήσειν, Cyri. π ii l. 81, Hell. vii iii 7 ὑπερορῶν ὁδ ὑπατῶν ὑμῶν ἀνδρι, ὃς εἴδειν κυρίους οὕτας ὅτι βούλεισθε αὐτῷ χρῆσθαι.
1. 235. ἄλλοι, ‘other officers.’

See cr. n. and cf. Anab. vii vi 41 Πολυκράτης ἐπεν ἐνετὸς ὑπὸ Ξενοφώντος, Thuc. vi 29, 3 ῥήτορας ἐνείντες. ταύτ' ἐν διαπράττοιεν, ‘might produce the same result,’ viz. inspire them with confidence by making others his mouthpiece.

1. 236. τὴν αὐτῶν παρακέλευσιν, suam ipsius cohortationem, referring to the implied subject of the infinitive (τὸν στρατηγὸν).

εἰς τοὺς μ. κυνδύνους, to be taken with διάσωξειν.

1. 239. ἡδίων, sc. ἑστίν, ‘it is more agreeable’ than otherwise (§ 23, v i 12), or than the general method without modifications, suggested by Cyrus at the beginning of the section.

§ 20. 1. 239. τὸ πειθομένους παρέξεσθαι, cf. l. 182 note, l. 216.

1. 241. ἀπέρως αὐτῶν ἔχειν, i. q. ἀπειρον εἶναι τοῦ πειθο-

μένους παρέξεσθαι, l. 315, 1. 466, G. § 182, i, HA. § 756.


1. 243. παρέδωκας, sc. ἑμὲ.

1. 244. ταύτῳ τούτῳ ἐπραττον, sc. ἐπιαλέειν, i l. 41.

1. 245. ἤμεν, sc. ego cum aequalibus. Cf. ii l. 81. ἠχυρῶς, ii l. 84.

1. 247. ταῦτα δόο, observe the omission of the article with αὐτὸς before a numeral. ἄρχειν, without the article as ἀναμένειν l. 109.

1. 248. καλ τοῦν, i l. 23 note. κατανοῶν περὶ τοῦτων: so Polyb. π π επὶ δὲ τῆς κατὰ μέρος ενυφίας—οὕτως ἄν τις ἀκριβέστατα κατανοῆσειν. ἐν πάσιν, omnino or inter omnes, Π iii l. 188.

§ 21. 1. 252. ἐπέσθαι, HA. § 942. αὐτὴ ἡ ὁδός, ‘this way’ can only refer to the last words of the previous clause τὸν ἀπειθοῦντα ἀτιμᾶξειν τε καὶ κολάξειν. κρεῖττον


1. 254. ἤγισονται, and νομίσωσι, inceptive aorists, i l. 57 note.

1. 256. ὑπερηδέως, perquam libenter, ν l. 6. γνωῖς ἄν.—ἐν ἄλλοις, l. 7.

1. 257. καλ δὴ καλ, ‘and especially’.

1. 262. οὗτος ἀπολεῖπτεσθαι, significantus verbum posuit pro eo quod ad ἠχυρῶς appositurus erat ἐχονται (Dindorf). See on l. 245. The same sentiments are found in Mem. Π iii 9, and ix 11.

§ 22. 1. 266. πειθομένους ἔχειν, i l. 13.
1. 267. ἀνυσιμῶτερον, 'more efficacious'.  

1. 268. λέγω γὰρ οὖν, 'certainly, I do say so', v. v. 16: so γὰρ alone is used II i l. 26. HA. § 1050, 4 a. καὶ πῶς δῆ, 'pray, how then?' καὶ prefixed to an interrogative particle or pronoun serves to emphasize the question. See Porson on Eur. Phoen. 1373.

1. 270. οὐκ ἐστιν κτλ.: without ἐπὶ τὸ the construction will be οὐκ ἐστι συντομωτέρα ὁδὸς ἡ τὸ γενέσθαι περὶ τοῦτων φρόνιμον περὶ δὲν βούλει δοκεῖν φρόνιμος εἶμαι.

The same thought occurs in Mem. i v. i. αἰεὶ γὰρ ἔλεγεν (ὁ Σωκρᾶτης) ὡς οὐκ εἰς καλλίων ὁδὸς ἐπὶ εὐδοξίαν, ἦ δὲ ἦν ὥς ἂν τις ἀγάθος τοῦτο γένοιτο, δὲ καὶ δοκεῖν βούλει. Cf. also Cic. de off. II xii 43 praecclare Socrates hanc viam ad gloriæ proximam et quasi compendiariam dicebat esse, si quis id ageret, ut qualis haberit vellet talis esset.

1. 272. καθ' ἐν ἐκαστὸν σκοπῶν, 'if you examine each point separately'.

In this phrase καθ' ἐν may be either taken independently 'one by one', as it must be in the following passages:—Dem. 9, 35 καθ' ἐνα ἡμῶν ἐκαστὸν κύρος γλύνεται, 21, 140 ὅτι καθ' ἐνα ἐστὶν ἐκαστὸς ψυχῶν ἐκάστων; or in agreement with ἐκαστὸν, as in Xen. Hell. i vii 23 κρινέσθωσιν οἱ ἄνδρες κατὰ ἐνα ἐκαστόν, Lysias 8, 19 καθ' ἐνα ἐκαστὸν ψυχων αὑτῶν ἀπεχθήσεσθε, Demosth. 44, 4 τὸς μαρτυρίας καθ' ἐν ἐκαστὸν παρέξομαι. In the following it is ambiguous: Xen. Hier. 11, 2 καθ' ἐν δ' ἐκαστὸν σκοπῶμεν, Ages. vii 1 καθ' ἐν ἐκαστὸν μακρὸν ἃν εἰς γράφεω, Dem. 18, 17 βούλεμαι καθ' ἐν ἐκαστὸν αὐτῶν ἐκεῖσας, 21, 142 ὡστε δύνασθαι καθ' ἐνα ψυχῶν ἐκαστὸν ἀποτελεῖν.

1. 274. μὴ ὅνν ἀγαθὸς γεωργός, 'without being a good farmer', HA. § 969 d.

1. 275. ἡ ἄλλο ὁτιοῦν, i. e. ἡ βούλη ἄλλο ὁτιοῦν δοκεῖν εἶναι μη ὅνν, not ἀγαθὸς ἄλλο ὁτιοῦν, 'good in anything else'.

There is a similar instance of a neuter adjective having a general reference to persons in Plato Protag. p. 345 οὗτε ἵπτων οὗτε τέκτων οὗτε ἄλλο οὕδεν τῶν τοιούτων, Aristot. Polit. III p. 73 ed. Bekk. mi. εἶ δὲ μὲν εἴη τέκτων ὦ δὲ γεωργός, ὁ δὲ σκυτότως ὁ δ' ἄλλο τι τοιοῦτον, Isocr. 8, 133 ἡ μὲν παντόμεθα δημοτικὸς μὲν εἰναι νομίζοντες τοὺς συκοφάντας, ὀλγαρ- χικοῦς δὲ τῶν καλῶν κάγαθος τῶν ἀδρῶν, γνῶντες ὅτι φύσει μὲν οὐδεὶς οὐδέτερον τοῦτον ἐστὶν. See n. on l. 206.

1. 276. σολ δέοι, a more unusual construction than σὲ δέοι. See the passages quoted in my lex. to Oecon. p. 27* a. μηχα- νάσθαι, excogitare, inventire. τοῦ δοκεῖν ἔνεκα, ii i. ii.

1. 277. πείσαι έπαινειν τέ: the τέ is not misplaced, but πεί-
σαίς ἐπαινείν is regarded as forming but one complex idea, and so connected with κτήσαιο. ὅπως δόξαν λάβοις, G. M. & T. § 34, 2.

Φ. 43. 1. 278. (ελ) κατασκευάς καλᾶς—κτήσαιο, 'if you were to procure excellent instruments for each of them', i.e. of these arts or accomplishments.

1. 279. ἄρτι τε—έις ἄν—καλ—ἀν φαλνοί, 'you would just for a while have succeeded in duping people, when soon after, on occasion of putting your pretensions to the proof, besides being convicted (of professional ignorance), you would be regarded also as an imposter'. Cf. II i 1. 97 σχεδόν τε καλ, Madv. § 186, b.

There is a passage in the Mem. (I vii 2) which will serve as a commentary on this: ἐνθυμώμεθα γάρ, εἰ τις μὴ ὦν ἀγαθὸς αἰσθήσεως δοκεῖν βούλοντα, τὶ ἂν αὐτῷ ποιητέοι εἴη; ἃρ' οὐ τὰ ἔξω τῆς τέχνης μυθητῶν τῶν ἀγαθῶν αἰσθήτας; Καὶ πρῶτον μὲν, ὅτι ἐκείνου σκέψη τε καλὰ κέκτηνται καὶ ἀκολούθουσα πολλοίς περιάγονται, καὶ τοῦτο παῦτα ποιητέοι ἑπείτη, ὅτι ἐκείνου πολλοί ἔπαινοι, καὶ τοῦτω πολλοί ἐπανεῖτα παρασκευαστέοι. Ἄλλα μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθῆσεται γε−

λοιος ὡς, καὶ οὐ μόνον αἰσθήσεως κἀκεῖ, ἄλλα καὶ ἄνθρωπος ἄλαξ ὥς. On the meaning of the last word see II ii 12.

1. 280. ἀλαζόν : II ii 1. 97 note.

§ 23. 1. 281. τοῦ συνοίσεων μέλλοντος, G. § 118, 6, HA. § 846.

1. 282. τῷ ὄντι = ὄντος, 'in reality'.

1. 283. ἐστὶ, l. 126. μαθῶν (=εἰ μάθουσι) ἄν, sc. φρονίμοις γένοιο.


1. 285. μαντικής: 'the article is occasionally omitted with the names of sciences, arts and occupations, when they are considered as general conceptions, which may be exhibited in a different form in different persons'. Madv. § 8 c. So ἕπι μυκήν IV iii 13, VIII i 34.

1. 287. βέλτιον ὁν πραχθήναι, melius esse factum, G. § 261, 2, HA. § 952. ἐπιμελόμενος ἄν, sc. φρονιμώτερος ἄλλων εἴης.

1. 288. τούτου ὡς ἂν πραξθεῖν for ὡς ἂν πραξθεῖν τοῦτο, ii l. 58 n. etc.

1. 289. οὐ ἂν δεῖ, sc. ἐπιμέλεσθαι. φρονιμωτέρου ἀνδρός, sc. ἐστίν, G. § 169, 1, HA. § 732 c. Observe that the
comparative force should properly fall on the verb, so that the sentence is equivalent to φοριμον ἀνδρὸς ἐστὶ μᾶλλον ἢ τὸ ἁμελεῖν.

§ 24. ἀλλὰ μέντοι, at vero, l. 215.
1. 291. ἐν τοῖς μεγαλότους, 'one of the most important points'.

η ἀὐθή ὁδός, sc. ἐστίν.
1. 292. ᾧπερ, sc. ἄν εἰη, HA. § 611 b. Cf. l. 227.
1. 293. εὖ γὰρ—einai. Construe οἶμαι γάρ δείν φανερὸν εἶναι εὖ ποιοῦντα. G. § 280 Note i, HA. § 981.
1. 294. χαλεπῶν—εὖ ποιεῖν, np. quia non semper ad largiendum suppetunt copiae (Fischer).
1. 295. ἐθέλῃ, sc. εὖ ποιεῖν.
1. 296. συναχθόμενον, sc. φαίνεται.
1. 297. ἦν τι κακόν, sc. αὐτοῖς συμβαίνῃ.
1. 299. προνοεῖν ὡς μὴ σφάλλωνται: HA. § 885 b, c.
1. 300. ταῦτα ποὺ δεῖ μᾶλλον συμπαροματεῖν, 'it is in these respects that he ought rather in some measure to go hand in hand with them'.

μᾶλλον, sc. ἢ τὸ εὖ ποιεῖν. συμ-παροματεῖν, a poetical word, used again in vii v 84, viii vii 7.

§ 25. l. 300. ἑπὶ τῶν πράξεων, in rebus gerendis, 'in action'.

1. 301. ἦν ἐν θέραι ὅσι, sc. αἱ πράξεις, si aestate peragantur. Cf. Ages. v 3 τάδε μέντοι πλεονεκτῶν οὐκ ἡγηκότοι, ἐν μὲν τῷ θέραι τοῦ ἁλου, ἐν δὲ τῷ χειμῶνι τοῦ ψύχους.

1. 303. ἦν δὲ διὰ μόχθων, sc. αἱ πράξεις ὅσι. Cf. the phrases δι’ ὅχλου γλίνεσθαι, διὰ φόβου εἶναι. μόχθος must be added to the list of poetical words used by Xenophon.

1. 305. συλλαμβάνει, 'help', 'contribute'.

1. 306. καρπερῳτερον—τῶν ἄρχομένων, in omnibus rebus tolerantiorem quam qui eis imperio parent. Cf. II i i 1. ioi, de re eq. III ii δοσί δ’ ἂν πεποιθήκετε ἑθέλωσι τάλην τόνου ὑποδέχθαι, ἵκανα τεκμήρια παρέχονται ταῦτα ψυχῆς καρπερων, Ar. Ach. 393 καρπερὰ ψυχῆς.

1. 307. γὰρ οὖν, l. 268 note. θάρρει τούτο, v l. 134.

1. 308. εὖ γὰρ ἐχθλι ὅτι—ἰδιάτου, nam, mihi crede, similis labores non sunt aequae graves similibus corporibus, eius scilicet qui cum imperio sit, ac privati viri (Gabrieli). Cf. Cic. Tusc. II xxvi 6: semper Africanus Socraticum Xenophonem in manibus habebat; cuius imprimis laudabant illud, quod diceret, eisdem labores non esse aequae graves imperatori et militi, quod ipse honos laborem leviorem faceret imperatorium.
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Ρ. 44. l. 309. ἀρχοντὸς τε ἀνδρὸς καὶ ιδιώτου: τε—καὶ are used to connect not only like persons and things, but also unlike, where we use only ‘and’. So l. 367, κι κι l. 152, iv l. 129, iv l. 13, v iv 44. For the appositive ἀνδρός, see ΗΑ. § 625 a.

1. 311. αὐτὸ τὸ εἶδέναι, ‘the mere fact of knowing’. οὔ λαγθάνει, sc. ποιῶν to be supplied from the following ποιή. Cf. Ages, ν 6 ἡκιστα οἱ ἐπιφανεστατοι τῶν ἄνθρωπων λανθάνουσιν ὅτι δὲν ποιῶσιν.

§ 26. l. 313. σοί, ethical dative: ‘whenever you found that you were now in possession of the requisite supplies’.

1. 315. φιλοτιμῶς ἔχοιν, i. q. φιλοτιμοῦντο. Cf. l. 241, l. 466.

1. 317. οὐκ ἂν τηνικαῖται σωφρονεῖν ἂν τις δοκολή, ‘would not a man be prudent, in your opinion, under these circumstances, if he desired to try conclusions with the enemy at the very first opportunity?’ The first ἂν belongs to δοκολή; the second to σωφρονεῖν.

1. 318. βουλόμενος = εἰ βουλοῦτο.  

1. 320. εἰ μέλλοι γε πλεῖον ἔχειν, ‘yes, if he were likely to get the better of them’. Cf. Hipparch. ν 13 ἀλλὰ μὴν φρονήμου γε ἀρχοντός καὶ τὸ μήποτε κυνδυνεύειν ἐκλήτα, πλην ὅπου ἂν πρόδηλον ἢ, ὅτι πλείον ἔχει τῶν πολεμίων. εἰ δὲ μή, sc. μέλλοι πλέον ἔχειν κτλ., ‘otherwise’.

1. 322. βελτίονας, predicate adjective after ἔχειν. τὸ σο γοσούτῳ, properly a poetical form, but used also by prose writers as a correlative of ὅσον: ην ν 6, de red. ν 32, Thuc. ν 28, ν 24, Plat. Phaedr. p. 244 D.

1. 323. ἂν οἰόμεθα πλείστον ήμιν ἔχεια εἴναι, ‘whatever we regard as our most precious possessions’. ἂν = ἄ ὁν.

1. 324. ὡς ἂν ἐξυπνότατῳ ποιεῖσθαι, ‘to have in the greatest possible security’, ΗΑ. § 651.

This is the usual position for ὡς or ὅτι with superlatives when governed by a preposition. Cf. ν iii 57 ὡς ἔξ ἐτομολογῶν, Οἰκ. νεκ. 8 ὡς εῖς αἰτωντατον, Isoc. Niccol. § 2 ὅπως ἂν ὡς μετὰ πλείστων ὠραθῶν τῶν βληθάρχων. Similarly with οὐτῶς, as in ν ii l. 113 οὐτὢς ἂν πολλῇ ἀτύμῳ, with ὃν χαίν νυν l. 105, and τοσοῦτῳ, as in ν ii 35.

§ 27. l. 326. οὐκέτι, non item, not as the former point. See n. on ν l. 78.  

φαύλον ἐργον, predicative, non levem iam neque simplicem rem quaeris (Gabrieli), ‘this is no easy nor simple matter about which you ask’.

1. 327. ἀπλοῦν, unlimited by conditions. See cr. η.
1. 328. τούτο τούσειν, sc. πλέον ἢ εἰσὶν τῶν πολεμίων.

1. 329. κρυψίνων, an un-Attic word, used in the Agesilaos II, 5 as opp. to παρρησιαζόμενος. Cf. Mem. III i 6 τὸν στρατηγὸν εἶναι χρή...καὶ ἀπλοῦν τε καὶ ἑπίβουλον καὶ φυλακτικὸν τε καὶ κλέπτην καὶ προετοι καὶ ἀρπαγα καὶ φιλόδωρον καὶ πλεονέκτην.

1. 330. ἐν παντὶ: II ii l. 188.

1. 333. οἷος ἄν ἄν...εἰς, i. q. τοιοῦτος οἷος οἷος εἶ εἰς, δι-καὶ ὡς τὸν εἰς, ‘such as if you were, you would be most just and observant of the law’. See cr. n.

§ 28. l. 335. τὰναντία τοῦτων, ii 6, iii 16. For the genitive instead of dative after εὐναντίων cf. III i 13, v v 12, de rep. Lac. I 7, Mem. i ii 60.

1. 336. καλ νῦν, i.e. διδάσκομεν ὑμᾶς, as ἀνδρας τελείους (παῖδας δυτας καὶ ἐφήβους.

1. 338. μανθάνοντας: the optative δύναισθε as well as the context shows that this represents the imperfect tense ἐμανθάνετε, G. M. & τ. 7. § 16, 2. So l. 349 λαμβάνων.

1. 339. οὐ δὴ ἡγωντε, sc. οἶδα (memini) μανθάνοντας ἡμᾶς ταῦτας τὰς κακοργίας.

P. 45. l. 341. δολοῦν, i. q. δόλῳ αἴρειν, dolo capitare, a poetical and Ionic word. Plutarch Mor. p. 757a ἔχονται δ’ Ἀρισταῖο δολοῦντες ὀργήμασι καὶ βρόχοις λύκους καὶ ὁρκοῦς, Herod. 1 212 τοιοῦτω φαρμάκῳ δολόσας.

1. 342. ποδάγρας καὶ ἄρπεδόνως, both post-classical words. The former are ‘traps for the feet’, the latter ‘cords’ for snaring.

1. 343. τί δέ λέουσι κτλ., cur non aequo certamine cum Leonibus, ursis et pardis pugnabatis, sed semper nitebantini superiore aliqua conditione adversus has feras certare? (Gabrieli).

1. 344. μετὰ πλεονεξίας τυὼσ, ‘with some odds in your favour’.

1. 345. πρὸς αὐτά, sc. τὰ θηρία, the generic name of λέουσι καὶ ἄρκτοις καὶ παρδάλεσιν.

1. 346. γυνώσκεις ταῦτα ἐτὶ—ἐστι: see l. 76 note.

1. 347. δολώσεις, a very uncommon word. See l. 341 n.

§ 29. l. 348. θηρίων γε, the γε merely emphasizes the word, without intensifying its meaning. et καὶ δόξαμι, ‘if I was merely thought to desire’, the optative of indefinite frequency, iii l. 119.

1. 349. οἶδα λαμβάνον, ‘I remember receiving (that I used to receive) a good many stripes for it’. See n. on l. 338.
1. 355. μηδε τούτων ἄνυμνατοι, ne in his guidem artibus in-exercitati, G. § 180 Note i, ΗΑ. § 753 c.

§ 30. 1. 358. χρήσιμα ἐπίστασθαι, G. § 261, 2, ΗΑ. § 952.

§ 31. 1. 361. ἐπὶ, ‘in the time of’, ΗΠV iv 5.

§ 32. 1. 363. ἄρα, ‘as it appeared’.

§ 32. 1. 367. καὶ τε—καὶ αἱ, see n. on 1. 309. πρὸς τοὺς φίλους: ποιεῖν with πρὸς and the accusative is used also in 1. 371, and in ΗΠV iv 3, Mem. iv ii 16.

1. 368. καὶ—γε, ‘and what is more’, v 1. 100.

1. 369. ἐπὶ γε ἄγαθο, ‘provided it were for a good object’.

§ 32. 1. 370. ταῦτα δὲ διδάσκοντα κτλ., the order is ἀνάγκη δὲ (ἢ) (τόν διδάσκαλον) ταῦτα διδάσκοντα καλ (εἰπάμ) γυμναζεῖν τοὺς παιδάς ποιεῖν ταῦτα πρὸς ἀλλήλους.

P. 46. 1. 372. ἐν πάλη ἔξαπατάν, e.g. ὑποσκελίζειν, super-plantare.

1. 375. οὗτως, hoc modo, i.e. hoc institutione. εὐφυεῖς, a natura apti.

1. 377. οὐκ ἀπείδοντο—τὸ μὴ οὐ περάσθαι: τὸ μὴ with the infinitive often expresses a negative result, the result of the omission of anything. Where the leading verb is itself negative μὴ οὐ is generally used instead of μὴ. The same thought might have been expressed in the following other forms:—

(1) οὐκ ἀπείδοντο πλεονεκτεῖν αὐτῶν περάσθαι.

(2) οὐκ ἀπείδοντο τοῦ πλεονεκτεῖν αὐτῶν π.

(3) οὐκ ἀπείδοντο μὴ πλεονεκτεῖν α. π.

(4) οὐκ ἀπείδοντο τοῦ μὴ πλεονεκτεῖν α. π.

(5) οὐκ ἀπείδοντο τὸ μὴ πλεονεκτεῖν α. π.

See Goodwin M. & T. § 95, 3, ΗΑ. § 961. Cf. iv l. 13, v i 25 τῆς Μήδου ἦ νέος ἦ γέρων σοῦ ἀπελεφθῆ τὸ μὴ σοι ἀκολουθεῖν;

§ 33. 1. 378. ἐκ τούτων, ‘in consequence of this’. ῥήτρα, ‘an ordinance’, ‘decree’, properly ‘an unwritten law’ such as those of Lykgurges, which he pretended were ὡς παρὰ τοῦ θεοῦ νομιζόμενα (νομοθετήματα) καὶ χρησιμόν ὄρον, Plut. Λυκ. c. 13.

1. 380. πρὸς ἡμᾶς αὐτῶς, sc. ἄλληθευεῖν κτλ. Cf. Herod. l 136 παῖδευοι δὲ (οἱ Πέρσαι) τοὺς παιδας τρια μοῦνα, ἵππευειν καὶ
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1. 382. ταρά, contra, 1. 489.

1. 383. ἐν τοιούτῳ ζητεῖ. See cr. n.

§ 34. 1. 384. ἐπεῖ ξέον τὴν ἐλεύθερον, optative of indirect discourse in relative clause. For the expression cf. Cic. p. Rosc. Am. 51 qui si iam satis actatis haberet. Cyrus was now in his 27th year, v 4 comp. with ii 8.

1. 386. ἔξενεθήναι, efferri, transversos rapi, sc. impetum libidinum, 'to be carried away by passion' (lit. beyond bounds), Thuc. iv 84, 2 ἀπαίδευσα ὄργης ἐκφερόμενοι, Soph. El. 628 πρὸς ὄργῃν ἐκφερεῖ. For ἄν with the infin. see n. to l. 317.

1. 388. συντεθραμμένοι, 'since you have been brought up together'.

πρὸς, ἀπο, 'before', 'in the presence of'.

1. 390. ῥάδιουργας, 'laxity of discipline', 'license' (Bornemann, Herlein); according to others, 'licentiousness', 'laxity of principle', cf. Mem. II i 20. Cf. l. 80, II i 244.

1. 391. αὐτῇ, sc. τῇ ἐπιθυμίᾳ.

§ 35. 1. 391. ὡς ὄψιμαθή δόντα τούτων τῶν πλεονεκρῶν, 'considering me as a late learner of these arts of over-reaching'.

1. 393. μὴ φεῖδου διδάσκειν, 'do not forbear to teach'. The articular or substantive infinitive is also used with φεῖδεσθαι, as in Hell. vii i 24 τοῦ ἀκολουθεῖν φέλεσθε, ὀπως, 'how', 'by what means'.

1. 394. ὡπόσῃ ἐστὶ δύναμις, quantum potes (Gabrieli).

1. 395. ἀτάκτους λαμβάνειν, incompitos deprehendere, 'to surprise them in disorder'. Cf. II iii 1. 115.

1. 399. ἐν ἐρυμνῷ, 'in a strong position', H.A. § 621 c.

ὑποδέξει: see cr. n. If we retain the word, it must be used as a mild imperative, meaning intercipies, excipies ut feras, II iv l. 173, not in the sense, 'if you catch—you will intercept'.

§ 36. 1. 399. ἄν—ἄν: see II i l. 59, iii l. 40.

1. 400. τοιαύτα ἁμαρτάνοντας, H.A. § 716 b, G. § 159 Note 2. The ἦτα in the following clause refers to these words, not to λάμβανειν; cf. VII iii 3.

1. 401. πολλὰ μὲν, 'many accidental opportunities'. There is no πολλὰ δὲ to correspond, the construction being changed at l. 415 with the words обр δ' ἔξαπατῶντες.
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P. 47. 1. 403. συντοποείσθαι=τροφήν λαμβάνειν cibum numere; elsewhere, as in vii ii 31, it means cibum sibi parare.

άνάγκη, sc. ἐστί, ἩΑ § 611 a.

1. 404. ἐπὶ τάναγκαῖα—ἰεσθαί, necessitati parere (Cic. de off. i § 127). ἐπὶ, ‘for the purpose of’ as in l. 137. Cf. vii v 40, viii viii 1, de rep. Lac. xii 4 tovs ἐπὶ τὰ ἀναγκαῖα λόγους.

1. 405. ἰεσθαί, ‘to hie’, a poetical word used in Ionic but not in good Attic prose.

1. 409. εὐχερομοτάτους, ‘easiest to be conquered’, ‘most assailable’.

The reading εὐχερομοτάτους found in some MSS here and in vii v 59, also in Oec. viii iv, is shown by Lobeck Paralip. p. 38 to be inadmissible.

1. 410. ἐπιτίθεσθαι, sc. αὐτοῖς, eos adoriri, invadere.

§ 37. 1. 412. καὶ πολὺ γε μᾶλλον, sc. ἐστὶ πλεονεκτεῖν ἐν ἀλλοις τισὶ, ‘yes, that it is (possible), and in those others much more’.

1. 413. ὡς ἐπὶ τὸ πολὺ, fere, plerumque, ut plurimum, ‘pretty much over the greater part’, ‘for the most part’, ἩΑ. § 1054 a.

1. 414. δέονται, ‘they require it’, sc. ἵσκυρᾶς ϕυλακᾶς ποιεῖσθαι.

1. 415. οἱ ἐξαπατώντες, qui fallere volunt. τοὺς πολεμοὺς—θαρρήσαι ποιήσαντες, ‘by giving the enemy assurance’.

The general rule is that where there is a common object, its case depends upon the participle, not upon the verb.

1. 416. διώδησι παραδόντες ἑαυτούς (sc. τοὺς πολεμοὺς), dumVersequendos se praebent, ‘surrendering themselves to (the enemy’s) pursuit’, the infinitive of purpose, G. § 265, ἩΑ. § 951. Cf. v iii ii, iv 37, v 33, vi i 49, viii ii 16.

1. 418. φυγῇ, ‘by (pretended) flight’. ὑπαγαγόντες, ‘by drawing, luring them, on’, iii ii 8.

§ 38. 1. 421. τοπητῆν, ‘a contriver’, ‘inventor’.

1. 422. οἷς ἀν μᾶθωσι, for τοῦτοις ἀν μᾶθωσι. The demonstrative (τοῦτοις) which follows is an emphatic repetition of the omitted antecedent. Cf. iii l. 115.


1. 424. τὰ νέα καὶ ἀνθηρά, ‘new and fresh tunes’. See cr. n.

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1. 427. καλ: to be taken with ἔξαπατᾶν, not with μᾶλλον.

§ 39. 1. 428. μηθέν ἄλλο η: on the omission of the verb of doing see HA. § 612 and cf. iv l. 150.

1. 429. καλ πάνυ, vel maxime, is separated from its adjective τοῖς μικροῖς by hyperbaton, cf. ii iv l. 105. Dindorf and Breitzenbach are surely wrong in joining it with ἔμηχαν ὦ.


1. 431. ἐπὶ μὲν τὰς ὀρνιθάς, ad capienda aves. The corresponding clause is πρὸς δ’ αὖ τὸν λαγῶ l. 440. On the meaning of ἐπὶ see n. to l. 137.

P. 48. 1. 434. τὸ κεκιμημένον χωρίον ἐξελκάστο τῷ ἀκινήτῳ. locus, in quo erat area, ἡτα concinnatus erat, ut non videretur ibi esse area, ‘the ground, which had been disturbed (for a fowling floor), had been made to look like undisturbed ground’. Students are cautioned against the translation ‘moveable platform’ or ‘moveable false floor’ (Holland).


1. 436. ὡστε here denotes the purpose, as a result to be attained, HA. 953 a, Madv. § 166 b. τὰ συμφέροντα ὑπηρετεῖν, G. § 159 Note 2, HA. § 716 b.

1. 439. ἡσκῆκες—φεύγειν, ‘you had practised drawing your nets before the birds could escape’. Cf. v l. 35 φθάσαις ὀσθενώσει, III iii 18 φθάνοντες δροῦμεν τὴν γῆν, v iv 9, Thuc. IV 76 Θεσσαλίαν φθάσας διέφραμε. The usual construction would be φθάνειν ἐλκών (HA. § 984), and φθάνειν πρὶν not φθάνειν ἦ.

§ 40. 1. 440. αὖ porro, item. τὸν λαγῶ, the generic article, HA. § 659. ἐν σκότει, ‘in the dark’, i.e. in the night time, as φῶς is used of ‘day’, III iii 25, iv ii 9, 26, 28. νεμεῖαι, ‘it feeds’. τὴν ὡμέραν, interidiu. So τὰς νύκτας VIII vi 18, τὰς ὡμέρας I iii l. 143.
1. 441. ἀποδιδράσκει, aufugit, ut nescias quo se contulerit, Cf. IV ii 21 ὠσπερ δολῶν ἀποδιδράσκοντων ἡφασμένων, Plat. Protag. p. 317 A μὴ διώκεσθαι ἀποδράναι ἄλλα καταφανῆ εἶναι.

Cf. Mem. III xi 8 ὅτι μὲν γὰρ τὴς νυκτὸς οἱ λαγῷ νέμονται, κῶνας νυκτερινὰς πορνέσμενοι, ταῦται αὐτοὺς θερόσαι, ὅτι δὲ μεθ᾽ ἡμέραν ἀποδιδράσκοσιν, ἀλλὰ κτώσαι κῦνας, αἴτε, ὃ γὰρ τὸς νομὸς εἰς τὴν εὕνην ἀπέλθωσι, τῇ δομῇ αἰσθανόμεναι εὑρίσκοντοι αὐτοὺς, ὅτι δὲ ποδόκεισι εἰσὶν, ὡστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύγειν, ἀλλὰ αὐτῷ κυνάς ταχέας παρασκευάζονται, ήνα κατὰ πόδας ἀλκώταται, ὅταν καὶ ταῦτα αὐτῶν τινὰς ἀποφεύγοντες, διότι ἦσαν εἰς τὰς ἅτραποὺς, ἤ φεύγοντες, ὡς εἰς ταῦτα ἐμπιπτόντος συμποδίζωνται.

1. 442. ἐπεὶ εὑρεθέν: on the optative in a conditional relative clause, with imperfect indic. in the principal clause denoting a customary action, see HA. § 914 b, G. M. ό T. § 62. Cf. v iii 55.

1. 443. κατὰ πόδας αἴρειν, 'to overtake it running', 'to course it'.

The phrase κατὰ πόδας either (i) corresponds to the Latin e vestigio, illicco, 'instantly', 'forthwith', as in Herod. ν 98 κατὰ πόδας ἐληλύθεε Περσέων ἔπος πολλή, Thuc. III 98, 2 πολλοῦς ἐν τῇ τροπῇ κατὰ πόδας αἰρόντες, IV 126, 6 κατὰ πόδας τὸ εὐψιχον ἐνδείκνυται, VIII 17, 3 κατὰ πόδας...ἐπιπλέοντες, Polyb. II 49, 4 τυχόντα δὲ ταύτης (τῆς Πελοποννησίων ἄρχης) κατὰ πόδας ἀνθεξοῦσαι τῆς τῶν Ἐλλήνων ἡγεμονίας, Polyb. II 20, 4 τῷ κατὰ πόδας ἐναντίω, ἐνσείρεοι πατίμῳ anno, XIV 8, 4 τὰς κατὰ πόδας ἡμέρας, proximis aiebus: or (2) it may mean with genitive 'on the track' or 'trail' of any one, as in Xen. Hell. Π ii 20 κατὰ πόδας (αὐτῶν) πλέοντες, Thuc. v 64, 3 λέναι κατὰ πόδας αὐτῶν ἐς Τεγέαν, Herod. IX 89, 4 κατὰ πόδας ἐμεθ ἔλαονον προσδόκιμον ἑστι, Polyb. III 45, 5 τῷ κατὰ πόδας ἠμέρας τῆς ἐκκλησίας.

1. 444. τοὺς πόρους αὐτῶν, 'their runs', 'musets' (Holland), cf. II iv l. 221. The words δρόμος, δρόμος (Cyn. x 7) and ἄτραπος, (Mem. III xi 8) are used in the same sense. αὐτῶν, pl. because ὁ λαγῶς is spoken of generically and hence is equivalent to a collective noun.

1. 445. οἰα ἄρεια φεύγοντες αἰρόνται, qualia loca fugientes eligere soleant. See cr. n.

1. 447. ἔνεπετάνυς ἄν, 'you would spread in them'. This imperfect with ἄν, which expresses a customary past action, must be carefully distinguished from the ordinary hypothetical indicative with ἄν, G. § 206, HA. § 835. Cf. vii i 10, xi 14, viii i 17, 20, viii iii 8. ίνα, i. q. ὀποὺ, 'wherein'.

ἐν τῷ σφόδρᾳ φεύγειν, 'in its eager attempts to escape.'
NOTES ON

1. 448. συμβεβηκα, 'entangled'. τοῦ—διαφεύγειν, iii l. 104 n. μηδ' ἐντεύθεν, ne hinc guidem, sc. ἐκ τῶν δικτύων.

1. 449. τοῦ γιγνομένου, 'of that which was passing'. οὗ ἔμελλον ἐπιγενήσεσθαι, sc. τῷ λαγῷ, 'who would be upon her', 'seize her'.


1. 451. κραυγῇ οὐδὲν ύστερηκόσθη τοῦ λαγῷ, 'with a noise not at all lagging behind the hare', i.e. that becomes louder and louder, the faster she runs.

1. 452. ἀφρονα, 'in her distraction'.

§ 41. 1. 455. οὐκ οἶδ'...εἰ, 'I don't know whether (i.e. I am inclined to think) you would', cf. viii iv 16. Similarly we find ἄν after εἰ in an indirect question, III iii 55, VIII iii 26.

1. 456. ἦν ἄρα κτλ., 'should there ever, as may possibly be the case, necessity arise'. For ἦν ἄρα cf. iii l. 102, II iii l. 32.

1. 457. ἐκ τοῦ ἐμφανοῦς, 'openly'. Cf. the adverbial expressions ἔξ ἐτοιμοῦ VIII v 12, V iii 57, ἐς ἀδίκου VIII viii 18, ἐκ τοῦ φανεροῦ II iv l. 138.

1. 459. ἐκ πολλοῦ, sc. χρόνον, 'long before'.

1. 460. πλεονέξια: aut opportunitates aut artes, rationes quibus intercipiantur hostium opportunitates (Fischer).

1. 462. τεθηγμέναι, ii l. 117. On Xenophon's use of θῆγειν met. for ὁδόνειν, see Rutherford, the New Phrynichus, p. 169.

§ 42. 1. 463. εὖ μὲν—εὖ δὲ—εὖ δὲ: i l. 37 note, II iii l. 141.

Π. 49. 1. 464. καὶ ἐκεῖνοι ἀξιοῦσοι σε, 'they, on their part, will expect you etc.' See n. on l. 422.

1. 466. ἀφροντίστως ἔξε—ἀφροντίστως ἐσθί, l. 241.

1. 467. τὴν καὶ πολύσουσιν οἱ ἀρχόμενοι, 'what you will have those under you do', cf. l. 313 note.

1. 468. τὸ εἶς νῦκτα κάλλιστα ξέα, i.e. ut vigiliae diligentissime agantur (Fischer); attraction for προσκόπει εἶς νῦκτα ὅπως τὰ ἐν νυκτὶ κάλλιστα ξέει, H.A. § 788, Buttmann § 151, i. 8. Cf. iii l. 40.

§ 43. 1. 469. ὅπως δὲ χρή τάττειν κτλ.: all these propositions, preceded by ὅπως or πῶς, depend upon τῇ ἀν ἐγὼ λέγομι σοι l. 483.
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1. 472. προσάγειν, intrans. 'to advance'; cf. v ii 34, iv 44.
1. 473. ἀπάγειν, intrans. 'to march away', iv i 1, v ii 34, vii ii 5.
1. 474. παρά πόλιν—άγειν, 'to march past a city', ii iv l. 237, v ii 29, iv 41.
1. 475. νάπη, 'ravines', from νάπος a later form of νάπη, saltus.
1. 476. ἵππουκον φυλάττεσθαι, cavere equitatum.
1. 477. καὶ ἐλ γε δὴ: καὶ δὴ seriem aliquam claudit cum vi. BUTTMANN. κατά κέρας ἁγοντι, 'marching in file or column', i.e. with a small front, vii i 8. The usual phrase is ἐπὶ κέρας, vi i 34, Thuc. ii 90.
1. 478. ἐπιφανείαν, 'should come suddenly into view'. Cf. vi iii 13, viii v 15 and see my n. on Plutarch Sulla 18, i. For the optative see n. to iii l. 31. ἀντικαθιστάναι sc. τὸν στρατόν, 'to form a front against them'.
1. 479. ἐπὶ φάλαγγος ἁγοντι, 'marching in line', i.e. exposing a broad front, vi iii 21, viii v 15 ἐκ κέρατος εἰς φάλαγγα καταστήσασαι. ἄλλοθέν ποθὲν ἡ κατὰ πρόσωπον, 'from some other quarter than in front', i.e. in flank or rear.
1. 480. ἀντιπαράγειν, 'to advance upon them', 'to form and face them'.
1. 481. τὰ τῶν πολεμίων, 'the designs' or 'doings of the enemy'.
1. 482. εἰδεῖν: the preceding ἃν must be repeated with this verb. ταύτα δὲ πάντα, 'all these points, I say'. For this epanaleptic use of ἃδε after a long enumeration, cf. vi ii 14, vii ii 23.
1. 483. τί ἃν λέγομι; G. § 226 note, HA. § 872 b. ἡδεῖν, HA. § 458 a, G. § 127 p. 179.
1. 484. ἄλλος ὅστις, i.q. ἐλ τις ἄλλος, ii l. 142 note, vi ii 13, iv v 46.
1. 485. αὐτῶν refers to the collective ὅστις; see note on l. 123, HA. § 629, § 632. ἀδαίμη, imperitus, a poetical and Ionic word, not found elsewhere in Xen. Cf. δαμνοῦστατοι l. 141.
1. 486. πρὸς τὰ συμβαίνοντα τούτως χρήσθαι, 'to turn these instructions to account according to circumstances'.
1. 487. τούτων is the partitive gen. after ὁ πολίον. Cf. l. 509.

§ 44. 1. 488. μάθε μοι καὶ τάδε, 'learn this also of me', genitive of the source, HA. § 750. Cf. viii i 40, vi 17.
1. 489. παρὰ, contra, l. 382. γάρ, ii l. 175 note, v l. 121.
1. 490. ἀνθρωποι μὲν corresponds to θεοὶ δέ l. 507.
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1. 491. ἐκάζοντες without μὲν, as if εὐδότες δὲ did not follow. Cf. Ι ΙΙ I 34, Anab. ΙV viii 9 ὅρος μέγα, προσβατῶν δὲ. The verbs ἐκαζεῖν and εἰλὺναι are frequently found opposed, e.g. Anab. Ι VI II. οὐδὲν, adverbal. ἀπὸ πολλας sc. πραξείως, III I. 63, VIII I 1, 11 2.

1. 492. τὰγαθά: ΙΙ III I 3. αὐτῶν, 'themselves'.

§ 45. 1. 494. καὶ ταῦτα, ἵδικε, 'and that too', II II I. 100, I. 143, III I. 70, V III III, HA. § 612 a.

Π. 50. 1. 495. τούτους ὑφ’ ἄν: see n. on I. 169.
ἐπιθέσθαι: I. 410 n.

1. 496. ηὐξήσαν, auxerunt, potentia et opibus, dignitate, auctoritate, honoribus, commodis (Fischer).

1. 498. ὁς ἔχην φίλος χρήσθαι, 'whom they might have treated as friends', HA. § 777 a. The following clause = καὶ (ὁσ έξην) ἐν ποιεῖν καὶ (ὑπ’ ἄν) ἔχην) ἐν πάσχειν.

1. 500. ὑπ’ αὐτῶν τούτων δίκην ἔδοσαν, 'have been punished by these very men'. The prep. ὑπ’ is often thus used with neuter verbs in passive sense to mark the agent, HA. § 808, I b. Cf. III I 22, VII V 40.

1. 501. αὐτοῖς τὸ μέρος ἔχουσι, 'possessing themselves (i.e. content with) their own proper share', IV V 53 νεῖματε τῶν τὸ μέρος.

1. 502. διὰ ταῦτα, i.e. διὰ τὸ ἐπὶθυμήσαν.

1. 503. καὶ ὃν ἐἶχον, i.q. ὃν τε ἐπεθυμήσαν καὶ ὃν ἐἶχον. τολύευκτον, a poetical word.

1. 504. κατακτησάμενοι, a word which does not occur elsewhere in Xen.

§ 46. 1. 506. ὅτι λάχοι τοῦτο πράττοι, I I I I I 7 n., G. § 152 Note 3.

1. 507. θεοι δὲλ ὄντες, 'the ever-living gods', or 'the gods, because they live for ever'. Cf. Mem. I I 19 Σωκράτης δὲ πάντα μὲν ἥγετο θεοῦς εὐδέναι τὰ τε λεγόμενα καὶ πρατόμενα καὶ τὰ σιγῆ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

1. 508. αὐτῶν sc. τῶν τε γεγενημένων καὶ τῶν ὄντων.

1. 509. τῶν συμβουλευόμενων ὁς ἦν κτλ., G. § 168, HA. § 729 e.

1. 511. εἰ, 'that', as in II II I 1, 23, IV III 3, V 20. G. § 228, HA. § 926.

1. 512. ὃν ὃν μη ἐθελοσίν, sc. ἐπιμέλεσθαι.
NOTES ON

THE

CYROPAEDEIA

OF

XENOPHON

BOOK II
BOOK II

CHAPTER I

§ 1. On arrival at the frontier Cyrus and his father offer a prayer to the gods of their own country to prosper their course, and then crossing the border, offer a like prayer to the gods of Media. They then take leave of each other, Cambyses to return home, Cyrus to join Cyaxares in his capital.

§ 1. 1. 1. τουαῦτα μὲν δή, Ι II l. 12, IV l. 1.

1. 3. δεξίους φανεῖς: the Greeks, when observing the flight of birds, turned their face towards the north and then the appearance of a bird to the right (east), especially an eagle, was regarded as a lucky sign, Hom. ΙΙ. xiv 274, xxv 310, Od. xv 524. Cp. ΙV. l. 162.

1. 4. θεοῖς...τοῖς ΙΙ. γ. κατέχουσιν, 'the tutelary gods of Persia'.
Cf. ΙΙΙ ili 21.

'Εχεῖν and κατέχειν are the standing expressions applied to the tutelary gods of a country: VIII ili 24 ἤρωσι τοῖς Συριαν ἔχουσιν, Ar. Nub. 603 (of Dionysos) Παρράσσιαν κατέχοντες πέτρας, Thuc. ΙΙ 74 θεοὶ δοσι γῆν τὴν Πλαταιώδη ἔχετε καὶ ἤρωες. Cf. Συγ. ΙΙΙ ili 22 συμπαρεκάλει δὲ καὶ ἤρωας γῆς Μηδίας οἰκήτορας καὶ κηδεμόνας, Ηερόδ. ΙII 53 νῦν δὲ διαβαίνουμεν ἐπευξάμενοι τοῖς θεοῖς οἱ Περσίδης γῆν λέγοντας, Theocr. Ιδυλ. ΙΙΙ 103, xV 88. We infer from the above passage in Herodotos and from Ktesias c. 17 that the offering of sacrifices before crossing the border (διαβατήρια) was usual. Cf. Thuc. V 54, 2; 55, 3; 116, 1, Xen. Hell. IV vii 2.

1. 5. Ἥλεως καὶ εὐμενεῖς, 'propitiously and favourably', ΗΑ. § 619, G. § 138 Note 7. πέμπειν σφᾶς, 'to conduct, escort them'. On the indirect reflexive pronoun σφᾶς see G. § 144, 2 (a), ΗΑ. § 685.

1. 6. οὔτω: Ι ν l. 85, VI l. 42, l. 175, V ν 6.

1. 8. ταῦτα ποιήσαντες, i.e. προσευξάμενοι τοῖς θεοῖς.
NOTES ON

1. 9. ἔστερ ἑικός, ut usus fert amicorum (Fischer), ut fieri solet (Sturz), ‘as was natural and proper’: cf. i ii l. 121, ii ii l. 46, iii l. 154, v iv 5, VIII vii 1.

1. 10. ἔστε Πέρσας, ‘into Persia’, the name of the people being, as often, put for that of the country they inhabit. ἀπήμεν, abibat. See n. on i iv l. 62.

§ 2—§ 4. Cyaxares gives his nephew a cordial reception, and makes enquiries about the strength of his contingent, to which Cyrus replies that he had 30,000 men, such as they had known as mercenaries, and 1000 Peers, who had never left the country; and in his turn seeks some information about the strength of the invader, and that of the Median army.

§ 2. 1. 12. πρὸς τὸν Κυαξάρην: the article is used because of previous mention, HA. § 663.

1. 14. πόσον τι ἄγοι τὸ στράτευμα = πόσον τι εἰναὶ τὸ σ. ὅ ἄγοι, ‘about how large the force was, that he was bringing with him’, HA. § 618, § 670. Cf. l. 17, iv vi 10 ἐπιηρέο τὸ σοθη τὸς ὁδός ὡς αὐτὸν εἰνά.

1. 15. τρισμυρίων οὖν καὶ πρόσθεν—μεισθοφόροι, i.e. τρισμυρίων (ἀγω τῶν τοιούτων) οὖν καὶ πρόσθεν ἐφοίτων πρὸς ὑμᾶς μεισθοφόροι. See cr. n.

1. 17. τῶν ὁμοτιμῶν, in apposition with τῶν οὕποτε ἔξελθοντω.

§ 3. 1. 18. οὐκ ἀν...σε...ἀκούσαντα ἐδιδάσκετε, ‘will not please you to hear of it’, lit. ‘if you hear of it’. Cf. Soph. Oed. T. l. 316 φεῦ φεῦ, φρονεῖ καὶ τεῶν ηνθα μη τάλη λήθη φρονοῦντη i.e. ‘alas, how serious a thing it is’ to be wise, where it does not pay to be wise’, not, as Prof. Jebb translates, ‘to the wise’, which would require τῷ φρονοῦντη.

1. 20. οἱ ὁμότιμοι καλοῦμενοι, see note to i ii l. 29.

1. 21. ἀτάρ introduces a question abruptly, cp. vii ii 10.

1. 22. δέι τῃ αὐτῶν sc. τῶν Περσῶν. μάτην, temere, sine causa. Translate: ‘is it a false alarm?’

Σ. 52. § 4. 1. 23. καὶ πολλοὶ γε sc. ἐρχονται, ‘aye and many’.

1. 24. σαφές sc. ἐστὶ, certum, explorantium est. αὐτόθεν, inde, sc. ex Assyria. ἄλλος ἄλλον τρόπον πάντες ταύτο λέγονταν, ‘all tell the same tale, some in one way and some in another’, a partitive apposition as in i i l. 6. Cf. Anab. ii i 15 οὕτω μὲν ἄλλος ἄλλα λέγει. On the adverbial accusative τρόπον, see G. § 160, 1, HA. § 719 a.
1. 25. ἀγωνιστεύω μὲν ἄρα, 'we must certainly then fight'.
this use of μὲν determinatively without correlative δέ, see my i.e. to Oec. p. 79* b. Cf. vii vi ii.

1. 26. ἀνάγκη γάρ: i iv l. 346. τι οὖν...οὖ...ἐλέξας,
quīn igitur tu mihi recenses, 'why then do you not tell me?' i.e.
'do tell me', a proposal or invitation conveyed in the more lively form of a question: see HA. § 839, Madv. § 141 Rem. 3.

Cf. iv i 12, viii iii 46, Mem. iii xi 15 τι οὖν οὐ διὰ ὑπερήφανον—
ἐγένον συνθηράτης τῶν φίλων ἡ. sīne mōra mihi esto adiutor
in amicis captandis, Hier. i 3 τι οὖν οὖχ καὶ οὐ ὑπερήφανος
με; Plato Protag. p. 310A τί οὖν οὖ διηγήσω;

1. 27. τὴν δύναμιν ἐλέξας πόση τις, the anticipatory accusative, already noticed i i l. 76.

1. 28. πόση τις, 1. 14. ἡ προσιούσα sc. δύναμις.
τὴν ἡμέραν, i.e. Medorum.

1. 29. πρὸς ταύτα, ad v. secundum ea, 'with reference to those data', 'accordingly'.

1. 30. ὡς ἂν ἄριστα ἀγωνιζόμεθα, 'how we should best carry on the struggle': see n. on i ii l. 58.

§ 5. Cyaxares enumerates to Cyrus the various ethnic contingents of the enemy's army.

| Lydia sends | 10,000 cavalry, | 40,000 light troops. |
| Phrygia Major | 8,000 | 40,000 |
| Phrygia Minor | 6,000 | 10,000 |
| Cappadocia | 6,000 | 30,000 |
| Arabia | 10,000 | 100 chariots and a large body of slingers. |
| Assyria | 20,000 | 200 chariots and a large body of infantry. |

Total more than 60,000. Total more than 200,000

It is uncertain what the Asiatic Greeks will do; Caria, Cilicia and Paphlagonia will, it is known, not join the expedition.

§ 5. 1. 33. τελαματός, cetratos, 'targeteers', those who wore the πέλτη (or light shield in the shape of a half-moon, made of wood or wicker-work covered with leather), but had no body armour, and thus occupied an intermediate position between the heavy-armed troops (δεσποταῖοι viii v 10, 12) and those who were altogether unprovided with protective arms (ψιλοί). They carried also an ἀκοντιόν, or short light spear, instead of the δόρυ, whence they are also called ἀκοντισταὶ, vi iii § 26 comp. with § 24.

1. 35. τῆς μεγάλης Φρυγίας, see note on i i l. 59.
NOTES ON

36. eis, ad, ‘to the number of’, ‘as many as’, VII i 4, VIII
9. λογχποφόροις, lancearios, ‘lancers’, so called from the λόγχαι (VI ii 23) which they carried, a very long light spear, with a broad flat head, serving both as a pike and as a missile. Arrian Tact. 4, 8 λόγχαι δὲ ἐς ἀμφότερα φέροντες καὶ ἀκοντίσαι μακρόθεν καὶ ἐγγύθεν ἐκ χειρός ἀπομάχεσθαι.

1. 39. Καππαδόκων: I i l. 59 note.
1. 40. τοξότας, sagittarios, I v l. 58.

The terror, which the Medes and subsequently the Persians inspired, arose mainly from their dexterity as archers. The Median bow like the Assyrian was short and very much curved: it was usually carried in a bow-case, which might either be slung at the back or hung from the girdle. The arrows, which were borne in a quiver slung behind the right shoulder, must have been short, not exceeding three feet. Rawlinson, Vol. III p. 83. The Persian bow was acc. to Herod. and Xen. of unusual size. According to the sculptures, it was rather short, not exceeding four feet.

1. 41. Ἀράβιον: see I i l. 59 note.

1. 42. ἀρματα, ‘war-chariots’, which were on two wheels (τρόχαι), and drawn by at least two horses. They contained at least two persons, the charioteer and the warrior. See VI i 27. The Persians, like the Medes, regarded war chariots with disfavour. σφενδονητῶν, funditorum, from σφενδόνη funda, ‘a sling’ for discharging stones or leaden plummets.

The use of the sling by the Persian light-armed is mentioned by Q. Curtius (vit. Alex. iv 14) and Strabo (Geogr. XV 3 § 18), no less than by Xenophon who witnessed the effect of the weapon in the hands of Persian slingers during his return with the Ten Thousand (Anab. III iii 6, iv 16). The only missiles which the Persian slingers threw were stones; they did not, like the Rhodians, make use of small lumps of lead (Anab. III iii 17).

πάμπολυ τι χρήμα, ‘a very large mass, body’.

Cf. Arist. Ach. 150 δοῦν τὸ χρήμα παρυπτών προσερχεται, Plut. 894 πολύ λευκό μεταχέων, Herod. III 109 οἱ δριες ἐκ-
λέποντοι πολλοιν τι χρήμα τῶν τέκνων, 130 καὶ οἱ χρήμα πολλοί-
τι χρυσόν συνελέχθη, IV 81 χρήμα πολλον ἀρδίων, VI 43 χρήμα πολλον
πεῦν ετέ.

1. 43. τοῦς μέντων Ἐλληνας...εἰ ἐπόνται, ‘as to the Greeks...there is no certain intelligence as yet, whether they (are to) accompany the expedition’. Cf. VI ii 10.

The construction is changed from that of the accusative with infin. to an indirect question, as in Arist. Av. 1269:
δεινὼν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς ὀίχυμενον, εἰ μηδέποτε νοστήσει πάλιν.

It resembles that of the anticipatory accusative (οὐδὲν τῷ σαφὲς λέγοντι τοὺς Ἑλλήνας εἰ ἔπονται), on which see above l. 27.

1. 44. τοὺς δὲ ἀπὸ Φρυγίας: the order is Γάβααδον δὲ ἡχοντα (G. § 280) τοὺς ἀπὸ Φρ. ...ἐξακισχιλίους μὲν ἵππες... φασὶ συμβαλεῖν εἰς Καῦστρον πεδίον.

The words on which chief stress is to be laid are displaced from their natural order to give them greater prominence. Cf. Thuc. I 128 ἐπεμψε δὲ καὶ ἐπιστολὴν τῷ Γόγγυλον ἑροῦτα αὐτῷ, Dem. Olynth. III 5 δέκα ναός ἀπεστελλατε ἡχοντα κενᾶς Χαρίδημον. We have a remarkable instance of such trajectory in the Anab. I ii 21 τριήρεις ἥκουσε περιπλεοῦσα ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμων ἡχοντα τὰς Λακεδαίμονίων. Cf. also Oecon. I 14 l. 96 with my note.

1. 45. συμβαλεῖν, coegisse.

1. 46. Καῦστρον πεδίον, 'Kaýsterfield', the name of a town (lit. 'plain of the Kaýster'), situated in the basin of the river now called Eber Ghicul, cp. Anab. I ii 11 with Pretor's note. See, however, cr. n. ἐξακισχιλίους...μυρίους, in definite apposition to τοὺς ἀπὸ Φρυγίας.

1. 48. Κάρας: I i l. 60 note. Κιλικας: I i l. 61 note. Παφλαγόνας, I i l. 62 note. παρακληθέντας,

G. § 277, 5, ΗΑ. § 969 e.

1. 49. οὗ φασίν, negant, ΗΑ. § 1028. δ’ Ἀσσύριος,

I i l. 48 n.

1. 50. Βαξωλῆνα τε καὶ τὴν ἄλλην Ἀσσυρίαν: I iii l. 127. ἐγὼ μὲν οἷμαι, parenthetically, as εὖ ὁδία and οἷμαι below. For ἐγὼ μέν see I iv l. 135 with note, Jebb on Soph. Oed. Col. l. 44, and cp. below l. 82.

1. 51. οὗκ ἐλάττουσ...οὗ μεῖον: ΗΑ. § 1028.

1. 52. μεῖον and πλείον, below l. 56, are used adverbially extra constructionem. Cf. v iii 28, vi ii 25 and my note to Oecon. xxiv l. 17.

1. 53. γοῦν: see n. on I i l. 42 and add to the examples there quoted VIII i 40. ἐπότε—ἐμβάλλοι: I iii l. 119 note.

§ 6—§ 10. Cyrus learns from Cyaxares that his own army was composed of 10,000 and more Median cavalry, 60,000 light-armed troops, 4,000 Armenian cavalry, 20,000 Armenian infantry, so that the cavalry of the hostile army outnumbered his in the ratio of more than three to one and the infantry in the ratio of two to one.
The Persians would not suffice to raise their numbers to a level with those of the enemy, and, as the Armenian infantry were only light-armed like the Median, the victory would be with the larger number. Cyaxares proposes to send for a reinforcement from Persia, but Cyrus advises that they should make up by weight of arms for deficiency of numbers and recommends him to furnish the whole of the 30,000 Persian light infantry with the equipment of hoplites. Cyaxares adopts his advice and orders the necessary arms to be got ready.

P. 53. § 6. 1. 56. **ἀγε δὴ, agendum, ‘now!’ ‘now then!’** IV ii 47, v iii 4.

1. 58. **πλείους τῶν μυρίων:** for the use of the article cf. I ii 1. 162 with note, III i 33 πλείω τῶν τρισεκατε, VI i 46, 54.

γένοιτ' ἄν, potential optative, G. § 226, 2 (δ), HA. § 872. See cr. n.

1. 59. **καν ἕξακοσιμίφοι, ‘even as many as 60,000’**.

Cf. Soph. Ai. 1078:

άλλ' ἄνδρα χρῆ, καν (=καλ ἑαν) σῶμα γεννήσῃ μέγα,
δωκεῖν πέσειν ἄν καν (=καλ ἀν) ἀπὸ σμικροῦ κακοῦ,

where καν is similarly repeated after the verb with ἄν. It is sometimes found where the verb of the apodosis is not of a tense that can be joined to ἄν, e.g. Arist. Ach. 1021

μέτρησον εἰρήνησ τὶ μοι καν πέντ' ἔτη,

Soph. El. 1483

άλλα μοι πάρεσ | καν σμικρὸν εἰπεῖν,

Theocr. XXIII 35

άλλα τὸ, ποι, καν τοῦτο πανύστατον ἄδο τι ρέξον,

1. 41: καν νεκρῷ χάρισαι τὰ σὰ χείλεα,


1. 60. **τῶν ὀμόρων ἡμῖν,** G. § 186, HA. § 773.

1. 62. **μείον,** 1. 52 note. **τρίτον μέρος,** ‘a third part’, see cr. n. For the omission of the article cf. Occ. II 9 ἐκαβ-στοστὸν μέρος, Thuc. IV 83 τρίτον μέρος ἀνθ' ἡμίσεος τῆς τροφῆς ἑδίδου, Plat. de legg. VIII p. 848 A τρίτον μέρος, Isaeus 6, 46 πέμπτον μέρους.

§ 7. 1. 64. **ὁλίγοις:** with reference to the words of Cyrus 1. 18 ὅλιγοι ὀφεῖς.

1. 66. **εἰ μὲν...εἴτε καὶ μὴ...προσδεῖ, utrum...necne praeterea opus sit,** ‘whether or not there is still need of’. Cf. Anab. III ii 34. Observe that the μὲν corresponds to δὲ in 1. 67. **πρὸς** in composi-
tion with a verb has frequently the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which it does not affect.

1. 67. αὖθις, posthac, 'hereafter', VIII iii 32. λέγουν τὴν μάχην κτλ., dic mihi quo quaeque gens pugnae genere utatur (Gabrieli). Cf. iii 1. 64, l. 86, Hom. Π. Ν μάχης εὐ εἰδότε πάσης, Thuc. III 95, IV 34, Plato Rep. Π 374 D, Euthyd. p. 272 A, Herod. I 79. For the accusative see n. on l. 27.

1. 69. πάντων ἡ αὐτή sc. μάχη ἐστί.

1. 71. ἀκροβολίζεσθαι, velitari. τοιοῦτον: sc. τόξων καὶ ἀκοντίων.

1. 72. γὰρ οὖν: i vi l. 268.

§ 8. 1. 73. ἔν τούτῳ: sc. ἐν τῷ ἀκροβολίζεσθαι, 'in this mode of warfare'. τοῖν πλείονων sc. ἐστὶ, 'falls to the share of the greater number', predicate genitive, HA. § 732.

1. 74. ἄν...ἀναλωθεῖσαν, 'must be destroyed', G. § 226, 2 (β), HA. § 872.

[The opt. with ἄν is the potential of the Greek language. It expresses the conviction of the speaker as a conviction. The future element is the ascertainment of the predicate. With the present opt. the action itself may be present or future; with the aor. it is future. As the aor. is naturally associated with the neg., the aor. opt. and ἄν with neg. is very common. The translation with the negative is often 'can', with the positive 'must'. Remember that the English language has nothing to correspond to the Greek future, and the English future is often as good a rendering of the opt. and ἄν as it is of the Greek future. Gildersleeve on Justin Martyr Apol. i c. 4 l. 10.]

Cf. i iv l. 53, Thuc. III 81, 2 ἐκ τῶν δένδρων τινες ἀπῆγχοντο, οἱ δ’, ὡς ἐκασται ἐδόθησαν, ἀνηλοῦντο, IV 48, 2 ἀναλούντες σφᾶς αὐτοῦ, VIII 65, 2 ἄλλους τινὰς ἀνεπιστηδεῖν...κρύφα ἀνάλωσαν, Aesch. Ag. 570 τοὺς ἀναλωθέντας, Soph. Oed. Τ. 1174 ἄναλωσαίμι μιν.

1. 75. εἰ οὕτως ἔχει...τί ἄν...εἴρω, 'on the supposition that this is the case, this being so, what better expedient could one find (if one wished)'

'When an Indicative in the protasis is followed by an Optative with ἄν in the apodosis (in the case of a particular, not in a general supposition), the latter properly belongs to an implied protasis in the Optative'. G. M. & T. § 54, 1 (a). Cf. Mem. ii ii 3 εἰ γε οὕτως ἔχει τοῦτο, εἰλακρινῆς τις ἄν εἰ άδικα ἡ ἀχαριστία, ΠΠ xi 3 εἰ τοῖνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἄν δει οὕτως τῆς θέας χάριν ἔχειν.
NOTES ON

1. 77. ἀμα μέν...ἀμα δέ, i i l. 37 note.

1. 78. ἐν τι πελώνται, 'if anything shall happen to them', an euphemism for 'if they shall sustain any disaster', cf. l. 108, iv l. 275. ἐνὶ Περσάς ἢξει, 'will reach to the Persians', i v l. 126. τὸ δεινόν, 'the danger', 'serious consequences', resulting from the defeat of the Medians.

1. 79. τοῦτο μέν: see n. to l. 25.

1. 80. οὐδ' ἐί: the negation belongs to the principal clause, the καὶ contained in οὐδὲ = ne quidem, to the subordinate clause. Cf. v i 17, vi i 26, vii v 86, viii i 14.

§ 9. 1. 82. ἐνωρᾶς: i vi l. 96 note. τοῦτον, i.e. than obtaining fresh succours from Persia. ἐγὼ μέν: l. 50 note.

1. 83. ἐν σοὶ ἐίναι, 'were I in your place'. See cr. n. 

δὲς τάξιστα, quam celerrime, i vi l. 319. ἅν...ποιοῖν, 'would get made', the indirect middle in causative sense, G. § 199 Note 2, HA. § 815.

1. 84. ἐχόντες, 'with', i ii l. 121 note.

P. 54. 1. 85. οἱ τῶν ὀμοτίμων καλοῦμενοι, short for οἱ τῶν ὀμοτίμων καλοῦμενον δυνεῖς, l. 73 n. Cf. viii iii 36, 45, Isocr. 18, 49 τῶν φευγάστων ὄνομαξεσθαι, Aesch. 3, 89 τῶν ἔταλφων ἐν ὄνομαξεν, Diod. Sic. 1, 38 Θαλῆς εἰς τῶν ἐπτά σοφῶν ὄνομαξόμενος.

1. 86. ἔστι τὴν ἀριστεράν, 'for (to take into) the left (hand)', HA. § 621 c); but l. 153 ἐν τῇ ἀριστερᾷ 'to hold in the left hand'.

1. 87. κοπίς ἡ σάγαρις, i ii l 106.

1. 88. ὀμόσε: see n. on iii l. 151.

1. 89. ἀραφάλεστατον, predicate adjective, agreeing with the substantival infinitive τὸ...ἴναναι.

1. 90. μένειν, 'to stand their ground', III iii 45, 63. τάττομεν, 'we (propose to) range'. So l. 92 νέομεν, 'we (propose to) hand over'.

1. 91. μὲν—μέντοι: see n. to I iii l. 27. οἱ—αὐτῶν, 'those of them who', i vi l. 509.

1. 93. μὴ σχολάξωσιν ἀναστρέφεσθαι, 'may not have time to turn round and face the enemy'. Cf. viii i 18, Plat. de legg. vi p. 763 D δὲ τούτους δυνάτως τε εἶναι καὶ σχολάξοντας τῶν κοινῶν ἐπιμελεῖσθαι.

§ 10. 1. 96. ἑμέμνητο, 'talked of', pluperfect of μιμῆσθαι with the meaning of an imperfect, i vi l. 25, see HA. § 849 c.
1. 97. kal σχεδόν τε—kal, ac propie iam parata erant, cum adfuere Persae homotimi (Gabrieli). The first kal connects the whole sentence with the preceding, τε corresponds to the following kal, which we translate by ‘when’. Cf. i iv l. 355, vi l. 279.

1. 98. ἔξοντες, l. 84. τὸ ἀπὸ Περσῶν στρατευμα: a common form of attraction. See HA. § 788 a, Buttmann § 151, 8 and cp. iv l. 179.

§ 11. l. 100. αὐτοῦς: sc. τοὺς ὀμοτιμοῦσι.

1. 101. αὐτοῦς μὲν ὃ τοὺς δὲ ἐπομένους l. 104.

1. 102. ταῖς ψυχαῖς, dative of respect, which is very like the accusative of specification; as in iv i 8 διέφθαρτο τὰς γραμμας, Anab. vi iii 17 παρεκκεναζομενος τὴν γραμμαν. See i iv l. 51, G. § 188 Note 1, HA. § 780. οὕτω—ὡς—συμμετοντας, ‘in such a manner, as if for (the purpose of) close combat’. The future participle is not used without ὡς, except when combined with a verb of motion. G. § 277, 3 Note 2, HA. § 978. eis χείρας συμμετοντας: see cr. n.

Συμμιμηγνύναι τωι intransitive adhibitum VIII i 46 αὐτῷ δὲ τῷ Κυρὶο—πολλοι—συνεμιγνύσαν, Anab. II i 2, II iii 19, IV ii 9, VII viii 24, Hell. III i 6, v i 26, VI v 15, 16, 22, VII i 18, ii 5. Συμμιμηγνύναι τωι εἰς (τόπον τωι) Anab. VI iii 24 συμμιμηται τωι ἀλλοις εἰς Κάλπης λιμένα. Deinde item intransitive de hostibus manus conserentibus Anab. IV vi 24 πρῶν δὲ ὁμοί εἶναι τοὺς πολλοὺς ἀλληλους, συμμιμηγνύσαν οἱ κατὰ τὰ ἄκρα, Cyr. iii ii 18, Hell. IV ii 20. c. dat. Hell. IV i 23, viii 38, iii 12. Nusquam igitur eis qui eiusmodi sententia apud Xenophonem συμμιμηγνύναι verbum transitivum est, sed idem significat quod συνέναι; non igitur credendum, uno loco χείρας accusatim eam additione esse; contrâ eis χείρας συμμιμηγνύναι πολεμως comparandum est cum eis χείρας συνέναι quod inventur VIII viii 22 οὔτε eis χείρας συνδόντες μάχονται, vel eis χείρας λέναι τωι Anab. IV vii 15; cui opposition est eis χείρας δέχεσθαι Anab. IV iii 31. συμμιμησειν cum eis coniunctum (ut in loco supra adlato Anab. VI iii 14) invenies etiam Herod. IV 127 ταχύτερον συμμιμησομεν ἄν eis μάχην ὑμῖν. Contra qui χείρας συμμιμησον defenduntur, confugiant aut ad latinam locutionem quae est manus conserere aut ad Homerum locum ubi simplex μεγαλύναι transitivum est: II. xxiii 687 ὅτι δὲ σφι βαρεῖαι χείρες ἐμίκχεον, XV 510 ἡ αὐτοσχεδίη μικρὰ χείρας τε μένον τε. Sed ne apud Homerum quidem dicitur aliquis συμμιμησω συμμιμηται χείρας πολεμω τωι. (Hug.)

1. 104. τοὺς...Πέρσας—γυνώσκων ὅτι: see n. on l. 27.

1. 106. οὕτω—ὡς—μάχοσθαι, ‘so...as to fight’, the ὡς like ὡστε marking the adaptation to a result, G. § 297 Note 1, HA. § 956.
NOTES ON

Cf. iv ii 8. ὀτί προσωτάτω, 'as far off as possible', HA. § 651.

1. 107. μή—πάθοιτε τι, 'lest you should come to harm': see l. 78 note.

1. 109. σώματα μὲν ἔχοντες ἄνδρῶν οὐ μεμπτά, for ἄνδρας ἔχοντες (i iv l. 201) τὰ σώματα οὐ μεμπτούσ, in order to give greater prominence to the antithesis between σώματα and ὁπλα l. 110.

1. 111. γε μέντοι, l. 91, III i 22, iii 20, v iv 19, v 25.


1. 112. ἄρχοντός ἔστω, 'it is the duty of a commander', HA. § 732 c. ἐαυτόν—ἄγαθον παρέχειν, se fortrem praebere, l. 200, vi l. 41, v i 12.

1. 113. δει: the sentence would be neater without δει, which is used as if ἄρχοντος γὰρ οὐ μόνον ἐστὶν ἐαυτὸν ἄγν παρ. had preceded. ἐπιμέλεσθαι ὀπως—ἐσονται, see n. to I ii l. 25.

1. 114. ὡς βέλτιστοι, I iii l. 39 note, vi l. 319, VII v 9.

§ 12. I. 115. οἱ δ' sc. οἱ ὁμότιμοι.

Π. 55. l. 117. καὶ Ἀλέξε, was not only delighted but 'also spo κατασκευή as follows.

§ 13. ἀλλά, often so used in the beginning of a speech, which is in reply to that of another.

1. 118. ύπερ ἡμῶν, 'for us', i.e. instead of our doing so.

1. 120. ἀλλά γραμμάτῳ γάρ: 'but (say it I will) for I know etc.' ἤκανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν, 'most competent to do a service or disservice'. Arist. Ach. 373, Eq. 256, Nub. 99 καὶ δίκαια κάδικα 'right or wrong', Pl. 233 καὶ δίκαιως κάδικος, Eq. 800 εὖ καὶ μαρως, Pindar Ol. II 15 ἐν δικαὶ τε καὶ παρὰ δικαν.

1. 121. οὕτω serves to give emphasis and expressiveness to λόγοι, which it takes up. Cf. iv i 11, ii 39, v v 46, VIII i 4, ii 2. καὶ μάλιστα: vel maxime, I i l. 6.

XENOPHON'S CYROPAEDEIA

1. 122. ἐνδύνασαι ταῖς ψυχαῖς, 'enter, insinuate themselves into the minds', G. § 187, HA. § 775. τῶν ἀκούοντων, 'the hearers', G. § 276, 2, HA. § 966.

1. 123. οἱ τοιούτοι; sc. οἱ ἱκανώτατοι καὶ εὖ καὶ κακῶς ποιεῖν.

1. 124. παρὰ τῶν ὁμολογῶν, 'from those of equal rank' with the recipients (οἱ λαμβάνοντες).

1. 125. οἱ Πέρσαι παραστάται: national names are often used as adjectives to express what concerns or belongs to the people. Cf. vi ii 7 οἱ Πέρσαι ἰπτεῖς.

1. 126. ὣσθήσονται...παρακαλοῦμενοι, supplementary particle with verb of emotion, G. § 279, 1, HA. § 983.

1. 128. βεβαιοτέρως σφίσαν—ἐξεῖν τοῦτο, 'that this place of dignity (that of being ranked among the peers) is more secure to them, when conferred by the son of their King and the commander-in-chief'. The preposition is repeated to emphasize the double relation of the same person. For ἐξεῖν with an adverb of manner 'to be so and so', cf. l. 75, i ii l. 74, vi l. 466, ii iii l. 46, and for the use of ὑπό with intransitive neuter verbs to denote agency, i vi l. 500, Madv. § 78, 3.

1. 130. τὸ αὐτὸ τοῦτο, sc. τὸ καθιστασθαί εἰς τοὺς ὁμοτιμοὺς.

1. 131. τὰ ἡμέτερα, 'our co-operation.

1. 132. θέγειν: l. iii. τὸ φρόνημα: for the use of the singular cp. the passage from the Anab. vi iii 17, quoted at l. 102.

1. 133. ὅ,τι, 'in whatever', acc. of specification.

§ 14. l. 134. εἰς τὸ μέσον, in medium, in omnium conspectu, 'openly', 'so as to be seen by all'. Cf. Oeccon. vii 26 l. 144. Herod. iv 97, vi 129. His reason for so doing is given in § 18. On the use of εἰς with a verb of rest, cf. iv l. 10 and see HA. § 788.

§ 15. l. 136. ἄνδρες Πέρσαι, HA. § 625 a.

1. 137. ἐν τῇ αὐτῇ ἡμῖν, sub. χώρα (HA. § 621 c), 'in the same country as ourselves'. Cf. l. 145, i iii l. 51, vi ii 11.
1. 138. τὰ σώματα οὐδὲν ἡμῶν χείρονα ἔχετε: Dindorf and Cobet would read χείρον and this is the general usage, but cf. Hipparch. vii 3 τὰ σώματα οὐ χείρω ἔχουσες, and see my n. to i vi l. 215 and to Oec. i 13 l. 86. They do not propose to alter κακλονας into κάκιον, because with κάκιον we must have had τὰς ψυχὰς.

1. 140. τοιοῦτοι οὖντες, 'though you are such in yourselves', the adversative participle (neg. οὖ), which states an opposing fact, while the concessive (neg. μῆ) grants an opposing notion.

1. 141. οὐχ—ἀπελαθέντες, 'not because you were excluded by us'.

1. 142. υπὸ τοῦ...ἀνάγκην...ἐλατε, 'because it was necessary', antithetical to ἀπελαθέντες, not to υφ' ἡμῶν. ταπινίδεια: i vi l. 60.

1. 143. ὅπως ἔχειτε, μελήσει, l. 113.

1. 144. σὺν τοῖς θεοῖς, a standing (religious) phrase which corresponds to our D. V. = Deo volente. Athenag. Supp. p. Chr. c. 31 combines μετὰ θεοὺς with σὺν θεοὺς.

Xen. explains why he so frequently uses the formula in his Hipparch. ix 8 εἰ δὲ τοὺς τοῦτο θαυμάζει, ὃτι πολλάκις γέφυραται τὸ σὺν θεῷ πράττειν, εἰς ἱστον, ὃτι ἦν πολλάκις κυνηγεῖν, ἢττον τούτο τοιαύτα ταῦτα, καὶ ἦν γε κατανοή, ὃτι, ὅταν πόλεμος ἦ, ἐπισβουλεύονται μὲν ἀλλήλοις οἱ ἐναντίοι, ὅλη γάρ δὲ ἱστοῦ τῶν ἔχει τὰ ἐπισβουλεύομενα.

ἐξετά δ' ἡμῖν...λαβόντας...ἐμβάλειν: the subject of the infinitive is omitted when it is the same as the object of the principal verb. A predicative apposition then usually takes the case of this object, even when it is dative, but in this case the accusative is sometimes used, in agreement with the omitted subject. See HA. § 941, Madv. § 158 and my n. to Xen. Oec. xi 23 l. 143. Cf. iv l. 11, III iii 14, v iv 20, VII vii 11, VIII vii 11.

1. 145. τὸν αὐτὸν ἡμῖν, l. 137.

1. 146. ἐκ τούτων, sc. ἐκ τοῦ ἐμβάλειν εἰς κινδύνου κτ., the plural of neuter pronouns being often used in Greek, where we prefer the singular, HA. § 635.

Π. 56. l. 147. τῶν ὁμολόγων ἡμῖν: ἡμῖν is short for τοῖς ἡμετέρωσ, 'the like guaridan to ours'. Cf. iii l. 109, l. 143, v i 4 ὁμολαγούσας δούλας (for τῇ τῶν δούλων) εἴχε τὴν ἐσθήτα and see my n. on Cic. de off. i § 76 l. 9.

§ 16. l. 149. ἡμεῖς sc. ἡμεῖν. τι, 'at all', adv. acc. ταύτα τοιείν, i.e. τὸ τοξεύοντα καὶ ἀκοντίζειν, de-
ependent upon χελψον, l. 120 note, G. § 261, i, HA. § 952. On ei with the indic. to express the cause, as if it were a mere sup-
position, after an expression of wonder, see G. § 228, HA. § 926.

1. 151. ἐν ταύτη τῇ ἐπιλογῇ...προέξομεν, in hac autem armatura
(quam videtis homotimorum) nihil omnino nos vobis praestabimus
(Gabrieli). For this sense of ὁμολογεῖ, which properly means
‘equipped with’, cf. iii l. 107 ἐν μεγάλοις φορτίοις καὶ βαδίζειν
καὶ τρέχειν, III iii 10 τοῖς ἐν δύπλοις κοσμουμένοις.

1. 152. μὲν γε: Buttmann on Demosth. c. Mid. § 21 f. ob-
serves on μὲν γε:—‘cum quis uno argumento vel exemplo aliquid
probat, potest hoc ut sufficiens adferre, quod fit partcula γάρ;
potest etiam significare plura quidem posse desiderari sed hoc
unum satis grave esse, quod fit addito γέ, certe, saltem’.
Buttmann also observes that in many passages editors have
substituted μὲν γάρ for μὲν γε. Cf. ii l. 119, iv iii 18, v 29,
Arist. Ach. 154, Nub. 1172, 1582, Av. 60, 1608, Lys. 589,
1236, Thesm. 804, Ran. 290, Plut. 665, 701. So μὲν γε,
answered by δέ, is often used in working out a contrast between
two characters. Ridd. § 158.

1. 153. ἀρμόττων; I iii l. 193, iv l. 225.

1. 156. φυλαττομένους sc. ἵματός, the subject acc. of ταλεύν.
The meaning is not ‘guarding against nothing but that we may
not miss our blow’ (Watson), but ‘without taking any care,
lest in attempting to strike we should miss our aim’; whereas in
a combat with the spear and the bow everything depended upon
judgment and good aim.

§ 17. 1. 156. τί; ‘wherein’, ‘in what respect?’

1. 157. ἐν...διαφέροι: see n. on l. 74. ἐν τούτοις,
hac in armatura. ἤμων, peers and commoners.

1. 158. ἤν...ὑποτρέφεται, ‘to cherish which secretly, in our
heart’, v ii 34. οὐδὲν ἥττον, nihilo minus, ‘not a
whit the less’.

1. 159. τὰ καλὰ πάντα, velut laudem virtutis aliaque eius
praemia: τὰ ἀγαθά, ut praedam agros imperium (Fischer).

Cf. VII i 13 ἀγαθά (commoda, oris) ἔχειν, καλὰ (laudes)
ἁκούειν, Hell. v i 16 ἐν ἱστε ὡτι (ἡ πόλις) τὰ ἀγαθὰ καὶ τὰ καλὰ
ἐκτήσατο οḏ ραθύμοδα, Mem. II i 28 τῶν ὄντων ἀγαθῶν καὶ
καλῶν οὐδὲν ἀνευ τὸν θεοὶ διδάσασιν ἄνθρωποι, IV iii 13
τῶν ὀλον κόσμων, ἐν ὑ ἄντα καλὰ καὶ ἀγαθὰ ἑστι, Plat. Alcib.
II p. 148 c εὑχόνται τὰ καλὰ ἐπὶ τοὺς ἀγαθοῖς τοὺς θεοὺς διδόναι
κελεύοντες σφῶν αὐτοῖς.
1. 161. κράτος, 'superiority in arms'.

§ 18. 1. 163. τέλος: I v I. 139.

1. 164. ὁ χρήσων sc. λαμβάνειν, like ὁ βουλόμενος; an Ionic and poetic word. Cf. vii iii 12.

1. 165. ἀπογραφέσθω πρὸς τὸν ταξιαρχὸν—ἡμῖν, apud centurionem in eundem ordinem nomen det, quo nos sumus (Gabriel), 'let him go before the taxiarth and get the name inscribed in the same rank with us', HA. § 788.

1. 166. ἡμῖν, for τῇ τάξει τῷ ἡμῖν. Cf. l. 147. The number of men in a τάξις was 100, as we learn from l. 234.

χόρος, loco, conditione, 'position', 'rank': cf. l. 214, iv iii 3 ἐν ἄργῳ τέρα χόρῳ ὑπομένειν.

1. 167. τοῖς ὑπηρετικοῖς ὄπλοις, 'the arms suited for subordinates'. Cf. vii iv 15 νομίζων τοῦτο τὸ ὄπλον (sc. τὴν σφενδόνην) δουλικώτατον εἶναι. The contempt with which this kind of weapon was regarded by the Greeks in their most flourishing period is forcibly illustrated by the well-known words of the wounded Spartan:—οὐ μέλει μοι τούτο ὃτι ἀποθανοῦμαι, ἀλλ' ὃτι ὑπὸ γυνίδος τοξώτου, Plut. Moral. p. 234 c.

§ 19. 1. 169. παρακαλοῦμενοι ὁστὲ—τυγχάνειν, 'when invited to enjoy'. The ὁστὲ denoting (HA. § 953) the purpose appears superfluous here, but commentators compare its similar use after ψηφίζεσθαί in ii l. 167, συνερεῖ in ii l. 185, μέλει in vi iii 19, γίγνεσθαι in viii ii 2. τὰ ὁμοια πονοῦντες, HA. § 716 b.

1. 171. ταῦτα ποιεῖν: I iv l. 345 note. δικαίως ἀν—βιοτεύειν, 'that they would deserve to live all their days in penury'. The protasis is implied in δικαίως 'if they met with their deserts', 'if justice should be done'.

1. 173. ἀπογράφονται—ἀνέλαβον. The historical present is freely interchanged with the past tenses; the aor. here serves to mark the promptness of the operation. Cf. v iv 3.

§ 20—§ 21. When the whole of the 30,000 light infantry had registered themselves before the taxiarth in the same τάξις as the ἕμολιμοι, and taken possession of their new arms, Cyrus employed the interval before the arrival of the enemy, who were reported to be on their way, in instituting manly exercises for them, and otherwise
arousing their martial spirit. He appointed commissariat officers to provide for the wants of the fighting men, so as to leave them plenty of time for training and practicing with their new arms—sword, breastplate and shield, so that they might be ready for an encounter with the enemy at any moment.

§ 20. l. 174. ἐν ὃ—ἐν τούτῳ, dum—interea. ἐλέγοντο προσεύναι for ἐλέγετο αὐτοῖς προσεύναι, the personal for the impersonal construction, HA. § 944 a.

l. 176. τῶν μεθ' ἑαυτῶν, 'his comrades in arms'. The preposition μεθ' is much more common than σὺν, in the Mem. it occurs nearly twice as often; Isocrates does not use σὺν at all, and it is almost entirely limited to the higher form of poets and to Xenophon. Prof. Gildersleeve on Justin M. Aφ. 1 c. 8 p. 120.

l. 177. έις ἱσχύν, ad robur firmandum. τὰ τακτικά, artem ordines servandi quos cum homotimis occuparent (Bornemann), i vi l. 159.

P. 57. § 21. l. 179. ὑπηρέτας, 'inferior officers', acting as 'commissaries and adjutants', l. 287, where they are said to rank equal with heralds and ambassadors, iv l. 26, v iii 52. Cf. vii v 18. They also acted occasionally as guards of honour to Cyrus, as may be inferred from vii ii 13.

l. 180. προσέταξε sc. αὐτοῖς, i.e. τοῖς ὑπηρέταις: ἕκαστος depends upon παρασχεῖν.

l. 181. πεποιημένα, parata, 'dressed', 'prepared for use', not merely the raw material.

l. 182. οὐδὲν αὐτοῖς ἔδελοιπε ἄλλο ἥ, 'it was found that he had left them nothing else to do but to train etc.' For the pluperfect cf. vii iii 8, iv 39 and i iv l. 4, and for ἄσκειν in its absolute sense 'to exercise themselves', see n. on l. 274.

l. 183. τὰ ἄμφι τὸν πόλεμον i.q. τὰ πολεμικά. Cf. ν i 30 τὰ πρὸς τὸν πόλεμον, ii iv l. 8 i τῶν εἰς τὸν πόλεμον ἔργον.

l. 184. οὕτω—οὖ ἀν: see note to i vi l. 169. κράτιστοι ἐκαστα, 'best, most excellent, in any point'. Cf. l. 133, i iii l. 178, iv l. 44, v l. 91, vi ii 5, vii iv 18.

l. 185. ἀφέμενοι, 'abandoning', 'getting rid of'.

Cf. de red. iv 6 ἀφέμενοι τοῦ τῆς γῆς ἐγράφεσθαι, Oec. vii 7 ἀφεμένου τῆς γῆς τὰ τέλη διαφυλάττειν, τὰ ἀφέμενον τῆς καλῆς ὀψεως, Hier. vii ii οὐδεὶς πῶποτε...τυπανίδος ἀφεῖτο, Thuc. π 60 μή τοῦ κοινοῦ τῆς σωτηρίας ἀφέσθαι, Soph. Oed. Tyg. τέκνων ἀφοῦ, Dem. c. Aristocr. 157 τελθοντι τῶν Ἀρταδα-ζον τοῦ τιμωρεῖσθαι τὸν Χαρίδημον ἀφέσθαι (sic enim cum Cobeto
legendum, non ἀφεῖσθαι, Isocr. Archid. § 74 τῆς πτέλεως ἀφεῖσθαι καὶ τῶν ἄλλων συμπτων, Antid. § 42 ἐκεῖνος ὡμᾶς ἤγομαι τάχιστον ἄν ἀφεῖσθαι τῆς δόξης ταύτης εἰ κτλ.

ἐπὶ ἐν ἥργον τραπέζωνται. See more on this subject in VIII ii 5.

1. 186. αὐτῶν τῶν πολεμικῶν, partitive gen. dependent upon τὸ τόξῳ μελετᾶν.

1. 188. τὸ—μάχεσθαι, substantival infinitive, in definitive apposition to τούτο. σὺν, 'furnished with': I ii 43 κοιμῶνται σὺν τοῖς ὦπλοις, III iii 54 λέναι εἰς μάχην σὺν τοῖς ὦπλοις: frequent in this sense in Homer.

1. 189. αὐτῶν παρεσκεύασε τὰς γνώμας ὡς, 'he accustomed them to the thought that...'. The noun γνώμας here takes the construction of the verb (γνώμεν) from which it is derived.

1. 191. ἦς = εἰ δὲ μή, alioquin, 'or else', 'otherwise'. See my lex. to Oecon. p. 50 a. ὁμολογηθεῖτον sc. εἰν.

1. 192. οὕτως i.e. τούτοις οὕτως.

1. 193. οὔδὲ δὲ ἐν ἄλλῳ, stronger than the ordinary δὲ οὐδὲν ἄλλῳ or οὐδὲν δὲ ἄλλῳ.

The preposition is often found occupying a place between adjective and substantive. Cf. iii 1. 65 οὔδὲ ταρπ' ἐνός ἄλλου, IV i 14 μηδὲ πρὸς μιᾶν ἡδονήν, Mem. II vi 4, IV vi 9 μηδὲ πρὸς ἐν ἄλλο, Isocr. 12, 127 μηδ' ύφ' ἐνός ἄλλου, Lys. 16, 8, 30, 18, Xen. de rep. Ath. III i οὐδὲν δὲ ἄλλῳ. In the former instances the separation of οὐδὲ from its εἰς gives additional emphasis to the negative. Cf. Jebb on Soph. Oed. T. l. 281.

1. 193. ὡς μαχοῦνται, 'that they may fight'. 'The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in pure final clauses after ὡς and φρα (ὡς μή, φρα μή); never after ἐνα (the correct reading in Herod. VII 8 is not τιμωρήσωμαι, but τιμωρησώμαι, Hermann on Soph. Oed. Col. 155) or ὡς, and very seldom after the simple μή. Here, as well as after verbs of striving and of fearing, the Future differs from the Subjunctive only by being a more vivid form of statement'. Goodwin, M. & T. § 44, I Note 1, H.A. § 881 c. For an explanation of this usage we must go back to the primary meaning of ὡς 'how', the meanings 'how' and 'that' playing into one another in English just as in Greek.

§ 22—§ 24. Moreover he excited emulation among individual officers and men in the performance of their military duties and observance of discipline by the institution of contests, and by offering appropriate prizes and rewards to each of those who did best. Appropriate prizes were also to be awarded to companies of 100, and sections
and squads of 24, 10 and 5 men respectively, for excellence of the same kind.

§ 22. 1. 196. ἐγγένυναι: see cr. n. φιλονικεῖαι, contentiones. See n. to i iii 1. 143 on the plural of abstract nouns.

For the sentiment cf. viii ii 26 φιλονικίας ἐμποιεῖ θεουλμε-νος περὶ τῶν καλῶν, vii i 18 ὡς τὸ κράτιστον φανεῖσθαι, φιλονικίαν αὐτῶν ἐμβαλλε, de rep. Lac. iv 2 ὅσ τὸν μᾶλλον φιλονικία ἐγγένυται, τούτων χρόνως ἄξιακροτατάτους γνιγομένους.

1. 198. ἀγώνας τε αὐτοῖς: τε does not belong to the καὶ in 1. 199, which is merely explanatory of the preceding clause, but to ἀλλα δὲ προσφήνε in 1. 210, a sequence which may possibly be due to the long passage which intervenes. We have, however, several instances of the adversative δὲ corresponding irregularly to the copulative τε in iii iii 64, iv 3, vii ii 4, Hell. i i 34, iv v 15, vi v 30 τοῖς τε ὧν ἄρων ἐπολοῦν, καταλιπόντες δὲ τὰ...ὑπαλ...ἐπιστέφω, vii i 24 προτέρου τε...νῦν δὲ, Sympos. viii 2 ἐγὼ τε γὰρ οὐκ ἔχω χρόνον εἰπεῖν...Χαριδίππω, δὲ οἶδα—κτησά-μενον. See Jebb's note to Soph. Oed. Col. i. 367.

1. 199. ἀσκεῖσθαι ἀγαθῶν εἶναι, 'that it was a good thing they should be practised'. Cf. l. 252, i. 269, Oecon. viii 18 ἀγαθῶν τετάχθαι σκευῶν κατασκευήν, Hom. ii. vii 282 ἀγαθῶν καὶ νυκτὶ πιθεῦσαι.

1. 200. προεῖπε, edixit, iussit: in l. 198 it means proposuit, promissit. ἰδιωτῇ, 'private soldier'. See n. on i v l. 106.

παρέχειν: i ii l. 51 n.

1. 201. ἑθελότονον: a word not found elsewhere in Xen.
μετ' ἐυτάξιας = ἐυτάκτως, ita ut ordinem quisque servet suum, 'consistently with good order', 'without leaving his rank'.

1. 203. φιλόκαλον περὶ ὤπλα: i i l. 33.

With reference to Anab. iii ii 7 Aelian var. hist. iii 24 writes: ἔνοφωρτε ἐμελλε τῶν ἄλλων σπουδαίων καὶ οὖν καὶ ὤπλα καλὰ ἔχειν. νικῶντε γὰρ ἔλεγε τοὺς πολέμους τὴν καλλίστην στολὴν ἄρματεν καὶ ἀποθνήσκοντα εὖ τῇ μάχῃ κείσασα καλῶς ὑπὲρ καλῆ τῇ πανοπλίᾳ. τῷ γὰρ ἀνήρ τῷ γενναλὸ ταῦτα εἶναι τὰ ἐκτάσια τὰ ὡς ἄληθως κοσμοῦντα αὐτόν.

1. 204. τεµπατάρχῳ, 'a commander of a τεµπάς or body of five', τεµµατε being the Aeolic form of τέµνετε. αὐτὸν ὄντα οἰόν-περ τὸν ἀγαθὸν ἰδιώτην, by attraction for αὐτὸν ὄντα τοιοῦτον οἶόσπερ ὁ ἀγαθὸς ἰδιώτης ἐστι.

Cf. viii i 12 μη ὄντων οἴων δὲι for οἴων δὲι εἶναι, Mem. ii ix 3 οἶω σοι ἀνήρ, iii viii 2 εἴ τι εἴποι τῶν τοιοῦτον οἴων...ἡ ὑγιεινὴ ἡ ὑγεία ἡ τόλμαν, Hell. ii 25 τοῖς οἴωσ ἡμῖν τα καὶ ὑμῖν, Plato Parm. p. 161 f περὶ τοῦ τοιοῦτον ὁ λόγος ἐν ὦν τοῦ ἑνὸς, Thuc. vii 21 πρὸς ἀνήρα τοιοῦτος οἴων καὶ Ἀθηναί-
ous; in all which passages not only οἷος but the following nominative is attracted into the case of the antecedent. ΗΑ. § 1002, Buttm. § 143, 6.

1. 205. εἷς τὸ δυνατόν, 'to the extent of his ability': cf. εἷς δύναμιν IV v 52, v ii 8.

1. 206. δεκαδάρχῳ, decurioni. δεκάδα, decuriam.

1. 207. λόχον, 'a company of 24 men', VI iii 21. In the Anab. III iv 21, IV viii 15 it is reckoned at 100 men. ἀνεψικλήτων ... ἐπιμελεσθαι καὶ ... ὅπως παρέξουσι 'besides being unexceptional in his own conduct, to be careful about the petty officers serving under him, that they should in their turn make those, whomsoever they command, fulfil their duties'. For the construction ἐπιμελεσθαι τῶν υἱόν αὐτῷ ἀρχόντων ὅπως ἔκεινα, cf. n. to I I 13, I. 261, I ii l. 110.

Π. 58. l. 209. παρέξουσι, l. 200.

§ 23. l. 210. ἀθλα, predicate noun, 'prizes', 'rewards'. προφύηνε, i.q. προφητεῖ πρόποσιται, I ii l. 140.

1. 211. ὅψ: as if he were about to use ἐσονται, a slight want of sequence, which is more common with δητής: cf. IV ii 13, Isaeos 6, 10 ἐπειδή προσδιαμερτήρηκεν ὡς οὖν εἰναι γνωσιν, Xen. Hell. VI v 42 ἐπιτίξεις χρή, ὡς άνδρας ἀγαθόν καὶ τοιούτα γενήσεσθαι, III IV 27 τούτων λόγισμῷ ὡς, εἰ ἄρχοι, τὸ τε πεσόν πολὺ ἰσχυρότερον εἶναι, Anab. VII v 8 ἀεὶ ἐμέμνητο, ὡς, ἐπειδήν— ἀπελθών, παραδώσειν αὐτῷ Βιοσάθην.

κρατίστασ... παρασκευάσθαι, 'to have brought them into the best condition', the indirect or dative-like middle, ΗΑ. § 813. Cf. I vi l. 214, v ii 19.

1. 212. χιλιάρχους, tribunos.


1. 214. ἀποδεικνύοναι, exhibere, I ii I. 49. χώρας, 'rank', l. 166. For the plural used distributively, see n. to I iii l. 143.

1. 216. καταστήσεσθαι εἰς, 'should be put into', HA. § 788. καταστήσεσθαι is here the fut. of ἔστην=καταστάθησεσθαι, as in Anab. I iii 8 ὡς καταστησμοένων τοῖς εἰς τὸ δέον: elsewhere it serves as the future of κατεστησάμην, which is always transitive. Cf. I iv l. 279.

1. 218. γε μὴν: I ii l. 14 note.

1. 219. ὑπήρχε πάσι—θεραπεύοντες, contingebat omnibus—illum, ut coelerentur.
1. 221. kal ἄλλαι τιμᾶς, such as those mentioned in § 30 and in iv 9.

1. 222. συμπαρέσκοντο, una sequabantur, accedebant ‘followed in their train’. Cf. Hier. viii 5 ἔμοιγε δοκεῖ καὶ ἐκ θέων τιμῆς καὶ χάρις συμπαρέσκεπε σοὶ άνδρι ἐρχομεν. ἐπανετείνυοντο: Suidas s. v. explains ἐν προσδοκίᾳ ἡσαν’ ἡ ἡγέοντο, ἐμεγαλύνοντο. The former explanation is the more correct: ‘were held out’, ‘proffered’.

1. 224. ἀγαθῶν μείζων, viz. a victory over the enemy. φα- νοῖρο, fut. optat. after a secondary tense, representing a future indic. of the direct discourse; see cr. n. and cf. III i 3. G. M. & T. § 26, HA. § 855.

§ 24. 1. 224. νυκτήρωι: VIII iii 33.

1. 227. φαίνονται...εὐπειρόταται...οὕσαι, obedientissimae manifesto essent: I ii. l. 141.

1. 229. τὸ προειρημένα, ea quae edicta sunt, sc. § 22.


So in Thuc. iv 17 ὅτι is acc. in the first clause and nom. in the second, and in Plat. Apol. c. 31 p. 40 A ἀ ὅ δη οἴητεί ἐν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι, Charm. p. 136 c ὅτι ταῦτα όντος λέγοντε τε καὶ ἔχει, de rep. III p. 414 D ὥσπερ ὅνειρα ἔδοκεν πάντα ταῦτα πάσχειν τε καὶ γλυκεῖθαι περὶ αὐτῶς.

§ 25—28. He also provided 300 tents, one for each 100 men, belonging to the same company, hoping by such tent-companionship to create a feeling of esprit de corps among the men and to make them better acquainted with one another. This would be a means of producing greater self-respect, and enable the men to have an exact knowledge of their several companies,—a great security against disarray, and a help towards recovering themselves, in case of disorder. Such companions also would, he thought, be less likely to desert one another.

§ 25. 1. 232. πλῆθος—μέγεθος, ‘in number’, ‘in size’, acc. of specification. ὅσοι ταξιαρχοὶ ἦσαν, i.e. τοσ- αὐτας ὅσοι. The number was 300, as we are told in iv 1. 15 ἐν ὀλίγῳ δὲ χρόνῳ ἐγένοντο τὸ μὲν μέτωπον ἐπὶ τριακοσίων (τοσ- αὐτοί γὰρ ἦσαν οἱ ταξιαρχοί).
NOTES ON

1. 233. ὡστε, i.e. τοσαύτας ὡστε.
1. 235. μὲν δὴ: I ii l. 12. κατὰ τάξεις, centuriatim, I iv. l. 211.
1. 237. ὅφελεσθαι—τούτο, adinvari—in eo: accusative of the inner object=ταύτην τὴν ὁφελείαν ὣφελεσθαι. Cf. below l. 246, Hier. x 4 τούτ’ ἂν εἰδείειν ὑπ’ αὐτῶν ὁφελοῦμενοι, Conv. iv 7 τούτο γε ὁφελημένοι ἔσεσθε, I iii l. 55 note, H.A. § 716 b, G. § 159 Note 2.
1. 239. μειονεξιας, ‘of being worse off’, ‘under a disadvantage’ A word of very rare occurrence, not found elsewhere in Xen. ὁφελθαι—εἶναι, ex descendere ut essent, ‘to condescend’, ‘submit to be’. Cf. Hell. vii iv 9 οἱ Δακεδαμώνιοι ἔφασαν ὁφήσεσθαι οὐδέποτε Μεσσήνης στηρηθήναι, Anab. vi vi 31 ἡ στρατιὰ οὐ ὁφεῖτο δὴ ἐβούλουσθαι ποιήσαι, Oecon. xii 14 ὁφέλμαι, οὐς ἂν γνῷ τοιούτων ὄντας, μηδ’ ἐπιχειρεῖν ἐπιμελητὰς τούτων καθιστάναι.

P. 59. 1. 243. τὸ αὐξομενεθα, ‘the feeling of self-respect’: a reminiscence of Homer II. v 530 ff.:

ἀλλήλους τ’ ἀλὴσθε κατὰ κρατερὰς ύπμηνας
αἰδομένων ἀνδρῶν πλέονσα σοι ἢ πέφαναι
φευγόντων δ’ οὐτ’ ἄρ κλέος ὄρνυται ὅτε τις ἀλή.

1. 244. ἰδιοισυνείν, I vi l. 80. τως, fere.

§ 26. 1. 245. τὰς τάξεις ἀκριβοῦν, ‘to have an exact knowledge of their companies’. Cf. l. 251 διακριβοῦν τὰς τ., I iii l. 186, I. 202. So vi i 24 τὰς τάξεις ὑπομιμήκουσθε.
1. 248. κεκοσμημένας, ‘just as well marshalled as when their division was marching in single file’. With ὀσπερ we must supply κεκοσμημέναι ἥσαν. els ἐνα, distributively, ‘one by one’, ‘one after the other’, iii l. 170, vi i 31 els δύο.

§ 27. 1. 251. διακριβοῦν, ‘to have a thorough knowledge of’.
1. 252. ἀγαθὸν ἐναι: l. 199.
1. 253. καταστήματι, i.e. els τὸ θάπτων καταστήματι, ‘to settle into order sooner’. ὀσπερ γε καλ., I vi l. 388, I iiii l. 65.
1. 254. ἀν—ἀν. ἐστι συναρμὸσαί, i.q. ἐξεστι, licet. καν = καλ ἐαν.
1. 256. ἢν ἔξω γνωρίσματα—ἐστιν: si notas habeant, quibus internosci possit, cujus quodque eorum loci sit (Gabrieli).
§ 28. l. 260. τὰ συντρεφόμενα: the same sentiment as in Mem. ii iii 4 πρὸς φιλιαν μέγα μέν ἐπάρχει τὸ ἐκ τῶν αὐτῶν φόνα, μέγα δὲ τὸ ὀμοῦ τραφήναι, ἑπεὶ καὶ τοῖς θηρίοις πόδος τις ἐγγίγγεται τῶν συντρόφων.

§ 29. He took care also that his men should not sit down to their meals, without first taking violent bodily exercise in hunting or athletic games, with a view to making them healthy, strong to labour, more good-tempered and more courageous against the enemy.

§ 29. l. 261. ἐπεμέλετο...τοῦτο...ὅπως: cf. l. 208 n.

1. 266. ἑμέλλον παρέχειν: HA. § 846. ἡ καὶ πράξαι—ἀνδρῶτι, vel etiam, sit qua res ipsis (ut imperatoris) gerenda esset, ducem se iis in ea gerenda ita praebat, (ita per eos gerendum curabat) ut sine sudore ne redirent.

P. 60. l. 271. ἀγαθῶν ἡγεῖτο τοὺς πόνους εἶναι: on the neuter predicate adjective with masc. or fem. subj., viewed in a general aspect, see HA. § 617. Cf. viii v 7, vii 16, Hipparch. viii 15 σύμφωνον δ' εἷς τοῦτο καὶ αἱ ψευδενέρας, Soph. Oed. Col. 592 with Jebb's note.

1. 272. συνέστηκασι, 'stand together' i.e. in their stall.

1. 273. γε μήν: l. 218 n.

1. 274. συνείδησιν ἀυτοῖς ἐὖ ἡσυχηκότες, i v l. 104. For ἀσκεῖν used absolutely 'to train', cf. l. 197, l. 228, viii viii 24.

§ 30—§ 31. He had a large pavilion erected for himself, in which he could entertain all the individual officers and men whom he invited to mess with him, or sometimes whole sections and companies. He honoured with a special invitation any whom he found doing without orders what pleased him. He admitted the commissariat officers to his own table, and treated them as he would ambassadors or heralds; and he looked for a high standard of merit in them.

§ 30. l. 276. κατεσκευάσατο, exstruendum curavit, causative middle, G. § 199 Note 2, HA. § 815.

1. 277. ὡστε ἰκανὴν ἔχειν οἷς καλοὶ. 'for τοῦτοι οὐς κ. so that he might have one ample enough for those whom he invited'. Schneider and Poppo propose to read ὡς for ὡστε, so that ἰκανὴν should be short for σκῆνη τοιαύτην οἷαν ἐνόμιζεν ἰκανὴν εἶναι, after the analogy of viii v 21 Πέρσαι οἱ Πέρσαι θύευν τε καὶ ἐστιάσασθαι. The substitution of either εἶναι for ἔχειν or ἰκανὸς for ἰκανὴ would make the passage clearer.
l. 278. ὡς τὰ πολλά,plerunque, the comparative use of ὡς, Η.Α. § 1054, i a. Cf. i vi l. 412, vi iii 3, viii i 14, v 16.

1. 279. καιρός, commodum, ‘opportunite’, ‘convenient’: i iii l. 81, iv l. 65.

1. 281. ἐστιν ὅτε, est ubi, ‘sometimes’.


1. 285. ὁ αὐτὸς ἔρούλετο ποιεῖν, ‘what he himself wished that they should do’, they did without orders. τὰ παρατιθέμενα, fercula quae apponebantur.

§ 31. 1. 288. ἱσομοιόρους πάντων: Η.Α. § 753 a, G. § 180, i. οὐδὲν γὰρ...εἶναι: the construction is ἐδόκειν γὰρ αὐτῷ ἐξετεν εἶναι τιμῶν τοὺς...ὑπηρέτας οὐδὲν ἤττων πρέσβεων.


1. 295. ἐγγυνωσκε...δεῖν...ἐχειν, ‘(these qualities) he believed that they ought to have’.

1. 296. τοῦτο ἄσκειν, ὡς μηδὲν ἀναλογοῦντο ἐργον, in eo se exercere, ut nullum opus detrectarent. Ἀναλογοῦντο is a poetical word not found elsewhere in Xen., only once in Plato, Phileb. p. 57 Ε.

1. 298. ἐρχοντα ὀρχων = ὀρχων.

CHAPTER II

§ 1—§ 5. On all these occasions, Cyrus endeavoured to make the conversation at mess useful as well as agreeable. One subject he started was this:—Does the education of the Persian Peers render them superior to Commoners socially and professionally? Hystaspas gives an amusing and lively account of an incident, which he had himself witnessed at mess, which did not say much for the refinement of manners of the latter class.

§ 1. 1. 1. μὴν οὖν: not to be taken here in combination, because each word has a separate force, μὴν is correlative to δὲ l. 4 and οὖν is continuative.
XENOPHON'S CYROPAEDEIA

Π. 61. 1. 6. διὰ τοῦτο—ὅτι, idcirco—quia. oί ἑταῖροι sc. οὶ ἐκ τοῦ δῆμου, ἱερεῖς Persae, qui adsciti erant in ordinem homotimorum.

1. 7. τῶν αὐτῶν...ἡμῖν, i l. 145 n.

1. 8. διολόσεως, sc. φαίνονται. The ἄρα implies that Cyrus thinks so (οὕτω διολοσεῖν), an inference which he draws from the previous conduct of the people.

§ 2. 1. 10. Ὑποτάσσους: one of the ὄμβτμοι (IV ii 46) and father of Darius I (Herod. i 209). ὑπολαβῶν sc. τὸν λόγον, 'in reply'. ἀλλά: see n. to i. l. 117.

1. 11. ὅποιοὶ τινες, quales futuri sint in hostes, fortiter pugnato turi sint contra hostes necne (Fischer). μέν—μέντοι: i iii l. 27 n.

1. 13. δύσκολοι=δυσάρεστοι, morosi, 'hard to satisfy', 'peevish', 'ill-bred'. τὰ μᾶ τοῖς θεοῖς: μᾶ may take either an affirmative or negative particle: when it is used alone, it is merely negative as in l. 21.

1. 14. μέν γε: see n. to i. l. 152.

1. 15. ἰερεία: see n. to i iv l. 204.

ἐγένοντο: instances of neuter plural subjects with a verb in the plural are of rare occurrence, usually with living things, but sometimes also, where the plurality is emphasized, as in a succession of events, or where distribution is connotated: Hipparch. viii 6 τῶν γυμνών ἀσκημάτων ἡ πόλις ἐκπονοῦται, Anab. i vii 17 φανερὰ ἦσαν καὶ ἱππῶν καὶ ἀνθρώπων ἡμί πόλις, viii 20 τὰ δ' ἄρματα ἐφέροντο, IV v 14 τὰ ὑποδήματα περιπετήγυντο, Mem. ii iv 7 τὰ ἔριτρα προκουσίας. Hell. ii iii 8 τάλαντα ἃ περιεγένοντο, Ages. i 21, ii 23. Hug reads here ἐγένετο; see cr. n.

κρέα, frusta carnis, 'portions of meat', i iii l. 51.

l. 16. τρία ἡ καὶ πλείω, 'three or even more'.

The common reading is τρία καὶ πλείω 'three or more'. So in numerals Isocr. 15, 288 εἴκοσι καὶ τριάκοντα, Lysias 17, 4 τρεῖς καὶ τέταρται, Demosth. 4, 47 δίς καὶ τρίς, 27, 9 πέντε μᾶς καὶ εξ, i i διακοσίας καὶ τριακοσίας. Similarly in Latin unus et alter means 'one or two'.

ἡμέραται ἀπ' ἐμοῦ, i v l. 62. περίδον, missum ferculorum, 'course', 'round'.

1. 18. τὸ δεύτερον, 'the second time'. ὁτε εἰσῆλθε περίδον, cum intraret (tentorium) fercula circumlaturus, G. § 277, 3. HA. § 969 c.
l. 19. ἀνάπαλω, ordine inverso, ‘in reverse order’.

§ 8. l. 20. κατὰ μέσον τὸν κύκλον, G. § 142, 4 Note 4, HA. § 671. κατακεμένων, discumbentium, l. 240. In other passages Xen. speaks of sitting at table, as viii iv 2, 3, 25. The fashion of reclining seems to be a transference of the Greek custom, for Herodotus speaks of Cambyses and his family as τράπεζαν κατακεμένων.

l. 21. τῶν μὲν οὐδὲν ἱσούν ἐστὶν, horum nihil aequum est, i.e. in iis, quae hic geruntur, aequum ius non obtinet (Bornemann), not apud hos as Weiske takes it.

l. 22. εἴγε ἄφ᾽ ἡμῶν γε: instances of a double γε where each of the two words in the same clause is to be emphasized, are occasionally met with: Dem. 7, 12 κατοι γε πλείους γε ἦσαν, 55, 24 οὐ μέντοι γε παλεῖν γε οὐδὲν (where, however, Bekker reads οὐ μέντοι παλεῖν), Herod. 187 μὴ μέντοι γε, μὴ σπανίως γε, ἄλλος ἀνοίξῃ ὦ γάρ ἄμενον, Arist. Ach. 97 εὐκόψετε γε... τὸν γε σῶν (where again Elmsley reads τε), Eur. Med. 867 οὐκ ἢ γ᾽ ἀμάρτος τοῦτε γ’ (where the reading is disputed by Porson who corrects οὐ τῶν ἀμ. and by Dindorf who has οὐκ ἂν ἄμ.), Soph. Oed. T. 1030 σοὶ γ’, ὥ τέκνων, σωτήρ γε τῷ τότ’ ἐν χρόνω, where see Prof. Jebb’s note, and often in Plato de rep. iii p. 389 D εἶν γε, ἢ γ’ ὡς, ἐπλ γε λόγῳ, Gorg. p. 502 Λ δῆλον δὴ τοῦτο γε...Κωνσταν γε πέρι, Theaet. p. 148 c, Euthyd. p. 297 ε πάνυ γε, ἐὰν, ο μέν γε ἐμός. See Lobeck on Soph. Aiac. ν. 534.

οὐδεσ ὤδέποτε is used after εἴγε, because of its meaning siguidem, and because the emphasis in the condition rests on ἡμῶν and not on the verb. Cf. Lys. 13, 72 εἰ μὲν οὐ πολλοὶ ἦσαν, καθ᾽ ἐκαστὸν ἄν περὶ ἀυτῶν ἠκούσετε, νῦν δε συλληβδην περὶ πάνω, where the emphasis is on πολλοί. Madv. § 202 Rem.

l. 23. ἰχθύσθην: εἰ: i vi l. 511 n., iv iii 3, ν 20.

l. 24. δοκοίειν sc. οἱ κατὰ μέσον τὸν κύκλον κατακειμένοι.

l. 25. μάλα...εὐτάκτως: i iii l. 20 n. τοῦτο ὑπήκουσεν, ‘obeyed in this’. So iii i 31 ἦν ταῦτα πείθομαι ὑμῖν, ν 111 ταῦτα πείθομαι. See n. on i iii l. 55.

l. 26. ἦκε = ἐκομίσθη, of things, as in vii ii 13 ἦξει σοι πᾶν, Anab. ν v 2 εἴναι δ᾽ ἦκε παρὰ Τιβαρηνῶν. ἅτε...λαμβάνοντας, quippe qui carentemus, imperf. partic., see on i iv l. 316. οἴματι, nimium.

l. 28. ἀναθέσει δήλος ἦν, ‘showed his dissatisfaction’, HA. § 981, cf. ν iv 18, vi i 2, Anab. i ii 11. πρὸς αὐτὸν, secum, ‘to himself’, ‘within himself’.
§ 4. l. 29. τῆς τύχης, ‘my ill luck!’ the gen. of emotion, which comes under the head of causal, sometimes preceded by an interjection, HA. § 761, G. § 173, 3. τὸ ἔμε...τυχεῖν, the articular infinitive used as an exclamation of indignation or surprise (infinitivus emphaticus). Cf. Eur. Med. 1051 τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλακοῦς λόγους, Arist. Nub. 319 τῆς μωρλας τὸ Δία νομίζειν δύνα τηλικοντον. G. § 272, HA. § 962. So in Latin, Cic. ep. ad fam. xiv 2, 2: te nunc, mea Terentia, sic vexari, sic facere in lacrimis et sordibus. δείρο, huc, ad primos, quium erant ὕστατοι in capiendis carnium portionibus (Fischer).

1. 31. ἀρξέται sc. ὁ ἀρταμος. τὸ μέγαστον sc. κρέας. ἐν τούτῳ, i l. 175.


1. 33. μεῖν, ‘too little’.

1. 34. ὁ...ληψόμενος, ‘assuming that he should receive’, see note on i iii 1. 62. ἔτερον sc. κρέας.

P. 62. l. 35. ὁ ἀρταμος, i.q. ὁ μάγειρος. οὕδεν τι: i i l. 12. ὃψω, carnium, as in l. 38. See n. to i ii l. 90.

1. 36. παραφέρων, ulterius ferens (Stephanus), praeterferens, ‘passing on the dish to the next person’, not auferens ‘taking away’, as some translate.

Dr Field, in his Otium Norvicense, p. 28, makes use of this passage to correct a translation of παρένεγκε in Mark xiv. 36, where the A.V. has ‘Take away’, the R.V. ‘Remove’. It should be ‘Turn aside’, ‘Cause (or suffer) to pass by’.

§ 5. l. 37. ἀνήλωτο μὲν αὐτῷ κτλ., ‘while the piece that he had taken had been lost to him’. Commentators have failed to understand this passage, because they have not seen that this clause is really subordinate in meaning to the one which follows, though coordinated with it. See my n. on i i l. 48.

1. 38. ὃ εἰλήφη ὅψων: see n. on i iii l. 77. τοῦ ἐμβάπ-tεσθαι, ‘of his (something) to sip’ = τοῦ ἐμβάμματος (i iii l. 41), the indirect or dative-like middle, cf. i l. 212, i iii l. 104. The phrase may be compared with πιέιν ἐγχέας i iii l. 91.

1. 39. πως, nescio quomodo: i iv l. 84 n. δυσθετούμενος, aegré ferens, male affectus, ut nesciret quid ageret (Fischer).

1. 41. ὁ ἐγγύτατα ἠμῶν sc. ὁν.

H. X.
NOTES ON

1. 42. τῷ γέλωτι ἡφραίνετο: not re ridicula delectabatur (Borne-
mann), but libenter ridebat (Fischer), risui indulgebat (Hertlein),
′laughed to his heart’s content′.

1. 43. ἰροστεποούμην βῆτενα, simulabam me tussire. οὐδὲ
γὰρ αὐτὸς, e.g. καὶ γὰρ ὁυκ αὐτὸς, ′for neither I (any more than
the other),′ i v l. 101.

1. 45. τῶν ἐταῖρων, commilitonum, l. 6. ἐπιθεικνύω,
i vi l. 118 n.

1. 46. ὥσπερ εἰκός, i l. 9.

§ 6—§ 9. Another of the captains tells a story of a comical ad-
venture which he had himself met with in drilling an awkward
squad, when one of the men mistaking the command ′Forwards′ as
addressed to himself in particular, stept in front of his officer and
the rest of the company immediately followed suit, when told that all
were to advance in single file. The men had just resumed their
places, and in consequence of this blunder he had directed those in
the rear not to stir until the leader moved, when up came some one
and asked him for a letter to take to Persia, where he was going: and
he told the captain to run and fetch it. Therupon the same youth, in
full armour, followed after the captain: and the rest, seeing him run,
did the same. So exactly do the men execute their instructions!
The company laughed at the idea of this armed escort of the letter.

§ 6. l. 47. οὕτως μὲν δὴ—ἐπέτυχεν: Hystaspas quidem socium
ita, ut audisti, (ut videtur) difficilem nactus est (Gabrieli). See l. 13.

1. 48. ὡς σὺ διδάξας κτλ., postquam nos (centuriones) militia-
rium ordinum rationes edoctos dimisisti (Gabrieli).

1. 49. ἀπεπεμψα: see note to i iii l. 218.

1. 51. καὶ ἐγώ, ὥσπερ καὶ οἱ ἄλλοι: i iv l. 222, v l. 5, vi l. 26.

1. 53. ἐπʼ αὐτῷ, ′behind him′.

1. 54. ὃμην δὲν sc. τάξαι, ′I thought proper′. στὰς
ἐκ τοῦ ἔμπροσθεν, ′taking my stand in front of them′.

§ 7. l. 56. σοι: see n. on i iii l. 23, like the phrase ′look
you′, so frequently used by Shakespeare to lay some stress upon
what one is going to say.

1. 58. ἄνθρωπε, ′my good fellow!′ καὶ ὃς: i iii l. 92
note.

1. 63. ἄνδρας, i.e. οἱ ἄνδρες. παρελθόντες, ′marching
past′.
XENOPHON'S CYROPAEDEIA

§ 8. 1. 65. ἀνεξάρτητα, 'made them go back', VII i 41. ποτέρῳ δή, utri tandem.


1. 68. καταχώρισας, cum disposuissem, VIII v 16. εἶπον, iussi, I iv l. 221.

1. 69. πρὶν ἄν ἤγηται, G. § 240, 2, HA. § 924. τοῦτο μόνον ὑπάν, 'to look to', 'be attentive to'. Cf. I iv l. 83, I. 261, IV ii 26, VIII v 26 τὸ δίκαιον λαχυρῶς ὑπάν. The infinitive επιστρατία which follows is epexegetical of τοῦτο, as in I vi l. 108.

§ 9. 1. 70. εἰς Πάρσας: I l. 10 n.

1. 72. Ἰἐραμαί οὐκαδε, quam ad meos scripssem, III i. 147. ἀφίλο ὁμαχόν κτλ.: a similar instance of ἀφίλο in the preceding clause occurs in IV v 4. The apodosis begins with ἀ μὲν δὴ ἔτρεχερ, where δὴ is resumptive and not to be taken in close combination with μὲν.

1. 73. ἢδει ὅπου ἔευθυ, 'he knew (the place) where it had been put'. See n. to l. 97.

1. 75. σῦν: see n. on I l. 188, and on I iv l. 80. Cf. Hell. VII iv 26 τοῖς Πιλλίους σὺν αὐτῷ τῷ χορῷ αἰροῦν.

1. 76. λόχος...συνέτρεχον, G. § 135, 3, HA. § 609, cf. I iv l. 170 τὸ πλῆθος ὅμεν αὐτῷ.

1. 77. ἦκον...φέροντες, 'came back with', HA. § 968 b. The imperfect has the sense of the aorist, as in I iii l. 138, III ii 12, 17, III 58, V v 1, HA. § 827.

1. 78. οὐτωσ—ἀκριβῶς, adeo diligenter exsequitur omnia praecerta tua, said in joke. σοῦ, the ethical dative, 'let me tell you'.

§ 10. The reflections of Cyrus on the two adventures: he congratulates himself and his officers with playful irony on the possession of such soldiers as were described by the two story-tellers.

§ 10. 1. 79. ἐγέλων ἐπὶ τῇ δόρυφορᾷ κτέ., 'laughed at the armed escort of the letter'. Cf. I iv l. 48.

1. 81. Ὁ Ζεύς καὶ πάντες θεοὶ: so καὶ is often used to join the universal to the particular, the part to the whole, without ἄλλος. Cf. Arist. Nub. 413 ἐν Ἀθηναῖοι καὶ τοῖς Ἔλληνσι, Plut. I Ὁ Ζεύς καὶ θεοὶ, 798 λαχάδια καὶ τραγάλα, Thuc. III 33 τῷ Πάχητι καὶ τοῖς Ἀθηναίοις. οὖν ἄρα: ἄρα is used with the exclamation (n. on I iii l. 42) in commenting with surprise, ironically or otherwise, on a previous speaker's statement. See on I iii l. 123.

15—2
1. 82. \textit{ο} 
\textit{γε, qui quidem}, restrictive. The position of \textit{οὐτός} serves to accentuate the antithetical adjective which it qualifies. Cf. I. 186 \textit{ἐκή ὁ ὁτός}, VIII iii 49.

1. 83. \textit{ὡςτ}̃ 
\textit{ἐίναι, ut liceat}, I vi l. 126, l. 411, VII v 54.
\textit{φίλους}, appositive to \textit{παμπόλλους αὐτῶν}.

1. 84. \textit{ἀνακτήσασθαι} occurs without \textit{φίλος} in I iii l. 91, iv l. 19, VII v 55. Cf. Herod. I 56, 2 μετὰ δὲ ταῦτα ἐφρόντιζε ἰστορέων, τοὺς ἀν Ἐλλήνων...προσκτήσατο φίλους. \textit{τρίν—πρότερον}, a not infrequent pleonasm, well suited to the ironical tone of the speaker, which it enhances, HA. § 955.


1. 86. \textit{πολὺς τινάς}: I l. 14 n., HA. § 702 a. The construction is \textit{πολὺς τινάς στρατιώτας χρή εὐξασθαῖ ἵκειν μᾶλλον ἡ τοιοῦτος}.

§ 11—§ 12. A third officer, by name Aglaitidas, an austere man himself, accuses the other two of seeking to impose upon the company, in order to raise a laugh: but he is rebuked by Cyrus, who thinks that they should be described as witty and agreeable persons rather than impostors.

§ 11. 1. 88. \textit{ἐν τῇ σκηνῇ ἑτύγχανε...όμω}, HA. § 984, G. § 279, 4.


1. 92. \textit{ἀληθῆ}, predicate adjective, HA. § 618.

1. 93. \textit{τί βουλόμενοι}; quò consilio?

1. 94. \textit{τί δ’ ἄλλο ψέ...ταῦτα}: the construction is \textit{τί δ’ ἄλλο ψέ} (βουλόμενοι ψεύδονται), 
1. 95. \textit{άλαξονέωνται}: Hesychius \textit{άλαξονέεσσθαι ψεύδεσθαι}.


P. 64. 1. 97. \textit{ο} \textit{άλαξων ὁνόμα = τὸ τοῦ ἀλάξωνος ὁνόμα}, ‘the term ἀλάξων’. Cf. Plat. Cratyl. p. 395 A τὸ ὁνόμα ὧ Ἀγαμέμνων, p. 397 C τὸ ἄν ποτε νοῦ τὸ ὁνόμα ὁλ δαίμονες; With the definition of \textit{άλαξών} given here cf. I vi l. 280, Aristot. Eth. Nic. iv 7: \textit{δοκεῖ δὴ} ὃ \textit{μὲν ἀλάξων προσποιητικὸς τῶν ἐνδόξων εἶναι καὶ μὴ ὑπαρχόντων καὶ μειζόνων ἡ ὑπάρχει}. It is defined by Casaubon on
Theophr. charact. xxiii as ostentator, qui mendacium reftert ad inanem gloriam. *κείσθαι* is in purely classical Greek the recognised perfect passive of *τιθεμαι*, *τέθειμαι* being the perfect middle. See my note on Plutarch Them. c. xviii i.

For the phrase *τιθέναι* or *τιθέσθαι* ενόμα ἐπὶ τιν, ‘to apply a name to anything’, cf. Plato Soph. p. 218 c τὸ ἔργον ἐφ᾽ ὃ καλοὶς (res cui hoc nomen impromptus), de rep. v p. 470 c ἐπὶ τῷ τοῦ οἰκείου ἔχορα στάσις κέκληται, p. 493 c εἰ ὄνομάξων ταῦτα πάντα ἐπὶ ταῖς τοῦ μεγάλου ἐφ᾽ οὗ δόξαι, Parmen. p. 147 ο ἐκαστὸν τῶν ὄνομάτων οὐκ ἐπὶ τινι καλεῖς; Euthyd. p. 277 c τὸ μανθάνειν καλοῦσιν ἐπὶ τῷ τούτῳ.

1. 98. πλουσιώτερος εἶναι, HA. § 941.
1. 99. ἱκανὸι εἰσὶν sc. ποιεῖν.
1. 100. καλ ταῦτα, et quidem, i vi l. 494. φανερὸς...
1. 103. ἐπὶ ζημία τῶν ἄκουόντων, ut in commodo audientes aliquid afficiant: at Aglaïtidas credebat, centuriones fœbellisse Cyrum et reliquos convivas (Fischer).
1. 104. ἀστείοι, urbani ) ἄγροικοι rustici, viii iv 23.
1. 105. μᾶλλον, ‘rather’, to be taken with ἀστείοι ὄνομα-ξοντο, not with δικαίωτον. Cf. iii l. 98, iv l. 80, III iii 51.

So in Latin *potius* is sometimes found with comparatives, as in Cic. or. in Pis. c. 14 quaeevis fuga *potius* quam ulla provincia esset optativum, de orat. II § 300 cum quidem Themistocli fuerit optabilius oblivisci posse potius... quam... meminisse, where Prof. Wilkins rightly observes that *potius* goes more closely with *oblivisci* than with *optabilius*.

§ 13—§ 14. The second of the two story-tellers says to Aglaïtidas that he might have found fault with them if they had set him weeping instead of laughing: but Aglaïtidas justifies himself by saying that it is better to make one’s friends weep rather than laugh.

§ 13. l. 106. ἄπελογήσατο περὶ, ‘took up the defence of’.
1. 108. χαριτλαν, lêpide factum, a word of singular occurrence. ἦποι, ‘apparently’, ‘presumably’.
1. 109. εἰ γε...ἐπειρόμεθα, ἢν...ἐμέμφου, G. § 222, HA. § 895. κλάειν σε ποιεῖν, ‘to make you weep’.
I. 110. ἀνεπ...ἀγεν. This clause is really part of the condition and so should have preceded the conclusion ἄν ἐμὲ μῆφος. 
καὶ ἐν φάδαις καὶ ἐν λόγοις, ‘stories in verse and prose’.
Cf. i ii 1. 7.

I. 111. λογοποιούντες, comminiscentes, ‘inventing stories’. 
Suidas λογοποιῶν’ πλάττων λόγους θεωτεῖς.

I. 112. ὁπότε γε, causal, quandoquidem, siguidem, vi i 8, vili
καὶ αὐτὸς εἰδὼς, ‘though you yourself know’, 
HA. § 979. But I suspect that καὶ has been here misplaced and 
that the true reading is καὶ νῦν ‘even as it is’.

I. 113. οὖτως ἐν πολλῇ, for ἐν οὔτω πολλῇ. Cf. i vi 1. 324, 
Lysias 7, 26 οὖτω υπερ πολλοῦ ποιεῖσθαι, Isocr. 4, 133 οὖτω υπερ 
μικρῶν, with Demosth. 21, 196 ἐν οὔτω βραχείς χρώς. Lys. 19, 8 
ἐν οὔτω δεινῷ.

ἐν ἀτιμίᾳ ἐχεις, contumeliose accipis: 
cf. Thuc. ii 89 τὰ μη δεινὰ ἐν ὀρροδίᾳ ἐχειν, ii 18, 65 ἐν 
τουατή ὄργῃ αὐτῶν εἰχεν.

§ 14. I. 115. καὶ δικαὶς γε, et iure quidem, sc. ύμᾶς ἐν 
ἀτιμίᾳ ἐχω, i in i. 132, vi 1. 100. 
ετελ...μηχανώμενος, 
nam qui resum movere studet amicis, is multis modis mihi quidem 
videtur minus utilia facere vel eo ipso qui iis fletum movet (Fischer).

αὐτοῦ depends on the comparative ἐλάττωνος.

Cobet Mnemos. N. S. III p. 382 points out that the phrase 
κλαοντας καθίσειν, which occurs again in i. 121 is applied to 
an actor or story-teller moving the audience to tears, hence = 
efficere, ut quis plerum sive sedeat, sive ille stet. Cf. Plat. Ion 
p. 535 E ἐξομ μὲν κλαοντας αὐτὸς καθίσω (‘if I set them a-
weeping’), αὐτός γελάσομαι ἀργύριον λαμβάνων, ἐὰν δὲ γελώντας, 
αὐτὸς κλαούμαι ἀργύριον ἀπόλλυ, Xen. Mem. II i 12 ἐπίστανται 
οἱ κρῆττον τοὺς ἱππον καὶ κοινῷ καὶ οἴδα κλαοντας καθί-
σαντες (so Schneider for the vulgar καθιστάντες) δολοῖς χρή-
σθαι, Sympos. iii 11 ὑπερεμφνυνται ὧτι δύναται πολλοὺς κλα-
οντας καθίσειν.

I. 118. εὐρήσεις...λέγοντα, HA. § 982.

I. 119. μέν γε: i l. 152 n. 

νίοις σωφροσύνης μηχα-
νώνται, student filios reddere temperantes et modestos, nam filios 
verberibus coercent quae sequuntur fletus (Fischer).

I. 120. ταῦτα ἁγαθὰ μαθήματα sc. μηχανώνται, student 
pueros bonarum artium peritos reddere.

I. 121. διὰ τοῦ κλαοντας καθίσειν sc. ipsarum (legum) vio-
latores.

I. 122. προτρέπονται, cohortantur, impellunt.
I. 123. ἔχοις ἀν εἰπεῖν κτλ., 'can you speak of them as doing any service etc.?' ὥφελοντας and ποιοῦντας are predicate participles. Cf. Oec. I 2 l. 7, Lucian Tim. § 80 ἔγω δὲ καὶ πολλοὺς ἀν εἰπεῖν ἔχομι σοι χθές μὲν οὖδὲ ὃβολων, ὥστε προσαθαί, ἐσχηκότας, ἀφνω δὲ τήμερον πλουσίους καὶ πολυτελέως ἐπὶ λευκὸν ξέγους ἕξελαντας.

I. 124. οἰκονομικωτέρας, 'more fitted for the management of a household or estate' (Oec. I 3), ἀποτιμωτέρας, 'more fitted for public life', 'more statesmanlike'. Cf. Plut. Alcib. I c. 59 οὐκ ἀρ' ἀν γένοιτο δ ὁ τιτουτός ἀνήρ πολιτικός. Οὐ δήτα. Οὐ μὴν οὖδ' οἰκονομικός γε. τι, adverbial, 'at all'.

§ 15—§ 16. Hystaspas jokes with Aglaitidas and recommends him to keep the valuable commodity of tears for his enemies, and bestow the cheap one, of which he has no doubt a good store, on his friends. Further interchange of pleasantries with the two officers, in which Cyrus joins.

§ 15. 1. 127. θαρρῶν διαπανήσες, 'you will boldly expend on your enemies', I iv l. 74 n., v l. 129, HA. § 968 a. τούτῳ τοῦ πολλοῦ ἄξιον, ἐνεργεία rem admodum caram, i.e. τὸ κλάντας καθίζειν.

P. 65. 1. 129. τούτῳ τοῦ ἄλγου ἄξιον, 'some of this cheap, worthless thing, laughter', partitive gen. after the verb, HA. § 736. ἐπιδαπελεύσει, largieris, I vi l. 208 n.

1. 131. πολὺς σοι ἔστω ἀποκείμενος, 'you have a large store in reserve', III i 19, see n. to l. 97. Observe that πολὺς is predicate adjective to ἀποκείμενος, cf. v ii 30 ὁ λόγος οὗτος πολὺς ἦδη ἐσπαρτα, Hell. vii ii 4 ὁ οὗτος πολὺς ἐνεστὶ. οὗτε—οὖδε μὴν—οὖδὲ: cf. IV v 27, I vi l. 46, II i l. 221, IV i 22.

1. 132. χρωμενός ἀνθρώπωκας αὐτόν, usu consumpsisti eum (risum): exprobrat sc. Hystaspas istis verbis Aglaitidae morositatem (Fischer). The verb ἀναισιμοῦν is another of the many Ionic words used by Xen.

1. 133. ἐκὼν εἰναι, 'if you can help it', generally used in negative clauses only, G. § 268 Note, HA. § 956 a. Cf. v i 16, ii 9, 10, VII i 13. ὥστε...γέλωτα, itaque non potes causam ullam interserere, cur non possis et debes nobis excitare risum (Fischer).

1. 134. ταρεκτέων σοι ἡμῖν γέλωτα sc. ἐστι: HA. §§ 990, 991, G. § 281. There is an obvious ambiguity of meaning in the words.

1. 135. καὶ οἴει γε, 'do you really think then?' Cp. I iii l. 58.
NOTES ON

1. 136. γέλωται περιποεῖν, risum lucrari, quasi thesaurum risus coacervare (Hug), 'to get a laugh out of me, as something worth having'. This is a much better reading than the vulgar τοιεῖν, because it keeps up the previous metaphor. See cr. n. There is a double entendre conveyed in these words also, as in l. 134.

1. 137. ἀρα, i iii l. 124. ἐστὶν refers of course to Ὑστασπασ. πῦρ ἀν ἐκτρήψειν: cf. Pollux 9, 155 ἐκτρίψας φλόγα 'to produce fire by friction', Lucret. 5, 109 exprimitur validis extritus viribus ignis.

1. 138. ἕξαγάγοντο, 'would excite', 'provoke'. The middle is used in this sense by Euripides, Andromed. ap. Stobae. 110 p. 581 (fr. x Dind.)

μὴ μοι προτελῶν ἐλπίδα ἐξάγου δάκρυ:
the active in Suppl. l. 770

ἀκραυτ' ὀδόρει παῦσε τ' ἐξάγεις δάκρυ.

§ 16. l. 140. ἐπεμειδᾶσε, leniter arrisit.

1. 141. ἂδην...φαίδροθέντα, 'when he saw him brighten up with joy'. The verb φαίδρον does not occur elsewhere in Xen.: φαίδρονειν is found in the same sense in the passive in v v 37.

ἀδικεῖς, 'you do wrong', 'it is not fair of you', said of course in irony. ἄδικεῖσ inclamatio erat in omni ludorum genere, cum collusorem quis circumveniret, Aristoph. Nub. 25 Φλων, ἄδικες, ἠλαυσε τὸν σαυτὸν δρόμου. BUTTMANN ad Plat. Alc. i c. 14 (p. 110 D) note 2.

1. 142. ἡμῖν, ethical dative. στροφαῖότατον, 'most earnest', a polite expression for στροφυνότατον, 'most surly'; l. 91.

1. 143. καὶ ταύτα, praesertim cum, cp. l. 100, HA. § 612 a.

§ 17—§ 18. A new topic of conversation is then started by Chrysantas, who states it as his opinion that, in the distribution of prize money, relative merit ought to be taken into account, and that the good and bad should not be entitled to an equal share of benefits. Cyrus proposes to take the opinion of the army on the question.

§ 17. l. 144. τολέμιον, 'a professed enemy of'.

1. 145. ἐλησία: see cr. n.

§ 18. l. 147. καὶ πάντες οἱ παρόντες: the nominative coupled by καὶ to the vocative, with the article in apposition to an implied ύμεῖς. Kr. § 45, 2 Rem. 8, HA. § 707 a.

1. 150. ἀξιώσουσιν, aequum censebunt, sibi arrogebunt, volent. Cf. i 1. 71. ισομοιρεῖν, 'to share and share alike', iii 1. 37.

1. 151. ἐν ἀνθρώποις, 'in the world': cf. vii 7 56, ii 28 μᾶλλον Ἀνθρώπων, Hier. xi 7 I. 793 with my note; we meet sometimes with τῶν ἐν ἀνθρώποις, as in iii 31 54, Mem. ii iii 14, iii vi 2, Hier. xi 15 I. 831. With the sentiment compare Isocr. 7, 21, Eur. Hec. 306:

ἐν τῷ ἐγώ γὰρ κάμνουσιν αἱ πόλεις,
ὅταν τις ἐσθόλος καὶ πρόθυμος ὄν ἄνηρ
μηδὲν φέρηται τῶν κακῶν πλέον.

1. 152. On τε—καὶ with τοσο cf. i vi 1. 309 n.


1. 154. κράτιστον sc. ἔστιν. ἐμβαλεῖν π. τ. βουλήν: cp. l. 179 ἐμβαλεῖν περὶ τούτου ψηφον, l. 159 ἐμβαλεῖν λόγον περὶ τούτου, iii 1. 34, vi i 13, v v 43.

1. 155. ἐκ, 'after' or 'in consequence of', as the sequel to or outcome of.

1. 157. πρὸς ταῦτα sc. τὰ ἔργα, 'according to these'. Cf. i l. 29, vii i 29 ἐδίδον πρὸς τὴν ἄξιαν ἐκάστος, v 16 πρὸς τὸ σωματίτων. τὰς τιμὰς προστιθέναι: the same phrase occurs in Thuc. iii 42, 5.

§ 19. Chrysantas thinks that a general order issued by Cyrus would answer the purpose.

§ 19. 1. 158. καὶ τῇ, 'and pray, what?' See n. on i vi l. 268.

P. 66. 1. 159. ἄλλα οὐκὶ προειπεῖν, 'and not rather announce', 'instead of announcing'. Cf. the Latin et non, on which see my n. to Cic. or. p. Planc. § 61, § 70.

1. 160. οὕτω ποιήσεις sc. πρὸς τὰ ἔργα ἐκάστον τὰς τιμὰς προσθέσεις.

1. 163. κοινὰ ἑαυτῶν: cf. Eur. Suppl. 538 πάσης Ἑλλάδος κοινῶν τόδε, HA. § 754 c. τὴν ἀρχὴν τῆς στρατιᾶς, 'the command of the army', in virtue of which I can, without consulting others, arrange the contests and prizes.

1. 164. ἐτὶ οὐκοθέν, etiam domastico iure, quia sum regis Persarum filius, non modo propterea quia mihi commissum est a principibus civitatis (Fischer).

1. 165. τοὺς ἐπιστάτας, i.e. ἄθλοθέτας, ἀγνοθέτας, 'umpires', 'judges', to award the prizes in the games. Cf. de rep. Lac. 8, 4 ol ἐν τοῖς γυμνοῖς ἀγώσων ἐπιστάται.
§ 20. Cyrus expresses his conviction that the whole army will subscribe to the views of Chrysantas.

§ 20. 1. 166. ἢ καλ ὡς, 'do you actually believe?' do you not only say so, but really believe? Cp. i iii 1. 68.

1. 167. ψηφίσασθαι ἢν: the protasis is not contained in συνέλθων as if=εἰ συνέλθων. For ὡστε after ψηφίσασθαι, cf. i 1. 169 n., Thuc. vii 88, 8 ψηφισάμενοι ὡστε πάση προθυμία ἁμώνεια.

1. 169. ἔγνυε...οἶμαι sc. τὸ πλῆθος ἢν ψηφίσασθαι.

1. 170. συναγορευόντων: see n. on 1. 182.

1. 171. αὐτῷ ὅν, accusative absolute, HA. § 973. So δέον ιν 1. iii, iv vi 3, σύνδοξαν VIII i 8. μην οὖχι: see n. on 1 iv 1. 12, and cf. iv iii 8, VII v 42.

1. 172. τοῦτον takes up and emphasizes the clause τὸν—ὡφελοῦντα.

1. 173. οἶμαι δὲ...πλεονεκτεῖν, confido vero etiam ignavissimis utile visum iri, ut fortes maiorem partem auferant. Fortissimi enim ignavos quoque tuebuntur (Bornemann).

§ 21. Cyrus thinks that the extension of the proposed system with all its advantages to the Peers also, would be very beneficial to them, especially just at that time when there was a feeling of distrust among them touching the admission of the Commoners to their new privileges. All who were assembled in the Pavilion agreed that a conference was advisable, and thought it the duty of every man worth the name to advocate the proposal.

§ 21. 1. 175. τοῦτο τὸ ψήφισμα sc. de inaequalitate prae- miorum. ἢν...ἑιναὶ ὡς ἢν ἐλευ. καλ νοτούσ, etiam ἰψος.

1. 177. ἐδείκνυσι is the optative of ὁδὰ HA. § 491, 6, G. § 127 p. 178. ἐκ τῶν ἔργων κρινόμενοι, 'if judged by their actions', these being considered as that which the judgment goes upon, or, as it were, starts from.

1. 178. τῶν ἄξιων, 'condign rewards'.

1. 179. ἐμβαλεῖν περὶ τοῦτον ψήφον, 'to put this question to the vote', 1. 154 n. ἐν ἐφ refers to νῦν which=ἐν τούτῳ τῷ χρόνῳ.

1. 181. συμβαλέσθαι...λόγουs, conferre sermones, 'to confer', 'deliberate', sc. ἐν τῷ στρατεύματι.

1. 182. συναγορεύων ταῦτα, 'to join in advocating this proposal', viz. that the advantages reaped should be proportioned to the services rendered, iii 1. 118. The dative of the person is added
to συναγορευένεν in IV iii 15, VII v 57 (with κατὰ ταυτά); it is used absolutely in l. 170 and VI ii 24.

1. 183. δοσισπερ ἀνήρ οὐκοτο εἶναι, quicumque se virum esse putaret: ἀνήρ used emphatically as in IV ii 25, V v 33. The implied antecedent of δοσισπερ is ἐκαστον.

§ 22. An officer refers laughingly to the case of a certain commoner, who, he was sure, would be a strong advocate of the abolition of this equality of shares, for he was always ready to take a larger share than others of everything—save and except labour and hardship!

[Weiske thus expresses the sentiments, which seem to underlie his words:—non magni usus illud decretum fore; nobiliores, etiam nullo illustri facto nobilitatos, verum sola cupiditate et ambitione actos, omnia facturos esse ut prae- cipua sibi praemia cedantur.]


συνεδρεῖ, the fut. in use of συναγορευένε, Cobet Nov. lect. p. 778. For ὀστε before the infin., cf. I l. 169, II l. 167.


1. 187. τοῦτον τίνα λέγοι, i.q. τίς εἰ ὦ οὕτος ὅν λέγοι, ‘whom he meant’. Cp. I. 195.

1. 188. ήμῶν σύνκηνος, ‘a messmate of ours’, HA. § 188 b, G. § 186. ἐν παντί, I vi l. 248, l. 330. μαστεῦε, studet, hoc agit ut; a poetical and Ionic word of frequent occurrence in Xen.

1. 189. ἐπήρητο: I iii ll. 58, 82. τῶν πόνων sc. τήλεον ἔχει.

Π. 67. 1. 190. οὐ μὲν δῆ: see n. to I vi l. 90. ἀλλὰ τοῦτο γε ψευδ. ἐάλωκα, sed sum hac quidem in reprehensione deprehensus (Gabrieli). For the acc. τοῦτο see HA. § 716 b, and for the supplementary participle with ἐάλωκα, HA. § 982, cf. III i 16, V i 22, VI ii 38, Ages. viii 2.

1. 192. πάνυ θαρραλέως, admodum fidenter; with the same kind of irony ἀνέχεσθαι is used in V v 26.
§ 23—§ 25. Cyrus gives his reasons for determining what ought to be done with such fellows. He draws a distinction between those who are merely drones and those who selfishly seek to obtain an unfair quota of advantage, while they shirk their share of labour; the latter are more vicious, because they are more likely, by exhibiting successful vice, to lead others astray, and for that reason they ought by all means to be turned out of the army.

§ 23. 1. 194. ἀνθρώπους, contemptuously ‘fellows’.

1. 195. οἶνον καὶ οὖτος νῦν λέγει, i.e. οἷος καί (i vi l. 26 n.) οὐτός ἐστιν, δὲ οὖτος νῦν λέγει. Cp. l. 187. ἐνεργόν, predicate adjective.

1. 196. ἔξωρετέως εἶναι, eiciendos esse, ‘ought to be turned out’: iv v 52, HA. § 989.

1. 197. τὸ πολὺ, ‘the greater part’.

1. 198. οἶον ἔτεσθαι, i.e. τοιοῦτον οἶον ἐπ. eo ingenio ut sequatur quacumque quis eos ducat, sive ad bene sive ad male facta. Cf. i ii l. 26, viii iv 31.

§ 24. 1. 200. καλ...τολυνν, i i l. 23 n.

1. 201. λαμβάνουσιν, ‘meet’, ‘find’.

1. 202. διὰ τῶν παραντικά ἢδονῶν πορευομένη, non persequens voluptates, sed, ut opposita et verba ipsa voluit, per voluptates (in via vitæ) incedens (Weiske), ‘pursuing her course amidst pleasures of the moment’, i v l. 81. Xenophon is evidently thinking of the well-known passage of Hesiod (Works and Days, l. 287 ff.) quoted in the Mem. ii i 20:—

τῆς δ’ ἀρετῆς ἠδράτα θεοί προπαράδειπν έθηκαν
ἀδάνατοι μακρός δὲ καὶ δρθιός οἴμος εσ αὐτήν
καὶ τρηχός τὸ πρότων.

1. 203. ταύτας ἔχει—ὁμογενιμονείν, ‘useth their help jointly to persuade many to assent unto her’ (Holland).

1. 204. αὐτῷ: cf. i i l. 66 note. ἡ δ’ ἀρετῆ—συνεπτι σπᾶσθαι, virtus autem, quae ad ardua ducit, non ita facile potest continuo re inconsulta homines ad se (secum) trahere (Gabrieli).

1. 205. ἐν τῷ παρανύκτικα ἐλκῆ: beware of taking these words in combination, as Bornemann apparently does, as if like οὗτος ἔξαλφης.

1. 206. ἄλλως τε καὶ...ἀντιπαρακαλοῦντες, præsertim si alii sint, qui contra vocent (Fischer).

1. 207. τὸ μαλακόν: i.e. ea quae neque corpori neque animo molesta sunt (Fischer).


1. 209. κηφήνας, fucos, ignavum pecus (Verg. Georg. iv 168). Here again Xen. has in his mind’s eye Hesiod. ἔργ. κ. ἡμ. l. 301:

τῷ ἀνέρες, ὀς κεν ἀργῶς
κηφήνεσι κοθύρωι εἶκεν ὄργην,
οίτε μελισσών κάματον τρύχοντας ἀργοι
ἐξοικεῖτε.

δαπάνη, ‘the cost of their maintenance’.

1. 210. τοὺς κουνάνας = κοινωνοῦς, socios, l. 211. Cf. vii v 35, viii i 16, 25, 36, 40. On the juxtaposition of two different forms of the same word, see n. to i v l. 53. οἵ δὲ ἄν: corresponding to ὅταν μὲν τίνες l. 207. Cf. i ii l. 140.


1. 213. πλεονεκτουσαν ἀποδεικνύαν, not efficere (i ii l. 49) ut ferat maiora et plura praemia, np. vehementia et impudentia et impudentia (Fischer), but ‘to shew that it does gain advantage’.

1. 214. δόστε, itaque, i iii l. 217. ἡμῖν: H.A. § 769 b, § 991, G. § 281, 2. οἱ τοιοῦτοι, ‘such as the above mentioned’, i ii l. 23.

§ 26—§ 27. In conclusion Cyrus insists that the places of those so expelled from the ranks should be filled up with foreigners, and adduces examples in support of his proposal. The expulsion of the vicious, he says, will be not only a good thing in itself on account of the positive injury they inflict by their bad influence and example, but it will encourage and confirm the well-disposed, and effectually cure those who were before half inclined to imitate their selfishness and indolence.

§ 26. l. 215. καὶ—μέντοι introduces some additional fact that is to be noted and differs only from καὶ—δὲ in that the μέντοι is
stronger than the δέ, and that the two particles are not necessarily separated by the intervention of other words. See Ridd. p. 174.

τῶν πολιτῶν, ‘your compatriots’.

1. 216. ἀντιπληρώσετε, ‘fill up with new members’; ἀντλή to compensate for those who are dismissed.

1. 217. ἔπποι οἱ ἄριστοι ὁσίων may be for ἔπποις οἱ ἄν ἄριστοι ὁσίων by inverse assimilation or incorporation of the antecedent into the relative clause (G. § 153 Note 4, Η.Α. § 995), but more probably it is merely by transposition for οἱ ἔπποι, as in ἱν 46 ὀδηγεῖ ἔπποι ὅσοι ἦμιν πάρκειοι, vi ii 13 προεῖπε τοῖς ὑπηρέταις καὶ ἄλλοις εἰ τίς = εἰ τίς ἄλλος, Ἄναβ. ΙΙΙ i 6 ἀνείλετο αὐτῷ ὁ Ἀτόλλων θεός οἱς ἔδει θείων, on which Prof. Goodwin’s note is: ‘dative for accusative by inverse attraction, a rare construction: or we may consider θεοῖς οῖς = οἱς θεοῖς’. More remarkable is the construction in Cyne. Ι 10 Μελέαγρος δὲ τὰς μὲν τιμὰς ἃς ἔλαβε, φιλεραθ. and in Hell. ΙV i 2 ἔλεγον ὅτι Ἀκαδαιμόνιοι πάντων ἂν δέονται πεπραγότες ἐλευ παρὰ βασιλέως.

πατριωταί = ἐγκυφόριοι, ‘home-bred’.

1. 219. συνισχυμένων τε ὄμισι καὶ συγκοσμημένων, ‘likely to contribute to your strength as well as honour’. The latter verb is post-classical; the former is not found in any other author, while of the simple verb only the deponent λυχυρίζοσθαι is in use.

1. 220. τοῦτον λαμβάνετε: ergo supplementa scribi vult Cyrus ex Armeniis ν. g. aut aliis populis, vel liberis vel in fidem recipiendis (Weiske).

μαρτυρεῖ δέ μοι κτλ. ‘I have this testimony in favour of its being a good thing (to get rid of such worthless soldiers), namely (γάρ) that etc.’

P. 68. 1. 221. ἄρμα, ‘a war chariot’ drawn by horses, as opposed to the ordinary ἀμαξά (VII iii 1) which was drawn by mules or oxen. It is here used like our word ‘team’ to denote ‘the chariot and horses’.

δῆπου, credo, opinor.


δίκαιον has been variously rendered here as usuī aptum (Zeune), iustum, idoneum probumque (Schneider), bene instructum ‘well appointed’ (Hindenburg), aequabilitatem in eundo servans i.e. ‘even-going’ (Ruhnken). There is a passage in the Mem. ΙV iv 5 which may throw light on its meaning:—φασὶ νῦν καὶ ἔπποι καὶ βοῶν τῷ βουλόμενῳ δίκαιος ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαξόντων, where δίκαιος seems to mean munerī suo pares, iustus in the sense of ‘complete’, ‘answering their purpose’, ‘fit for use’. This meaning will better suit that of δικαίων which seems to mean contumacium, ‘unmanageable’,
'unbroken', 'obstinate', rather than inaequalium, 'not going well together', 'ill-matched', or 'irregular in their own paces'.

1. 223. οἰκείωσαι, administrari: Oec. I II εὖ οἰκεῖν τὸν ἐαυτοῦ οἶκον.


1. 225. ἦττον σφάλλεται, 'stumbles less', 'is less liable to fall', 'takes less harm', I iii l. 113, vi l. 299.

§ 27. 1. 226. ὁ ἄνδρες, ἐφη, φίλοι. The same position of ἐφη is found in VII v 20, III i 30, ὁγαθέ, ἐφη, Κύρε. τὸ τοῦτο, inner or cognate acc.

1. 227. τοῦτο ἀφελησοντων οἱ κακοὶ ἀφαίρεθεντες, 'the removal of the vicious will confer this benefit'.

Cf. Thuc. IV 29, 2 καὶ αὐτῷ έτε ρώμην ἡ νήσος ἐμπρόσθενα παρέσχεν, i.e. 'the setting fire to the island', [Dem.] 25, 17 οἵτινες οἱ νόμοι ένεκα τοῦ τοῦτο παραβιάνοντας τάυτα κολαξόμενοι ('this punishment of the transgressors') belitios τοὺς ἄλλους ποιεῖν. This use of the participle is more commonly met with in Latin, e.g. Liv. 29, 32 tota Africa fama mortis Masinissae repleta varie affectit animos, i.e. not Africa affectit animos, but Africa repleta fama mortis Masinissae 'the spreading of the news of Masinissa's death throughout Africa', Cic. or. p. Planc. 18, 45 decuratio tribulum, suffragia largitione devincta, severiatatem senatus excitant.

1. 228. ἀπέσονται, aberunt, 'will be out of the way', I ii l. 45, IV ii 40. τῶν καταμενόντων, partitive gen. dependent upon οὗ, I ii l. 140.

οὗ ἀνεπτύμπλαιτο ἡδῆ: the force of the imperfect is conveyed in Fischer's version: in quos penetrare coeperunt huius morbi contagia, i.e. qui se amore et studio ignaviae et aviditate maiorum pluriumque praemiorum capi sinunt. Cf. note on I iii l. 63, Plutarch Pericl. c. 34 ἀναπλασθα θαι φοράσα ἀπ' ἄλληλων, Xen. de rep. Lac. 14, 4 ὅπως µὴ ῥαδιουργάσα οἱ πολίται ἄρτο θήνων εὐπλανητο.

1. 229. ἀποκαθαροῦνται—ταύτης, purgare, liberare se ab eo studebunt, 'will get purged from this', G. § 174, HA. § 748. The verb occurs in the literal sense in I iii l. 61.

1. 230. ἀτυμασθέντας, ignominia notatos.

1. 231. ἀνθέξονται, adhaerebunt, studiose sequuntur, colent, 'will cling to', 'hold by'.

For this metaphorical sense of the verb, cf. Herod. I 134 τῆς ὀρθῆς ἀντέχεσθαι, Plato Phileb. p. 58 ἔ τῆς ἀλθείας ἀντέχεσθαι, Polyb. I lvi 9, VIII ix 10 ταύτης ἀντείχοντο
NOTES ON

§ 28—§ 31. At the conclusion of the speech of Cyrus, all signified their assent to his views and endeavoured to carry them out in practice. After this serious conversation, Cyrus resumes his playful mood and begins by twisting one of his captains, Sambaulas by name, with his eccentric fondness for an ugly decurion.

§ 28. l. 232. οὗτως ἔπολον: ‘endeavoured’ or ‘began to act so’, i.e. on the principle laid down in the speech of Cyrus.

l. 235. παρακλήτην, ‘companion at table’, predicate accusative after πεποιημένον, which is here used as middle, G. § 166, HA. § 726. The word is not found elsewhere.

l. 238. ἀλλ’ ὅ, ergo? num vero? ‘surely you don’t?’ conveys the implication that the speaker thinks he does: cf. l. 357, vii vi 4.

l. 239. περιάγει, tecum circumdācitur, ‘take about, have always, with you’. Cf. Mem. i vii 2 ἀκολούθους πολλοὺς περιάγον ταῖς.

l. 240. τὸ μαράκιον, ironical or contemptuous diminutive: see my n. on Oec. xiii 8 l. 39. νὴ τὸν Δία, same.

l. 241. γοῦν here means simply ‘of a truth’, ‘certainly’; not as l. 42. καλ ἐγώ: nam centurio videtur putasse, Cyrum decurionem (τὸν σύντειπον) καλὸν dixisse ratione virtutis atque adeo delectari illo (Fischer).

§ 29. l. 243. προσέβλεψαν sc. τὸν ἄνδρα.

l. 244. ὑπερβάλλον αὐχεῖ, i. q. ὑπεραισχύν. Cf. de ven. X 20 ὑπερβάλλον δινάμει.

l. 246. ἀνέρτηται: l. 5 note.

§ 30. l. 246. καλ ὅσ : ii l. 58, iii ii 18.

l. 247. ὁποσάκις αὐτῶν ἐκάλεσα, ‘each time that I called him’, definitely; stronger than if he had said καλέσαμι, indefinitely and generally.

l. 248. προμφασίσατο, causatus est, excusavit, ‘pleaded as an excuse’.

l. 249. βάδην sc. πορευμένον, lento gradu, ‘at a walking pace’)( τρέχων, citato gradu, cf. Oecon. xi 18 l. 109 τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν, where see my note. ἰπτήκουσεν, ‘answered my call’.
Cf. iv l. 43, viii iii 21 oi μὲν ἄλλοι, ἐπεὶ καλέσειν, ἀνά κράτος ἑλαύνοντες ὑπήκουον, ἵνα ἡδὴ πώποτε καλέσαντος σον οὐκ ἠθίκαν—ἄλλη ὑπακούων σχολή ὑπήκουσα; de rep. Lac. viii 2 μεγαλύνονται καὶ τῷ, ὅταν καλωταί (ὑπὸ τῶν ἄρχωντων), τρέχοντες ἄλλα μὴ βαδίζοντες ὑπακούον, Anab. iv i 9 οἱ δὲ Καρδούχοι οὕτε καλούντων (sc. τῶν Ἑλλήνων) ὑπήκουον οὐτε ἄλλο φιλικῷν οὐδὲν ἐποίον, Arist. Ath. 405, Plut. Mor. p. 817 α ὁ κληθεῖς οὐ βάδιζειν ὑπήκουσεν ἄλλα δρόμως καὶ στόχῳ. Hence it is the technical term for a porter’s ‘answering’ a knock at the door: Symp. i ii κρούσας τὴν θύραν εἰπε τῷ ὑπακούσαντι ἐλθαγγείλα, Theophr. Char. iv where one of the eccentricities of the ἄγροικος ἄνηρ is κόψαντος τὴν θύραν ὑπακόειν αὐτὸς, 'to be his own porter or doorkeeper', and in the N. T. Act. Ap. xii 13.

1. 250. ἀνιδρωτέ, sine sudore, lente, 'slowly', ' lazily', Oecon. xxi 3 l. 20 n.

Π. 69. 1. 252. τοὺς δεκάδες (δεκάδεος), 'the members of his decury', as their δεκάδαρχος or decurio. The word is not found except here and in viii i 14. τοιούτως, 'such' as himself. οὐ λόγῳ ἄλλῃ ἐφρω, 'not by word of mouth but by practical illustration'. Cf. iv i l. 16, vi i 7.

§ 31. 1. 253. κατείτα τοιούτον—αὐτὸν, et tamen eum, talis cum sit, non oscularis (Gabrieli). On ἐπείτα see note to i ii l. 20.

1. 254. τοὺς συγγενεῖς: see n. to i iv l. 339.

1. 255. μᾶ Δία, non meercule (me osculatur).

1. 256. ἐπεὶ, elliptically 'for else', 'otherwise', sc. et φιλήπων ὑπ. ἥρκει ἄν—γυμνοςων, sufficeret hoc ei pro omnibus exercitationibus, huius rei exercitationi esse posit ipsi id, quod altis omnes exercitationes rerum bellicarum (Fischer).

1. 257. τούτω sc. τὸ φιλεῖν ἐμὲ.

CHAPTER III

§ 1. Such is a specimen of the conversation, grave and gay, which went on in the Pavilion of Cyrus. After the third libation and a prayer for blessings, they retired to rest. The next day Cyrus harangued his troops.


1. 2. τέλος δὲ: i iv l. 1. τὰς τρίτας σπουδὰς ποιόντας, cum tertium libassent. Xen. etiam h. l. mores Graecorum scutus.
videtur: nam Graeci in convictu familiari libamina dant diis vino in ignem coniecto; primum ineunte cena; iterum peracta cena et ineunte computatione; tertium peracta computatione et convivio: primus calix miscebatur Iovi Olympio, secundus heroibus, tertius Iovi servatori vel Mercurio somni largitori et bono daemoni (Fischer).

1. 3. σπονδᾶς πουήσαντες = σπείραντες. The usual expression is σπονδᾶς πουέθαι (as in ΙΙΙ ΙΙΙ 40, ΙV Ι 6, ΒΙ ΙV 1), but we find the active also in Anab. ΙV ΙΙΙ 14.

According to Herodotus Ι 132 the Persians οὐτε βωμοῖς ποιούνται οὐπρὸ τοὺς άνακαλουσι μέλλοντες θείες, οὐ σπονδῆς χρέωνται, οὐκλ αἰών, οὐκ στέμμασι, οὐκλ αἰώνα, but he tells how Xerxes just before crossing the Hellespont at sunrise σπένδων ἐκ χρυσῆς φιδίας τῆς θάλασσας εύχετο πρὸς τὸν ἥλιον μηδείμαν οἱ σωτυ-χίαι τοιαύτη γενέσθαι, ἦ μνῖ παύσεις καταστρέφασθαι τὴν Εδρώ-πην κατ.

εὐξάμενοι τοῖς θεοῖς τάγαθα = αἰτησάμενοι τάγαθα παρὰ τῶν θεῶν (Ι 15) "when they had prayed to the gods for all good things, success". Cf. Mem. ΙΙ ΙΙ τολά τοῖς θεοῖς εὐχομένην ἀγαθά ὑπὲρ σοῦ, ΙΙΙ ΙΧΕ 3 όταν τοῖς θεοῖς εὕχωνται πολυκαρπίαν, ΙV ΙΙ 36 6, τι πρὸς τοὺς θεοὺς εὔχεσθαι χρη.

1. 4. τὴν σκηνήν εἰς κολῆν διέλυον, ι. q. διαλύσαντες τὴν σκηνὴν ἀνεπαύοντο ΙΙΙ ΙΙ 31. Σκηνὴ is frequently thus used for 'the entertainment' given in a tent, as in ΙΙ 89, ΙΙΙ 180, Ι. 181 οταν τέλος ἡ σκηνὴ ἔχθε, ΙΙΙ 34 ἀνάγκη πάσι τοῖς στρατευόμενοι εἶναι των οὐκ ταλ καὶ σκηνῆσις μελῆσαι, ΜΗ 27 τοῦτο μὲν ὅτι οὕτως ἔληξεν ἡ σκηνὴ. Hence σκηνοθέτης 'to mess' ΙΙ ΙΙ, σύκκηνος 'a messmate' ΙΙ ΙΙ 128, Ι. 242 and συσκηκτικόν ΙΙ ΙΙ, Απόσκηνος ΧΙΙ VII 14 opp. to σύσσωσις. Διαλύειν is the word in common use for 'breaking up' a meeting, as by Plato Lys. p. 223 B διελύοσαμεν τὴν συνουσίαν, Lach. p. 204 C τὴν συνουσίαν διαλύσωμεν, Thuc. ΙΙ 12 διαλύσας τὸν ἔξωλογον. εἰς κολή, ut ivenit cubitum, εἰς denoting the object or purpose.

§ 2—§ 4. Address of Cyrus to the assembled troops. He assumes that victory in the impending struggle will be theirs: the question then arises, how are the spoils of victory to be distributed, among all fighting men indiscriminately? or is exceptional merit and prowess to be exceptionally rewarded? In war every one ought to be impressed with the feeling that success depends upon his own individual zeal and exertion, without which combined effort is impossible. By which method was this feeling likely to be sustained or the courage of the army kept up, selection by merit or indiscriminate division?
§ 2. 1. 6. ἐγγύς sc. ἐστίν, instat, 'is nigh at hand'. ἡμῖν is the dative of interest and does not depend upon ἐγγύς, which usually governs the gen., rarely the dat., as in VIII vii 21.

1. 7. τὰ δ' άθλα τῆς νίκης, 'as to the prizes of victory'. The sentence begins and ends differently; τὰ άθλα was intended to be the Subject and οἱ πολέμιοι καὶ τὰ—קנים κάνει the corresponding Predicate of the verb πρόκειται, but this is lost sight of after the parenthesis τοῦτο—ποιεῖν, and οἱ πολέμιοι becomes itself the Subject, with ἡμέτεροι for Predicate, while άθλα reappears in 1. 13 in attributive apposition.

1. 8. τοῦτο καὶ λέγειν καὶ ποιεῖν, 'both to say this (that we shall win) and to endeavour to do it' (i.e. to gain the victory). But ποιεῖν may also be understood, as it is by Breitenbach and Hertlein, in the sense of ponere, fingere animo, 'to assume', 'suppose', like Lat. façere. Cf. Anab. V vii 9 ποιῶ δ' ιμᾶς ἐξαιπατηθέντας ὑπ' ἐμοῦ ἥκειν εἰς Φάσιν.

1. 10. ἡμέτεροι sc. εἰσίν

1. 12. καὶ οὕτω κτλ. 'in this case also (viz. that of our being vanquished) all the property of the vanquished is invariably the prize open to the victors', a transition from the particular to the universal, instead of continuing 'we and all that belongs to us shall according to the general rule become prizes to the victors'. Cf. V iv 48, VIII iv 3. τὰ τῶν νικωμένων: cf. i l. 161.


§ 3. 1. 13. οὕτω...γνώσκειν ὡς, 'you must thus consider—that etc.' The order of the words which follow is:—ὡς ἀνθρω-ποί ταχύ πολλά καὶ καλά διαπράττονται, οτάν κοινοὶ πολέμου γενόμενοι εἶναι τοῖς ἐχόμενοι (= 'have the conviction', 'are firmly persuaded') ἔκαστοι, ὡς οὕδεν τῶν δεσμῶν εσώμενοι, εἰ μὴ αὐτός τις (= 'each one') προβηγμέναι.

1. 15. ὡς...οὐδὲν ἐσώμενοι: accusative participle used absolutely, ΗΑ. § 974, Goodwin M. & T. § 110, 2 Note. Cf. Anab. i viii 10 ἡ δὲ γνώμη ἐν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλάττον καὶ δια-κόψοντα. Similar is the use of the gen. absol. in I vi l. 132.

1. 17. Διαπράττονται: for the plural verb with neuter subject sec n. on ii l. 15. ἀργεῖται, neglegituir, infectum reliquiuier, 'is left undone'. Cf. Hier. ix 9 οὕτ' αὐτὴ ἐν ἡ σκέψις ἀργοίτο.
1. 18. τῶν πράττεσθαι δεομένων, ‘of what needs to be done’. Cf. de rep. Lac. ΧΙΠ 7 τῶν δεομένων γρίνεσθαι ούδέν ἀπορεῖται, Οεον. ΧΙΙ ΙΙ τὸ μεθύεσθι λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων (where the active infinitive takes the place of the passive). 

Διανοηθῇ ὃς, ‘thinks that etc.’, a construction rarely found for the usual accusative and infinitive: cp. l. 33.

1. 20. τούτους refers to ἐκαστος which has the construction of a collective noun on account of the plural which it implies. Cp. I ii 1. 24, vi l. 124 note. 

πᾶσιν ἀμα πάντα, an assonance similar to that of I vi l. 153.

1. 21. ἣκε…μενα, ‘come with a rush’, ‘assail them all at once’. For a similar use of the active participle φέρων see my n. to Plutarch Them. 24. 2, and for ἢκεν, as applied to things, above I l. 78.

§ 4. 1. 22. ἐποίησε, facere soleat, G. § 205, 1, HA. § 840.

I. 23. ἐκπονεῖν, ‘to procure by labour’. 

ἀυτοῖς resumes emphatically the clause τοῦς μὴ θέλουσιν κτλ. Cp. I l. 121.

ἐπιτακτής, an Ionic word. Cf. the similar forms ἀλεξητήρ = βοηθός Oec. 4, 3, ἀποδεκτήρ Συρ. VIII i 9, γνωστήρ = Attic ἐγγυητής VI ii 39, δοτήρ VIII i 9, θεραπευτήρ VIII v 65, λυμαντήρ Hier. III 3, μνηστήρ Συρ. VIII iv 15, ὄπτηρ, φραστήρ IV v 17.

1. 25. ποτέρως—κακὸν εἶναι, utro modo virtutem putet cultum in magis apud nos, utrum si is, qui plurimos et labores et pericula subire velit, plurima etiam praemia consecutur sit, an si sciamus, fore ut nihil referat ignavos esse: quod eadem pariter omnes (sine ignavi sumus siue navi) simus praemia consecuturi. For the form of the sentence cp. Anab. VII vii 30 ποτέρως οἱ μᾶλλον ἂν φοβεῖσθαι αὐτοῖς, el ὅρεθι…η ἔ ι καταδοξάσειαν κτλ.

Observe that ἄ ν belongs to ἀσκείσθαι, HA. § 964.

Π. 70. 1. 28. ἄν = ἔ ἀν. 

οὐδέν διαφέρει, nihil refert, ‘it makes no odds whether’, sc. κακὸν εἶναι καὶ μῆ. Cf. IV iii 8 ταῦτα οὐδέν ἂν ἀντιγνωμονηθείει μῆ ὡδὶ τὸ πᾶν διαφέρειν Περσῶν γενέσθαι οἷοιοι ἰππικοὶ, Mem. III xii 5 τολὸ διαφέρει ὡς βέλτιστα τὸ σώμα ἀκειν, in both which passages the alternative sentence is suppressed, viz. (a) καὶ μῆ, (b) καὶ ὡς κάκιστα οἱ καὶ μῆ.

ὁμολως: I iv l. 39 note.

1. 29. πάντες τευξόμεθα: direct instead of indirect statement, ὅτι πάντες τευξόμεθα—οἱ πάντες γὰρ τευξόμεθα.

§ 5—§ 6. After he had spoken, Chrysantas, one of the homotimoi, a man of superior intellect, though not of distinguished personal ap—
pearance, arose to speak. He professes to penetrate the real intentions of Cyrus in proposing this subject for debate: and, for his own part, is entirely in accord with him.


φρονήσεις: the dative of respect, HA. § 780. διαφέρων, praestans.

1. 32. ἀλλά: i 1. 117. οὐδὲ διανοοῦμενὸν σε κτλ., ‘that it is not because you consider that the worthless should be on a par with the deserving, that you put forward this subject for discussion, but by way of experimenting whether haply there will be a single man who will venture etc.’

1. 35. εἰ...ἀρα: i 111. 202, vi 1. 456. ἐπιδείξει ἐαυτὸν ὡς διανοεῖται: the anticipatory accusative, see n. on i 1. 27.

1. 36. διανοεῖται μηδὲν—ποιῶν, ἂν ἄλλοι...καταπράξουσι, τούτων ἰσομορεῖν, ‘thinks of having an equal share in those things which others by their valour have acquired, without doing anything chivalrous’.

1. 37. καταπράξουσι: see G. M. & T. § 20 Note 1. τούτων: emphatic repetition of the antecedent: see n. to i 1 i 17.

§ 6. 1. 38. ποσίν: n. on i 1. 31. For οὔτε...οὔτε...τε cf. iii i 10, vii i 4, Anab. iv iv 6.

1. 39. ἔξ ὅν=ἐξ ἐκείνων ἄ. See n. to ii 1 i 127.

1. 40. οὔτε ἂν πρῶτος οὔτε ἂν δεύτερος, for οὔκ ἂν κριθεῖν οὔτε πρῶτος οὔτε δ., the ἂν being repeated with each of the emphatic words, as in Anab. i iii 6 οὐκ ἂν ἱκανὸς εἶναι οἷμαι οὔτ' ἂν φίλοις ὕψηλησαι οὔτ' ἂν ἓχθροι ἁλεξήσασθαι, Plat. Apol. p. 31 ε οὔτ' ἂν οἷς ὕψηληκη οὐδὲν οὔτ' ἂν ἐμαυτόν, Gorg. p. 475 ε οὔτ' ἂν ἐγώ οὔτ' ἂν σοὶ οὔτ' ἄλλοις οὖθεσι ἀνθρώπων δέξατ' ἂν.

1. 46. ἀθυμως ξευστὶ i.q. ἄθυμοι ξευσταί. ἄλλου τινός, euphemistically for defeat and its consequent disgrace. Cf. Lysias 12, 48 ἄγαθον μὲν οὐδὲν μέτεσχεν ἄλλων δὲ πολλῶν.

1. 47. μεθήσον: the future indicative is very rarely used for obvious reasons after verbs of fearing, as it expresses no doubt or uncertainty as to the result in the speaker’s mind. G. § 218 Note 1, HA. § 887 b. Cf. Plat. de rep. p. 451 Α φοβερὸν καὶ σφαλέρον...μῆ σφαλές τῆς ἀλθείας κείσομαι, Philob. p. 13 Α φοβοῦμαι μή τινας ἤδονας ἤδονας εὐρήσομεν ἐναπίπτες, ‘I am afraid that we are sure to find’ etc.
§ 7. After Chrysantas had concluded his speech, Phereulas, a commoner, but withal a man of noble presence and character, who had been from the earliest a friend and favourite of Cyrus, spoke on the same side.

§ 7. 1. 49. ἐπ' αὐτῶ, 'after him'. τῶν δημοτῶν=ἀν δρα τοῦ δήμου ii l. 185. A partitive gen. not unfrequently stands without any governing word, when to an indefinite substantive (without article) there is added the mention of a special sort. Madv. § 51 a, G. § 168 Note 2. Cf. Plat. Protag. p. 324 c 'Ἀθηναῖοι εἰσα τῶν ἴγουμένων. The word δημοτῆς has a different meaning here from its ordinary acceptance in prose. Cf. Zonaras I 494 δημοτην οἵ Ἰωνες τὸν τῶν πολλῶν ἔνα. οὕτως καὶ Ἡρώδωτος. τῶν δὲ Ἀρτικών μόνος Ζενοφών, οἱ δὲ ἄλλοι τούτων μὲν δημοτικῶν, δημοτὴν δὲ τὸν τοῦ αὐτοῦ δήμου, ὡς φυλέτην τῶν τῆς αὐτῆς φυλῆς. Cf. l. 112, VIII iii 5, Mem. I ii 58, de rep. Ath. I 4, oι πένηται καὶ oἱ δημοται καὶ oἱ χειροι.

1. 50. πως, quodammodo. οὐκοθεν, not 'ever since they came from home' (Holland), but 'from the first', 'from childhood', cf. ii l. 164, Arist. Pol. iv xi 6. συνήθης, familiaris, notus. Cf. Plat. Lach. p. 188 Α ἐγὼ...συνήθης τέ εἰμι τῇ δε, Crit. p. 43 Α δεξιόθης ἡδη μοι ἐστώ, Theophr. Char. xi 2 καλέσαι τῶν παρανότων τυλὶ φι μη συνήθης ἐστίν.

1. 51. ἀρεστός, gratus, acceptus; Symp. VIII 42 ὅπως πράττω τὰ πολιτικὰ καὶ ἄρει ἀρεστός ὃ τῇ τόλει, Plut. Anton. c. 9 τοῖς χρηστοῖς καὶ σωφροσὶ διὰ τὸν ἄλλων βιον οὐκ ἦν ἀρεστός. 'Praemittit hoc auctor' says Weiske 'ob ea quae § 12 dicuntur, in quibus lector, hoc cognition, maiorem probabilitatem agnoscit'. οὐκ ἀγεννεῖ, generoso, liberali. See cr. n.

§ 8—§ 15. ‘We are all now placed on an equal footing in the contest of valour; there is no longer a privileged or exclusive class to compete with, as before: the same rewards are open to all alike for obedience and discipline and bravery against the foe (§ 8). We have also the advantage of a method of fighting which requires no previous training, but comes as instinctively and naturally to us as self-defence does to animals, and in which there is more room for energy and prowess than for technical skill; so that we ought to enter gladly upon a competition with the highly-trained Peers, especially as we have so much less to hazard than they have (§ 9—§ 11). We shall also have Cyrus to adjudicate the meed of valour—Cyrus who so loves brave men (§ 12). The Peers have been regularly taught, it is true, to endure hardship, but we too have been taught the same lessons, perfectly and by a better task-master, viz. necessity
The hardest work they have practised consists in carrying arms; ours in carrying at a walking or running pace burdens in comparison with which such arms are as light as a feather (§ 14). You then, Sir, (addressing himself to Cyrus) must look upon me as one determined to do his duty and who expects to be rewarded according to his merit, not otherwise: and you, fellow commoners, I urge to enter in a spirit of honourable rivalry upon this contest of merit with the higher class, who have now admitted the class below them to an equality of privileges (§ 15).

§ 8. 1. 54. ἡγούμαι μὲν answers to νῦν δὲ l. 63. ἡμᾶς πάντας, i.e. peers and commoners alike. ἐκ τοῦ ἱσου ὀρμᾶσθαι, 'start on an equal footing in a contest of valour'.

1. 56. ὁμολαγμένοις, eodem victu utentes, 'with similar diet', 'on like rations', the dative of means or of manner and accompanying circumstances.

P. 71. 1. 57. ὅμοιας συνουσίαις δέξιομένους, eadem consuetudine frui dignos haberi; see i 25. ταύτα δὲ...πρόκειται, eadem (praemia) omnibus sunt proposita, l. 13. There is a similar transition from the participial construction to that of the verbum finitum in l. 126, l. 164, i iii l. 61, iii iii 9, iv ii 10, v iii 30, iv 29, viii ii 24.

1. 59. τασιν ἐν κοινῷ κεῖται, not 'is within reach of all', but 'has been enjoined upon all in common'. Cf. Isocr. 3, 6 τοῦ γυνώντα τι τῶν δεόντων ἐν κοινῷ καθεστὼτος ημίν. For κεῖται as perfect passive in use of τιθέναι see n. to ii l. 97. φανῇ ποιών: ΗΑ. § 986. τούτῳ ποιών, 'doing so', i.e. obeying his commander. See n. on i i l. 104, l. 128.

1. 60. ἀπροφασίστως, sine tergiversatione, 'without evasion', 'heartily'. See my n. to Hier. vii 2 l. 529.

1. 61. πρὸς τοὺς πολεμίους ἀλκιμών: i iv l. 270.

1. 62. οὗ τῷ μὲν προσήκου τῷ δ’ οὗ, 'is not a thing concerning, befitting, (only) one and not another'. The omission of the copula ἐστὶ with participles, where they stand for the finite verb, is limited to δέον, ἔξων, πρέπον and προσήκον, except where they acquire a purely adjectival meaning, as συμφέρον. Cf. Herod. i 139 οὗ τῷ μὲν τῷ δ’ οὗ, ἀλλὰ πάντα ὅμως. τάσιν is the complement of κάλλιστον εἴναι, 'for all'. καλ τοῦτο, 'this also', as well as obedience.

1. 63. προκέκριται, indicatur, habetur, ducitur; the preposition is not altogether pleonastic but accentuates the idea of superiority conveyed by the superlative which follows. Cf. Apol. 15 ἐμὲ
NOTES ON

§ 9. 1. 64. μάχη, 'mode of fighting'; see on 1 l. 67 and cf. 1 l. 86, l. 114.

1. 65. ὥσπερ γε: I vi l. 388, ii l. 253, vii ii l. 21, vii v l. 79.

1. 66. οὔθε παρ' ἐνὸς ἄλλου, a stronger negative than παρ', οὔθεν ἄλλου. Cp. below l. 77, i l. 193 οὔθε δὲ ἐν ἄλλο. and see Prof. Jebb's note on Soph. Oed. T. 1. 281.

1. 67. οἶνον, ut, 'as for instance'. ὁ βοὸς: see n. on i vi l. 440.

παλεύειν sc. ἐπισταταῖ. Sententia veteribus decantata: Anacr. Od. 2 φύσις κέρατα ταύρους, ὑπάλλας δ' ἐδοκεῖν ἵπποις; Cic. de Nat. D. ii 50, 127, iam illa cernimus, ut contra vim et metum suis se armis quaque defendant, cornibus taureis, apri dentibus, morsus leones; aliae fuga se, aliae occultatione tutantur. (Bornemann.)

1. 68. ὁ κύων στόματι, azeugma. We must supply the proper word δάκνειν from παλεύειν. For the omission of the article with στόματι see n. to l. 132.

1. 69. ταῦτα sc. τὰ ἕξα. ἀφ' ὅν δέ εἰς sc. φυλάττεσθαι. Cf. Hell. vii ii 10 ὥσπερ ἀπό φιλίου καρποῦ τοῦ ἐν τῷ πεδίῳ φυλαττομένους. The active also is used with ἀπό in Cyr. i iv l. 71.

1. 70. καὶ ταῦτα: i l. 100. εἰς οὔθεν διδασκάλου sc. οἰκίαν, 'to no teacher's school', HA. § 730. The common Greek phrase for 'going to school' is φοιτάν εἰς διδασκάλου.

§ 10. 1. 71. ἐκ παιδίου εὐθύς, 'from my very childhood', I vi l. 242. προβάλλεσθαι...πληγῆσθαι, praelude aliquid ei corporis partii, qua putabam me verberatum iri (Fischer).

1. 72. ὃ,τι, acc. of specification after πληγῆσθαι. On the relative singular ὃ,τι referring to the plural antecedent τοῦ των, see HA. § 629 b, and cf. I vi l. 124 note.

1. 73. τῶ χείρε: I ii l. 126 note.

1. 74. ὃ,τι ἐξυπνήμων, 'as well as I was able'.

1. 75. ἐπ' αὐτῷ τούτῳ...αἰ προβαλομένη = ἐπ' αὐτῷ τῷ προβάλλεσθαι, 'for the mere act of self-defence'. καὶ παιδέμενος, 'even though I was beaten'.

1. 76. γε μὴν, porro. See note on I ii l. 14. εὐθύς...ἀν: HA. § 976.
1. 77. ὁποῦ ἐδοµῆς, Η.Α. § 914 B (2). όδικε παρ' ἕνος:
1. 66 note. όδικε τοῦτο, ne hoc quidem, 'not this either'.
1. 78. η, without ἄλλαν preceding. Cf. VII v 41.
1. 79. γούν: i l. 53 note.
1. 81. καὶ ὑπὸ μνημόσ μαὶ ὑπὸ πατρός: on the omission of the article in copulative expressions, see n. to ii l. 175.
1. 83. λανθάνειν sc. παῖσιν.
1. 84. φύσει ἦν = ἐπεφόβει, natura insitum est, nativum erat.
1. 85. πρὸς τῷ πεφυκέναι, 'in addition to its being natural to me'.

§ 11. 1. 86. ὅ ὁν, utit haec sunt, 'be that as it may', 'however', resumptive after the digression contained in §§ 9—10, cp. i i v l. 68, l. 179 and see my note on Plut. Them. xxvi 2 l. 13.
μάχη: n. to l. 64. προβεμάνει...ἐργον ἐστι, 'there is need of, room for, alacrity'. Cf. Plat. de Rep. VII p. 537 ὃ ἐνταῦθα δὴ πολλὰς φυλακὴς ἐργον, mutila opus est cautione.

Γ. 72. 1. 88. ήδεως, libenter, i v l. 6. ἀγωνιστέων sc. ἐστί, Η.Α. § 611 κε. ὁποῦ γε, quandoquidem. Cf. VIII iv i ήτοιν αὐτὸς γε πολλὰ ἔχει, ὁποῦ γε καὶ ἡμῶν ἐκάστῳ τοσαῦτα δέδωκεν.
1. 89. ισά, predicate adjective, where we should use an adverb, Η.Α. § 619. παραβαλλόμενοι οὐκ Ἰσά, 'staking interests not of equal importance with theirs'. Cf. Thuc. II 44, 3, III 65, 3 πλεῖω παραβαλλόμενοι, v 113. The negation applies to Ἰσά only, not to παραβαλλόμενοι.
1. 90. Ίμεν, ἰδίμισις. οὖτοι sc. οἱ ὄμοτιμοι.
1. 91. ἡδύστατος sc. ἐστί, i vi l. 239.
1. 92. χαλεπώτατος sc. ἐστί.  

§ 12. 1. 93. τὸν ἄγώνα τὸν πρὸς τούσδε, the second attributive position; the first being τὸν πρὸς τούσδε ἄγωνα, the third ἄγωνα τὸν πρὸς τούσδε.
1. 94. τούσδε sc. τοὺς ὄμοτιμοις. ὁ κρίνων, index, l. 118, G. § 276, 2. Η.Α. § 966. Cp. i iv l. 232, vi l. 415.
1. 95. φθόνῳ, 'partially', 'in a spirit of jealousy', the dative of manner or accompanying circumstance—an adverb. σὺν θεῶν δρόκῳ λέγω, 'I aver with an oath by the gods'. So ὁμοῦν αἰ θεοῦς ν i 28.
1. 96. ἦ μὴν (Homer η μέν) used in declarations under oath, mostly with the present or future infinitive, as in IV ii 8, VI i 3, ii 3, 39, VII ii 12, VIII iii 47. We have another instance of the
verbum finitum being used in Anab. vi i 31 ὃνυν ὑμῖν θεοῦ ἡ μὴ ἠγο ἐθνὸς ὑμ.  

l. 97. ἔαυτοῦ = ἦ ἐαυτόν, HA. § 643 b. γούν: l. 79, i l. 53, i l. 42.  

l. 98. ἡδιον, libentius. For the pleonastic μᾶλλον, ‘rather’, see n. to ii l. 105. αὐτόν, ἰ πυσμ.  

§ 13. l. 99. οὖτοι sc. οἱ ὅμοτριμοι. μέγα φρονοῦσιν, ‘pride themselves’.  

l. 100. δή, ‘as they say’. πρὸς λιμὸν καὶ δύσαν: the preposition is not repeated with the second noun, because ‘hunger and thirst’, being homogeneous, are regarded as a whole. Cf. i ii ll. 74, 75, iii l. 38, ii i l. 263, vi i 48. For the expression καρτερεῖν πρὸς = καρτερικόν εἶναι πρός (Mem. i ii 1), paren esse ferendo, ‘to be proof against’, cf. Plat. Rep. viii c. 10 p. 556 B καρτερεῖν πρὸς ἴονας τε καὶ λύπας, νοβαπτεται et dolores sustineb. The usual construction of the verb is with an accusative or a supplementary participle.  

l. 101. κακῶς εἴδότες, parum scientes, ‘ill informed’. καὶ ταυτα, ‘herein also’, i.e. in the endurance of hunger and cold, as well as in other things, which he instances in § 14.  

l. 102. ἦ οὖτοι, for ἦ (ὁ διδάσκαλος) ὑπ’ οὖ οὖτοι πεπαλδενται.  

l. 104. καὶ λιαν: i i l. 6 note. ταυτ’ ἀκριβοῦν: see n. on i iii l. 186, ii i l. 246, ii l. 78.  

§ 14. l. 105. πονεῖν...ἐμελέταν: cf. i ii l. 137.  

l. 106. ὡς ἄν εὐφορώτατα ἐν, ‘so as they could be borne most easily’. See n. on i ii l. 58. ἀπασίν, dative of the agent after ἡρημένα (G. § 188, 3, HA. § 769), not after εὐφορώτατα.  

l. 107. ἐν μεγάλοις φορτίοις, magna onera ferentes, ‘under heavy burdens’, not ‘in the matter of huge burdens’ (Gorham). The expression is after the analogy of ἐν δῖπλοις, ἐν ἐσθήτι; see n. on i l. 151 and cf. Arist. Plut. 845 μῶν ἐνεμυνήθης ἐν αὐτῷ (sc. τῷ πρίσμων) τὰ μεγάλα;  

l. 109. φόρμια, ‘load’, III i 25. The following passage of Cicero Tusc. ii 16, 37 may aptly be compared: scutum, gladium, galeam in onere nostri milites non plus numerant, quam humeros, lacertos, manus; arma enim membra militia esse dicunt. πτεροὶ...ἡ φορτίω, short for πτερῶν ἡ φορτίον φορήματι. Cf. III iii 41 χώραν ἔχετε οὐδὲν ἦτεν ἐντυμον τῶν πρωτοστατῶν for τῆς τῶν π. χώρας.
§ 15. l. iio. ὡς...ἔμοι...ἀγωνισμένου,...όυτως γίγνομενί, see note on i vi l. 132. ὁποίος ἄν τις ὦ, ‘whatsoever I am, better or worse’ (Holland).

l. iir. μὲ τιμῶν ἀξιόσωστος, ‘that I shall expect men to honour me’, the indefinite subject of the infinitive (τινά) being, as usual, unexpressed, HA. § 942.

l. i13. εἰς ἔριν ὑμῶν πρὸς κτλ. ‘to enter with spirit and zeal upon a competition in this mode of warfare with these gentlemen of culture’. Cp. I ii l. 33.

l. i15. ἀνδρεῖς for οὔτοι, ‘these gallants’. Cf. Arist. Ach. 204, 423 πολας ποθ' ἄν ὄρακίδας αλητείας πέπλων, 479 ἄν ἄρ φρεκτέε, 494, 626, 837, 1036, Nub. 1035 εἴπερ τὸν ἄν δρ' ὑπερβαλεῖ, Eq. 222, 457, 760, Av. 1581. εἰλημμένοι εἰς ἐν δημοτική ἀγωνική, in plebeio certamine deprehendê sunt, i.e. in eo sunt ut certent nobiscum qui plebeii sumus, ita ut iisdem nobiscum armis instructi ab hostium impetu se defendant (Fischer).

l. i16. ἀγωνία (≡ἐν ἀγώνι ἀμίλλα Hesychius), a word not found elsewhere in Xen. Cf. [Dem.] Ἑπτάθριος p. 1398, 20 ὑπὲρ ἀμφοτέρων ἀπάσαν ὑπότα ὅπω ἐν ἀγωνίαν ἐκτίς, [Dem.] Ἑρωτικὸς p. 1408, 6 ταῦτα τὴν ἀγωνίαν ἄν καλὸς προελθον, Isocr. p. 189 c οἱ πεῖ τὴν μονακὴν καὶ τὰς ἀλλὰς ἀγωνίας δινεῖ. It is not used by Thucydides or Plato.

l. i17. ἀνισταντο, ‘rose to speak’.

§ 16. Pheraulas was followed by others belonging to both classes, and after several had spoken, the proposals of Cyrus were unanimously adopted.

§ 16. l. i18. ἐκατέρων, h.e. et διοτίμων et δημοτῶν, ut illorum Chrysantas, horum Pheraulas secerant (Hug). Cf. viii i 6 οὕτω δὴ καὶ ἄλλοι ἀνισταντο πολλοὶ καὶ Περσῶν καὶ τῶν συμμάχων συνεργοῦντες. See cr. n. "ἐδοξε, decrectum est, an asyndeton, like that in Anab. vii iii 6 καὶ θυτ', ἐφθ', ταῦτα δοκεῖ, ἀράτω τὴν χείρα. ἀνέπελαιν πάντες. Cf. Cyr. vii i 43, viii iii 30, iv 27.

P. 73. l. 120. μὲν δή: see note to l i l. 76. προϋκεχωρίκει, processerant, ‘had advanced’, ‘progressed’.

§ 17—§ 20. Cyrus on one occasion invited a whole company also with their commanding officer to an entertainment. He had been gratified with watching the performances of the men at a grotesque sham-fight, in which half of them were armed with stout canes, the other half with clods of earth, while both retained their corslets and
shields (§ 17). Description of the fight (§ 19). This kind of sham-fight becomes fashionable among the other companies (§ 20).

§ 17. 1. 122. τοὺς μὲν ἡμίσεις τῶν ἀνδρῶν: the adjective is assimilated to the gender of its dependent partitive genitive, i i l. 104, ii iv l. 194, III ii 2, HA. § 730 e, G. § 168 Note 1. μὲν is in opp. to δὲ l. 129.

1. 123. τῆς τάξεως: i l. 234.
1. 124. εἰς ἐμβολῆν, ‘for an attack’ on each other.
1. 126. νάρθηκας, ferulas.
1. 127. ἔδωκε sc. ὁ τὰξιαρχός. See note on l. 57.

1. 128. δεῖσοι: future optative, which is never used except in indirect discourse, i v l. 34, HA. § 855 b, G. § 203 Note 3. ἀναρουμένους ταῖς βῶλοις, short for ταῖς βῶλοις ἀναρουμένους αὐτάς. Cf. VIII iii 27, Arist. Av. 56 σῦ δ’ οὖν λίθω κόψων λαβὼν, 1004 ὅρθω μετρήσω κανόν προστιθέης (sc. κανόνα). The article before βῶλοι indicates the clods to be found on the spot: cp. Arist. Ach. 319 τῇ φειδίμεσθα τῶν λιθών, 184 ἐς τοὺς τρίβωνας ξυνέλεγοντο τῶν λιθῶν, Dio Chrys. or. 35 p. 66 R ἀπελαίθεν βάλλοντα ταῖς βῶλοις καὶ τοῖς λιθοῖς.

§ 18. 1. 129. παρεσκευασμένοι, instructi, alli ferulis, alli glebis.

1. 131. ἐστιν οὗ, ‘there are those who’, ‘some’, HA. § 998, G. § 152 Note 2. kal, etiam, vel, nam erant qui in vanum iacent. Omnino totum exercitium institutum est ut demonstraretur superiores esse qui cominus pugnarent eis qui eminus (Hug).

1. 132. μηροῦ, femoris: κνημίδος, ocreae, ‘greaves’, metal plates, lined with some soft material, bent round the shibbone (ἄρτι-κνήμων) under the knee, and fastened by straps at the back of the leg, or clasps at the ankle, which was left uncovered. The word is sometimes used for ‘leather leggings’ as in Hom. Odyss. 24, 229.

1. 133. ἐπεὶ δὲ ὁμοὶ ἐγένοντο, cominus facti.

1. 134. μηροῦ—χεῖρας—κνήμας: the article is often omitted where parts of the body are named; see n. on i iv l. 85 and cf. ii. 67, 68, 146, 153.

1. 135. ἐπικυπτόντων ἐπὶ βῶλοις, ‘as they stooped for (to pick up) clods’, i vi l. 137, l. 404 note.

1. 136. τρεψάμενοι sc. τοὺς βάλλοντας.

1. 138. ἐν μέρει, ‘in turn’.

1. 139. πάλιν, ‘in reverse order’. ταύτα ἐπολήσαν, i.e. τρεψάμενοι ἐδίωκον, ‘did the same to them’, i.e. ‘put them to
the rout and pursued them’. Observe that τοῦτο ποιεῖν here takes the construction of the verb, which it represents. Cf. iv i 7, Ar. Plut. 524, Eccl. 672, L. 935, Ran. 358, i010.

§ 19. l. 140. ἀγαθέσις, admiratus: ταῦτα refers to τὴν ἐπίνοιαν and τὴν πειθώ.

1. 141. ἐπίνοιαν, solleurs inventum. τὸν δὲ sc. τὸν ἀνδρῶν τῆς τάξεως. τὴν πειθώ = τὴν πειθαρχίαν ‘obedience’, as in III iii 8, 59.

1. 142. ηὐθυμοῦντο: IV i 18, 19, V v 21.

1. 143. ἐκαστήνετε τῇ τῶν Περσῶν ὀπλίσεω, armati ut Persae, a similar elliptical form of comparison to that of l. 109. Cf. v i 4, vi i 50, Oecon. vii 32 l. 171 with my note.

1. 144. δὴ, resumptive, ‘with this, I say’, I iii l. 22. ἐν τῇ σκηνῇ: l. 2.


1. 146. ἀντικαθίσκων, acc. of specification, HA. § 718. On the absence of the article see note to l. 134.

§ 20. l. 147. ὅτι πληγεῖν, ‘that they had been hit’. G. M. & T. § 21, 2 (a). ἐπηρώτα, ‘questioned them further’: I iii l. 171, vi l. 145.

1. 148. πότερον sc. πληγεῖν.


1. 152. ὀμολογεῖν, ‘from close at hand’, I iv l. 286, viii viii 22. The three adverbs ὀμολογεῖν, ὀμολογεῖν, ὀμολογεῖν (II i l. 88, l. 190) correspond respectively to the questions ubi, unde, quo.

1. 154. χερσὶ—τραχήλοις—προσώποις: see n. to l. 134.

1. 156. τῇ υπερτραχεῖα: I ii l. 126, HA. § 621 c. τὸ πεδίον, ‘the plain’ in which they were encamped.

1. 158. εἶ μή...πράττουει...ἐχρόνων: a general supposition, in which the apodosis expresses a customary or repeated action, and the protasis refers to indefinite past time. G. M. & T. § 48 II, b. σπουδαιότερον, ‘of more importance’; I. i note.

§ 21. Cyrus was pleased with the perseverance of another taxarch also in keeping his men exercised, when he made them, without any show of harshness, go through various movements on their march from the banks of the river to mess.
§ 21. l. 160. ἰδὼν ταξιαρχον: these words are followed by a long description of what the ταξιαρχος did, that he so pleased Cyrus, after which comes the finite verb ἐκδελεσε, preceded by the resumptive particle ὁδὲ with a second participle (ἀγαθεις).

l. 161. ἐπὶ τὸ ἀριστερόν, sinistrum. See cr. n.


ἐφ’ ἐνδ, ‘in single file’.

l. 163. τὸν ὑπερθον λόχον, ‘the hindmore band’ (Holland), i.e. the second, immediately behind them. παράγειν, intrans. ‘to advance in front’, I vi l. 472 note. The ταξις was divided into four λόχοι of 24 men, with a leader (λοχαγος) to each. See vi iii 21 ὁ δὲ λόχος ἦν ἐκαστὸς εἰκοσιτέταρες and n. to iv l. 15.

l. 165. ἐπὶ ἐν μετώπῳ—ἐγένοντο κτλ. ‘when the lochagi had taken their station in front (so that those of the three last λόχοι were on a line with the λοχαγος of the first who kept his original position), he commanded them to double their files’. Notice the transition from the participle to the verbum finitum, as in I. 58.

l. 166. εἰς δύο, ‘in files’; cf. i l. 248 εἰς ἑνα ‘in single file’.

τὸν λόχον, ‘each λόχος’. Cf. i l. 234. οἱ δεκάδαρχοι, decuriones, VIII i i 4.

l. 168. παρήγγειλεν εἰς τέταρας τὸν λόχον, ‘he ordered to form four in front’; a short military expression for παρηγγείλεν ἀγεν κτλ. Cf. I. 170, Anab. I vi 13 καὶ εὐθὺς παραγγέλλει εἰς ταῖ διπλα sc. ἑνα, Hell. II iii 54 ἐκέλευς τοὺς ἐνδεκα ἐπὶ τὸν ὶνθρα- μένην.

l. 169. οἱ πεπάδαρχοι, ‘the quincurions’ or ‘commanders of five’. By this subdivision of the files the company ultimately presented itself in a body sixteen broad and five deep; the remaining twenty being the respective officers, viz. four lochagi, eight deka- darchs, eight pepadarchs (the other eight being also dekadarchs).
1. 172. τούτου κατ’ οὐφάν, ‘in the rear of this’. Cf. iv l. 23, l. 25.

1. 175. ὀσπερ, ‘in the order in which’. οὖν, re-
sumptive, III iii 9, VII ii 24, VIII i 15.

1. 176. τούτου ἄγασθε τῆς πράματος: gen. of the cause after a verb of emotion, G. § 173, i, HA. § 744.

§ 22—§ 24. An officer present at the entertainment given by Cyrus to the last company challenges Cyrus to give his company also an invitation, on the ground that they were in the habit of performing exactly the same manoeuvres both in going to mess and in returning from it, and also on the parade ground. Cyrus consequently invites them to a double repast, because, as he says, they take double the amount of exercise taken by the other companies. Their example is thenceforth followed by the rest of the troops.

§ 22. 1. 180. οὖ καλεῖς: nonne vocabis ad cennam? This is probably the future; but it may also be the present used in a future sense.

P. 75. 1. 181. εἰς τὴν σκηνήν: see note on l. 4.

1. 183. οὗτος οὗ τελευτάοι λόχων, ‘the rear-guard leader of the last five and twenty men’.

1. 184. τὸν λόχον, ‘his lochos’.

1. 185. ύστατος—μάχην, ‘keeping those in the rear, whose place in order of battle is in front’.

1. 186. οὗ δεύτερος τοῦ ἄγραγος. οὗ τέτερον, alterius, i. q. τοῦ δεύτερον. ἐπὶ τούτοις, ‘after them’, sc. τοῖς ύστατοῖς.

1. 188. ἀπάγεω, ‘to retire’, ‘move off’; cf. i vi l. 473.

1. 189. τὸν δρόμον ἑνα περιπατοῦμεν, ‘our parade ground’.

1. 190. ἐγὼ μέν—ἐμοὶ μέντοι: see n. to i iii l. 27.

1. 191. πρῶτος: the verb is to be supplied from ἰδντων.

1. 192. ὡς δεῖ, ‘in the proper order’, i. e. as second.

1. 193. ἔως ἄν: HA. § 921. παραγγέλλω, ‘give (another) word of command’.

1. 195. ἁφηγοῦνται, primum agmen ducunt, Hell. iv viii 37, v i 8.

1. 198. ὅσοσκει, ii l. 247. γε, ‘yes’. καὶ: see note on i v l. 5.

§ 23. 1. 199. καλῶ: see l. 180 and cf. i iv l. 248.

1. 200. τὰς τάξεις μελετάτε, ‘you give (the men in) your ranks practice’.
NOTES ON

I. 201. καὶ ἥμερας καὶ νυκτός, et interidiu et noctu, tam ante cenam in curriculo quam post cenam (Fischer).

I. 203. διδάσκοντες, 'by discipline'. διπλὰ: acceditis et receditis, facitis hoc interidiu et noctu, iuvatis animos et corpora (Fischer).

I. 204. διπλήν and I. 206 διπλᾶς are predicate adjectives.

§ 24. I. 205. μήτοι γε sc. διπλήν τὴν εὖ ωχλαν πάρεχε.

I. 208. ὅσπερ ἔφη, 'as he had promised'.

I. 209. τῇ ἄλλῃ i. q. τῇ τρίτῃ, perendie, 'on the day following the second'. Cf. Anab. II 1 3 ταύτην τὴν ἥμεραν...τῇ δὲ ἄλλῃ where it means postridie, III iv 1, Arrian Anab. I xii 6 ἃκε τῇ ύστερας ἐσ Περκότην, τῇ δὲ ἄλλῃ πρὸς τῷ Πρακτήρῳ τοίχῳ ἐστρατοπέδευσεν. So in Cyr. IV vi 10 άυριον is followed by τῇ ἐτέρᾳ.


CHAPTER IV

§ 1. Once, while Cyrus was holding a review of his troops, he received a message from Cyaxarès to go to him as quickly as possible, because an Embassy of Indians had arrived, and at the same time a magnificent costume, in which he was to appear before him, when he granted them an audience.

§ 1. 1. ἐξέτασιν πάντων...καὶ σύνταξιν, 'a general review and parade'.

P. 76. I. 2. ἐν τοῖς ὅπλοις: not superfluous, because sometimes arms were dispensed with on such occasions.

1. 3. 'Ινδῶν...πρεσβεῖα, ab Indis legatio, i.e. legati: cp. Arist. Ach. 647 Δακεδαμινίων τὴν πρεσβείαν βασιλέων ἥρτησεν πρώτα μὲν αὐτοῖς, Eq. 795 τὰς πρεσβείας ἀπελάθεις ἐκ τῆς πόλεως.

1. 4. κέλευες: "a abrupt transition from the indirect to the direct discourse, similar to that in l. 52, III ii 12, V v 1, VII iii 13.

1. 6. στολήν τήν καλλιστήν: see n. on iii l. 93.

1. 7. ἐβούλεσο, 'expressed a wish'; tum 'volebat', cum me misit (Hug). Cf. ἐπεμψέν πλi 29, ἐδέουν VI ii 1.

1. 8. προσάγεν: not 'to introduce', as in i iii l. 80, but intrans. 'to approach'. Cf. I vi l. 472. ὡς ὑψομένων: cf. iii l. 110 and see note on I iv l. 264. ὅπως ἀν προσίης, 'in whatever way you approach him'. If we adopt the reading of AG ἀν προσ- τοις, the meaning will be 'how you will approach him'. See n. on i ii l. 58.

§ 2. Cyrus proceeds to the Royal quarters at the head of his army, arranged 300 in front, 100 deep.

§ 2. 1. 10. εἰς μέτωπον στήναι: cf. i l. 134.

1. 11. ἐφ' ἐνός: iii l. 161. ἐν δεξιᾷ ἔχοντα ἕαντόν: therefore to the left of Cyrus.

1. 12. τῷ δευτέρῳ...παραγγελαί π. e. ἐκέλευσε παραγγελαί ταυτὸ τούτῳ τῷ δευτέρῳ. ἐκέλευσε—ἐκέλευσεν: cf. i l. 281, I vi l. 425, III ii 12, v iii 23, IV 8, VIII iii 48.

1. 13. διὰ πάντων sc. τῶν παραγγελέομενα, 'to transmit', 'pass on' the order of Cyrus. Cf. III iii 61.

1. 15. ἔγενοντο τὸ μὲν μέτωπον ἐπὶ τριακοσίων, 'they formed a front of 300'. Cf. I 11 ἐφ' ἐνός: τὸ μέτωπον is the acc. of specification.

1. 16. τοσοῦτοι γάρ ἦσαν οἱ ταξιαρχοὶ: the division of the Persian contingent was probably, according to Xenophon's idea, as follows. It consisted originally of 3100 men (I v 5). These were divided into μυριστάς, χιλιοστάς, τάξεις, λόχους, δεκάδας and πεμπάδας under the respective command of μυριαρχῶν, χιλιαρχῶν, ταξιαρχῶν, λοχαγῶν, δεκάδαρχων and πεμπάδαρχων. These latter are sometimes spoken of as δεκάδαρχων (or δωδέκαρχων II iv 4) and εξάδαρχων. A πέμπτας consisted of five soldiers and one officer, who was called πεμπάδαρχος or εξάδαρχος, according as he was excluded from or included in the reckoning. Two πεμπάδες constituted a δεκάς, i.e. 10 common soldiers and two πεμπάδαρχοι, one of whom, however, commanded the δεκάς and was called δεκάδαρχος, when he and his brother officer, who commanded a πέμπτας, were not reckoned in, or δωδεκάδαρχος, when they were. Two δεκάδες or, including the two officers, δωδεκάδες formed a λόχος of 24 men without reckoning the commanding officer or λοχαγός; four λόχοι a

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τάξις of 100 men under one ταξιαρχος, encamped under one tent (II i 25). As there were, according to the present passage, 300 of these ταξιαρχοι, the whole army must have consisted of 300 τάξεις or 1200 λόχοι or 2400 δεκάδες or 4800 πεπτάδες or 24000 soldiers. To these must be added 2400 πεπτάδαρχοι (for one of the two πεπτάδαρχοι of each of the two πεπτάδες which constituted a δεκάς served also as δεκάδαρχος), 2400 δεδάκαρχοι and 1200 λοχαγοι. Thus we have

| (1) common soldiers | 24000 |
| (2) πεπτάδαρχοι | 2400 |
| (3) δεκάδαρχοι | 2400 |
| (4) λοχαγοι | 1200 |
| (5) ταξιαρχοι | 300 |
| (6) χιλιαρχοι | 30 |
| (7) μυριαρχοι | 3 |

Total 30333

The 667, which are wanting to complete the full number of 31000, consisted probably of ὑπηρέται, who were employed by Cyrus as adjutants and orderlies and for other duties (II iv 4); not the commissariat officers, who were provided by Cyaxares (II i 21).

§ 3. They begin by marching at a double, but the street leading to the royal quarters being too narrow to admit them, as they were, the front is reduced from 300 to 10.

§ 3. 1. 18. ὡς ἄν αὐτὸς ἡγηται, for ὡς ἄν αὐτὸς ἡγοῖτο, the same mood being used as in direct discourse. Cyrus in addressing them would have said ἔπεσθε, ὡς ἄν ἡγόμαι. Cf. IV v 36 and see HA. § 932.

1. 19. τροχάξων, citato gradu, ‘at a running pace’, a poetical and Ionic word.

1. 20. τὸ βασίλειον, praetorium. Στενωτέραν...ἡ ὡς...
δυναῖ, ‘too narrow to let them pass through’: δυναῖ is probably from δυναί (cf. Anab. III ii 23 εἰ δὲ μὴ οἱ πολόμοι δυνάονσιν ἡμᾶς, IV i 8, v iv 2), though it may also be the infin. of δύναμι, in which case the meaning will be the same: ‘too narrow for them to go through’. ὡς is consecutive for ὠστε: see HA. § 954 and cp. VI iv 17 τὰς ἀσπίδας μελίους φέρουσιν ἡ ὡς ποιεῖν τι καὶ ὥραν.

1. 21. ἐπὶ μετώπου, ‘in line’, ‘with their extended front’ (ἐπὶ κέρας, ‘in column’).

1. 22. χιλιοστῶν, ‘division of 1000’. Κατὰ χώραν, ‘in their present order’, ‘without moving from their place’. Cf. III iii 70 ὡς δ' ἔξω βελῶν ἐγένοντο, ἔστησαν κατὰ χώραν, IV
v 37. The first division would move on, as they were, presenting a front of 10 men, while the others were being drawn off.

1. 23. κατ' οὖραν ταύτης: iii 1. 172. διά παντός sc. τοῦ στρατεύματος.

1. 24. Ἡγεῖτο οὐκ ἀναπαυόμενος, ‘led on without resting between whiles’.

§ 4. Adjutants sent in advance to prevent a block. On arrival each division was drawn up 12 deep.


1. 27. εἰ τις ἀγνοοῦσι, ‘if any one (of the captains) did not understand’ the order given by Cyrus. σημαινοῦσιν, ut eos iuibert centurias ita ducere, ut denae denas sequerentur (Fischer).

1. 28. τὸς θύρας: i 1. 27 n.

1. 29. τὴν τάξιν εἰς δώδεκα τάττειν βάθος, ‘to draw up his division twelve deep’, and therefore eight in rank, the four lochagi making up the hundred men of the taxiarcs’ division.

1. 30. τοὺς δώδεκαρχοὺς: each dodekarch stood in the front rank at the head of a file of twelve men: the same officer in iii 1. 166 is called δεκάδαρχος, for he would be a leader of twelve or ten men, according as he and his subordinate pempadarch (iii 1. 168) were or were not counted among them.

1. 31. τῷ δευτέρῳ sc. ταξιάρχῳ.

1. 32. διὰ παντός: 1. 23.

§ 5. Cyrus appears before Cyaxares in a simple and unostentations Persian garb, not in the splendid Median costume which the King had sent him to put on in presence of the Indian Embassy, that he might appear to advantage before them. Cyaxares remonstrates with him.

P. 77. § 5. 1. 33. ἐν τῇ στολῇ: see n. on iii 1. 107.


1. 36. οἶνον: see note on i iii 1. 42 and cp. Plat. Alcib. 1 c. 32 βασαλ, οἶνον, ὡς ἀριστε, τοῦτο ἐπηκας.

1. 37. ὡς λαμπρότατον: i vi 1. 324, HA. § 651.
Notes on

1. 38. ἀν κόσμος ἥν: the protasis is implied in φαίνεσθαι = εἰ ἐφάνης.

1. 39. ὅτι μεγαλοπρεπέστατον: ΗΑ. § 651.

§ 6. Cyrus justifies himself for not having donned the Median dress, and claims credit for obeying his uncle’s summons so expeditiously.

§ 6. 1. 41. ποτέρως—εἰπερ—ἡ: see n. to l. 25. On the intensive καὶ see n. to i vi l. 268.

1. 42. πορφυρίδα: see n. to i iii l. 18. ψέλια—στρεττόν: see n. to i iii l. 19. Cf. Them. orat. Π p. 36 c: τιάρα δὲ οὖ ποιεῖ βελτίω οὐδὲ κάνδως οὐδὲ μανθάς οὐδὲ ἀκινάκης χρυσοῦς οὐδὲ στρεττότι τε καὶ ψέλια.

1. 43. σχολη, segniter, tarde, to be taken with ντήκουν. Cf. ii l. 249 note.

1. 44. τοιαύτη, ‘so efficient’, in reference to their novel equipment as hoplites. ἰξίως: the technical expression for ‘prompt’ obedience to a military command. Cf. Thuc. Π ΙΙ, 6 τὰ παραγγελλόμενα ἢ ἰξίως δεχόμενοι, ib. 89, 7.

1. 46. οὕτω, tanto studio.

§ 7—§ 8. The Indians are admitted to audience. They state the object of their mission. Cyaxar’s declares to them that he is innocent of any wrong done to the king of Assyria. Cyrus, having asked leave to speak his sentiments, tells them to report to their sovereign that they desire his arbitration between themselves and the Assyrian king, if the latter considers himself injured.

§ 7. 1. 49. τέμψες, ‘had sent’. What they said was ‘ἐπεμψεν ἡμᾶς ὁ βασιλεὺς’. See n. to iii l. 147. σφᾶς: G. § 144, 2 (a), ΗΑ. § 685.

1. 50. ἧς ὅτου, propter quid: i vi l. 378. The question to be asked was ‘ἐκ τίνος ἐστιν ὁ πόλεμος?’

1. 51. τῷ Ἀσσυρίῳ: see n. to i i l. 48. ἀκούσαμεν: i vi l. 384 n.

1. 53. τέλος: Ι iv ι n.


§ 8. 1. 56. ἔμοι...ἀκούσετε, ‘hear from me’, ‘let me tell you’.

1. 57. οὐκ ἀδικοῦμεν, ‘we are not guilty of doing wrong to’.
1. 59. ἦ καὶ ἐγὼ...έπω, 'should I also tell them?' ἦ καὶ elsewhere maiks keen interest in a question: see Jebb on Soph. Oed. T. 757.

1. 60. ὅ,τι γιγνώσκω, quid sentiam, I v l. 125 n. ἐκέλευσεν sc. εἴπειν ὅ,τι γιγνώσκοι.

1. 63. φαμέν...αἵρεσθαι αὐτόν, dicimus nos ipsum eligere. ἀδικεῖσθαι in sense=perfect, as ἀδικοῦμεν l. 57.

§ 78. 1. 65. Εὐκαστήριν: appos. predic. to βασιλεά. μὲν δὴ: i i l. 76 n.

§ 9—§ 11. After the departure of the Indian Embassy, Cyrus, finding that he had nearly exhausted his own small resources in bestowing rewards on his men, and yet unwilling to discontinue this system of attaching them to his service and ensuring their loyal cooperation, consults with his uncle as to what should be done under the circumstances, and how to spare him expense, as much as possible.

§ 9. 1. 66. ἐξηλθον: l. 49 n.

1. 68. οὐδέν τι, l. 34.

1. 69. ἔχων, 'with': i i l. 121.

1. 70. λοιπά: predicate adjective. Translate: 'of all that I once had, I have very little left'.

1. 72. θαυμάζεις πῶς: a desire to know is implied in θαυμάζεις, hence the interrogative form of sentence. Cp. i iv l. 227, v ii 9.

1. 74. ὅτι sc. ἀνήλωκα. τιμᾶν, by his donation of rewards and prizes and his frequent entertainments. See on ii i 24, 30. Cp. III iii 6.

1. 75. ὅταν τυν ἀγασθοῦ: the dative instead of the accusative (iii l. 174) after ἄγαμαι is used also in vi iv 9, and Herod. IV 75 oi δὲ Σκύθαι ἀγάμενοι τῇ πυρῇ ὑφόνται.

§ 10. 1. 78. ποιεῖσθαι: the present infin. is used as applicable to all cases: ποιήσασθαι (l. 82), to a particular instance. ὁπλοῦ τυγός οὖν, qualiscumque 'of whatever sort', HA. § 1002 a.

1. 79. ἢδιον...μάλλον: see on ii l. 105 and add to the exx. there quoted Hell. VI i 7 τῷ παντὶ κρείττόν μοι δοκεῖ εἶναι ἐκόντας ὑμᾶς μάλλον ὡ ἡκούτας προσαγαγέσθαι, Mem. III xiii 5.

1. 84. τούτων...θηρατέον εἶναι: G. §§ 281, 2. For a similar metaphorical use of θηρατέον ‘to court’ ‘captivate’, cp. Mem. II vi 28 θηράν επιχείρησε τοὺς καλοὺς τε κάγαθούς, III xi 7 φίλους θηραν. So θηρεύειν Cyr. VIII ii 2.

1. 85. ἀπροφασιόστους: II iii I. 60 note. τόσος ἀγαθοῖς ‘the successes’.

1. 86. φθονήσοντας...προδώσοντας = μέλλοντας φθονήσειν...προδώσειν. After the latter word supply τὸν ἀρχοντα.

§ 11. 1. 87. ταύτ’...οὕτω προγνωσκόμεν, ita ante statuens quam bellum suscipiamus, ubi fidelibus sociis et commilitonibus opus habebimus: a redundancy of expression similar to that in VIII ii 3 τούτο οὕτω νομίσας, de rep. Lac. ii 7 ταύτα οὖν δὴ πάντα οὖτως ἐπαίδευεν.


1. 89. πάντα, unumqueque, not in omnibus rebus.

1. 90. σκοτείν...ὀπως μὴ ἐπιλείψαι: I ii I. 25.

1. 92. ἄν εἴῃ, ‘it will be possible’. See n. on II i I. 74.

1. 93. ὁποτε δεομήν: the optative, both as iterative and as assimilated to that of the main clause.

ἀλλως τε καὶ...βέλτιον εἶναι, praevertim si ad eam rem sumam, in quam quod expressum fuerit tibi etiam sit maxime profuturum (Gabrieli). ὅ = εἰς ὅ. The Preposition is not repeated with the Relative, when the relative clause serves as a nearer definition of the Noun. Cp. Hier. i I I. 61 ἐρχονται καὶ εἰς πόλεις ὅς ἄν βοιλωνται, Mem. II i 32 τιμῶμαι καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἰς προσήκῃς i.e. παρ’ οῖς προσήκεις, Oscon. X i 10 εἰ κατὰ χώραν ἔχει ἕν δεῖ ἐκαστα.

P. 79. 1. 95. βέλτιον sc. ἡ μὴ δαπανηθέν.

§ 12—§ 14. Cyrus remembers his uncle telling him that the king of Armenia, since he heard of the threatened invasion of Media, had renounced his position as tributary ally. Being informed concerning the nature of his country and its defences, Cyrus suggests that he should be able with the aid of a small escort of horse to make him return to his allegiance.
§ 12. 1. 95. ἔναγχος, nuper.

1. 97. ἀκούει: 1 i l. 97, below l. 119. οὔτε: i.e. ὡς οὔτε.

1. 98. ἐν ἔκαστῃ ἀπάγεων. ἀπάγω: ἀπό in this compound has the same force as in ἀποδίδοναι l. 116, l. 191, l vi l. 138 (where see note), in ἀποφέρειν VIII vi 8, and in ἀπαρίθμεῖν III i 34; cf. III i 10, IV iii 3.

1. 99. ποιεῖ γὰρ ταῦτα, 'yes, he does so'. See on i. 26, i iv 1. 134. ὁστε, itaque, i iii l. 217.

1. 100. κρείττον sc. ἐστί.

1. 101. ἀνάγκην προσθεῖναι, 'to apply compulsion'. ἐξαίρεις, sineire, 'to leave him alone'.

1. 102. μή 'lest'. πολέμοιον, 'as an enemy', predicate to τούτων.

§ 13. 1. 105. οὐ πάντω εἰς ἑξυροῖς sc. εἰςλ ὑπογραμμικά. For the trajectio of οὐ πάντω cp. i vi l. 324 with note. μέν—μέντοι: i iii l. 27 note.

1. 106. ἐγὼ γὰρ τούτου οὐκ ἡμέλουν, hoc ego fieri non passus sum, 'I was not inattentive to this point'.

1. 107. ἐνθαὶ ἐν ὦς or εἰς ἄ.

1. 108. ἐν ἀσφαλεῖ εἶναι τοῦ μη.. γενέσθαι, 'to be secure against becoming'. G. M. and T. § 95, 2: 'after verbs and expressions which denote hindrance or freedom from anything, two constructions are allowed—that of the simple Infinitive and that of the genitive of the Infinitive with τοῦ'. Cf. III iii 31 ἐν ἀσφαλεῖ εἰς τοῦ μηδέν παθεῖν, where however, as here, Hertlein reads τὸ μὴ and Sauppe observes τοῦ μὴ effectum significans post verba negantia ubique videndum num in τὸ μὴ vel etiam solum μὴ mutari debeat'.

1. 109. ὀσα...πεκκομίσασθαι sc. τοῦ μὴ ὑποχείρια γενέσθαι (τοσαῦτα), ὡσα δίνατο ὑπεκκομίσασθαι quaeacunque illuc asportanda curare potissim.

1. 110. ὅσπερ...τοῦτο ἐποίησεν, 'as my father did', sc. ἐπολικρικεῖ προσκαθήμενοι; a similar redundancy of expression to that noticed in n. on iv l. 87.

§ 14. 1. 114. μέτρων pauci; according to others = ἵκανον 'enough', 'adequate'. Cp. l. 140. συν τοῖς θείοις: see n. on i l. 144.

1. 115. τέμψαι and ἀποδούναι depend upon ἐν ποιήσαι (ii l. 109), which corresponds to ἐν ποιήσαμι of direct discourse.
§ 15. Cyaxares approves of his nephew's suggestion and thinks that, as he had often hunted with the young Armenian princes, he would be more likely to accomplish the task. Cyrus recommends that the project should be kept a secret, in order that the enemy might be caught unprepared.

§ 15. l. 119. ἀκοῦω: l. 97 note. The order of words is ἀκοῦω τινας τῶν παιδῶν αὐτοῦ γενέσθαι συνθηρευτάς σοι, aliquos eius filios tectum in venatione fuisse (i iv 16). According to III 2 ff. the king of Armenia had only two sons, Tigranes and Sabarís, the former of whom is spoken of ib. § 7 and § 38 as the companion of Cyrus in the chase.

l. 121. ὑποχειρίων γενομένων = eι ὑποχειρίοι γένοιτο: cp. i vi l. 283.

l. 122. αὐτῶν: sc. τῶν παιδῶν αὐτοῦ. ἀν.: i ii l. 58.

l. 123. οὐκούν, 'then', 'under these circumstances'. οὕμφορον εἶναι τὸ λεληθεναί ἡμᾶς ταῦτα βουλεύοντας, 'that it is expedient that this our plan should remain a secret'.

l. 125. γάρ, 'yes, for'. See n. to l. 99. ἐν...ἐλθοι...ἐις χεῖρας, in manus (i.e. potestatem nostram) veniet.

P. 80. l. 126. εἴ τις, 'if one', i.e. 'we'.

§ 16—§ 17. Cyrus suggests that, to disarm suspicion, he should be allowed to make a raid into Armenia under the disguise of a grand hunting expedition on the frontier, such as he had taken part in occasionally in former days. It is arranged that Cyrus should precede with a small body of horse, and Cyaxares, as wishing to inspect the outposts on the Assyrian frontier, should follow with a larger body, which, in case of need, might be in readiness to help.

§ 16. l. 127. τι...λέγειν: i iv l. 244. The opposite is οὐδὲν λέγειν, 'to talk nonsense'.

l. 128. πολλάκις δή, 'very often'.

l. 129. τῆς τε σῆς χώρας καὶ τῆς τῶν Ἀρμενίων: note the repetition of the article, although the δρια of the two countries are the same, as in i iv l. 190. Cp. VII ν 52 πολλὴ ἄφθονια τῆς ἐμῆς καὶ τῆς σῆς συνουσίας.

l. 130. ἡδή, 'ere now', 'in time past'.

l. 131. τῶν ἐνθέντε ἐταλρών, by attraction for τῶν ἐνθάδε ἐταλρών ἐνθέντε (i.e. from Media) προσλαβῶν. See ΗΛ. § 788 a, and cp. i iii l. 39, Buttmann § 151, 8.
1. 132. \( \tau \omega \mu v = \epsilon \tau \omega i \eta \).

1. 133. \( \eta \xi \chi \omega v = \tau \alpha \nu \tau \eta s \eta \nu \xi \chi \omega v \). HA. § 995 a.

1. 134. \( \eta \delta h \), ‘at once’. § 17. \( \epsilon \tau i v \pi \rho \phi a s i v \kappa a t a \sigma k e u \nu v \alpha s i v \), licet causam comminisci, i l. 254.

1. 136. \( \kappa a l \ \epsilon \nu b a \delta e \): the answering clause is \( \kappa a l \ \eta \nu \ \tau i s \ \epsilon \kappa e i s e \ \epsilon \xi \alpha \gamma \gamma e i \eta \lambda \eta = \kappa a l \ \epsilon \kappa e i \ \epsilon t \ \alpha \pi \mu \ i l l o s \ s c \). Armenios.

1. 138. \( \epsilon k \ \tau \eta v \ \phi a v e r o \ \i q. \ \phi a v e r o \ \omega s, \ \pi a l a m, \ i t a \ u t \ o m n e s \ \r e s c i s c a n t, \ q u o \ m i n u s \ q u i s \ d e \ \i n s t i t u e n d a \ v e n a t i o n e \ d u b i t a r e t \ (B o r n e\-m a n n) \). Cp. l. vi l. 457, v iii 57.

1. 140. \( o u k \ \epsilon \theta l \eta s o w \ \r e f u s a b o, \ i e. \ ‘ I \ s h a l l ( p r e t e n d \ t o) \ r e f u s e’ \). \( \omega s \ \b o u l \o m e v o s, \ q u a s i \ v e l l e m, \ ‘ a s \ t h o u g h I \ i n t e n d e d’ \), to mark the ostensible reason why he supplied him with only a small number of horse.

1. 141. \( \tau \a \phi r o u r i a \ \tau a \ \pi r \delta s \ \tau \eta ' A s s y r i a, \ \r a s t e l l a \ \A s s y r i a e \ \v i c i n a. \)

1. 142. \( \kappa a l \ \gamma \a r \): ‘and the truth is that’. See III ii 29, IV v 34, viii ii 16. \( \kappa a t a \sigma k e u \nu v \alpha s i v \ \a i \nu t a \ldots \ \omega s \ \epsilon \xi r o \omega \tau \tau a, \ ‘ t o \ \m a k e \ t h e m \ a s \ s t r o n g \ a s \ p o s s i b l e’ \). Cp. l. vi l. 324.

1. 143. \( \o p \o t e \ldots \pi r o e l \eta l \nu \theta o i \eta s \ldots \theta e r \phi \eta s : \ t h e \ o p t a t i v e s \ a r e \ d u e \ t o \ a s s i m i l a t i o n \ w i t h \ t h a t \ o f \ t h e \ m a i n \ c l a u s e. \ T h i s \ f o r m \ o f \ t h e \ o p t a t i v e (\pi r o e l \eta l \nu \theta o i \eta s) \ i s \ f o u n d \ s o m e t i m e s \ i n t h e \ P e r f e c t \ a n d \ t h e \ F u t u r e (\epsilon r o l \eta, \ III i i 14) \ o f \ u n c o n t r a c t e d \ v e r b s. \)

1. 144. \( \sigma u n \ \eta \ \xi \chi o i s \ \d u n \a m e i = \sigma u n \ \tau \eta \ \d u n \a m e i \ \eta \nu \ \xi \chi o i s \). \ S e e \ n. \ o n \ l. i i i l. 77, \ a b o v e \ l. 133. \( \k a l \ \delta \eta = \eta \delta \eta \ ‘ a l r e a d y’ \). Cf. Soph. Oed. Col. l. 31 \( \k a l \ \delta \eta \ \mu e v \ \o u \nu \ \p a r \o m a \), \ a n d \ s e e \ HA. § 1037, 4 b.

1. 146. \( \lambda a b \o w: \ I i v \ l. 157. \)

1. 147. \( \k a l \ldots \de \): I i l. 16 note. \( \xi \chi \omega v: \ I i i l. 121 \ n o t e. \)

1. 149. \( \pi r o f \phi \mu \mu n \ \a n \ldots \ \ka \ldots \ \e t \i f a v e l \e n: \ s e e \ n. \ t o \ l. \ 478 \). The Subjunctive is generally used in final and object clauses, when the leading verb is an Optative referring to the future. Other examples of the Optative are l. vi l. 277 and Oecon. vii 39. On this meaning of \( \e t \i f a i c e s t h a i = s u p e r v e n i r e \) non opinantibus hostibus cp. l. vi l. 478.

§ 18—§ 21. So Cyaxares began his preparations for visiting the outposts. Preliminary sacrifice of Cyrus, who requests his uncle to provide him with some young horsemen. Cyaxares gives him a few, and himself conducts a body of foot soldiers and horsemen on
pretence of visiting the outposts on the frontier of Assyria. The sacrifices prove favourable to Cyrus for his pretended hunting expedition. On arrival at the Armenian frontier, they hunt for two days. On the second day, the army of Cyaxarès is seen approaching, and Cyrus sends a message to prevent their coming nearer than two parasangs, lest the secret of the object of their expedition should be discovered. He also requests the presence of their commander after supper.


l. 152. προύτεμπε τὴν...δὸν, G. § 159 Note 5, HA. § 715 b.

l. 153. ἐθύτεο: Herodianus Hermanni p. 318 (quoted by Hertlein):—θυσαί μὲν τὸ ἄνευ μαντείας ἀπλῶς σφάξαι, τὸ δὲ καὶ τὰ ἱερεῖα ἐπισκόπησαι καὶ ἐκήγαγαί θύσασθαι θύσασθαι λέγεται. ἐπὶ τῇ πορελῇ, profectionis causa, ut videret an proffectio ipsius et expeditio contra Armenium regem futura esset laeta et felix. τέμπων sc. ὑπηρέτην.

l. 154. ἥτει τῶν νεωτέρων ἵππεων, partitive gen. after verb; see n. to i iii l. 71.

l. 156. προσδιηλυθότος, cum processisset via ad castella ferente (Fischer).

P. 81. l. 157. γλυκετα...τὰ ἱερὰ...ἐναι καλὰ: I have followed Hug in retaining καλὰ, which is rejected by others as a gloss. They compare Anab. II ii 3: εὐολ...θυμένῳ ἑναι ἐπὶ βασιλείᾳ οὐκ ἐγλύκετο τὰ ἱερά, Antiph. de caed. Her. § 82 εἰροῦ παραστάντες τολλοὶ δὴ καταφανεῖς ἐγένοντο οὐχ ὑντες καὶ διακολούθησαν τὰ ἱερὰ μὴ γλυκεσθαι (hence succedere) τὰ νομιζόμενα. See crit. n.

l. 159. οὔτως, ‘accordingly’. ὦς εἰς ὅπραν, ‘pretending that it was for hunting’.

§ 19. l. 160. πορευομένῳ δ᾽ αὐτῷ: cf. i vi l. 9. ἐν τῷ πρώτῳ χωρίῳ, ‘at the first fort they come to’.

l. 162. αὐτὸς, predicate adj. = δεξίως, as appearing from the East. Cf. Anab. vi i 23 ἄϕετον ἀνεμιμνήκετο ἐκείνῳ δεξίων, Hom. II. viii 247 αὐτίκα δ᾽ αὐτῶν ἦκε τελειώτατων πετεριῶν. κατίδων φεύγοντα, G. § 279, 2 Note.

l. 163. ἐπιφερόμενος, irruens. ἑπαύσει percussit alis, non rostro, ne posset effugere; nam sequitur συναρπάζας ἐξῆπε correpturn sublimem abstulit unguibus (Fischer).

l. 164. κάπενεγκών, for καὶ ἀπενεγκών.
1. 165. ἐχρῆτο τῇ ἁγρῇ δ', τι ἡθελεν, 'did what he liked with his prey'; see n. on i iii l. 69 and cp. III i 6 Ὁ θεὸς ἔδωκε χρῆσθαι σοὶ δ', τι βούλητο.

1. 166. προσεκύνησε Δία βασιλεία, 'paid an act of adoration to (kissed his hand to) sovereign Zeus', in acknowledgment of the favourable omen, the eagle being the favourite bird of Zeus. On this particular form of expressing homage to the gods, common among the Greeks and Romans, see my n. on Minucius Felix Octav. c. II § 5. Cf. Lucian de salt. § 17: ὁπον καὶ Ἰνδοι ἐπειδὰν προσεύχονται τῷ Ἡλιον, οὐχ ὀσπέρ ἡμεῖς τῆν χεῖρα κύσαντες ἡγούμεθα ἐντελῆ ἠμῶν εἶναι τήν εὐχήν.

1. 167. η μὲν θῆρα: the answering clause must be supplied mentally. On this μὲν solitarius see note to i l. 25.

§ 20. 1. 169. θῆρα: inceptive imperfect.

1. 170. τὸ πλῆθος...ἀγμενον: plural verb with collective noun, as in ii l. 77, III iii 60. The word ἀγμενον is used in this sense by an unknown writer quoted by Suidas II 2 p. 1152 ed. Bernhardy: ἡσαν δὲ δρῃ παντοῖον θηρίων ἀνάπλεα, ἀ κατὰ κύκλους ἀγμενοντες οἱ στρατιῶται πολλά τῶν θηρίων ἢρων. It is properly used of ploughmen or mowers, moving onward in a straight line (ἀγμος). Cp. Soph. Phil. 163.

1. 171. ἔχαιροταίεν: cf. l. 161.

1. 172. δείστασαν, 2nd plup. act., = intervallis disiuncti stabant, 'stood about, here and there'.

1. 173. τάνυστάμενα sc. θηρία. Cf. l. 161, l. 171. ὑπε-δέχοντο, excipiebant, 'lay in wait for' or 'attacked'.

1. 174. ὁνοὺς ἄγριους: I iv l. 77.

1. 175. πολλοὶ γάρ...γίγνονται: see n. on i iv l. 336.

1. 176. ἔληψε: see n. to iii l. 147. προσμίζας πρὸς τὰ ἔριμα = παλαιόσας τοῖς ὀρτίοις. Cp. III iii 60.

1. 178. ἄν ὄργιτο, (montes) quos adpetebat.

§ 21. 1. 179. ἐδειπνοποιεῖτο: the imperf. implies that the meal was going on, when the approach of the army of Cyaxarés became known. τὸ παρὰ Κυαξάρου στράτευμα: see § 17. The gen. with παρὰ is to be explained on the same principle as that mentioned in i iii l. 40. Cp. iv l. 98.

1. 180. ὡς ἤσθετο προσιόν, ut adventare cognovit. ἠπο-
πέμψας: ὧπο here implies 'secretly'.

1. 181. πρὸς αὐτοῦς: in reference to the collective noun τὸ στράτευμα, cp. VI ii 11. ἔπεν, iussit, I iv l. 221.
άπέχοντας αὐτοῦ...ὡς δύο παρασάγγας, ‘at a distance of about
(HA. § 1054, 1 a) two parasangs (G. § 161, HA. § 720 b) from
him’. A parasang, according to Herod. II 6, was thirty stadia
or about 3½ miles.

1. 183. συμβαλέται πρὸς τὸ λανθάνειν, ‘will contribute to
secrecy’. Join προϊδὼν ὡς καὶ τούτο σωμ. ἐπεὶ δεινή-
σειν sc. οἱ στρατιῶται, ‘after they had finished supper’, II iii 1.
147 note. The optative, as in indirect discourse after παρεῖναι
πρὸς αὐτόν.

1. 184. εἶπε: ii 1. 68, HA. § 946 b. παρεῖναι πρὸς
αὐτόν: similar instances of a verb with πρὸς or εἰς occur in
III iii 34, VII i 3, 5, 17, VIII i 32: see n. on I ii 1. 38. For
αὐτόν as indirect reflexive see HA. § 684 a and cp. I i 1. 66.

§ 22—§ 24. Cyrus explains to the taxarchs after supper the real
object of his expedition. He gives special instructions to Chrysantas to
occupy the mountainous district, which serves as a place of refuge to
the enemy; for which purpose he will provide him with proper guides,
while he himself proceeds direct with the cavalry and the rest of the
foot soldiers along the plain to the Armenian King’s quarters.

§ 22. 1. 187. ὁ Ἀρμένιος sc. βασιλεὺς. See n. to I i 1. 48.

P. 82. 1. 189. καταφρονεῖ explained by Hesychius as —ὑπερ-
ὁ γὰρ ἄν μᾶλλον καταφρονήσωσι, τοσοῦτοι θάττων ἀμαρτήσονται,
Anab. III iv 2, Thuc. VIII 25.

1. 192. τοῦτον θηράσατο...ἡλθομεν: ‘this is the game that we
are come to hunt’. θηράσατο is the infin. expressing purpose, as
often after a verb of sending or going, where the future participle
might have been used. G. § 265, HA. § 951. The aorist is used
because the act is single.

1. 193. δοκεῖ ποιεῖν, videtur faciendum esse. Cf. III i 30, IV ii
23, v 16 for a similar omission of δεῖν. σὺ μέν is taken up
in I. 206, where it is answered by ἐγὼ δέ.

1. 194. ἐπειδὰν ἀποκομηθήση: see I. 183 note. ὅσον μέτριον
sc. ἐστί; I. 238, cf. Arist. Vesp. I. 213 τι οὐκ ἀπεκομηθήμεν ὅσον
ὁμοίως στιλπν. τοὺς ἡμίσεις Περσῶν τῶν σὺν ἦμιν: cp. I iii
1. 122 with note, II i 1. 104.

1. 195. Περσῶν τῶν σὺν ἦμι: see n. on I. 93.
τὴν ὁρεινήν sc. χώραν, cp. I vi 1. 98. HA. § 621 c. For the acc.
see G. § 159 note 5 p. 215, HA. § 715 b.
§ 23. 1. 198. ἐλπὶς sc. ἐστὶ.

1. 199. ὀφθήναι: the aor. infin. (without ἐν) after ἐλπὶς. See note to I vi 1. 99 and cp. IV v 25: διαλέγου αὐτῷ ὑπόσα ἐλπὶς γενέσθαι ἁγαθά. ἐμοὶ δὲ: the meaning is ‘although the hills are thickly wooded (βασθα), so that there is every prospect of your not being seen, still it would be well to take the precaution of sending in advance some active men’.


1. 201. τὰς στολὰς, ‘in their dress’, acc. of specification after ἐοικότας. εἰ τιν...τοὺς μὲν: see n. on I ii 1. 24.

1. 203. τῶν ἐξάγγελιῶν, ‘from spreading the intelligence’.


‘The Infinitive with τὸ is less closely connected than the simple Infinitive with the leading verb, and often denotes merely the result of the prevention or omission of any thing: it may generally be explained as an accusative by συνεγκόμε, or sometimes as an object accusative (as after verbs of denial)’. Goodwin M. & T. § 95, 3, Gr. § 263, 2, HA. § 961 a.

1. 205. ἀλλ’ ὡς περὶ κλωτῶν βουλεύεσθαι: we must evolve some positive verb, such as ποιοῖν, from the negative ἐμποδῶν γίγνοντο. Cp. Hell. ν i 21 καταδέων μὲν οὐκ εἶ δια στρωγγύλων πλοῦσιν...ἐν δὲ ποι τρίῳ ἰδεῖν ὀρμοῦσαν, ταύτην περάσας ἄπλου τοιεῖν ἰ. ὁ. ἐκέλευε, Herod. VII 104 οὐκ ἕων φεύγεν ἀλλ’ ἐπικρατεῖν.

§ 24. 1. 207. ἀμα τῇ ἡμέρᾳ: I ii 1. 39 note. τοὺς ἦμισες τῶν πεζῶν: see n. on I 194. ἔχων: I ii 1. 121 n.

1. 209. τὰ βασίλεια: I i 1. 73. ἀνθίστηται sc. ὁ βασιλεύς, to be understood from τὰ βασίλεια.


1. 211. δῆλον sc. ἐστὶ, I v 1. 115. μεταθεῖν: a common hunting term, i.q. διάκειν, cursus persequi: cp. l. 225, de ven. III 10, IV 5 μεταθεῖν ταχὺ καὶ λαμπρῶς.

1. 212. ἐνταῦθα δῆ: I v 1. 9. σὸν ἔργον sc. ἐστὶ: see n. to I 1. III. ἀφίεναι, dimittere.

§ 25—§ 29. Cyrus gives special instructions to Chrysantas, what to do in case the enemy should take refuge in the mountains.
§ 25. l. 213. νόμιζε...σε τὸν ἐπὶ ταῖς ἄρκυσι (ἐσεσθαί), 'imagine that you will be the man in charge of the nets'. The normal construction would be αὐτὸς ὁ ἐπὶ ταῖς ἄρκυσι, but the subject of the principal verb is sometimes also expressed with the infinitive, where there is any contrast, HA. § 940 b. Cf. Dem. 47, 41 ἡ βουλή ἡ γνησιαμένη ὑβρίσθαι οὐκ ἐμε ἀλλ' ἐαυτήν.

l. 214. τὸν ἐπὶ ταῖς ἄρκυσι (sc. δυντα) = τὸν ἄρκυνωρὸν, which Harpocratio explains as ὁ τάς ἄρκυς, τοῦτεστι τὰ λίνα, φυλάττων, custos cassium. Cf. I vi l. 449, vi iii 28 τῶν ἐπὶ ταῖς μηχαναῖς, 33 τῶν ἐπὶ ταῖς καμήλωις.

1. 216. φθάνειν πεφραμένον, prius obsaepertos esse. τοὺς πόρους: cf. I vi l. 444 note. τὴν θήραν, priusquam se moveat (I vi 39), surgat, fera, nep. rex Armenius cum suis; θήρα being used for θήραμα, 'the object of the chase', as in Eur. Bacch. 1161 φέρομεν ἐξ ὀρέων...μακαρίαν θήραν, Soph. Phil. 1166 ὡς πταναλ θήραι. Longus Pastor. p. 74 πολὺ περιπτοτέραν τῆς χθείσης θήραν κυμίζοντες.

1. 217. και—δὲ: see n. to I i l. 16. τοὺς ἐπὶ τοὺς στόμασι sc. τῶν πόρων δυντας. εἰ μέλλουσι: see note on I vi l. 201.

1. 218. τὰ προσφερόμενα sc. τῆς θρία, ferae (Armenii), quae ad exitus deferuntur, ut evadant (Fischer). Cf. l. 173.

P. 83. § 26. l. 219. aŭ, rursus, iam.

diὰ τὴν φιλοθηρίαν, sc. ποιεῖσι.


1. 221. τὸ μέτριον = μετρίως.

1. 222. ὡς ἀν here final 'in order that', not modal.

ὑπνομαχεῖν, an un-Attic word, which occurs only this once in Xen.
=ἀνβιστάσθαι or ἀντιπάττεων τῷ ὑπνῷ, somno obsistere.

§ 27. l. 223. μῆδε...γε...μὴτι, 'and, what is more, don't do now as you do when roaming about the mountains without guides and chasing wild animals in whatever direction they lead you—go on to places dangerous and difficult of access'.

1. 225. καὶ νῦν, cum venaturus es homines (Fischer).

tὰ δύσβατα πορεύων: G. § 159 Note 5.

l. 226. ἐὰν μὴ...ἡ ὀδὸς ἡ, τὴν ῥάστην ἤγεισθαι, i.e. τὴν ῥάστην ὀδὸν, ἐὰν μὴ πολὺ μᾶςσων ἡ, ἤγεισθαι. μᾶςσων is a Spartan word = μακροτέρα.
1. 227. τὴν Ράστην ἡγεῖσθαι: III II 28 οὕτως αὐτῷ τὴν ὀδὸν ἡγοίν’ ἄν. ἡ Ῥάστη sc. ἀδός.

1. 228. τὰχίστη sc. ἐστὶ.


1. 230. τῷ μέσῳ τῆς στοιχίας, moderata festinatione, neque nimis tarde neque nimis celeriter.

§ 29. 1. 230. ἀγαθῶν sc. ἐστὶ. See n. on i 1. 199.

1. 231. ὑπομένοντας subsistentes.

1. 232. παρακελεύσθαι sc. τοὺς ἀλλούς. παρελθη, ‘has passed by them’: cf. iii l. 145 with note. τὸ κέρας, the army in marching order i.e. ‘the column’.

1. 233. παροξυντικόν sc. ἐστί. When the column has past by these vigorous and spirited men who stay behind, then they should make haste to recover the places they have left, in order that the sight of them running may animate the rest.

§ 30—§ 32. Chrysantas starts with the guides to the mountains. Cyrus at daybreak sends a special envoy to the king of Armenia, to demand the discharge of his obligation to Cyaxares, and then commences his march, prepared to engage the enemy, if there should be any occasion. He cautions his soldiers not to injure any of the natives, but to encourage them to sell them provisions.

§ 30. 1. 235. ἐπιγαυρωθεῖς, exultans, gestiens.

1. 236. τοὺς ἡγεμόνας, spoken of in i 1. 199.

1. 237. ἄ ἔδει sc. παραγγέλλειν.

1. 238. ἀπεκοιμηθήσαν: see n. on l. 232.

1. 239. ἔδοκε sc. άντιψ.

§ 31. 1. 241. ἀγγέλον μὲν: answering to αὐτὸς δέ l. 251.

1. 243. οὕτω ποιεῖν ὀποῖος: cf. IV ν 25 οὕτως οὖν δέι ποιεῖν ἐμὲ καὶ σὺ ὁ πως ὁ ἀποκαλῶν οὕτος καὶ αὐτὸς μένειν παρ’ ἡμῖν βουλήσεται.

1. 244. ἔχων: l. 207 n.

1. 246. ἐπὶ τοῖς ὄρλοις sc. εἰμι. εἰ, ‘whether’, I IV l. 64.

1. 247. κάνταῦθα, ‘in this case also’. ὅτι οὐκ οἶδα, ‘namely, that you don’t know’.
NOTES ON THE CYROPAEDEIA

P. 84. § 32. l. 250. ὀὔτως sc. praemisso nuntio.

l. 251. συνταξάμενος sc. τὸ στράτευμα. ἀριστον sc. ἦν.

l. 253. προείπε: i l. 198.

l. 255. τὸν θέλοντα: like ὁ βουλήμενος IV ii 25. ἀγορὰν ἀγεν, ea quae in foro veneunt, commeatum, apporitare, 'to bring provisions to sell', IV v 42, VI ii 11, 38.
APPENDIX ON THE TEXT
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A. GENERAL REMARKS

MANUSCRIPTS

The four chief mss of Xenophon which contain the Cyropaedeia are the following:—

(1) (A) a 4to, written on paper, in the Bibliothèque Nationale at Paris, n. 1635, dated A.D. 1447.

(2) (C) n. 1640 in the same Library, which has been recently collated with great care by Arnold Hug, whose recension of the Anabasis (Teubner, 1878), based upon it, is now accepted by critics as final.

(3) (G) The codex Guelferbytanus in the Ducal Library at Wolfenbüttel in Brunswick, a 4to ms, written on parchment in the fifteenth century, though Zeune placed it as early as the eleventh, while others ascribe it to the thirteenth. It contains the Anabasis also and the Oeconomicus.

(4) (D) The fourth, codex Altorfinus, was formerly in the University Library of Altorf, but is now in that of Erlangen n. 88. It is a folio ms, written on parchment, of uncertain date, but probably not earlier than the fifteenth century.

The codex Bremensis, in the Public Library of Bremen, Hanover, a 4to ms, written on paper, is of a very late date. It contains the First Book of the Cyropaedeia and some few extracts from the other Books (R). Hug used it in Book I from i i 1 to i iii 5 in the place of G, which in that particular section is to be reckoned as one of the second family of mss.

In Books I and II and Books V—VIII, C agrees more often with AG than with D, which exhibits many arbitrary corrections; but in Book III and in the greater part of Book IV it is just the reverse.

Hug has pointed out that there are several omissions, mostly faulty, in Books I and II common to CAG; none in Book III, two or three only in Book IV, and very few in the remaining Books.
There are also some additions or interpolations common to CAG. Again in Book 1 there are, according to Hug’s calculation, as many as 250 passages in which CAG agree in their variation from D, and about 215 in Book II; so that, including the number of omissions, there are in all 483 instances of a consensus between CAG.

On the other hand there are several omissions in AG, which are to be found in CD, all of which have been restored to the Text of Xenophon by Hug. There are, he says, 70 instances of agreement in Book 1 and about 125 in Book II, between CD: which, added to the 25 omissions of AG, that are preserved in them, amount to about 220 in all. Many of these readings are so good, that they have been adopted by L. Dindorf, who knew nothing about C, from either D or the vulgate as against AG and R (the latter in ch. i i 1—iii 5 of Book 1). Hence it may be concluded that the consensus of CD carries more weight with it than that of AG.

Arnold Hug, in a Paper read before the Philological Congress at Carlsruhe in 1882, gives the following as the probable genealogy of the mss:

```
x------z
  |     |
  C-----Δ-----γ
      |
A     G
      |
  Δ    Δ
```

where z represents the original ms, of which x and y are supposed to be transcripts, Δ the ms of which A and G are transcripts, Δ that of which D is a transcript.

He furnishes interesting specimens of the transmission of errors from the archetypal codex; thus in

1 iv 4 l. 45: z had ἦδη ἄναπηδῶν (and so D)
   x " , ἦδι ἄναπηδῶν (and so C)
   Δ " , ἦ διαναπηδῶν (and so AGR)

1 v 12 l. 122: z (x CD Iunt. Ald.) had τοὺς δ’ ἐπαίνον ἐραστὰς ἄναγκη διὰ τοῦτο πάντα μὲν πόνον, πάντα δὲ κινδύνον ἡδέως ὑποδύεσθαι: one of the mss between x and Δ had ὑποδύεσθαι: so in order that ἄναγκη might have an infinitive dependent on it, the transcriber added the words <κτάσθαι τὰ αἰτία> followed by διὰ τοῦτο—ὑποδύεσθαι.

1 vi 12 l. 146: z had ὡς δεήσον (and so D rightly)
   x " , ὡς δὲ ἤσον
from which C derived its ὡς δὲ ἤσον
   Δ and A " , ὡς δεῖσον
   C2 " , ὡς δὴ ἤσον
   C " , ὡς δεῇσον.
There are then sufficient reasons for accepting Hug's conclusion that in the first two Books $\mathcal{C}$ is of the same family as $\mathcal{AG}$; that the consensus of $\mathcal{CD}$ is a strong evidence in favour of a reading being genuine; and that the consensus of $\mathcal{CAG}$ may be considered as evidence of the reading of the first family.

**EDITIONS OF COMMENTARIES AND VERSIONS**

The earliest printed *Xenophon* is the Latin Version of Francis Philelphus, A.D. 1476. The translator had access to a good MS of the original.

The *Editio princeps* of the Greek Text issued from the Press of P. Giunta at Florence, A.D. 1516 (second edition 1527). It was printed from a good MS and therefore is an important aid to the formation of the Text. The same remark applies to the Aldine, Venice, A.D. 1525.

The Edition of Henry Estienne (Stephanus), Paris 1561 (second edition much improved in 1581), forms the vulgate text.

The elegant Latin Version of Julius Gabrielli (or Gabrielli) of Gubbio, like that of his predecessor Philelphus, was also made from an important MS.

This is pronounced by Villoison to be *un chef-d'œuvre de latinité et de goût et un vrai modèle*. The Title of this very rare book runs as follows:—*Xenophonis de Cyri vita et disciplina libri octo; a Iulio Gabriele Lugubino Latiné redditi*. 11. *Emendationes in eodem libros ex vetustis exemplaribus collectae, cum privilegio. Venetiis, apud Dominicum et Io. Baptistam Guerreros fratres 1569 octonis* (8v0). In his Preface he declares his object in publishing his Translation:—*primum ut Xenophonis sententias, quoad facere potuit, facile pure ac fideliter exprimerem; nihil aut addens aut demens aut inmutans; haec enim arbitror ab officio interpretis prorsus esse aliena*. *Deinde operam dedi, quantum per me fieri in hoc genere potuit, ut is esset stylus, is numerus, eae dicendi formae ac figuras, quae ne elegantiorum quidem aures nimium offenderent*. *Verba certe non tam annumerare me putavi oportere, quam appendere......After apologising for his own shortcomings, and speaking of the difficulty of translating Greek into Latin, he continues: id etiam sucept laboris, ut correctiones non paucas extremo libro apponerem ex quibusdam antiquissimis Graecis codicibus erutis, qui manuscripti Perusiae in aedibus Divi Petri asservantur*. He then explains that he had copied a still greater number of emendations from these MSS, but that most of them had since appeared in the Edition of *Stephanus*, and that therefore he had contented himself with printing *eas tantum quibus ille caruisse videtur, quaeque spero fore*
ut his, qui in Graecis litteris sunt versati, valde probentur. These readings of Gabrielli are all given by B. Weiske in Vol. vi pp. 441—446 of his Edition of Xenophon’s Works.

In the same year an Edition of the Greek Text was published at Bâle, with a Latin Version by Leunclavius (I. Lewenkläi).

More recent Editions are those of Edward Wells (Oxford 1703), more prized by book Collectors than by scholars, which was republished with considerable improvements by C. A. Thieme, Leipzig 1763—1764 in 4 vols. 8vo with a Preface by I. A. Ernesti, but the Editor did not live to complete his work;

I. C. Zeunius, Leipzig 1778—1782, 6 vols. 8vo
B. Weiske, Leipzig 1789—1804, 6 vols. 8vo
J. G. Schneider, Leipzig 1806—1815: ed. 3 Leipzig 1838—1840 with the Cyropaedeia edited by F. A. Bornemann
J. B. Gail, Paris 1797—1815, 7 vols. 4to
G. H. Schaefer, Leipzig 1811—1813, 6 vols. 16mo
Didot, Bibl. Script. Gr., Paris 1838
G. Sauppe, Leipzig 1865—1866, 5 vols. 8vo
C. Schenkl, Berlin 1876 (Vols. I and II only published, neither containing the Cyropaedeia)

The separate Editions of the Cyropaedia are by:—

Thomas Hutchinson, Oxford 1727
M. F. A. Bornemann, Gothae 1828, 8vo with notes (forming a volume of the Jacobs-Rost Bibliotheca Graeca)
Ern. Poppo, Lipsiae 1821, with notes; Lipsiae 1823, with a collation of the Laurentian codex, but without notes
F. H. Bothe, ib. 1821, with vocabulary
L. Dindorf, stereot. Berlin, 1830
" Oxford 1857
" ed. 4 Leipzig 1858
Karl Jacobitz, Leipzig 1843
F. K. Hertlein, ed. 3, Berlin 1871 (forming a vol. of the Haupt-Sauppe series)
Ludwig Breitenbach, ed. 3, Leipzig 1875 (forming a vol. of Teubner’s Schulausgaben Klassiker)

The latest and best recension is that of Arnold Hug (Teubner 1883), who prefixes to his editio maior a critical Preface, in which he gives the discrepancies in his Text from Dindorf’s fourth edition.

The only complete Edition of the Cyropaedeia with notes in English is that of G. M. Gorham (Bell’s Grammar School Classics),
which is in some respects commendable but very defective in scholarship.

Karl Schenkl's popular *Chrestomathie aus Xenophon*, ed. 8, Wien 1885, contains selections from the Cyropædia, with useful explanatory Notes and a Vocabulary.

The *Commentarius in Xenophontis Cyropædiam* of J. Fred. Fischer, edited by C. Th. Kuinoel, is a work of great learning, though too often faulty in scholarship.

The Text of the present Edition is mainly that of Hug; but I have compared Hug's Text throughout with that of the most conservative Editor G. Sauppe, and noted in this Appendix the *discrepantia lectionis* even in minute points.

**B. CRITICAL NOTES**

*Abbreviations*

Br = Breitenbach  
Di = Louis Dindorf  
He = Hertlein  
Sa = Sauppe  
Schk = Schenkl  
Schn = Schneider

**BOOK I**

**CHAPTER I**

**P. 1. § 2. 1. 13. παθομένοις om. CAR, uncis incl. Sa Di He; vid. n. exeg.**

§ 2. 1. 22. ἐπάγωσιν cum AR Hug He: ἐφίωσιν G Schn Sa Br.

**P. 2. § 3. 1. 35. εἰ ἱψὼν om. Di Sa cum uno cod. A.**

l. 38. τάμπολλα vulgo: πολλά codd. nonnulli. Cf. vii ii 19 πολλά μὲν...πολλά δέ...παμπολλά δέ, Hell. v iv 17 πολλοὺς μὲν ὄνους, παμπολλά δέ διπλα, Antiphon II γ, 5 ἀπάσης μὲν γῆς, πάντων δέ σωμάτων, Andoc. 1, 4 ἐξεστὶ μὲν, ἔστι δέ, Soph. El. 267 ὅδοι—εἰσιδοὶ δέ—ὁδοὶ δέ, Oed. T. 133 ἐπαξίως γάρ...ἀξίως δὲ σύ.

l. 44. ἐφαρκότας vulgo: ἐφορκότας Di Sa cum uno cod. D.

**P. 3. § 4. 1. 54. λέγεται uncis incl. Di Hug, delete post ἀκούομεν, quod vulgatur, puncto.**

§ 5. 1. 70. τοῦ αὐτῷ χαρίζεσθαι Hug Br cum uno codice D: τοῦ πάντας a. χ. ceteri, quod vix Graecum sonat pro ἐπιθυμῶν ἐμ-βαλεῖν πάσι τοῦ στρατεύεσθαι, sicut in III iii 12 legitur.
CHAPTER II

P. 4. § 2. 1. 16. ἐνθεντηρ Hertleinio auctore Sa Hug: legebatur ὁυκ ἐνθεν δθεντηρ.

1. 18. τοὺς ἑαυτοῦ παῖδας He Hug cum DG: τοὺς ἑαυτῶν παῖδας Di Sa cum CAR. Illud Graecitati magis convenit, monente Hertleinio.

P. 5. § 4. 1. 41. ἐν αἰσ Hug vulgo: αἰσ Di Sa He cum uno cod. A.

§ 5. 1. 55. οἳ προστατεύουσιν uncis incl. Di Sa Hug al.; A om. οἳ.


1. 112. αὕτη ἡ μελέτη vulgo: αὐτή (ἡ) μελέτη Di.


1. 125. τὸ οὖν ἀριστον Hug cum CA: τὸ ἀριστον Di Sa cum DG. Vide not. exeg.

P. 8. § 12. 1. 146. ἵσχυος τε καὶ τάχους Di Sa He Br cum DG: ἵσχυος ἡ τάχους Hug cum CA. Vide notam ad i vi l. 309.


1. 158. ὀλυντερ—ἔχοντες suspecta Dindorffio.

§ 16. 1. 197. πτ鹣ευν Cobetus coll. viii i 42, viii 8, quem secutus est Hug: ἀποπτβευν vulgo.

CHAPTER III

P. 11. § 3. 1. 31. εἰ τοι Hug: εἰ τοι Di Sa vulgo.

1. 37. σπάνιον ἦν Hug cum CA et Ald.; σπάνιον Di Sa cum G et Iunt.

§ 4. 1. 37. δειπνῶν δὲ δὴ Hug cum CDAR: δειπνῶν δὲ Sa vulgo.


P. 12. § 5. 1. 56. γνώσει Di Hug: γνώση Sa vulgo.

APPENDIX ON THE TEXT


§ 15. l. 180. ἀγαθῶν ἱππέων (ἀγαθὸς ἱππέων G) suspecta Halbertsmae.


CHAPTER IV

§ 2. l. 17. ὁ Κύρος Hug: Κῦρος Di Sa.

§ 4. l. 40. [προπετές] delet Cobetus, quippe quod interpretandi gratia σκολακῶδες voci additum sit (Hug).

§ 6. l. 66. verba καλ ὅποτε καῖρος εἶ quadratis uncis inclusa recte iam Zeunius a Xenophonte abiudicaverat (Hug).

§ 9. l. 104. οἱ τι βούλει Hug: εἰ βούλει vulgo. Vulgatum δ, τι βούλει post τιμωρησάμενος uncis inclusit Sa: om. AG.

§ 10. l. 117. ὁπόσα Hug: ὡπόσα' Sa.


§ 15. l. 178. [αὐτὸν ἡσθάνην] Herwerden Revue de Philologie II 198, cum post ὑφραίνετο, quod verbum ad utramque partem enuntiati pertinere Xenophon voluerat, ferri non posset (Hug).
CHAPTER V
CHAPTER VI

§ 1. 1. 4. ἐπεί Hug: ἐπείδῃ Di Sa.

P. 34. 1. 8. λύσαντα Hug, Klotz, Madvig cum CR; ἔλλο oὐ ἁγίαντα D; λύσαντα CA (Ald.), λύσοντα Di Sa He Br Schk, ut sensus sit tamquam nemini occulta futura essent maximi dei signa.

§ 2. 1. 15. συνεῖς Hertlein Hug auctorem Pantaziden securi: cf. 1. 17 γυνώσκουs et εἶνης: συνεῖs Di Sa vulgo.


P. 35. § 5. 1. 41. ἀφιλακτοῦντας, τούτων περὶ παρέχοντας duce Madvigio Hug: vulgo ἀφιλακτοῦντας τούτων, παρέχοντας.


1. 74. ἀρξαμένουs cum Madvigio Hertleinius: ἀρξάμενος Sa Hug vulgo.


§ 9. 1. 85. καταλέυσεται post Iansionum et Cobetum Sa Hug He Br: καταλύσεται vulgo.

1. 88. ἔρχα Di Hug: ἔρχῃ Sa.

P. 27. 1. 92. πολλῶν μὲν σοι δεῖσει Hug cum CD: πολλῶν μὲν δεῖσε Di Sa cum AG.


1. 95. πῶς σοι ξεῖ Hug cum CD: πῶς ἄρξ ξεῖ Di Sa.

§ 10. 1. 111. πρὸ τῆς ἀπορίας immerito damnant Cobetus et Hirschgius, nemine, quod sciam, obsequent.

P. 33. 1. 123. ἐπάγεται Hug post Cobetum: ἐγαται vulgo.

§ 12. 1. 136. οὖ γὰρ μέμνημαι; Sa vulgo: εὗ γὰρ μέμνη-μαι Hug e coni. Gustavi Jacob.


1. 163 post τέχνας Poppo addendum esse τι δ᾿ ἄκεν τοῦ προθυμάν ἔχειν e sect. 13, 19, 26 colligit (Saußpe).


P. 40. 1. 189. ἀνθρωποι Hug: ἀνθρωποι Sa.


P. 42. § 20. 1. 249. τὸν πειθόμενον optimi omiss o mēν, ut iv v 44, v iii 32, vii i 46 al. Etiam ubi vera oppositio est, praeter breviora quaedam enuntiata (ii i 9) particula omittitur: An. iii iv 7, Comm. i iii 15, Hell. iii iii i, Conv. viii i. Iademque libri particularibus aliquoties neglegunt, ut ii i 9, 23, v iv 23, 27, vii iv 1 (Saupte).

§ 22. 1. 270. οὐκ ἔστιν, ἔφη Hug: οὐκ ἔστιν Sa.

1. 271. [ἐπὶ τὸν] περὶ ἄν μοῦλει Hug e coni.: περὶ ἄν μοῦλει Sa vulgo.

1. 272. καθ’ ἐν δ’ ἐκαστον Hug: καθ’ ἐν ἐκαστον Sa.


P. 44. § 27. 1. 327. οὐδ’ ἀπλοῦν Hug: οὐδαμῶσ Di Sa.


P. 45. § 30. 1. 360. ἐν ἀνθρώποις Hug cum D (Iunt. Ald.): ἐτ’ ἄνθρωποι adversus homines vulgo Sa Hertleinius quod per zeugma explicare studet.


§ 33. 1. 379. χρώμεθα ἔτι Hug: χρώμεθα Sa.

1. 383. ἐν τοιούτῳ ἔθει ἑτοιδέντες Hug contra libros qui habent σιν τ. ἐθ. ἐθ. ‘In similibus’ (ipsius verba sunt) ‘semper ἐν praepo-
sitione usus est Xenophon, cf. 34 l. 387 ἐν τῷ αἰδεύσθαι συντεθραμ-
μένοι, IV v 54 εὑκ ἐν χλίδῃ τεθραμμέθα, Mem. III ix 1 ἐν τοῖς αὐτοῖς
νόμοις τε καὶ ἔθεε τρεφομένους, Cyneget. I 16 Ἀχιλλεὺς ἔν ταῦτῃ τῇ
παιδείᾳ τραφεῖ. Ἐν et sūn saepe confunduntur: cf. III i 4 ubi C pr.
oi ἐν ταῖς γυναῖκιν, C corr. οἱ sūn ταῖς γ., III i 33 C pr. sūn τοῖς
θησαυροῖς, C corr. ἐν τοῖς θ., VIII vii 28 συνεκαλύψατο librī, ἐνεκα-
λύψατο recte Cobet; hoc de quo agimus loco eo facilius sic aberrari
poterat, quod ὅπως praecedebat’. Sauppius praepositionem malit
omnino abesse.

§ 34. l. 389. διελεγόμεθα He Hug probante Sauppi e con-
jectura quae confirmatur inequenti optativo χρῶντο: vulgo δια-
λεγόμεθα.

§ 35. l. 399. ὑποθέξει secluserunt Dind. Hertleinius Hug:
damnavit praeter alios Cobetus Nov. Lect. p. 386, Muem. N. S. III
p. 383.

Π. 47. § 38. l. 419. φιλομαθή se Di Hug: φιλομαθή Sa.
1. 424. τὰ νέα καὶ ἀνθρώπα Hug cum DR: vulgo τὰ νέα καὶ
τὰ ἀνθρώπα. ‘At Xenophontis aetate τὰ ἐν μονσικοῖς νέα sole-
bant etiam esse ἀνθρώπα: non igitur erant diversa’ (Hug).

§ 39. l. 428. μηδὲν ἄλλο ἢ μετενέγκοις Di Hug: μηδὲν
ἄλλο μετενέγκοις... η Sa.

Π. 48. l. 435. ἑπεταίδευντο Di Hug: ἑξεπεταίδευντο Sa
He cum Bornemann: ἑξεπεταίδευντο AGR.

§ 40. l. 442. ἀνθρωπός Di Hug: ἑπεταίδευντο Sa cum AGR.
1. 444. ἀποφύγων Hug: ἀποφύγοι (typographi, credo,
errore pro ἀποφύγοι) Sa.
1. 445. [πρὸς] οἷς χ. φεύγουσε αἱροῦνται Hug, qui adnotat:
‘additum videtur πρὸς ab aliquo qui αἱροῦνται interpretatur capi-
untur. Quod si voluisse Xenophon significare, recte observavit
Zeunius (qui ipse φεύγειν αἱροῦνται cum D scripserat), eum usurum
potius fuisse ἀλλισκονται’.
ad iii l. 118. ἰνα Hug cum CDR: καὶ vulgo Di Sa.
§ 41. l. 456. λειπόσαι ἐν Hug duce Hertleini: λίποις ἐν Sa.
1. 458. ἐν τῷ τοιούτῳ δή Hug cum D (Iunt. Ald.): ἐν τῷ τοι-
ούτῳ δὲ Di Sa He Br vulgo cum C corr. AG.

Π. 49. § 43. l. 472. νυκτερίνας καὶ ἡμερίνας Di Hug:
νυκτερίνας ἡ καὶ ἡμ. Di Sa vulgo.
BOOK II

CHAPTER I

P. 51. § 1. 1. 10. εἰς Πέρσας Hug cum CDG corr. (Iunt. Ald.): εἰς πόλιν Di Sa cum AG pr.


1. 15. μὲν οἷον καὶ πρόσθεν Hug cum D (Iunt.): μὲν γε οἷον καὶ πρόσθεν cum CAG Di Sa vulgo.


1. 47. μυρίους Hug cum C pr. D (Iunt. Ald.): δισμυρίους Sa cum AGC marg.

1. 49. ἐπεσθαί vulgo: ἐψεσθαί Disschopius e coni.

1. 52. μετον cum D Di Hug He: πλειω Sa.


1. 62. τρίτον Sa vulgo: τέταρτον e coniectura Hug.

§ 7. 1. 64. οὖκ ὡλίγους Hug cum C pr. D: ὡλίγους Di Sa cum AGC corr.


§ 8. 1. 72. Verba οὐκοῦν ἐν τούτῳ usque ad τῶν ὡλίγων Cyaxari primus continuavit Hug.

1. 80. τοῦτο...εὖ ἴσθι ὅτι Hug cum D: δέτι om. Di Sa cum CAG.

AG Iunt. Ald.) Di Sa, quod delens Madvigius haec proposuit: ἐγὼ μὲν ἂν (h. e. ἑν ἐν ἀμέων γενόμενον), εἰ ἔχοιμι ὅς τάχιστα ὁπλα πάσι. Πέρασι τοῖς προσοώνυ, quod ut Graece dici possit, iure vereri se ait Hugius.

P. 54. 1. 85. παρ’ ἡμῶν Hug cum CD: οἴ παρ’ ἡμῶν Di Sa.
1. 93. μήτε μένειν cum D Di Hug vulgo: μήτε φεῦγειν Sacum A.
§ 11. 1. 102. ταῖς ψυχαῖς Hug vulgo: τῷ ψυχῇ Sa cum A.
1. 103. ὁς εἰς χεῖρας συμμελέονται Hug cum CD (Iunt. Ald.): εἰς om. Di Sa cum AG. Cf. viii i 46.
1. 106. ταχθέντες Hug cum CG corr. (Iunt. Ald.): σταθέντες Di Sa cum AG pr.
1. 109. σωματα μὲν Hug He: σωματα Sauppius: idem temp-tat σωματα ἐχοντες ἀνδρῶν ἥκετε οδ μεμπτα, ὁδ μεμπτα δ’ ὁπλα ἔσται αὐτοῖς.
1. 111. ἡμέτερον ἔργον Hug cum D: ἡμ. τὸ ἔργον cum CAG Sa vulgo.

1. 132. πάντως suspectum Sauppio.
1. 138. χειρον Hug vulgo: χειρὸν Cobetus.
§ 15. 1. 146. κἂν τι Hug: καὶ ἃν τι Sa.

P. 56. § 16. 1. 150. ὀσπερ Hug vulgo: ὅς Sa cum AG.

φιλονικαι Hug cum Dindorfio: φιλονικίαι Sa vulgo: ἐγγε-νηται ἄνθρ. φιλονικία D.

P. 58. 1. 209. ὅτι καὶ ἀρχωσι Hug cum C (Ald.): ὅτι ἀρχοσι cum DA (Iunt.) Sa vulgo.
§ 23. 1. 111. κρατίστας Hug cum D: κράτιστα Sa vulgo.
1. 222. καὶ μεῖζονε—ἐπαλνου Hug Sa vulgo: τοῖς αἴζεσ ἐπανοὶ τε καὶ μεῖζονες ἐπιδιδεῖς Hertleinius ducem secutus Pantaziden.

1. 229. ἣν δὲ ταύτας τά νικηθήρια Hug cum CD (Iunt. Ald.), ἦν δὲ ταῦτα νικηθήρια cum CAG Di Sa He.


1. 239. ὡστ' υφίσταται τίνας (τινα CD vulgo) κακώς έτερον έτέρου εἶναι Hug coll. viii ii 28, Thuc. ii 51: ὡστ' υφίσταται τίνα κακώς έτερον εἶναι Di Sa cum G: έτερον ante έτερον habent CD.

Π. 60. § 30. 1. 277. οὐς καλοὶ Hug suadente Hertleinio: οὐς καλοὶ Sa vulgo.

1. 282. πεμπάδα ὀλήν Hug cum D: τὴν πεμπάδα Di Sa cum CAG.


CHAPTER II

Π. 61. § 1. 1. 4. ἀφικετο δὲ καὶ Hug cum D: ἀφικετο δ' oūn kai cum AG Di Sa vulgo.

§ 2. 1. 15. ἐγένοντο Sa cum AG pr.: ἐγένοτο Poppo Hug: Sauppius adnotat ‘librorum fides, verbi sedes, sequens numerus, distributionis notio plerumque tuentur’.

1. 16. τρία ἢ καὶ Hug cum G corr.: τρία καὶ Sa cum AG.

καὶ ἦραν δὲ μὲν ὁ μάγειρος Hug cum CD (Iunt. Ald.) : ὁ μάγειρος om. Di Sa cum AG.


Π. 62. § 5. 1. 37. ἀνήλωτο μὲν αὐτῷ Hug cum CG corr.: αὔτῳ om. Sa Di.

1. 45. ἐπιδεικνύω. ἐπὶ μὲν δὴ τοῦτο Hug cum CD: ἐφὶ post ἐπιδεικνύω habent Di Sa cum AG (Iunt. Ald.).

§ 6. 1. 55. τὸν λόχον Hug cum CD (Iunt. Ald.): τὸν λοχαγόν Di Sa cum A. ‘Re vera autem omnes iussit procedere, non centurionem solum’ (Hug).

§ 7. 1. 56. ‘ὁ νεανίας ἐκεῖνος ut supervacuum illatum Dindorfio videtur’ (Sauppi).

1. 63. ἀνδρες πάντες Hug vulgo: πάντες om. Sa cum A.
APPENDIX ON THE TEXT

§ 63. § 9. 1. 77. συνέτρεξεν Hug cum CAG pr: συνέτρεξε Di Sa cum Iunt. Ald.: συνέτρεξεν D.

§ 10. 1. 85. τὸ προστατῶμενον Hug cum D duce Cobeto coll. VIII v 14: τὸ παράδειμενον Di Sa cum CAG.

§ 11. 1. 91. εἶπεν Ἡ γάρ Hug vulgo: εἶπεν Tī γάρ Sa cum AG.

§ 64. § 13. 1. 107. ὁ ταξιαρχὸς inclusit Bornemannus.

1. 110. verba ὀσπερ—ἀγειν Dindorfius languida dicit perverse-que interposita.


1. 118. εὐρήσεις δὲ καὶ σὺ Hug cum D (Iunt. Ald.): διὸ, ἐφη, καὶ σὺ νῦν...λέγοντα εὐρήσεις Sa Di cum CAG.

§ 65. § 18. 1. 148. συνεξεληλύθασι μὲν ἡμῖν Hug cum C: ἐξεληλύθασι μὲν σὺν ἡμῖν Di Sa cum D (Iunt. Ald.).

1. 149. γένηται cum CD Hug: γίγνεται Di Sa cum AG.

1. 153. ἀρ’ οὖν, πρὸς τῶν θεῶν Hug cum CDG (Iunt. Ald.): ἀρ’ οὖν, ἐφη, πρὸς τ. θ. Di Sa cum uno codice Δ.


§ 67. § 22. 1. 190. verba οὐ μὲν δὴ om. Sa cum AG.

1. 192. μειόν Hug: αὐτὸν μεἰόν Sa vulgo.


§ 69. § 31. 1. 257. πάντων τῶν γυμνασίων Hug cum CDG (Iunt. Ald.): πάντων γυμνασίων (=‘all kinds of exercises’) Di He Sa Br cum Δ.
CHAPTER III

§ 2. 1. 9. καὶ λέγειν καὶ ποιεῖν Hug: λέγειν καὶ ποιεῖν Sa; λέγειν καὶ προνοεῖν corr. Hermannus.

§ 3. 1. 15. pro ἐν ἐαυτοῖς ἔχωσιν Madvigius scribendum putat ἑπτὶξωσιν. ώς, εἰ μὴ...προθυμήσεται, οὐδὲν ἐσόμενον Hug cum CD (Iunt. Ald.): εἰ μὴ...προθυμήσεται, ὡς οὐδὲν ἐσόμενον Di Sa He Br cum AG.


§ 4. 1. 22. τοῖς μὴ θέλοντιν Hug Poppo Iacobitz cum CDG corr. (Iunt. Ald.): τοῦς μὴ θέλοντας cum AG pr. Di He Bornemann Br Sa: Madvigius sic interpungendum putat: ὁ θεὸς οὕτως ποὺς ἐποίησε τοὺς μὴ θέλοντας (sic agit cum iiis qui etc.) ἐκποιεῖν τάγαθα' ἀλλος αὐτοῖς ἐπιτακτήρας δίδωσιν.

P. 70. § 6. 1. 47. ἦ εἴγο βοσλόμαι Hug cum CD (Iunt. Ald.): ἦ βοσλόμαι cum AG pr. Di Sa He Br.

§ 7. 1. 51. καὶ τὸ σῶμα καὶ τὴν ψυχὴν οὐκ ἀγενείν ἀνδρὶ ἐσοκὼς Hug cum CAG: καὶ τὸ σῶμα οὐκ ἀφυῆς καὶ τ. ψ. etc. cum D Di Sa He Br. ‘Hoc loco obsecutum se esse ait Hugius priori classi, cum οὐκ ἀφυῆς alterius classis videretur non nisi interpretatio esse addita ad οὐκ ἀγενεῖν ἀνδρὶ ἐσοκώς: insuper vocem ἀφυῆς non solere de corpore dici, sed ad indolem animi pertinere: remoto autem illo οὐκ ἀφυῆς etiam concinnitatem orationis augeri’.


§ 9. 1. 64. δεικνυται Hug cum C contra ceteros libros (et omnes editiones) qui praebent δεικνυται; cf. 1. 86 ἡ μάχη καταλείπεται.


1. 94. ὁ κρίνων vulgo: ὁ κρίνων Cobetus et mox κρίνει e coni.


§ 15. 1. 117. πολλοὶ ἐκατέρων συναγορεύοντες Hug e coni.: πολλοὶ ἐκατέρως (ἐκατέρω CD) συναγορεύοντες & corr. (Iunt. Ald.); πολλοὶ συναγορεύοντες cum AG Di Sa He Br.

P. 73. § 1. 119. κρίνουτα vulgo: κρινοῦντα Cobetus.

§ 18. 1. 131. οἱ μὲν ἐβαλλον ταῖς βάλλοις καὶ ἐστὶν οἱ Hug cum D (Iunt. Ald.): οἱ μὲν βάλλοντες ἐστιν οἱ cum AG Zeunius
Di Sa vulgo, quod si legas, recte monet Hugius, cogitatione addendum esse oii δὲ παλοντεσ, quasi alteri iam nunc suum negotium susciperent; id quod postea deum factum sit esti δὲ ομοῦ γενόντο. Ceterum in editione Hugii vocula καλ ante ἐτύγχανον videtur typographi incuria excidisse. ἐστιν οὐ coni. Hertleinius.

1. 133. ἐπεὶ δὲ ὁμοῦ γενόντο Hug cum CD (Iunt. Ald.): ὁποι δὲ ὁμοῦ γενόντο AG vulgo.


1. 138. παιδιῇ Hug cum DG: παιγυλία Sa cum Δ.


P. 75. § 22. 1. 181. παρῆγ vulgo: παρῆγ temere Cobetus.

CHAPTER IV

P. 76. § 1. 1. 8. ἐπως ἐν προσὶς Hug Sa: ἐπως ἐν προσὶς AG.


P. 78. § 10. 1. 81. ἔργων del. Bisschop.

§ 11. 1. 88. πρὸς μὲν οὖν σὲ πάντα ὅραν, ὅν—εἴπαι cum CD (Iunt. Ald.) Hug vulgo: πρὸς μὲν οὖν σὲ πάντα ὅραν αἰσθάνομαι πολλὰ διαπανώντα σὲ AG ceteris omissis: πρὸς μὲν οὖν σὲ πάντων ὅραν των αἰσθάνομαι πολλὰ διαπανώντα σὲ Di (ed. Teubn.) Sa Schneiderum secuti.


ı9—2
§ 13. 1. 108. τοῦ μή Hug vulgo: τὸ μή vel solum μή, ut post verbum negans, scribendum putat Sauppius.

P. 80. § 16. 1. 134. τοῦτο ἤδη ὑποττόν Hug cum CD Iunt. Ald.: ἤδη ὑποττόν sine τοῦτο Di Sa cum AG.


1. 147. αὐτὸς δὲ ἔχων Pflugkio auctore Hugio: αὐτὸς δὲ ἔχων Sa vulgo.

P. 81. § 18. 1. 157. τὴν πρὸς τὰ φρούρια ὅδον Hug cum CD (Iunt. Ald.): ὅδον om. Di cum AG.


1. 159. ἔξαγει δὴ Hug cum CD (Iunt. Ald.): ἔξαγει Di Sa cum AG.

§ 20. 1. 169. ἐγένετο Hug cum CD (Iunt. Ald.): ἐγένετο Sa He Di cum AG.

§ 21. 1. 182. τοῦτο προῖδων Hug cum CD (Iunt. Ald.): καὶ τοῦτο προῖδων Di Sa cum AG.

P. 82. § 23. 1. 199. πρὸ τοῦ στρατεύματος εὐγάνους ἄνδρας Hug cum DG corr. (Iunt. Ald.): π. τ. στ. τοῦ σειαυτοῦ ἄνδρας Di Sa, quod absurdum esse notat Hugius, 'quem enim alium exercitum in mente habere posse Cyrum praeter Chrysantae?'

P. 83. § 28. 1. 228. μηδὲ γε, ἕτε ς εἴδοσα Hug cum CD (Iunt. Ald.): μηδὲ γε, ἕτε δύνασαι Di cum AG; μηδὲ γε σὺ, ἕτε δύνασαι Sa.

§ 31. 1. 244. ἔχων ἀπίη Hug cum Dindorfoio, qui confessit iii i 35 ἀλλὰ νῦμίσε, ἂν καταλίπῃς μηδὲν ἦττον σὰ εἶναι ὅν ἄν ἔχων ἀπίης, etiam Schenklio: ἔχων όισεις Sa cum GD corr.

P. 84. § 32. 1. 254. Ἀρμενίων τῷ ἐννυχάνοι Hug et sic vulgo ante Schneiderum: Ἀρμενίων ἐννυχάνοι sine τῷ Schn Di Sa cum AG pr. Cf. l. 201.
INDICES

I MATTERS

II GREEK
INDEX I

MATTERS

A

Abstract nouns (plural of), in concrete sense I ii 3, 10, 12, iii 12, iv 4, 7, 11 i 22, (singular) II ii 4, iv 10, vi 3

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){ indicates 'as distinguished from'.

The numbers affixed to words denote respectively:—

1. doubtful or suspected words
2. words that occur only once in Xen.
3. words that occur only once in Xen. and seldom, if ever, in other writers
4. ionic words
5. doric words
6. poetical words
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aílãzov: aílãzov, propulsare vim et inimiam, I v 13
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ἀσκεῖν τὰ ἁμαὶ τὸν πόλεμον, II i 21, τὸ σῶμα ὑμολα τροφῆ, eodem victu corpus curare, III iii 8, τὸ σῶμα πρὸς ἑαυτὸν II i 20; ἡ σκήκει ἐλκεῖν I vi 39
ἀσκεοσθαι II i 22
ἀσκητήν εἶναι τῶν καλῶν κα-γαθῶν ἑργῶν, rebus honestis bo-nisque studere, II i 21
ἀστάξεσθαι, amplexari, I iii 2; salutarere, II i I, 2; amare, magni facere, colere, I i 26, 7, 8
Ἀσσύριος, Assyriorem rex, II iv 7, 8
ἀστείος, urbanus, II ii 12
ἀσυγκόμιστος καρπῆς, fruges nonum collectae in horrea, I v 10
ἀσφαλής, tutus, I i 9; ἐν ἀσφαλεῖ εἶναι τὸν μὴ γενέσθαι I v 13
ἀτακτος, inordinatus, I vi 35, 37
ἀτάρ, at vero, I vi 9, II i 3
ἀταρακτος, intrepidus, II i 31
ἀτε, quippe, cum participio, I iii 3, II i 3
ἀτημάζειν, ignominia notare, I vi 20, II ii 27
ἀτημία, ignominia, II ii 13
ἀτυμος, ignominia notatus, I ii 14; ã. ßlos, vita obscura, ho-norum expers, II iii 11
ἀτοπος, iniquus, ‘unreason-able’, II iv 11
ἀτυχεῖν τ', non impetrare alii-quid, I iii 14, παρά τινος, ἃδ αλιquo nil impetrare, I vi 16
ἀδ, rursum, simili modo, quo-gue, I i 1, ν I, vi 40, II iv 21; ἀδ ταλαντα I vi 13. vicissim, contra, I iv 23, II iii 2; οὕτως αὖ II iv 26
ἀδικεῖν, augere aliquid opibus, I vi 45
ἀυτονα6, insomnis, II iv 46
ἀὑτίκα, exempli gratia, ad rem exemplo confirmandum, I vi 9
ἀὑτόθεν, inde, ex illo ipso loco, II i 4
ἀὑτόματος, sua sponte, I iv 13
ἀὑτόνομος, liber, sui iuris, qui suis utitur legibus, I i 4
ἀὑτός, used epanaleptically or redundantly, I iii 15, iv 2; as indirect reflexive, I i 5, v 2, II ii 24, iv 9, 21; ipsa, ἀὑτοῖς τοῖς ἵπποις katakrēmōnōthēnai I iv 7, σὺν αὐτῷ τῷ θώρακι II i 9; αὐτοῦ placed between the article and its substantive, I i 5.
ἀὑτός, idem, c. dat. τὸ αὐτὸ ἡμῖν I iii 4, II i 16, II i
ἀὑτοῖς, ēbi, I iv 1
ἀὑτεκεῖν, abstrahere, I iv 24
ἀὑτηκεδαίν, ducem esse in re-cedendo, II iii 22
ἀὑτολίκα, copia, I iv 17
ἀὑτονοσ, copiosus, II iv 11
ἀὑτεναι, dimittere, ‘to allow to depart’, I ii 8, II iv 24, emittere e manu tulum, I ii 9. permissere, non vetare, I ii 2, iv 11, 14. ἀφείπενοι τοῦ τολλοῖς προσέχειν τὸν νοῦν II i 21
ἀὑτεκεδαίν εἰς τὸ ὅσον, εἰ pervenire ut par sis, I iv 5; ἀ. eis λόγου, incidere in sermonem, II ii 1
ἀὑτοδίδαστα, τά, res veneraeae, I vi 34
ἀὑτούς, insipiens: ἀφρονα ἀ-λοκεοσθαι, praes stupore capi, I vi 40
ἀὑτοντιστος2 ἐξεῖν, segnum et socordem esse, I vi 42
ἀὑτής, ineptus natura, I vi 32; τὸ σῶμα οὐκ ἀὑτῆς, qui est forma corporis baud indecora et in-venusta, II iii 7
αυλακτειν—γέρρον

βάδην, lente, gradatim, II ii 30
βαδίζειν, incedere, τρέχειν, II iii 10, 14
βάθος, τὸ, altitudo, in tactivis linea a fronte aciei s. agminis usque ad extremum agmen: opp. μῆκος, longitudo, quae est a cornu altero ad alterum, II iv 2, 4
βάλλειν, eminus ferire, I iv 5; β. eis τὸ μέτωπον, frontem ferire iaculo, I iv 8; ἐπὶ σκοπὸν β. I iv 29
βάρβαρος, de Persis, I ii 1
βαρέως φέρειν, graviter ferre, II ii 5
βασιλείαν, τὸ, regia domus, palatium regis, II iv 3, 4; βασιλεία, τὰ, aedes regiae, I i 5, ii 3, II iv 5, 24
βασιλεύειν ἐν Πέρσας, regnare apud Persas, I v 4
βασιλεύς, rex Persarum, I ii 13; de Iove II iv 19
βασιλικός, regius, βασιλικόν, τὸ, mos regis, I iii 18) τὸ tyrannicum
βασιλικὸς παρείναι, regio cum adparatu adesse, I iv 14
βέττειν 2, tussire, II ii 5
βία, vis, I ii 6; βία, vi, I iii 17
βιαστικός, violentus, I iii 17
βλαφῆς, damnatum, II ii 12
βλασκιά, ἥ, socordia, ignavia, II ii 25
βλάξ, ignavus, ineptus, I iv 12
βλάττειν, nocere, I vi 18
βουκόλος, bubulus, I i 2
βουλεύειν, velle: τί βουλάμενοι, cur, II ii 11, βουλόμενος δειπνεῖν, ut cenaret, I iii 4
βουλεύειν, consilium capere, decernere, II iv 15: βουλεύειν, deliberare, II i 7; re deliberare statuere I iv 17
βραχύτερον λόγον, verba pauci ciora, I iv 4, ἐν βραχυτάτῳ δή λοίνον, perpaucis ostendere, I ii 15
βροντῆ, tonitru, I vi 1
βρώμα, τὸ, esculentum, I iii 4
βωλός, ἡ, gleba, III ii 17

Γ
γαμείν, uxorem ducere, I iv 26
γάρ, nam, I ii 15, v 8, 12, vi 44; explanandi causa illatum post pronomem demonstrativum, I iv 26. reddit rationem sententiae omissae, I iv 12, vi 29, II ii 4, 7, 13, iv 12, 15
γάρ δή: I ii 6, iii 10. γάρ
οὖν, vero, I vi 22, 25, II ii 17. οὐ
γάρ; nonne, I vi 12
γαστήρ, ventriculus, II ii 24: γαστρὸς ἐνεκα, ventris implendi causa, I ii 8
γε, quidem, certe, repeated in one sentence, II ii 33; γε δή I vi 43; γε μεντοῦ II i 11; γε μὴν I ii 2, II i 23, iii 10, 18; δέ γε I vi 28; καὶ—γε I iv 9, II ii 3; νῦν γε, nunc quidem, quantum attinet ad hunc diem, I iv 9
γελάν ἐπὶ τυφί, I iv 4, II ii 5, 10
γέλοια, ὁ, risus, I ii 5
γενεά, origo generis, I i 6
natales, I ii 8, 13
γενέθλια 2, natalitia, dies natalis, I iii 10
γενναῖος κῦν, canis generosus, I iv 15, 21
γένος, τὸ, gens, familia, I ii 1
γεραιτέρος, senex, I ii 4, I iii 14, I iv 5
γεραιτέρος, seniores, senatores, I v 5
γέρρον, clupeus parvus Persicus, differt magnitudine ab ἄσπιδι, I ii 9, 13, II i 9, 21
γλύγνοσθαι τῶν γεραιτέρων, in ordinem senatorum recipi, I ii 15; γ. ἐγγύτατα, quam proxime accedere, I iv 23; se praestare, χειρον μοι ἐγένοντο I v 8; de victimis I i 18; πλεονήμη κομνήν ἐτη γεγονὼς ἀπὸ γενεάς, quinquagenario maior, I ii 13; γεγον ὡς ἑτέρα ἡ στρατευσία ἐτη, qui essesit aetatem militarem, I ii 4.

γλυνώσκειν, statuere, censere, I i 3, v 13, II iv 8; cognition habere ac perspectum II iii 15; sentire, de sensu gustus, I iii 5.

γνωμας παρασκευάζειν, praeparare animos, II i 21.

γνώρισμα, τὸ, signum, nota quae res agnoscì potest, II i 27.

γονύν, curte, I i 3, 4, iii 10, v 8, II i 5, ii 28, iii 10, 12.

γράμματα, litterae, quas pueri Graecorum discere solebant, ut grammatica, poësia, eloquentia, geometria, philosophia, I ii 6.

γράφειν, pingere, I ii 13.

γυμνάζειν, syn. θώζειν, exercere, I i 12, vi 33.

γυμνητικα, ὅπλα i. q. τῶν γυμνητῶν I ii 4.

Δ

δάμων, peritus, prudentes, I ii 12.

δάκνεσθαι, mordere, i.e. molestia, dolore affici, I iv 13.

δαπάνη, sumptus, I vi 9, II ii 25.

δασέα, drnis, montes arboribos consiti, I i 23. [Cf. Anab. II iv 14 παραδεσσου δασεος παντολον δενδρων]

δασμός, tributum; δαμον ἀπάγειν II iv 12; δ. αποδιδόναι II iv 14, 22; δ. φέρειν II iv 31.

δαυιλεύστατα, largissime, nulla additita parsimonie, I vi 17.

δέ, epanaleptic, I vi 43; omitted with ἐπείνα I iii 14, iv 11, II i ii 22; with τὸλος I v 14; δὲ without μεν, marking a second relationship, I v 2.

δὲ δὴ I iii 4.

δείδω, δείς ς περὶ τῶν, aliciui timere, sollicitum esse de aliquo, I iv 22; ἐδεδοκεῖν (qui forma Dind. ed. Lips. 4 p. XVII ἐδεδείν v. ἐδεδην praefer), I iii 10.

δεῖ, c. dat. I vi 22; ἐδεῖ understood with δοκεῖν, I ii 23 [cf. Hell. IV vii 4, v i 15].

δεῖν, ligare, vincere, I iv 11.

δεῖνος c. inf., I iii 18, iv 12, v 9.

δειπνεῖν, censare: τὸ ἄρτον τοῦτο δειπνησάντες I ii 11.

δειπνοποιεῖσθαι, parari cemen iubere, I ii 21.

δειοθαλ τῶν, rogare aliquem, I iv 12, v 4; indigere, I ii 9.

δεῖσθαι τῷ τοῦ βασιλέας, aliquum in re beneficio regis indigere, I iv 1, I i 3, δεῖμενοι τῶν, qui aliquem convenire volunt, I iii 8.

δεκαδαρχος, decurio, I iii 21.

δεκαέως, decuralis, I ii 30.

δεκάς, decuria, I ii 22.

δεξιός, dexter, in auspicis Graecorum est faustus, II i 1.

δεόν, si opus fuerit, I v i 11; τὸ δεόν ποιεῖν, officium suum praestare, ὡς δεήσον καὶ τοῦτον I vi 12, II i i 4; τὰ δεόντα, necessaria, I vi 10, II iii 3.

δερη, collum, I iii 2.

δεσπότης, heros, I i 11, dominus, I iii 18.

δέχεσθαι, recipere quod offertur, I iv 26, vi 10; probare, I v 5.

δή, resumptive, I iii 2, II ii 9, iii 19; 'as they say', II iii 13; πολλάκις δὴ II ii 16; ἐπηαθὰ δὴ I i 24; οὐτοι δὴ II iii 14; οῖα δὴ I i 24; ἐν ἄλλοι τε τολλοῖς καὶ δὴ I vi 21; πῶς δὴ, qui quaeso? I iii 10, vi 22; c. imperativo, I iii 9.

καὶ δὴ, i.q. ἡ δὴ, II iv 17.
καὶ μὲν δὴ, I vi 3, sep. II i 2
δῆλος ἐστὶν ὤν, πάλιν εὖ, I i 2

δημοκρατία, forma civitatis popularis, I i 1
δημόσιοι ἁγὼνες, certamina publica, I i 1 2

δημότης. 4 6 i. q. δημοτικός, plebeius, II iii 7, 15; δημοσική ἁγωνία, certamen cum plebeius, II iii 1 5

dίησον, nimimum, sane, ut opinor, I v 1 2, vi 7, 9, 16
dῆτα, sane, uique, οὔ δῆτα, I vi 2 8

diac. gen. ὅπερ ἔαντερ κτάσθαι I i 1 4;
δία χρόνου, multo tempore post, I iv 2 8;
διὰ παντὸς τοῦ αἵωνος, semper, II i 1 9;
διὰ παιδίου oútoς, II iv 3, 4;
διὰ στόματος ἐξευ, in ore habere, I iv 2 5

διαβαίνειν, transire, II i 1
διαβαλλεῖν τινα πρὸς τινα, calumniari, I v 3

διάγειν, vivere, I i 2; with supplementary participle I ii 6;

d. τὰ ἐνη, transigere, I i 1 3;

d. σωπή, perpetuo silere, I iv 1 4;

d. σωφρόνως I i 2

διαγλίνωσθαι ἄρχοντα, perpetuo frui imperio, I i 1; δ. ἐν τοῖς ἐφίσσουσι, versari inter ephebos, I i 1 5

διαγονιζοῦσθαι τιπρός ἄλληλον, de re certare inter se, I i 1 2, iv 4

διαδιδόναι, distribuere, I iv 1 0, 26.

διαδοχή. c. dat., qui priori custodiae succedant, I iv 1 7

διαμεῖν, divisione facta constituere cum dupl. acc., διήρηται τέταρα μέρη I i 4, 5

διαιτα, ἡ, victus, i.e. cibus et potus, I i 1 6; διαιταὶ εὐθελόστεραι I iii 2

διακεῖσθαι οὕτω πρὸς τινα, hoc animo et studio erga aliquem esse, I vi 4

διακελεύεσθαι εαυτῷ, se ipsum hortari, I iv 1 3

διακονίζοσθαι, iaculando certare, I iv 4

διακρίβοντι τὰς τάξεις, centurias accurate cognitás habere, II i 2 7

διαλέγοσθαι, colloqui, II i 1

διαλύειν τὴν σκήψιν elσ koίτην, e convivio discedere cubitum, II iii 1

διαμνημονεύειν, commemorare, I i 2

διανοεῖσθαι (cogitare) ὡς, II iii 3

διανύσειν ὅρων, conscire iter. Pass. διανύσθαι I iv 2 8

διαπαθεῖσθαι, per tem̈pus legitimum erudiri, I ii 1 5

διαπάθεια, efficere, I iv 1 3, vi 1 9; διαπάθειας, pericere, I iv 1; δ. ἀγάθα, assequi commoda, I ν 9

διασώσει, servare, non consumere, I vi 1 9

διαστάται, constitutæ, II ii 1 9

διατείνει, extendere, I iii 4

διατείνεσθαι I iv 8, 23

διατείνει with supplementary participle, I i 6, v 8, vi 3; without suppl. part. εἰ τις ἄναχων

διατελεσθαι εἰναι I iv 1 0; ἀπο

διατελεῖ I i 1 4; διατελεῖν (transigere) τὰ ἐνη I i 1 2, 13, v 4

διατελεόσθαι, sagittis certare, I iv 4

διατρίβειν περὶ τὴν θήραν, venatione immorari, I i 1; with supplementary participle, I ii 1 2

διαφάνεσθαι, pellucere, I iv 3

διαφέρειν τινος, ab aliquo differre, I i 4, II ii 1; δ. θρονήσει, pridentia excellere, II iii 5; δ. τινος εἰς τι, alicui praestare re, I iii 1, 6; οὕδεν διαφέρει II iii 4

διαφθείρειν, dilaniare, de bello, I iv 1 7; corrumpere, II ii 1 6

διαχειρίζεσθαι, administrare, I iv 2 5


διαχρήσθαι, uti, I v 12
διδασκαλεῖν, schola, ludus, I i 15
διδάσκειν, docere, argumentis ostendere et persuadere, II i 8; praecipere, de legibus, I vi 20; διδάσκαλος, causatives, filium eruidendum magistro tradere, I vi 2
διδώναι, δοσ ποι ἁρχαί αὐτοῦ, concedendum mihi imperium in istum, I iiii 11
διέρχεσθαι, permeare, I i 5; διελθὼν τὴν παιδείαν ταύτην, huīus institutionis cursu absoluto, I iv 1; percensere, I vi 14
διερωτάτω, interrogare, I iii 15
διάναι, pertransire, II iv 3
διαστάναι, per intervalla collocare, II ii 20
δικάζειν, ius dicere, I ii 6; δ. ἐγκλῆματος I ii 7; δικάζεσθαι, indicio cum aliquo contendere, I ii 7
δικαίος, legibus convenientis, I iii 17; τὰ δίκαια, iura, institutia, I iii 18; δίκαιον ἄρμα II ii 26
δικαιοσύνη I ii 6
δικαστής, iudex, arbiter, I iii 17, II iv 8
δικτυν, δοῦναι υπὸ τυνω, poenas dare alicui, fleti ab aliquo, I vi 45
δικτυω, τὸ (rete), ἑπεταννώναι, I vi 40
δίο, quaerōter, II ii 14
διόρίζειν, distinguere, duo a se discernere, I vi 31
διπλοῦς, duplex, II iii 23, 24
δισμύριον, II i 6
δίψα, ἡ, sītis, II iii 13
διψήν, sitire, I iii 11
διωγμὸς, persecutio, I iv 21
διώκειν, venari feras, I iv 14;

diώξει I iii 14
δισεῖν, putare, censere, I vi 10; δοκεῖ μοι, censio, II iv 10;
δοκῷ μοι, videor mihi, I vi 20;
δοκεῖν, existimari, I vi 22, 45;

ἐδοκοῦμεν καταμεμβάθηκεναι I i 1, ὅραν 2, ἁροθάναι δοκοῦμεν 6. δοκεῖ for δοκεῖ δεῖν II iv 23

δοκιμάζειν, probare, I vi 7
δοκίμως, probe, I vi 7

doleros, fraudulentus, I vi 27

dolōν, fallere, I vi 28
dolōtus, fraud, I vi 28

δοξαν λαμβάνειν, celebritatem nominis adiēsci, I vi 22; pararseχθαι περὶ αὑτοῦ, opinionem de se excitare, efficere ut homines indicent, I vi 22

dorēkis, ἡ, caprea, ‘antelope’, I iv 7, II iv 20

dorυφορία, satellitium, III i 10
δόνυν, I iv 17, 15, II iii i 1

drómos, cursus, I ii 10; δ. ἐνθα περπατοῦμεν, spatium curriculi, II ii 22

dýnamis, ἡ, copiae, exercitus, I vi 10, II i 4, iv 17, 18; ὁποῖα ἐστὶ δ., quantum potes, I vi 33

dýnasthai, validum esse, I ii 13 [cf. Soph. Oed. C. v. 496]; μέγα δ. I vi 41; ἐδονὴ θητῆ I i 5

dynatol, robusti, ‘able-bodied’, II iii 6; εἰς τὸ δυνατόν I ii 22

dýsbata, loca penetrata difficiliter, II iv 27

dysθετούμενος, male affectus, II ii 5

dúskolos, morosus, II ii 2, 6

dúsórapa, diktua, retia visum fugientia, I vi 40

dúsophoreus, stomachari, vehementer commoveri, II ii 8

dúsophorus, gravis et molestus, I vi 17

dusōραι, al, loca impedita, iniqua, I iv 7, vi 35

dúdékárchos, praefectus duodenum militum, II iv 4

dupōs, largiri, II i 17

E

ἐάν, sinere, permittere, I iv 9; sinère, intactum relinquere,
εαυτόν——ек

II iv i 2. οὐκ ἐὰν, velare, I iii 10, iv 14, II ii 8

εαυτόν, with inf. where third person is subject, I iv 4

ἐγγυνεσθαί τω, inesse, inna-

sci, II i 22

ἐγγυθεν, e procinguo, I vi 40

ἐγγυς, in vicinia: τὰ ἐ. φίλα,

finimae nationes, I n 2; ὁ γα-

υτ-τὰ ἡμῶν sc. κατακελέμον, qui

nobilis proximus accipiebat, II ii 5

ἐγκλείων, excitare; ἐγρηγόρει, I iv 20; ἐγρηγορῶς, vigilans, I vi 35

ἐγκαλεῖν, accusare, I ii 7

ἐγκλήμα, τοῦ, accusatio, causa

forensis, I ii 6, 7

ἐγκράτεια, η, continentia, I v 9

ἐγκράτης γαστρός, temperans

in victu, I i 8

ἐγχείν, infundere, I iii 8, 9; ἐγ-

χεῖσθαι, sibi infundere, I iii 9

ἐγχωρεῖ, licet, I iv 6

ἐδυνασθε, ὁ, = ἐ δυνάθη (δύνα-

θαι) I i 5

ἐθελότονος, i. q. φιλότονος,

laboriosus, ad labores impiger, II i 22

ἐθέλεω, assuefacere, I ii 10;

θ' ἐξεσθαί τι, discere exercendo,

II iii 32; ἐθεσθέντες ἐν τοὐ-

τοίῳ ἔθει, his moribus exculti, I vi 33

ἐλ, si: ελ—ελτε καλ μη, utrum

— necne, II i 7, ελ γε οὐ (not μη) II ii 3, τι δὲ ελ μη I iv 13; ελ

δὲ μη, sin minus, I ii 11, praec. ελ—γε, I vi 26. ελ, with indi-

c. that' after a verb expressive

of wonder, I vi 46, II i 16;

of annoyance, II ii 3. ελ,

‘whether’, I iv 6, vi 41, II iv 31

ελέναι χάρων, gratiam habere,

I ii 14, II i 11

ελίθος, το, forma corporis, I ii 1

ελκατεων, conicere, (ελθαν I

vi 44; ελ κατεσθαί τω, ini-

tari aliquem. II iii 19

ελευθερος, poenis se com-

movei sinere, I vi 21

ελκη, temere, I ii 22

ελκός I vi 0; ὡς το ελκός, ut

par est, I i 11; ὡς ελκός II ii 10;

ὡπερ ελκός, uti mos erat, I i 1,

2; ut fieri solet, II iii 20

ελκτως, merito, non abs re, I

i 2, vi 3

ελναι, esse: ελκων ελναι, sponte,

II ii 15. εστι, licet, fieri potest,

I vi i 11, 37, II i 27, iv 17; εστιν

βε, interdum, II i 30; εστιν

οὐ seq. οἱ δὲ II iii 18; c. dat.

pers. I ii 4

ελπειν, iubere, I iv 18, II ii 8,

iv 21

ελς, in, els το c. inf. I iv 5;

‘as regards’ lit. ‘to the account

or score of’ I i 6, ii 1; ‘with a

view to’ II iii 1, II iv 11; els

του τον χρόνον I iv 16; ἀνα-

λισκευν ελς Τι II iv 9; with

numerals, II i 4; els ἐνα λένα;

singulos deinceps procedere, ‘to

march in single file’, I i 26, els

δύο II iii 21, els τέταρας, qua-

terni, II i 31; with verb of rest,

els τους ὁμολόγους καθιστάμενοι

II i 13, 23; els μέτωπων στήραι,

in fronte consistere, II iv 2; els το

dωσιν το I ii 2; els with acc. for

dat. II i 24; els ορησχεσθαι ες
tous ορηθος τον ι. Cum gen. els

diadoskalou sub. olkian II iii 9

ελσερχεσθαι, de legatis, II iv

7; εισερχεσθαι ες τους τε-

λελους, in numerum viorum re-
cipi, I i 15

εισινεαι, introire, τα εισι-

ντα, cibus potusque, I vi 17

εισκυμηεων, dominum ferre ali-

cui, I iv 9

εισπορευεσθαι, ingredi, II i 21

εισω, intus, II iii 21

εκ, 1. of Place: εκ τον εμ-

προσθεν στήραι, in parte ante-

riori stare, II ii 6, ε ὁποῖας χώ-

ρας εστιν II i 27, but εκ χειρος
(παλτῶ) χρησθαί = comminus, to use the spear with the hand.

2. post, 'after' of change from a former state: ἐκ τῶν πρώσεων ἀκρών γελαν I iv 28. II. of Time: inde a, ἐκ παῦλον I ii 9, v i 27, 7, ii ii 10, ἐκ παῖδι I vi 20, iii 10; ἐκ νυκτός, de nocte, I iv 2, I iv 28, ἐκ τούτου = met à τούτο, tum, hinc, I i 3, iv 24, vii 10, ii i 17, 18, iii 10; ab hoc tempore, I ii 8. III. of Origin; 'from', 'according to': ἐκ τῶν ἐργῶν κρινοθαί I iii 21. ἱππότερ: ἐκ τούτου, his de causis, I vi 33; ἐξ θου, qua de causa, II iv 7; ἐκ τοῦ ἡταόθα, ἰπποτερεῖα quod, I iv 5. Adverbial phrases: ἐκ τοῦ ἀντλου I iv 8; ἐκ τοῦ του, aequis conditionibus, II iii 8; ἐκ πολλοῦ, multo ante, I vi 41; ἐκ τοῦ ἐμφανοῦς, χαλάν, I vi 41, ἐκ τοῦ φανεροῦ II i 17, ἐξ ἀρχής, ut antea, I iv 13; denundo II ii 8

ἐκαστος, quisque: ἐκάστηθ ἡλικία I ii 5 [cf. de rep. Lac. v i 1]; κράτιστοι ἐκαστά I i 21; κατ' οὐρὰν ἐκάστηθ εἰπτοντο II iv 31; ἐκάστοις τῶν στρατιωτῶν II i 21

ἐκατέρω, uterque, I iii 17

ἐκβάλλειν ἐκ τῆς τυμῆς I iii 9

ἐκβοτθεῖν, excurrent, ut opem ferat suis, I iv 18

ἐκγελάν I iii 9

ἐκδιναι, excure, I iii 18, iv 26

ἐκένος, in reference to what follows, II iv 25

ἐκδίλνειν, terga dare, I iv 23

ἐκκρίνειν, loco novereat, coetu excludere, I i 14

ἐκμαυθάνειν, indagar, explorare, I vi 40

ἐκπηδάν, prosilire, I iv 8

ἐκπίνειν, ebibere: ἐκπίνομα I iii 9

ἐκπλέως, ον, expletus, copiosus, I vi 7

ἐκπλήττειν, animunt aniclius percellere, I vi 40. Pass. ἐκπεπληχθαί επί τῷ κάλλει I iv 27; ὑπὸ τοῦ ἐκπεπληχθαί II ii 5

ἐκποδῶν ἡμῶν γεγενήται τὸ δόξα etc. a nobis amorem s. alienum est, I v 13

ἐκπονεῖν τὰ καλὰ, recte factis operam dare, I v 7; ἐ. τάγαθα, laborando acquirere, II iii 4, v 9; τὰ εἰσικτα I vi 17, τὸ υγρόν I ii 16. Pass. ἐκπονείσθαί τὴν διαταν I ii 16

ἐκπραξηλίζειν, excutere, per collum effundere sossorem, I iv 8

ἐκτριβεῖν τὴρ, terendo ignem elicere, II ii 15

ἐκφέρονται πρὸς τὸ γενέσθαι, eo deferri ut fias, I vi 34

ἐκών εἶναι, sponte, II ii 15

ἐλαύνειν ἐπὶ, impetum facere in, I iv 20; fut. ἐλώ I iv 20

ἐλέγχειν, percontari, examinare, I vi 13

ἐλευθέρα ἄγορα I ii 13

ἐλιγμος, o, ἐλιγμοὺς πολλοὺς πλανᾶσθαι, per mullas vagari ambages, I iii 4

ἐλκεῖν (trahere) τὰς πάγας I vi 39

ἐλλεῖσθαι τι τῶν νομίσων, suo deesse officio in re al. τὸ ἐλλεῖσθαι, quod deficit, I v 13

ἐλπίζειν, sperare, cum fut. I v 9, cum aor. et ἐν II iv 15

ἐλπίς ἐστι cum inf. aor., II iv 23; ἐλπίδας ἐμποιεῖν τίνι, spem boni excitare in alicuius animo, I vi 19

ἐμβαλλεῖν εἰς κίνδυνον I i 15

ἐμβάλλειν βούλῃς περὶ τινός εἰς τῶν στρατον, referre ad exercitum, ut consultet; II ii 18; λῆγον περὶ τινός II ii 19; ἐμβ. τὴν ψήφου, decreti faciendo gratia referre, II ii 21

ἐμβαμμα, τὸ, ius quo tingitur cibus, I iii 4
5

ēmblépēv, intueri aliquid, I iii 2
ēmbolē, impressio, impetus, I i ii 17
ēmmēnēv, durare, I i i 16
ēmpetāntuīnai, expandere, tendere in loco, I vi 40
ēmpīmπλαναι, explere. Pass. ēmpληναι, satiari cibis, I iii 4. c. partic. prīn Kūros ēm-πλασθεὶν θηρῶν I iv 14
ēmpīππτειν ēntāktos, temere et imprudenter incidere in, I iv 22
ēmpūdēzei tōn παιοντα, percutiendum impediō, I i i 10
ēmpūzēuīn tūi (inīcere alicui)
ēpīdīsai I vi 19
ēν, I. of Place, in ‘in’, inter ‘among’: ēn Pērais I i ii 2, iv 25, ēn tōs παιον I v 1; ēn áv-thrōs I i ii 17. de rebus quibus instructi aliquid facimus: ēn megálōs φορτίοs βαθίζεω καὶ τρέχεων II iii 14; ēn τάυτη τῇ ὀπλίσει I i 16, iv 1. II. of the Instrument, Manner or Means: ēn τūi γυγυμύκεω, ex aliqua re perspicere, I vi 21, ēn iēros ἰδίων, patet ex sacrificio, I vi 2, ēn πίστει διασώζει I vi 19, ēn νόμοις παιδεῖν I i ii 2. III. of Time; ēn τῶ παρόντι II iv 12; ēn καιρῷ, opportune, I iv 6; ēn δεῖτω I i i 14; ēn τοῦτω, tum, I iv 4, int. τέκνοι, I i i 17; ēn φ.—ēn τοῦτω II i 20, 21
ēnachkos, nuper, I ii iv 12
ēnauntiōs, adversus, ēn antīta tōuμov, quae his sunt contraria, I vi 28. hostis, I iv 22
ēnēηδίς, ēnēdēstereol tui, in re aliqua deteriores II ii i
ēnēikνūnai, ostendere, I vi Io
ēnēisētai okhetōw, penuria familiae laborare, II ii 26
ēnēlos, qui saǐs declarat, I iv 1
ēnūdōνai, ‘to hand’, I iii 8, 9
ēnūdōn ev κεφασῖα, ex aedibus se movere, I iv 13
ēnūdōv i. q. oκου, domi, I iv 8
ēnūdōνai xitōũa, induere tunīcam, I i iii 17, ēn δῶs, induitus, II iv 6; ēnēdūσειν αυτῶν στόλην καλῆν, induit eum pulchram vestem, I i iii 3. ēnēdūsēs tāis ψυχαῖς τῶν ἀκούοντων, se in-ssuere in animos auditorum, II i i 13
ēνeυnai, inesse, II i 25, ii 26
ēνerγoν στρατεύμα, exercitus strenuus, II ii 23
ēνετος, subornatus, I vi 19
ēνετeπερ, indēm unde, I i ii 2
ēνθουσaπα, furore agi, I iv 8
ēνθυμεῖσθαι, cogitare, I i 3
ēναυτός, ‘a single year’, I v i
ēνoράν, cum dat., intueri, I i iv 27; perspicere, cognitum habere, I vi 9, II i 9
ēντaῦθα, ‘in this case’, II iv 31
ēντoλή, mandatum, II ii iv 30
ēντoς τοξεύματο, intra teli iactum, I iv 23
ēντριψις κρῶματο, fucatio, I iii 2
ēντυγχάνειν tūi, incidere in aliqum, I iv 17, II ii 6, iv 23, 32, ēν τυχε ἐν τῷ ἀριστο, prandī fieri participem, I i iii
ēναγγελία, indicium, II iv 23
ēναγγέλλειν, enuntiare, II i iv 17
ēνάγειν, secunduceread bellum, I vi 15. ēνάγεσθαι ἥλεται ἐκ tivos, risum elicere ex aliqo, II i i 15
ēναληεῖν, in altum tollere, II iv 19
ēναρεῖν, eicere, II ii 23
ēνακοσμύριον, II i ii 6
ēναμαρτάνειν παῖδος, II i i 16
ēνανιστάναι, excitare, II iv 20
ēναπαταίν ev πάλη, decipere, I vi 32
ēνάρχευν tui, praesere alli, I iv 4
eicakazeuv, similem reddere, I vi 39; praebere alii, I iv 4

evelainev, foras exagitar: evela I iv 16; prodire equo, I iii 3

evelangeva, redargueru, I vi 22

everont eis tois teleous

anobias I ii 12, oii oivetai evel thoivtes, numquam domo projecti

in militiam, II i 2

exetnv, licet, c. acc. II i 15

exetassun poiobai en tois

dpolis II i 11

exgenobai tois traxeo, se

praebere ducem ad rem agendam, II i 20

exodon poiobai, expeditionem

farare, I v 14

expolizebav oplois I iv 18

exormai, proficisci, I iv 20

exw tois oikias gynnebai, domo

egradi, I vi 1; h eivw bora I iv 7

exouca enai, videor esse, I iv 9;

exokotes, similis, II iv 23

epagobai svmmachos I vi 11

epalrebai dwnous, munerebus

commoerivi, I vi 21

epanateinev epibidas II i 23

epanenai, redire ad superiura,

I i 15

eparchev I iv 4

epel, postquam, I iii 13, iv 21, vi 34; ex quo, I vi 15. quoniam

'since' cum inf. I iii 17. 'for

else', II ii 31

epedi tachista, ut primum, I v 6, epedein II iii 22. quoniam, I v 13

epetep, quandoquidem, I v II

epeta, with participle, I ii 2, iii 10, II ii 7, iii 11, vi 11;

epeta, tamen, I vi 11; kapeita II ii 31; sine de, post prwtov

mev, I iii 14, iv 11, II ii 22

epesboai, iterum interrogare,

I iii 5, 8, II ii 22

epetotav, iterum interrogare,

I iii 15, vi 12, II iii 20

epesboai, pro peidobai s. ar-

khesbav I vi 26, II i 11; oi e pono-

mevai, comites, I iv 7

epexev, subsister, I iv 23

et, I. c. gen. 'in': eti tov

praexew, in rebus gerendis, I vi

25; 'in the time of', eti tov

hmerew tov progyanov I vi 31, eph'

enyos 'in single file', II ii 21, iv 2; eti metwpo, in fronte,

II iv 3. II. c. dat. 'at': eti

thripsas gynobai II iii 21, eti

tois drlois II iv 31; 'with'

'besides' with verbs of eating,

karpomov eti t f ois eti echev

I ii 11, 'on occasion of', eti to

dmpor I iii 12; 'because of', I iii

16, iv 24, vi 39, II ii 12, iii 10, iv

18; etes 'in the power of', to

etv sol, quod est in tua poestate,

iv 12, opios mn eti mandevnos elps,

I vi 2; 'on condition of', I vi 11,

31; proxime post, 'after', 'be-

hind', II ii 6, iii 7, 22; eti

tois drknai, qui retiuem observan-

dis serviant. III. c. acc. 'for

the purpose of', I ii 6, iii 11,

iv 5, II, 24, vi 12, 36, II iii 18,

to eti se I iv 12

epiboulieva, observare ea guae

ad rem agendam sint opportu-

na, I iv 13

epigauma, mutuum conubium,

I v 3

epignaurodeis (epignauroboai),

animelatus, II iv 30

epignusboai, accurrere, I vi 40

epibipsievoevoai tivos twn,

largiri, affitum suppeditare, II ii

15

epidekonvai, ostender, II ii 5

epidein: epidein evnoi traw-

mata, quibus obligata sunt vul-

nra, II iii 19

epidiaskievoai, docere relqua,

I iii 17

epidiouai toid evantor mepous,

aliis de sua portione largiri, I vi

intrans. proficere I iv 12
ẹπιέναι, adventare, II iv 22; 
έν τῷ ἐπίστορι χρόνῳ II i 23
emporary, require, desiderare
absentiem, I i 4

έπιθυμεῖν, sensu praegnanti, 
I iv 3

έπιθυμον, cupiditas, I iv 3; 
libido, veneris cupiditas, I vi 34

έπι-καταμένειν2, diuius man-
erce, I ii ii

έπιλυκυμον1, τὸ, II iii 19

έπικουρον καλεῖν, ad opem 
ferendam arcessere, I v 13

έπικομίπτειν, levius facere, I vi 
25

έπικύπτειν, se inclinare, II iii
18

έπιλαγθάνεσθαι τι, oblivisci, I 
vi 7; ἐπιλέλεισθαι δι I iii 10

έπιλέγειν, addere dicendo, I iii 7

έπιλεπτεῖν, deesse, non sur-
petere, II ii II, ἐπιλεπτεῖν αὐτῶν

ἡ διάνυσθαι, sumptibus faciendis
non est par, I vi 9, 10

έπιμεληδίαν2, subrideri, II ii 16

έπιμελεία, procurandi ratio, 
I vi 13, ἐπιμέλεια I vi 4

έπιμέλεσθαι, curare, I ii 10,
vi 5, 12; τοῦτον ὅπως ὅπως
τοῦτο I vi 23, II i 22

έπιμελεῖν ὅπως, se continere 
in equo, non exequi, I i 8

έπιμιμησκεσθαι, mentionem 
facere, I v 27, vi 1 2

έπίνοια, solers inventum, II iii
19

έπίπονος bios, vita aerumnosa, 
II iii II

έπιπροσθεῖν πατεῖσθαι, ante se 
collocare (ut post alium lateas
tectus), I iv 24

έπιπτωμένος II iv 1 9

έπισκόπεῖν, iocari, I iii 10

έπιστημονέως3, scire, prudenter,
I i 3

έπιστατεῖν (praesesse) ὕψων I 
i 2

έπιστάτης, i.q. ἀγωνιθέτης, 
praemiorum dispensator, II ii 19

έπιστάλειν, mandata dare, 
I iv 26

έπιστημόνως, perite, I v ii

έπιστακτήρι, ὁ, qui imperat, II
iii 4

έπιστάτεσθαι, praepere, de med-
ico, I vi 21

έπιστελεῖν, pericere, I iv 25

έπιστάδεος, idoneus, aptus, I iv
17; τὰ ἐπιστάδεια σ. τῶν ἐπιστά-
δεα I vi 7, 10, II i 15

έπιστηνδες2, de industria, data 
opera, I vi 2

έπιστεθάναι γιμαίνει, poenam pro-
ponere, I ii 2; ἐπιστεθάσθαι τίνι,
adoriri, invadere, I vi 36

έπιπερθεῖν, sinere, non pro-
hibere, I i 2

έπιστυγχάνειν, incidere, I iv 17,
II ii 6

έπιστηλεσθαι, in conspectum 
venire subito, ex improviso II iv
17; τοῦ I vi 43

έπιπέφεσθαι, se inferre, irruere,
I ii 10, II iv 19

έπιχαρία, iucundus, qui placet, 
I iv 4

έπιχερεῖν, conari, II ii 23

έπιχυρισῆς: τὰ ἐπιχυρισῶν, in-
stituta patria, I iv 25

έπικος, sessor probabilit, equi-
tandi peritus, I iv 4

έραν, vehementer cupere, I iv 5

έρασθής ἐπαλαια, laudis avidus, 
I v 12

έργαζεσθαι, opus facere, agrum 
colere, I iv 13; ἀγρός I vi i

έργασμα2, loca culta, I iv 16

έργατης, ὁ, agricola, qui opus 
facit, I vi ii; ἐργατὴς στρατηγός, 
imperator strenuus, industrius, 
(ὁ ἔργος I vi 18

έργον, res gesta, I iv 24; ἔργον 
τῆς θῆρας, venatio ἵππα, I iv 17;
facinus, ἔργον τονῷ I ii 3,
munus, officium, I iv 25, II ii 11;
de opere necessario vel imperato,
ὑμετέρου ἔργον I i 11; σὸν 
ἔργον II iv 24; ἔργον ἀρετῆς,
vīrītūs studia, I v 8, ērγa polēmīcā partes rei militarīs, I vi 13, 18; ērγōn ēstī, difficīle est, I i 5; ērγōn laxōs, res adquam efficiendam opus est corporis robore, I i 12; prōthiμiās māllōv ἦ τέχνης ērγōn II iii II ēreunāv, investigare, I ii 12 ērīs τῆς μάχης, contentio proelii, II iii 15 ērmēνūs; ὁ, interpres, I vi 2 ĭrrōmēνos (ἵπτος), robustus, I iv 20 ērrōmēνos, fortīter, II iii 6 ērυβραινέσθαι, erubescere, I iv 4 ērmūnōs, munitus, tutus, I vi 35 ērxēs̄θai, venire, I iii 15, II iv 7; ỉre, I vi 9, 10 cum partic. fut. I vi 4; ērxēs̄θai dīa pāν tōn tōn kalōn, omnis honestatis curriculum conficiere, I ii 15, εἶθων εἰδιακόν II ii 6 ēρωτάσ̄θαι, interrogari, c. acc. rei, I iv 3 ēρήνης, ἡ, vestīs: ἐσθῆται φαυλότεραι I iii 2 ēσθῆtev, edere, I ii 11; ἑδέσω, II i 20; τὰ ἐσθηλοντα I vi 17 ēσθῆλας (ἵπτορός, ν) v 9 ēστπέρα, occidens, I i 5, II iii 22 ēςτι, i-α, ἔξεστι, I vi 37, II i 27, iv 17 Ἔστια πατρία, the sacred Fire of the Persians, identified by Xen. with the Greek Goddess, I vi I ēστιάν, cena excipere, I iii 10 ēστιν iets, III i 30 ēστιν ob, III iii 18 ēστῑρος, sodalis, II ii I, 5 ēστερος ὅ, I vi 2 ēτι, adhuc, ēτι καλον, etiam num, I ii 16, iii 2, II iv 20. ēτι δὲ porro, praeterea, I vi 31, II iv 14, cum compar. I vi 17 ēυ, bene: ēντοειν I vi 30; verbo suo postpositum, τὸ λέγειν

H. X.

eδ I v 9; eδ ἔκαταταν, scite fallere, I vi 32 eυδαιμονία, felicitas, I v 9 eυδοκιμεν, probari, I vi 38 eυέφοδος2, eυέφοδα χωρά, loca quae facile adiri et capi possunt, II iv 13 eὐήλατος: eὐήλατα, loca equitati idonea, I iv 16 eὐζωνος, expeditus, II iv 23 eυθερμενετος2, cuius benevolentia obsequiunque conciliari facile postest, II ii 10 eὐθυμεσθαι, hilaritati indulgere, II iii 19 eὐθυμία, oblectamentum, I iii 12 eὐθυμως, alacriter, II ii 12; eὐθυμοτέρον II ii 27 eὐθύνεως2, regere, I i 2 eὐθύς, de loco II iv 24; de tempore, statim, sine mora, I vi 9, 20, cum participio, II iii 10 eὐθύς, rectus; eὐθυτέρα οόδος I iii 4 eὐκόσμια, modestia, disciplinae ordo, I ii 3 eὐκόσμως2, ornate: eὐκοσμώστατα, II iv 1 eὐλήπτως2: eὐλήπτωτα, ita ut facillime manuprehendi possit, I iii 8 eὐμενῆς, benignus (dedeo), I vi 2 eὐπειθῆς, obediens, II i 22 eὐπετώς, facile, II i 27 eὐπυστως, obediens, I ii 12 eὐπορεύν, abunde habere, I vi 10 eὐπόρως, facile, I vi 9 eὐρίσκειν, invenire, I vi 40, excogitare, I vi 14, II i 8, intellegere c. part. ii 7, 14 eὐστόχος2, I iv 8 eὐσχημόνως, decenter, I iii 8, 9 eὐστάκτως, composite, II ii 3 eὐτελεσται διαται, I ii ii 12 eὐφήμει, bona verba, quasvso, II ii 12 eὐφόρος, superl. II iii 14 eὐφραίνεσθαι τῷ γέλωτι, risui indulgere, II i i 5

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εὐφυής (ingeniosus) πρὸς τι, I ii 32
εὐχαρίας, facetus, leptius, II ii 12; εὐχαριστότατοι II ii 1
eὐχειρωτός: superl. I vi 36
εὐχεσθαί τοῖς θεοῖς τἀγαθά, a dis precari bona, II iii 1
eὐχωεσθαί (epulare) κρέα, I iii 6
εὐωξία, epulium, I v 1, II iii 23
eὐπέσταθαι, insequi, proxime sequi, I iv 20, 22.
εὐφίδος, I ii 4, 9
εἴλεσθαι, appellere, ἐργον αἰσχρὸν I ii 3, τῶν ἀλλοτρίων, I v 13
eὐφιστάναι: med. subisistere:
εἴς εὐστήκασι τοὺς ἐποίησε, I iv 19
εἶχεν, habere; εἶχεν πλέον, meliori esse conditione, I vi 26, 27; εἶχεν ἄρχων Ι v 18, Νηκλαν I vi 34, εἶχεν διὰ στόματος I iv 25, εἶχεν πειθομένους I v 22, ἐν αὐτοῖς εἶχεν, cogitare, II ii 3; comprehender, capere, II i 30; in matrimonio habere, I v 4; posse, I iv 24, vi 18.
intrans. with adv. of manner, εἶχεν ἄρηνως I ii 11, vi 20, ἁριστά I vi 18, φλοτᾶς I vi 26, ἀφονοτήτως I v 42, ἀθμώμος II ii 6, βεβαιοτήτως II i 13, εἴχων, ‘with’, I v 11, III iii 14, IV 15, 17, VI IO, II i 10, IV 9, 24, II iv 17, 24, 31;
εἴρθος, inimicus, II iv 10,
εὔχρος, munitus, II iv 13;
εὔρωτατα 17.
εὐδεῖν, amaluisnotemore, I vi 36
εὖς, ἡ, aurora; πρὸς εὖ, solem orientem versus, I i 5, II iii 22
εὖς, dum, donec ‘until’, cum, opt., I iii 11; cum ἄν. et coni., I vi 10, quamdiu, usque dum, ‘while’, ‘so long as’, τοιαῦτα ἐπολεῖ, εὖς διεδίδον I iii 7
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Ḫ
Ḫ, ‘or’, I ii 3, iii i; Ἡ—Ḫ, ‘either—or’, I ii 16; in the second member of a double question I iii 2; where the first member is omitted I iii 18; aliquoquin, ‘or else’, II i 21
Ḫ, num. I iv 19, 27; Ἡ γάρ II ii 11; Ἡ οὖκ I iii 18; Ἡ καὶ I iii 6. Ἡ μην in iarando c. verbo finito, II ii 12; Ἡ που, nimirum, II ii 13
Ḫ. v. ἦπερ, qua via I ii 2; Ἡ ἀριστον II iv 32; qua ratione I ii 6
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Ḫεμονόκος: Ἡ ἡμον οὐκοι πρὸς τὰ πονηρά, qui possunt alios ad scelera impellere, II ii 25
Ḫεμοῦ, dúx viae, II iv 22, 27, 30, Ἡ εμοῦνε τού ἤν ἔδως (labores) qui ad vitas suavitatem ducunt, I v 12. dúx exercitus, I ii 10
Ḫεσθαί, laetari, c.dat. I iv 15;
c. partic. II ii 28
Ḫέως, liberter, I iv 14, v i, Ἡ διον, libentius, I iv 4, II iii 12
Ḫῆ θυμικάται I ii 26
Ḫίδονη, hilaritas, I iv 15
Ḫωπαθεῖν μεμαθηκός, vitiae molli assuetus, I v i
Ḫκς φαγεῖν, esu suavis, I i iil
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θυγγάνειν, tangere, I iii 5

θυγσέως, mori, I iv II

θράσος, τό, temeritas, I iv 3

θρασύτης, ή, I iv 9

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θύραι, foris, atrium regiae, I iii 2, iv 4; sine artico. II iii 21

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λατρός, medicus, I vi 15, 22, II iii 5

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λίθοι, proprius, suus; ἰδία

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constitutere quius dicat altis, Ι iii
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eis τος ὄμοιον καθωστάσθαι
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τῶν λοχαγῶν χώρας καταστή-
σε θαί Π ιι 23; in ordinem re-
digi, καταστήσαι Π ιι 27

καθοπλήζειν, armare, Π ι ΙΙ

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Π ιι 12, 16. καλ — γε, et certe,
'and what's more', 'yes and':
Ι ν 11, ν 10, ν 8, 31, 37, Ι ι 4,
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terea, Ι i 2, 4, ιι 10, 14, iii 14,
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Π. καλ — καλ, cum — tum: Π iii ι,
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ἄρτι — καλ Ι ν 22; σχεδὸν τε
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νι 17, 34, Π ιι 10, ιι 23. καν =
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bral clause, Ι ν 3, νι 3, 12, Ιι
6, 17, μᾶλλον ή καλ Π ιι 23;
see lex. to Xen. Oec. p. 64* b.
καλ to emphasize adverbs of
intensity: καλ λαν Ι ιι 13, καλ
μᾶλα Ι iii 10, καλ μᾶλλα Π ι
ιι 13, καλ τάνι Ι ν 39. καλ γάρ,
etenim, 'for in fact', where καλ
relates to the whole sentence,
Ι ν 2; καλ γάρ τοι, Ι ι 4
κανόν, novus, Ι ν 38
καλέρ, quanvis, c. partic. Ι ι 4
καιρὸς, tempus opportunum,
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ιι 21. c. inf. Π ιι 21
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inferre, Ι ν 29
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μέν. A. I. used absolutely or determinatively without correlative δὲ, ‘certainly’, ‘surely’: Π i 4, iv 19. οὐ μὲν δὲ, in answer to a question, I vi 9, II ii 22. II. followed by δὲ in the correlative clause:—1. to mark opposition: I ii 1, 2, Π ii 14. 2. where the clauses contain different matter without being opposed: οὐ μὲν—ἐν δὲ Π ii 4, Π i 5, 9, ii 9; most frequently with the article used pronominally: I i 1, ii 9, iv 15, v 3, Π iii 18, iv 23. 3. with the principal word repeated (anaphora), I i 3, 4, iii 9, 18, iv 1, 11, vi 41, Π ii 8. 4. where one of the two clauses is really subordinate to the other (parataxis), Π iv 4. 5. where equivalent particles take the place of
μένειν——μη

4, as ἀλλὰ ἰ ἴν 3, μέντοι ἰ ἴ iii 2, ἰ 3, ν 8, ἰ i 9, ἰ 2, ἰ ii 22, ἰ 13. 5. when the antithetical clause is implied mentally but not expressed, ἰ ii 3, ἰ i 4. This μέν solitarius is used to emphasize assertions made by a person concerning himself, as opposed to others, ἐγὼ μέν ἰ ἴ iv 12, ἰ i 5, ἰ ii 10. with the demonstrative pron., ἰ vi 36, with interrogatives, with proper names. μέν omitted in previous clause, ἰ ν 11, ἰ vi 20, ἰ ii 5. 6. μέν before other particles:—1. where each particle retains its own separate force; μέν γὰρ ἰ ii 10, νί 45. to express positive certainty on the part of the speaker, ὅπ μέν δὴ ἰ ἴ ν 9, ἰ iv 19. μέν δὴ in transition, continuous, ἰ i 6, ii 1, 2, 6, ἰ ν 1, 25, ν 5, ἰ i 1, iii 16, ἰ iv 8. ἰ καλ μέν δὴ ἰ ἴ ν 3, μέν...οὖν ἰ ii 1. 2. when the combination of particles causes a corresponding change of sense: μέν γε ἰ ii 2, 16, ii 2, 14 μένειν, manere domi, ἰ i ἴii 12, ἰ iii 15, παρὰ τινι ἰ i iii 14. in acie stare, ἰ i 9 μέντοι, 1. as Conjunction, τα- men, vero, ἰ iv 9, ν 8; add. γε ἰ ν 8, ἰ ii 5, ἰ ν 13, 23, καὶ—μέντοι ἰ iv 9, 20, γε μέντοι ἰ ii 9, ἰ i, μέντοι γε ἰ ν 8. ἀλλὰ μέντοι ἰ ν 18. 2. as Adverb in strong protestations, ἰ iv 19, ν 6 μέρος, pars, ἰ i ii 4, ἰ iii 6; munus, ἰ vi 45; ἐν μερεῖ, vicis-sim, mutatis vicibus, ἰ iii 18 μεσομπρία, meridies, ἰ i 5 μέρος, medius, τῶν ἐν μέροι ἰ ii 3, εἰς τὸ μέρος ὃν κατατίθεται, ἐν medio proponere, ἰ ii 14, κατὰ μέρος τῶν κύκλων ἰ ii 13, τῷ μέρος τῆς σπουδῆς, mediocri festinatione, ἰ iv 28 μετά c. gen. cum, μετὰ πλειό- νων ἀγωνιοῦσθαι ἰ ii 12, μετὰ τῶν εἰναι, stare ab aliquo, ἰ iv 7, ὃ μετ’ ἐμοὶ, met, ἰ ii 16, ὃ μετ’ ἑαυτοῦ ἰ ii 20. as a periphrasis for adverb: ἰ ii 22 μετ’ εὐταξίας =εὐτάκτως. c. acc. post, μετ’ εὐεργείᾳ post me secundo loco μετάθειν, currus persequi, ἰ iv 24 μετανοεῖν (sententiam mutare) μη οὐ c. coni. ἰ i 3 μεταπέμπεται, arrecedere, ad se vocare, ἰ iii 1, ἰ ii 10 μεταστέφεσθαι, se convertere, ἰ ii 7 μεταφέρειν 2, transferre, ἰ vi 39 μετεῖναι, obvenire, ἰ ii 6 μετέχειν, participem esse, c. gen. ἄρχον καὶ τιμῶν ἰ i i 5, μετέχει τῶν ἱσον τινί ἰ ii 15; c. acc. μετέχει πλεῖον μέρος ἰ ii 6 μέτριος, medius, mediorcis: μ. διατα ἰ i ii 16, ἰ ii iv 22, 30, τὸ μέτριον =μετριός ἰ iv 26. of number, ἰ iv 14 μετριώς ἑξειν ἰ iii 14 pervul-gata est locutio de hominibus rebusque in quibus quis possit ac- quiescere, Plat. Euthyd. p. 305 d μετριώς μὲν φιλοσοφιας ἑξειν, μετριως δὲ πολιτικῶν, Apol. p. 39 b, Theaet. p. 145 d (Heindorf) μέρος, τὸ, norma, ἰ i i 18 μέτωπον, τὸ, frons apri, ἰ ν 8; aciei ἰ i ii 21, ἰ iv 2, 3 μέχρι, usque ad, c. gen. μ. ἐστὶν, ad vespertam usque, ἰ ν 23, μ. τοσοῦτον, ad hoc usque intervalium, ἰ iv 23 μη, ne, ἰ. as Adverb: (1) in independent sentences of command, warning etc., ἰ ν ν μὴ πάθωμεν τάτα. (2) in dependent clauses, 1. with fi- nal conjunctions: ἰ ii 2, 3, ἰ iv 13, ἰ 17, ν 9, ν 2, 9, 24, 29, 34, ἰ ii 20. 2. in the protasis of conditional sentences, ἰ ii 5, 16, ἰ iv 10, ν 3, ν 18, ἰ ii 10. 3. in relative clauses when they imply
μηδέποτε—ναί


N

ναλ μὰ Δία I vi 29, II iii 10; ναλ μὰ τοῦς θεοὺς I iv 27, II ii 2
vápios, τὸ, saltus, I vi 43
vapthkóforos, ferulas gestantes, II iii 18, 20
várhēs, ὁ, ferula, II iii 17, 18, 20
vaus, ἦ, acc. pl. naves I vi 6
vaunias, iunvenis: ἄνδρα νεανίαν
II ii 6, 7; robustus, I iii 6
vauniseuθnai, aetatem iunvenilem transigere, I ii 15
va escorta, iunvenilis, I iv 3
vémeun, tribucre, tradere, II i 9
vémeusnai, pasci, I i 2, vi 40
veus, novus, I vi 38; iunvenis, comp. II iv 18
ve [tōv] Diα, I iii 6, 10, 11, iv 19, 28, II ii 28
vukun, vincere, II ii 2
vukn, victoria, II ii 2
vukterion, τὸ, victoriae praemium, II i 24
vomeus, ὁ, pasteur, I i 2
vomiusen, c. inf. et acc. putare
I iv 5, 17; c. inf. I v 9.
I i 2, vi 14
vómimos, legum cultor, I vi 27,
νόμιμον, legibus consentaneum,
I iii 17; usque receptum, I i 14,
15, iii 2, vi 34, τὰ πρὸς τοὺς
πολεμίους νόμιμα I vi 34
vomos, moi, I ii 2, 4, iv 27, 28.
lex: σῶν τῶν νόμων τῆς ψυχῆς
τίθεσαι I iii 17
voghnos, de loco, insanubris,
I vi 16
vukterionos, nocturnus, I vi 43
vug, ἦ, nous: ἐκ νυκτὸς I iv 2,
θμέρας καὶ νυκτὸς II iii 23

O

διμεθεν ἢ τινι, ante aliquem
procedere, II iv 20
διαπορα, iter, I ii 10
δόδος, via, I vi 21, 24, II iv 18,
δ. δρενι, iter per loca montana, I
vi 43; II iv 22. ὁ δοὺς ἐπὶ τι,
ratio efficiendi aliquid, I vi 24,
kai τίνα δή ὅδεν ἰὼν, quomodo
tandem? I vi 16
oiba, memini, I vi 6, 29
oescbna, putare, opinari: c.
acc. et inf. ἕτο I iv 10, vi 9.
olman, opinor, parenthetically,
I iii 11
oescbna dein I ii 6, II iii 10
oikade γράφειν ἐπιστολὴν, ad
suos epistulam scribere, II ii 9, τὰ
οἰκαδὲ ποθὲν, desiderio reditus
in patriam teneri, I iii 4
oikei, administrare, II ii 26
oikelois, familiariter, I iv 1
oiketis, servus, I i 1, iv 13
oikos, domus, I ii 8, e patria,
II iv 9; de domestico iure II ii
19; de consuetudine domestica,
II iii 4
oikoi, dami, in patria, apud
suos, I ii 14, iii 18
oikonomia, rei domesticae admin-
istratio, I vi 12
oikonomikos (ἱ) πολιτικὸς, rei
privatae administrandae peritus,
II i 14
oikos, domus, I i 1; familia,
I vi 17
oiktrōs, miserandus, II ii 13
oima: v. s. olicence
oios, quals, in exclamation, II
ii 10, iv 5. c. infin. ‘disposed
to’, II ii 23, praecedente τοιοῦτος
I i 3. oios = δι τοιοῦτος I iv 8
oios τ΄ eimi c. infin. ‘to be in a
position too’; ποτὲ οἴον τ´ eὶ, in
quotationcumque otium esset, I iv 15
oion, ut, II iii 9; oia, utpote,
I iii 2
oalwziunthai, augurium captare,
I vi 1
oalwvol, aves, I vi 44
δικειν c. acc., timere, II ii 21
δικυνηρτευον προσέναι, cun-
tantius adire, I iv 6
διλβος, ὁ, opes, I v 9
διλγαρχia, I i 1
διλγοστia, annorum paucitas,
I iv 3
ολος——οπωστιον

ολος, totus, II i 24
ομηνια, turrare, III i 10
ομηνλωττοι, qui eadem utuntur lingua, I i 5
ομηνωμονευ τυλ, cum aliquo consentire, II i 24
ομηνωμονονιον: ομηνωμονα τυλα
Λαμβανειν in suam sententiam aliquem adducere, II i 24
ομησεν, conminus: δυσκεων, proxime insequei, I iv 23, παλεωυ II i 20
ομησιος, similis, τυλ II i 11
ομησιοι, qui sunt eiusdem conditionis, I v 5, vi 25, II i 13;
των ομησιων ημων οξονοθαυ, prae-
miis nostris paria consuegi, II i 15
ομησιον, eodem modo, I iv 4, II i 25: seq. ὤσπερ I iv 6, vi 6
ομησιονευ, confiteri. Pass.
ομησιογετευν, II i 21; ομη-
ησιογεται, constat, communi scrip-
torum consensus traditur, I i i, ομη-
ησιογεται θαι, publice probari,
II i 18
ομησος, ol, finitimi, II i 6
ομησα λεγαi τοισ πολεμοισ,
cominus congradi cum hoste, Π i 9,
21, ομησε φερεθαι, πρωεις,
I iv II, ομησα γλυγεια Ι i i 10,
II i i 18
ομητμονος, ol, procerei Persarum
qui pari sunt dignitiae, Ι i i 15, Ι(ο
δησως των Περσων I v 5, Ι(;
ανδρες δησωται II i i 15. Cf.
II i 2, 3, 9, 13, Π i 21, i i 5
ομην, una, eodem in loco, skη-
ψουντες Ι i 25; ειναι, convenisse,
coniumtum esse, I iv 17, γλυγεια
II iii 18, 20, φερεθαι επι των,
instare perseverando aliquem, I iv
in 23
ομηφυλοι δρνθες, aeves generis
eiusdem, I vi 39
ομησος, tamen, Π i i 13; post part-
ticipium I iv 9, II i i 13; ομης
δε II i iv 23, καλ ομησος Ι i i
ομηνα, as appositive, ο αλαξων
ονομα II i i 12
ονομαξεν: pass. II ii 12
ονομαστι, nominatim, παρα-
κλειν I iv 15, ανακλειει II i i 28
ονος (asinus) άγριος I iv 7,
II i i 20
ονως (celeriter) υπακουειν I iv 6
ονης, qua via, qua, I i iv 8, seq.
tωτη II ii 27
οντιονει, a tergo, I vi 40; ol
οντιος, posteiore, Π ii 8
οντης, ungula equi, II iii 9
οντιενι, armare: ωπλισ-
μενοι I vi 35
οντις, armatura, II i i 16
οντοι, quo, Ι i i 4; δ τοι άν I i 5
οντοιος, quails, rel. οντοιος άν,
quaelcumque, I i 2, Π ii i 15
οντοιος τοσ ουν, quaelcum-
que, 'of any kind soever', II i iv 10
οντοσικς, quotiens, Ι i i 30,
ii 23
οντος, rel. quantus, I vi 9,
οντος εις άνωναι I vi 35;
c. άν et coni. I vi 9, 42, II ii 22,
οντος οουν I i i
οντοτε, quando, cum, c. opt.
iter. I i i 17, iv 23, II i 5, 26, i i
21. οντοτε γε, quandoquidem,
signidem, Π ii 13
οντοτερος, uter, Ι i i 17
οντος, ubi, c. ind. II ii 9
οντος γε, quandoquidem, Ι i i
οντος, relative adv. 'as', Ι
ii 2, ιv 9. in indirect ques-
tions, 'how': οντος άν άρατα,
quae pacto optime, I iv 14, vi 35,
43; esp. in object clauses with
fut. ind. after verbs of delibera-
tion etc. I ii 3, II i i 15, iv 11;
c. coni. Π ii 10, ιv 13; c. opt. et άν
Ii vi 2. with fut. ind. no verb
preceding, οντος μη ἄπολει ματ-
τυομενος Ι i i 18. as final
conjunction I vi 2, 16
οντος-ουν, quocumque modo,
Π ii 27
οντος-ουν: οδι' οντωστι-
ουν φθονερος, ne cum uilla quidem
invidientiae suspicione, I iv 15
óραν, videre, c. dupl. acc. I i 2, 3, 10, II iii 8; óραν πρός των, respicer e ad aliquem i.e. expectare aliquid ab aliquo II iv 11; videre 'to see to', 'keep in view', II ii 8; ἰδεῖν I iv 8; ἔγεισθαι I iv 10, II iv 1; ὦρατός I vi 2

όργιεσθαι, irasci, II ii 5

ὁρέγεσθαι, c. gen., apperere, II iv 21

ὁρενή χώρα I iii 3, ὁδός I vi 43; sine subst. ἡ ὦρενή II iv 22

ὁρθος, arduus: ἡ ἄρετή πρὸς ὄρθιον ἁγιοσα, in loca ardua ducens, II ii 24

ὁρθοῦσθαι, erectum stare, I iii 10

ὁρθῶς δύκασσα I iii 16, ὁργίεσθαι, rem recte considerare, II ii 14

ὁρμα, τα, fines regionis, I iv 18, II i 1, iv 31

ὁρκος, iusjurandum, sive theēn ὃ ῥῶ ῥ λέγω, inno per deos, I iii 12

ὁρμασθαι, profisci contra hostes, I i 4, v 13, ἐπὶ τὴν στρατευάν I vi i, ἐπὶ τῶν, aggredi, II iv 15, 16, ἐς ἐραν II iii 3, ὥρμαςθαι ἀπὸ τεθῶν, in initium facere a cultu deorum, I v 14, ἀπὸ ἐλαχίστων I vi 17, ἐκ τοῦ ἄνω II iii 8, ὁ λόγος ὑμᾶς βηθι, narratio coepta est, I ii 16

ὁρνίς, avis, I vi 39

ὁρνύμαι, fovea, I vi 28

ὁρχεισθαι (sallare) ἐν ῥυθμῷ I iii 10

ὁς, qui, σον ὧ ἔχοις δινάμενος II iv 17, ἐτευνοι, sunt qui, II iii i 8, ὦς—οὕτως, I iii 10, vi 5, II ii 25, iii 6, vi 46; οὕτως ὦς I vi 15, 45, II i 21, pron. demonstr. καὶ ὦς II ii 7, 30

ὁς γε, quippe qui, II ii 10

ὁσμή, odor, I vi 40

ὁσος in exclamations, I iii 4, iv 19. ὅσον μέτριων, modice, II iv 22, ὅσῳ πλεονάκις I iii 14

ὁσαπερ, perinde aequam, quam, I v 12

ὁστίς: διαδίδου ὁτῶν σοὶ βουλεῖ I iv 10, ὁτῶν δ' ἀρκεῖ, καταμενέτω I i 18. as collective with plural antecedent, I vi 11. in indirect questions, οὐκ αδ' ὁστίς ἀνθρώπων γεγένημαι I iv 12

ὁστισσών, qui cumque: οὖν ὁτίον, ne tantiillum quidem, omnino nihil, I vi 12

ὁστυστερ II ii 21

ὁτε: quando, c. Ind. I i 3, iii 10, II iv 6, μέμνημαι ὁτε I vi 12, ἔστω ὁτε II i 30; C. Opt. iterat. I vi 3. ὁταν I ii 9, vi 10, II iii 3


2. guiia, I ii 8, iv 3, διὰ τούτο...ὁτι, I ii 10, II i 2.

ὁτι, in answer to a question, I iii 15, 26. 3. quam, c. superl. ὁτι μεγαλοπρεπέστατον II iv 5, ὁτι προστάτων II i 11

οὐ, non, ou at end of sentence, I iv 10. 1. neg. of single words, αὐτοί ἐρζου I i 10, οὐκ ἐστιν I i 10, αὐτὸν...ἄλλα καὶ I i 12, iii 9, οὐκ ὀρθὸς I iii 16, οὐ πάνω II ii 24, οὐ πάνω ἐν ἑπειδῆς ἕν πάντων καὶ οὐ τοιοῦτον εἰς ἑις ιπ. τ. ἐχ. II iv 13. 2. neg. of the whole sentence, I iii 18, iv 5, v 9 etc. nonne, where an aff. answer is expected, I vi 12, in replies οὐκ 'no!' I iii 4, repeated with emphasis: οὐ μά τὸν Δ', οὐ μέν δὴ I vi 9, 27 (cf. II ii 22). οὐ, ἄλλα II iii 8

οὐ, sui, οὐ, sibi, indir. reflexive I iv 2. Pl. σφισι I iv 1, II i 13, ili 20; σφαίρα I i 1, I i 1, iv 7

οὐδαμῶς, nequaquam, I vi 27

οὐδὲ, 1. as Conjunction, 'and not', 'nor', τότα οὐκέτι ἑνώτεροι οὐδὲ παλτὰ στρατεύονται I ii 13. 2. as Adverb, ne—quidem, 'not even', 'also not'.
οὐδές—παῖς

I iii 10, v 10, vi 12, οὐδέ εἰς II i 21, ii 5, 27, iii 9, 10; double οὐδέ in bimembral clauses, I vi 18, οὐδέ—γε I v II

οὐδές, 1. nnullus, I vi 14, 18, etc. 2. nemo, οὐδές ἐστιν οὐ I iv 25, οὐδένες (rare) I ii 1, οὐδέν, nihil, I iii 10, I i 5

οὐδέν, Adv. I iv 2, vi 16, 44, iv 8; οὐδέν τι II ii 4, iv 9; οὐδέν μᾶλλον I iv 22, οὐδέν ἢττον I iv 7, vi 12, II i 17

οὐδέποτε, numquam, usually with present or future, II ii 3; rarely with the past, I iii 10, iv 2, II i 2. See Kühner on Xen. Mem. iv vi I, Lobeck Phrymich. P. 457

οὐδέπω, nondum, II i 20

οὐκέτα, non aequo, non item, I v 8, vi 27, ὁ ὑκέθος ὁμοίος I iv 4

οὐκοῦν, igitur, I iv 19; atqui, I vi 9, interrog. nonne igitur, II iv 15

οὖν, resumptive, II iii 21

οὐποτέ, numquam, I iv 18

οὐπώ, nondum, I iii II, iv 4, 19

οὐπώποτε I iv 4, II ii 30

οὐρά, agmen extremum, καὶ οὐράν των ἔσεσθαι, a tergo sequi, II iii 21, iv 3

οὐραγός, qui cogit agmen, II iii 22

οὐράνια σμεία, signa caelestia, ut fulgur, tonitu, fulmen, I vi 2

οὐρανός, aër, caelum, ἢλλοντο πρὸς τὸν οὐρανόν I iv II

οὐρενθ, mingere, II i 16

οὖτε...οὔτε I i 2; οὐ...οὔτε...οὔτε II iii 6; οὔτε...οὔτε...οὐδέ...γε I vi 6, II ii 26; οὔτε...τε, negque...et, I ii 6, οὔτε...οὔδε μην...οὔδε II ii 15 (cf. IV v 27); οὐδέ...οὔτε...οὔτε II i 31

οὕτως, in lieu of corresponding deictic adverb, I iii 17. Cf. οὔτοι IV iii 9. καὶ ταῦτα, praesertim: v. s. kal

οὔτω as corroborating word after a participle, I v 9, vi 5, 15, II i 11. οὔτω, position of, after the adjective, II ii 10, 22; before preposition II ii 13

οὔτωστι II ii II

ὁφέλος, indecl. noun, utile, id quod conductit; ὁφέλος οὐδέν γεωργóν ἀγρóν, agricola otiosus est nulli usui, I vi 18, ἀρετός οὐδέν ὁφέλος ἐστι I vi 14

ὁφαλμός, oculus, I iii 2

ὁχεῖν, vehere, portare, τὴν φιάλην I iii 8

ὁχλός, plebs: ὁχλον λαομοιπλα, ius aequabile, quo plebs et optimates, boni et ignavi, corundem commodorum fiunt participes, II ii 21

ὁψιμαθής, qui serodidicit, I vi 35

ὁψον, opsonium, quidquid cum pane comeditur, I ii 8, II ii 4, 5

πάγη, pl. πάγαι, retia avibus pacta in terra, I vi 39

πάθος, casus acerbus, II ii 5

παινία, v. l. pro παιδία, II iii 18

παιδάριον, τό, puerulus, I iv 12

παιδεία, instituto, disciplina, I i 6, iv 3, v I

παιδεύειν, instituere, I ii 2, 3; c. inf. I vi 12, c. dupl. acc. 20; δονδια, instituere aues, ut cantu suo pelliciant alias ad laqueos I vi 39. Pass. I i 6, ii 2

παιδευμα μέγαστον, disciplina maxime utilisitatis, I v II

παιδία, lusus, II iii 18, 20

παιδικός λόγος, iocus, sermo amatorius, I iv 27

παῖεν, caedere, verberare, I ii 2, iii 17; ferire cornu II iii 9; rostro II iv 19; ferire gladio vel hasta cominus) (τοξεῦεται et ἀκοντίζεται I iv 21, 23, II i 16

παῖς, filius, I v 4; ol παῖδες, liberi, II iv 15. fuer I iii 1,
ταλη —— παρασκευάζειν

vi 28; ek παιδών εξέλθειν I ii 9; ek παιδών I v 7
παλη, lucta, I vi 32
παλν, rursus, retro, ἐλθεῖν I iv 13; ἤκεν 28. iterum, I iii 15, I i i 26
παλτόν, hasta maior, quae et cominus et eminus pugnando servit I ii 9, 13, iii 7
πάμπαν 4, 6, omnino, plane, I i i, iv 4
πάμπολος, permultus, pl. I i 3, 4, I i 5
παντάπασι, omnino, I iii 10, 17, iv 2, 12, vi 14
παντελός, prorsus, omnino, I v 7
παντοδανός, omnibus generibus, varius, I iii 4
πάντως, I iv 6, II ii 15; παντὶ τρόπῳ πάντως, omni omnino modo, II i 13
πάνυ, vaide, καὶ πάνυ I i, vi 39; πρόσω πάνυ I vi 39, οὐ πάνυ τι I i; transposed II iv 13.
In replies: πάνυ μὲν οὖν I i vi 4
παρά c. gen. παρὰ θεῶν πυνθανόσθαι, ex dis quaerere, I vi 23; παρὰ τυπού μανθάνειν II i 6; ἐλθεῖν II i 9, iv 19, ta παρὰ τῶν θεῶν σημαίνόμενα, quae a dis penduntur, I vi 2; παρὰ Κύρου τιμῆς τυγχάνοντα II iii 8; παρὰ θεῶν ἄνυχεόν I vi 6; παρὰ ἄνθρωπων ἀπρακτεῖν I vi 6; παρὰ θεῶν πρακτικόν I vi 3; ἀποβήσεται παρ’ ἑμῶν, ὑπὲρ ὑμῶν, ὑπὲρ σας, ὑπὲρ συντρέχων, ὑπὲρ τῆς ὁμολογίας τινος I v 13; τὸ παρὰ Κυνάρου στρατευμα II iv 21; ἀκρίβως πάντα τὰ παρὰ σοῦ, tua mandata, II ii 9 c. dat. apud, I i vi 6; παρὰ διδάσκαλος I ii 15; ‘in the sight of’, ‘in the judgment of’ I vi 10 c. acc. iuxta, I ii 9, iv 18 (ubi dativum expectat ad ditum ad μένεν), vi 43, II iv 29. contra, I vi 2, 33, 44. ad ‘to’, ‘in comparison with’ II ii 22
παραβαίνειν τι, migrare aliquid, non servare, I ii 2
παραβάλλεσθαι, periculo obicere, I i i i 11
παραγγέλλειν, edicere, I ii 5; c. inf. II ii 21, iv 32
παράγειν, ab altitudine milites ducere in frontem, II iii 21
παραδείσων, vivarium, I iii 14
παραδονάι: δισθαὶ παραδονᾶτε εαυτού, dum perseverandos se praebent, I vi 37. renunciare, tradere per manus, τα παραγγελθεῖμα, II ii 2
παρανεύς, adhortari, cum dat. et inf. II i i 15
παρακαλεῖν, advocare, arcasere, I vi 7, II ii 5. horari, incitare, I iv 15, II i 13
παρακατεκέμενος 2, I q. παρακλήτης II ii 28
παρακέλευσις, adhoratio, I vi 9 ubi al. παρόδιμος
παρακλήτης 3, qui iuxta accubat mensae, II ii 28
παραλαμβάνει, accipere ab aliis tradita, patriones árcha I i 4; nancisci, παραλαβὸν τὰ ἔθνη συνόνιμον δοῦντα I i 4. sibi adjungere, secum ducere, I iv 15
παραλλάττειν, praeterire, I iv 21
παραμελεῖν (τὰ Br) τῶν θεῶν, rem divinam neglegere, I v 14
παράνομα, quae adversantur legibus et institutis, I vi 6
παραπίπτειν, casu occurrere, I i 10
παρασάγγης II ii 21
παρασκευή — πεδινός

H. X.

τῶσα δυὸ καὶ τὰς τάξεις παρασκευάσθαι Π Ι 23

παρασκευή, appāratus bellī, Ι V 4

παραστάτης, qui in acie a lateri collocatus est, Π Ι 13

παρατελεύς, mora cruciāre, Ι ΙΙ 11

παρατεθέναι, apporōne: pass. τὰ παρατεθέμενα Π Ι 30; e xpōnere, docere Ι Ι 14.

παρατυχανέν, forte adesse, Ι Ι 18. 'Intelleguntur stipatores, non militēs conscripti' (Sturz)

παρατύκη: εν τῷ π., in praesentia, illico Π Ι 24; al. π. (breves) ἑώρων Ι V 9, ΙΙ ΙΙ 24

παραφέρειν, ad commodādum apporōne, Ι ΙΙ 3. praetereferre Π ΙΙ 4.

παραφρήμα, repente, ἐν τῷ π., statim, Π ΙΙ 13

πάρδαλις, eos, ἡ, panthera, Ι Ι 7, Ι 28

παρεγγαγό, e tempore statim imperare, ΙΙ ΙΙ 21

παρείναι εἰς, advenire et adesse, Ι ΙΙ 4; πρός τινα ΙΙ ΙV 21, εν τῷ πάροντι, hoc īpsō tempore, ΙΙ ΙΙ 12

παρεκτένου γῆλωτά tibi Π ΙΙ Ι 15: v. s. παρέχειν

παρέχεσθαι, praetergredi, 'to march past', ΙΙ ΙΙ 7, ΙV 29

παρέχειν, dare, praebere, ΙΙΙ Ι 14, ΙV 5. afferre, gignere cum nominibus affectionem animi significationis, εὑρίσκας ΙΙ 13; γῆλωτά Π ΙΙ 13, 15; ἱδρύτα Π Ι 29. with infin. of purpose ΙΙΙ ΙΙ 9, 13. with reflexive pronoun, παρέχειν εἰς τῶν ἄγαθῶν Π ΙΙ 11, εὑρίσκειν Π ΙΙ 22, ΙV 5. with double accus., praestare, efficere (syn. ἀποδεικνύων), ΙΙ 5, Π ΙΙ 22.


παρεναι (πάρεμι), intrare, ΙΙ 2. praeterire certando: παρῆμε (superabat) ΙV 5

παρεναι (πάρημι), admittere, aditum permittere, ΙV 6

παριστάναι: pass. adstare, praesto esse: μάρτυres autōs παρίστανται ΙV 16

παροξυντικός, excidandi vim habens, παροξυντικόν, incitamentum, Π ΙV 29

παρορμάναι, incitare, Π ΙV 10, εἰς τι Π ΙΙ τι, ΙΙ 12

παρόρμησις, incitatio: v. s. παρακαλέων

παροψίς, lanx in quibus opsonia apponuntur, ΙΙΙ 4

πᾶς, omnis, πάντων δοκιμασται ΙV 2; omnis generis, καὶ πάντων, ex cuiuslibet nationis hominibus, Π ΙΙ 26. τὸ πᾶν adv. omnino, τὸ πᾶν διαφέρει Ι Ι 13, ἐν πάντι πλέον ἐχειν ΙV 21, Π ΙΙ 22, ἐν πάσι ΙV 20, πάντα (neut. pl.) adv. with adj. ΙV 8

πασσιβλ, omni impetu, cum universis copiis, ΙV 18

πάσχειν, pati, affici beneficis v. iniuria: εἰ πάσχειν ΙV 45, τι ΙV 10, ΙV 45. πάσχειν τι, aliquid humanitatis mihi accidit, euph. pro clade affici, ΙV 22, ΙΙ Ι 8, ΙI

πατήρ, pater, ΙΙ Ι

πάτριος, patrius; πατριῶς ἀρχις Ι Ι 4

πατρίς, patria, ΙΙ 7

πατριώτης, ὁ ἐκ τῆς αὐτῆς χώρας (Ammonius): π. ἵπποι ΙΙ ΙI 26

πατρίς, paternus, Zeus πατρίς οτί Πατρίς Ι Ι 1

πάνειν, med. c. gen. πανομένου τοῦ διωγμοῦ ΙV 21; c. partic. κλάων ἐπιτετο ΙV 2, διψῶν πάνεται ΙΙ 11, c. οὐδὲν coniunctum vi 16

παχύς, crassus, Π ΙΙ 17

πεδινός, campestris, planus, οἶδος ΙV 43
πεδίων, campus, planities, II ii i 30, Ἰ τὰ ὅρη II iv 24
πέδη : v. s. πεζὸς
πεζός, pedester; τοὺς ἀγαθοὺς τὰ πεζίκα (‘service on foot’) I iii i 15
πεζὸς, pedes, pedester; πεζή (πεζηκῆ Sa) δύναμις, peditalius, I vi 10, I ii iv 18
πεζεύν, suadendo movere: πεζεύν I iv 12, τυά c. inf. I vi 22.
M. ed. c. aor. pass., persuaderi sibi pati, moveri, I vi 45; τυί, credere, I vi 6, 15; παρερ, obedire, I i i πεζάδω, obediencia, II ii 19
περα, usus, I v 13; πείραν δόθον, specimen sui v. artis suae dare, I vi 22
περασθαι, m. ed. c. aor. pass. conari, studere. c. inf. I i 6, iii 15, iv 5, v 14, vi 11, 16, 28
πεστικος, vim habens persuadendi, I vi 10
πελάξεων, propius accedere, I iv 20; τυί I iv 7
πελατηστίας, cetratus, I iv 16, v 5, I i i πεπόδαρχος, semidecuria praefectus, II i 22, 23, 26, iii 21
περπάσ (περτά Sa), semidecuria, II i 22, 26
πεπείν, mittere, τυά II iv 7, 14. prosequi (de dis), τυά I vi 2
C. c. acc. circum, apud, de vicinia: ἀγορα π. τα ἀρχεία I ii 4, II iv 45: οἱ περὶ τῶν, alicuius milites s. satellites, I iv 18. erga, in, ἀμελῶς ἔχειν περὶ θεοῦ I ii 7, 11
περιάγεν, circumducere, I iii 3
περιάγεσθαι, secum circumducere, II ii 28 (ubi περιάγεις Bo Br)
περιαρείν, adimere, II i 21
περιάπτευν, annectere, comparare, των τιμάς I v 9
περιβαλλθαι, sibi circumdare, sibi sumere, auferre, I iv 17
περιγγενθαι, c. gen. supe-
rar, I vi 9
περιελαύνει, circum equitare, I iv 24
πέρις, circumcirca, τὰ π. ἔθνη, gentes finitimae, I v 2, vi 10
περίοδος, circuitus, missus ferculum, II ii 2
περιοκοδομέας, saepo inclu-
dere, I iv 11
περιοράν, sinere, negligeere, c. participio; περείδον I v 10
περιπατεῖν, obambulare, II iii 22, 23
περιπλανάθαι, oberrare: ταῦ-
ta περιπλανώμεθα, cibos gustamus varios (Sturz), I iii 5
περιποιεῖν γέλωτα ἐκ τυφος, lucrari risum, II ii 15 annot.
περιτίθεσθαι, indiure, orpell-
tόν II iv 6
περιφέρειν, in orbem circum-
ferre cibum et potum in conviviis, ut singuli convivae sumant, II ii 2, 3, 4
περιφορά, circumlatio, missus ferculum, II ii 4
πή, quo pacto, I vi 14 (in obl. interr.) πῆ (enclit.) I ii 16
πιθανός, ad obediendum para-
tus, obsqueus, II ii 10
πίνειν, potare, I ii 11
πίπτειν, procidere, eis γόνατα I iv 8. cadere, in proelio caedi, oi πεπτωκότες I iv 24
πιστεύειν, fretum esse, niti: πι-
stóδων τοῖς χρήμασι I vi 9, v 13
πίστος, fides qua dictis aliorum creditur: τὴν αὐτοῦ παρακέλευ-
σιν ὡς μάλτα ἐν πίστει δια-
σώζειν, servare quam maxime fidam, i.e. numquam mentiendo praestare ut adhortationibus cre-
datur, I vi 19
πλανάσθαι ἀνὰ τὰ δρῆ, vagari, errare incerta via, II iv 27
πλατύς, latus: πλατεῖας ὁδοὺς I vi 43
πλατύτης, amplitudo corporis, I iv 11
πλέγμα, rete, I vi 28
πλέον, plus, adv. accus. I iii i.
ν. s. πλοῦς
πλεονάκις, saepius, I iii i4
πλεονεκτεῖν, plus habere, melioris esse conditionis, I iii i8, vi 29, 31, 33, 37, II ii 253 τῶν, ex alicuius incommodis sua comoda comparare, I vi 32, 35, τῶν II ii 20, τοῦ ἴλου, τοῦ ψυχοῦ, τῶν πῶνων, plus aestus, frigoris, laborum habere, I vi 25
πλεονέκτης τῶν πολεμῶν, ex hostium incommodis sua caelatis commodis, I vi 27
πλεονεξίαι, artes quibus quis uitur ut sit potiori conditione quam alter, I vi 28, 39; pl. pleoneξίαι I vi 35, 41
πλεός, plenus, ἀπὸ τῶν I iii 5
πληγή, plagā: πλῆγας λαμβάνει, verberari, I iii 16, vi 29; πλῆγα τῶν, verbera, quae ad aliquum infliguntur, II ii 20
πλῆθος, multitudine numeros, II i 6; πλῆθος, numero, II i 8; πλῆθος adv. acc. II i 25; πλῆθος uxeleth, concio militum, II ii 10
πλήθυν adv. extragiam, I ii 4, 13, II 17. praesens c. gen. praedec, I ii 4
πλησιάζειν, accedere, I vi 7; c. dat. I vi 15
πλήττει, percute, caedere: pass. πληγήσεσθαι II ii 10; vulnerare eminus, ut plηγεῖν τῶν βοῶν II ii 20
πλοῦτος, divitiae, I vi 45
ποδάργα, pedica, I vi 28
ποθεῖν, desiderare, τὰ ὅκοθεν I iii 4
ποθεῖν (enclit.), alicunde, I vi 43
πόθος, desiderium, II i 28
πολ., aliquo, I ii 16, iii 3, iv 28
efficere: γέλωτα ἐκ τῶν II ii 15, ὁραίω I iv 14, II iv 17, φυγήν τοῖς πολεμοῖς I iv 22. c. inf. autorem esse ut fiat aliquid, θαρ- ρησαι autóds ποιησαι I vi 37, λαμβάνει ἐποιεῖς τοὺς ἐμπροσθεν 40, κλαίει ποιεῖν II ii 13, iv 14, ποιεῖν εὐδ ἀρκεῖοι έκαστα I vi 18. de bello et pace: σπουδάς ποιησαι II iii 1, with nouns periphrastically for the equivalent verb: c. acc. ἐπι- γαμίας πεποιημένοι I v 2, el των λόγων ποιήσαι, si quid dissereret, I vi 13, συμβαλλέιν ποιεῖσθαι, sibi comparare, I v 3.
c. dupl. acc. afficer, tractare, τοῖς πολε- μοῖς κακῶς ποιεῖν I vi 28, εὖ ποιεῖν οἷς ἐν τῇ ἐνθήθῃ I vi 24, ταύτα ἐποιήσαν τοὺς βάλλοντας II ii 18. c. adv. τῶς ποιεῖ; I iii 11, iv 13, καλῶς ἐποιήσας προε- πόντων I iv 13, οὕτως ἐπολούν II ii 28. used vicariously, I ii 9, Ii, iv 27, II i i, iii 8.
ποιητέον, facere oportet, I vi 31
πονήτης — πότερος

πονήτης μηχανημάτων, auctor, excogilator, I vi 38
ποίος, quælis, II ii 29; in obl. interr. I iv 7, vi 44; c. tis I i 6; II ii 10
πολεμευν, de privata inimici-
tia, I iii II
πολεμικός, bellicus: τῶν π. ἔρ-
γων I vi 13, 18, τά πολεμικά ἀγαθόI ιν 9, πολεμικότατον κτήμα ιν 2 (ubibi al. πολτικότατον
civitati utilisimum)
πολέμος: ἡ πολέμια sc. χώρα,
hosticum, I vi II
πολέμος, bellum, I ii 10
πολιορκεῖν, urbeem obsidere,
bello præmere, oppugnare, II iv 13; expugnare, I ν 2
πόλις, urbs, sine articulo, ἐκ
πόλεως I iv 17, εἰς πόλιν II i 1;
civitas, civis, I iv 25, vi 45
πολιτεία, forma civitatis, I i 15
πολιτεύεθαι ἄλλως πῶς, alia
quadam civitatis forma uti, I i 1
πόλετης, civis, I ii 3
πολιτικός, reipublicae admin-
istrandae peritus, I(1) oikonomikós
II i 14
πολλάκις, saepe, I ii 9
πολλαπλάσιος, multo maior,
πολλαπλασια (δύναμι) I vi
10; πολλαπλάσια, multo plura,
eufraxon bovein I ιν 9
πολλαχοῖ, multus locis, saepe,
II i 14
πολύευκτος, πλούτος, votis tan-
topere experitum I vi 45. Photius
πολύευκτον: τίμων, πολυτό-
θητον
πολυλογία,2, loguicitas, I iv 3
πολυλόγος, logua, I iv 3
(compar.)
πολύς, multus, ὁδὸν πολύν
I iv 28; ἕκ πολλοῦ sc. χρόνον,
iam dum, I vi 41; ὡς ἐπὶ τὸ
πολύ, plerumque, I vi 37. adv.
polū c. compar. I iii 2, vi 37;
c. superl. I iii 2; πολλά, saepe, I
I ιν 14
compar. πλείων: πλείων as
olekér̄as I i i; ὁριστὸν πλείον I ii
11; πλέον s. πλείον ἔχειν
= πλεονεκτεῖν I iii 18, vi 26, 27,
II ii 22; c. gen. I ν 9; pro πλεῖον
extra structuram, πλείον τι γεγο-
νότες θὰ τα νεκτῆκοντα ἐτην, annos
paulo amplius quingaginta nati,
I i 13; neut. adv. I iii 1, πλείον
ἡ εἰκοσι I ii 6
superl. τὰ πλείοτα, plerum-
que, I iv 23
πολυτελώς, sumptuose, πολυ-
τελέστερον δευτερεῖ I vi 8
πονεῖν, molestos labores subire,
πονησαί I ν 11; laborare i.e.
premi ab hostibus et urgeri, I iv 21
πονηρά, improbitas, II ii 24
πονηρὸς, malus, improbus 
(ἔσθλος I ν 9; ignavis, πονηρὸι
ἐπὶ πονηρῶν ἐπιπαριω I vi 19.
τὰ πονηρά, scelera, I ii 25
πῶνος, labor, I ii 1, 5, II, vi
25, II i 29 etc.
πορεύεσθαι, iter facere, I i 2, 5,
iii 3, τὰ δόξαμα, per devia, II iv
27; πρὸς τυχα II i 2, πρὸς τὰ βασι-
λεα II iv 24; εἰς Μήδους II i 1;
diὰ τῶν ἡδονῶν II ii 24
πορίζεσθαι, sibi v. suis compa-
rare, I vi 10, II i 15
πόρος, metus, iter ferae, I vi
40, II iv 25. modus parandor-
rum reeditum, I vi 9, 10
ποροσύνεν4,5,6 κακά τοῖς πολε-
μοισ, damna afferre hosti, I vi 17
πορφύρις, stola purpurea, II ivb
πότος, quantus: ποσοὶ τινὲς
II i 2; in obl. interr. c. opt. I vi
22, II i 2
ποταμός, fluvius, I ii 8 etc.
ποτε (enclit.), aliquando, I i 1,
II ii 1; e dé potoe I vi 29; el
ποτε ἄρα I vi 2. in questions,
tandem, τι potete I iii II
πότερος, uter, I iii 2, for ὁ πό-
terōs I i 17. in a disjunctive
question, ποτερον (πότερα)…, ή
II ii 8; obl. I iii 15, 17, II iv 12
ποτέρως (utro modo)...el...η el
II iii 4, iv 6
ποτόν, potus, I ii 8, II iv 32, 37, 38
πού (enclit.), usquam, ei που
I i i 13, II iv 17
πού = πώς I vi i 10 not.
πούς, pes, πούς ταχύς II iii 6; κατὰ πόδας αἱρέων I vi 40
πράγμα, res, I iv 12; pl. τὰ πράγματα 'circumstances' I vi 9. res molestae, πράγματα ἐξευθείας II i i 4, 26
πράγματευσθαί, negotia con-
ficer, II iv 26
πρακτικός (facile impettrans)
παρὰ θεών I vi 3
πρανίης, pronus, (ὁρίθος II i i 24
πράξις, res gesta v. gerenda, ne-
gotium, II i 29; pl. res gestae III i 1
πράσιος, mansuetus, placidus I
vi 33
πράσιερος, mansuetior, II i i 29
πράσιτης τῆς διδασκαλίας II iii 21. Al. intellegunt ob disciplinae patientiam
πράττειν, perficere, essequei, II i 29. intrans. 'to do', 'to fare', δε τὰ ἀριστά πράττοι I vi 3. vicarious use of, I i i 3, v 9, vi 16, 20
πρᾶσιον φέρειν, leniter ferre, II ii 8; ἐάν, aequo animo pati, II ii 22
πρέπειν, conveyire, II i 24
πρέσβεια, legatio, II i i 1
πρέσβειος, legati, II i i 31
πρέσβύτερος, adulti) (παίδες
I i i 2
πράσοις, aor. ὑμνεῖσθαι, I iii i 17
πρᾶν, præsum, c. inf. II ii 4, 10. praec. sent. neg. (a) c. ind.
I iv 23; (b) c. conj. et ἀν I ii 8, II ii 8; (γ) c. opt. I iv 14
πρὸ, praep. c. gen. pro, ante,
de loco, II i i 10. πρὸ i.q. ὑπέρ, πρὸ ὥσπερ θεουλετεῖαι, co-
modis alicuius consulere, I vi 42
προάγειν, provehere, προθηγε
ναυτῶν ὁ χρόνος I iv 4
προβάλλεσθαι, sibi praetende-
dere, II iii 10
προγγυνώσκειν II iv II
πράγοναι, ol., maiores, I v 8
προδιδόναι, prodere, deserere, προδώσωνται II iv 10
προεδρον, v.s. προορᾶν
προειρήκα, v.s. προλέγειν
προερχεῖσθαι, anteire, προελθ-
νον εἰς II iv 17, 18. pro-
dire, II ii 70
προέχειν τὸ χείρε, manus praetendere, II iii 10. c. gen. po-
tiorem esse, praestare alicui, II i i 16
προηγεῖσθαι, itineris ducem
esse, II i i
προθυμεῖσθαι, promptum et alacrem esse, II iii 3 [I vi 8 Sa].
c. inf. studere, cupere, I v 9,
10, vi 24
προθυμία, alacritas, studium
rem suscipiendi prompte, alacriter, sine metu et cunctatione, I vi 13, 19
προθυμως, alacriter, prompte, impigre, (προνόμοτα) ἀσκεῖν II i 24; διδάσκειν I iii 7; ἐκποιεῖν I
v 7; καλεῖν I vi 21; μανθάνειν I iv 8; προθυμεῖσθαι I iv 7; ὑπα-
κονεῖν I vi 19
προΐναι, proredi, II ii 6, 7;
προϊόντως τοῦ χρόνου I v 2;
προείμει, prodibo, I v 14
προκαλεῖσθαι, τινά τι, provocare aligem ad certamen aliquid, I iv 4: cf. Plutarch Sympos. II i
5 οὐτὸς ὁ Κύρος, ἐν ως ἐλειπτει ἐταλρω, εἰς ταύτη προκαλοῦ-
μενος ἐγένετο προσήν καὶ κε-
χαρομένος
προκείσθαι, i.q. ἐν κοινῷ
κεῖσθαι II iii 8. proposition
esse: ἄστα πρόκεισται II iii 2
προκινεῖν, promovere, progres-
iubere, προκινήσαν τὸ στήσιον
I iv 21. Pass. progressi, pro-
pius accedere, ὃς ἑδον προκινη-
θεντας I iv 23
342 προκρίνεσθαι——πρόσθεν

πρόσθετοι κόμαι, comae adscitiae, I iii 2
προσέναι (πρόσειμα), advenire, appropingquare, II i 4, iv 21, adire, προσέτιμε I iv 6, των II iv 12
προσκαθήσθαι, obsidere, II iv I3
προσκοπεῖν, prospicere, ante perpendere, I vi 42
προσκατασθαί τι τινι I v 8
προσκυνεῖν, adorare, II iv 19
προσλαμβάνειν, assumere, secum sumere, I iv 16, II iv 16
προσμιγνύναι, accedere, προσπίξας πρὸς τὰ ὀργὰ II iv 21
πρόσόδος, reditus, προσόδουν τὸν I vi 10
προσπίπτειν τυλι, accurrere ad aliquem, I iv 4
προσποιεῖσθαι, simulare, c. inf. II ii 5, 12
προστατεύειν, praesse, I vi 7, τυψὸς ὅτως, imperio et auctoritate sua efficere, curare, I ii 5
προστατήσῃ, praefectus, magistratus, II ii 5
προστάτευειν, imiperare, τυλι τιν. τυλι ποιεῖν II i 2, 6, II i 21.
Pass. I ii 5, τὸ προστάτευειν τὸ μεν II ii 10
προστάτευει, addere, ἵππας τυλι II iv 14, τιμᾶς τυλι II ii 18, ἀνάγκην τυλι II iv 12
προστίθεσθαι, sibi asciscere, τυλι πολέμον πρὸς τοῖς ἄλλοις II iv 12
προστρέχειν, accurrere, I iii 11
προσφέρεσθαι (pass.), irruere, I iv 8, τὰ προσφέρομενα (θηρά) II iv 25
πρόσω, procul, II iii 20, iv 19, c. gen. II iv 17; πρόσω χαλάνεν τυπὸς, proficere in re, I vi 39; προσωτάτω σταθέντες II i i 11
πρόσωπον, vultus, I iii 9, iv 24; facies, II ii 29; κατὰ πρόσωπον, adversus, I vi 43
πρότερον, prius, πρότερον πρῶν II ii 10
προτεθέαται ἄλα, proponere praemia certaminis, I ii 12, vi 18
προτρέπειν, impellere, τὸ προτρέπον πείθεθαι, quod obedience, i vi 20. προτρέπεσθαι τω εἰς τι II ii 14
προφαίνειν, ostendere, προφονεῖν, ἄλα των II i 23
προφασίζεσθαι, causari, excusationis loco affere, praetexere, ἀσχολίαν II ii 30
πρόφασις (πρόφημι), causa quae praektetur, praetextus, II i 25, ii 15; πρόφασιν κατασκευάζεν, causam praektexere, II iv 17
προχώρειν, procedere, II iii 16 plqprf.; imper. προχώρει μοι, commodum est, I ii 4
πρῆ, mane, I ii 10. iv 16, 17
πρήν, nuper, II ii 2
πρῶτος, principem tenens locum, II iii 6; pro adverbio poni-
tur I iv 2, 20
πρῶτον, primum: π. μὲν—ἡν δὲ τοῦ II i 13, πρῶτον μὲν—ἐπετα I iii 14, iv II i; τὸ πρῶτον, primo, prima vice, I v i
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πτηνὸς (πτεσσαία), volucris, I iv 11; τὰ πτηνὰ I vi 39
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πωλην, vendere, II iv 32
πωποτε, unquam (only in neg. clauses), I i 2, 3, II iii 9
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ῥάδιος, facilis, cum Inf. I ii 10, φάστη ὁδὸς II iv 27

ῥάδιοργεῖν, ob jugam laboris officio suo desesse (προονεὶ τῷ καὶ φελοπονεῖν I vi 8, syn. χλεοθαῖ τῷ καὶ καλῶν εἰναὶ πρὸς τοὺς πολεμίους II i 25

ῥάδιοργία, facilitas faciendi, I vi 34 annot.

ῥάδιος, facile, I iii 15; comp. ῥόν I v 12

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ῥήτρα,5 institutum, scitum, lex non scripta I vi 33

ῥύγος, frigus, I ii 13

ῥυθμός: ὀρχεῖσθαι ἐν ὁμήρῳ, ad numerum saltare, I iii 10

ῥομή, robur, vires corporis, I iii 10

ῥωμύναι: Prf. pass. part. ῥωμύνεως, robustus, viribus pollens, I iv 20

Σ

σάγαρις, securis, bipennis, Hesych. πελεκιῶν μονστομον I i 9, II i 9, 16

σαυτοῦ, tui ipsius, I vi 10

σάφα, certo, σάφ' ἵθη I vi 10, 18

σαφής, certus, I pi 4, 5

σάφος εἶδέναι, certo scire, I vi 19, σαφέστερον δῆλονθαί I ii 15

σημαίνειν, imperare, I ii 8, iv 18, c. inf. II iii 18. indicare, I iv 6. Pass. τὰ παρὰ τῶν θεῶν σημαίνομεναι I vi 2

σημεῖον, portentum, signum quo Deus futurum significat, I vi 1, 2, II iv 19

σιγάν, tacere, non clamare, I vi 40

σιγῆ, tacite, I iv 13

συντείχει, cibum sumere, I ii 8

στίγμων, cibus, II iv 32 (ubi Df. στίγμα legit)

συντοποιεῖσθαι (med.), cibum sibi parare, I vi 36

στός, ἰππὸς, I ii 8, 11.

cibus, II iv 18

σωπάν, tacere, silentio praetermittere, I iv 3

σωπῆ, tacito; δηγεῖν I iv 14

σκαραβάμμετε, connivere, I iv 28

σκεπτέων, considerandum (est), I iii 17

σκέψασθαι, reputare, considerare, τὸ δικαίων II iv 7, c. acc. et pron. interr. I i 6, iii 17

σκηνή, tabernaculum, II i 25, ii 10. victus in tabernaculo paratus, II iii 1, 22

σκηνοῦν, in tabernaculo esse, II i 25


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σκοπός, speculator, I vi 40. meta, ἐπὶ σκοπὸν βάλλειν

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σκότος, temebrae; ἐν σκότει, nocte, I vi 40; οἷ ἐν σκότει ὄντες, quorum vita in obscurō latet, II i 25

σκυθρωπός, tristis, qui animi aegritudinem prodit vultu, I iv 14

σκυλακώδης: τὸ σκυλακώδες, mos catulorum, impudentia, I iv 4

σκύλαξ, catulus, I iv 15

σκόμμα, iocus, II ii 28

σκόπτειν, iocari, I iii 8, 10; τινά, ioco petere aliquem, I v 1
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σοφός, prudens, rerum faciendarum fugiendarumque peritus, I i 1
σπάνιος, rarus, ideōn ἵππον σπάνιον I iii 3
σπέρμα, serere, I ν 10, σίτων I vi 6
σπεύδειν, festinare, ἐπὶ τὸ αὐτὸ I iii 4
σπονδή, libatio, τὰς τρίτας σπονδαίσιον sc. Iovi servatori, i.q. cenam finire, II iii 1
σπονδάδεων πρὸς των, agere cum aliquo, I iii 11
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(φαίλος II ii 24, qui alius est a visu et ioci, II ii 16; σ σπονδαία γελοία III i 1, σ σπονδαίοτέρον τι πράττειν, gravius aliquid agere, II ii 20
σπονδαίως, cum gravitate, I iii 9
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στρατός = περιθέρων κόσμος, torques, I iii 2, 3, II iv 6
στρυφός, austerus, severus, de eo qui ferre non vult risum, II ii 11 (comp.)
συγγενής, cognatus: συγγενεῖς cognati regis Persarum, viri primarii et insignes, ita dicti honoris, non affinitatis causa, I iv 27, II ii 31
συγκαλεῖν, convocare milites in contionem, II i 14
συγκέραυνοι τῶν ὡστε okelois diakείσθαι, cum ali quo familiaritate coniungi, I iv 1
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συλλαμβάνειν, comprehendere, captivum facere, II iv 23
adiuvare, conferre, prodesse, I vi 25
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conquirere, I iii 14. convocare
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συνελέγετο αὐτῷ ὡς πολυλογία, 
logucitas ei confidatur, I iv 3
συμβαίνειν, accidere, I vi 24
συμβάλλειν, cogere, congrégare,
II i 5. Med. συμβάλλεισθαι, 
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περί των, rem ad deliberandum 
proponere, II iv 21; συμβάλλε-
λεσθαι πρὸς, conferre, prodesse 
ad, II iv 21, μέγα εἰς τί I ii 28
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swadere, I vi 46; seq. infin.
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συμμαχεύειν τω, auxilium ferre 
aliciti, I iii 15
συμμάχεσθαι, belli societas esse,
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συμμαχος, subst. commilito.
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quiere v. excoigitare, τα ἐπιτήδεια
I vi ii
συμμυγνύαι elx čeías, manus 
conservare, I i 10 not.
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συμπαρομαστείν επί τι, adesse 
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συμπεμπτείν τω, cum aliquo 
mittere, I iv 7, II iv 31
συμπέπτευε, congrédi, pòleum
II i ii
συμπλεγάν, una navigare, I vi
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συμπονεών, eodem labores sus-
tinere, II i 20
συμπροσπέμπειν, una deducere,
prosequi, I vi 1
συμφέρειν, conferre, prodesse,
συνειδέναι, conscium esse, I v
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συνεξορμα, legebatur I iv 20, ubi nunc το γερμα (in hostem) ruat
συνεπικοινωναι, una opem ferre, I vi 24
συνεπισταθαι, ad se atrahere, sibi adiangere, II ii 24
συνεργος τυφος, adiutor operis, socius in aligiae re, II ii 10
συνέτος, intelligens, II i 31
συνήδεσαι, collactari, I vi 24
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συνθηρετής, socius venationis, II iv 15
συνιέναι (συν, ημι), cognoscere, intellegere, συνείναι I vi 2
συνισταθαι, συνεστήκεναι et συντήραι, eodem loco stare, II i 20. Coire, cominium, έννυ συνεσε ηκτα εις ταυτο I v 3. Coire sediore, consipare, έπι των Ι i 2, v 4
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συνοδα: v. s. συνειδεναι
συνουσαι (συνεναι), consuetudo, congressus, I iv 4, II ii 1, 2
συνταξαι poieotai, exercitum instruere, II iv 1
συντάτεεν, instruere, disponere milites, συνταξαμενος, acie in-structa, II iv 32. Pass. συντατεγμενοι I iv 18
συντομος δδος, via compendia-ria, I vi 21, 22
συντρέφειν, una educare, alere, συντερθομενος I iii 2, vi 34, θηρια τα συντρεπομενα I i 28
συντρέχειν, una currere, II ii 9
συντυγχάνειν τυφλ, casu incidere in aliquid, I iv 4
συς, δ, η, aper, polloous συς
II iv 20
συνεκάθευν, aliis discessuro vasa et dona colligere, συσ κευα-
σας ΄αλλα παντοδαπα, cum omnis generis rerum apparatu, I iv 25
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συνκηρυσ, contubernalis, II ii 22, qui in eodem tentorio fup-
latur, II ii 29
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σφενδουτής, fundator, I v 5
II i 5
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σφοδρα, strenue, feυγεν, I vi 40 ubi Bornemmann σφοδρας
σφοδρός, gnatus, strenuus, acer, II i 31, ii 25
σχολάζειν, vacare, facultatem habere, c. inf. II i 9
σχολη, otium: σχολη έσται τωι c. inf. I vi 17, II i 16.
σχολη, lente, tardae, II iv 6
σχείν, servare, non perire pati I απολοεσαι I vi 6
σωμα, corpus, δακειν II i 20, ευ έχειν το σωμα I i 18: cf. II i 15
σωμασκειν, corpus exercere, I vi 17
σωφρονειν, sapere, I ii 8, vi 26
σωφρόνως, moderate, I ii 8
σωφροσυνη, frugalitas, mo-
destia, I ii 8. castitas et pudicitia, I ii 9, σωφροσύνης μηχα-
νισθα τω, alcuin alrides, c. iid 14

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ταράττεν, turbare, II i 27
ταχεως, celeriter, I iv 20
ταχος, celeritas, I ii 12, II iv 5
ταχυς, celeriter, I i i, iii i, 15; superl. ος ταχυστα I iii i, v 14, II iv 1. ταχυς, celer, II i 31
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τελεως anip, qui ad virilem pereunt aetatem, I i i 4, 5, 12
τελευταίος, postremus, II iii 22, 23
τελευταιν, finire: τελευτων, ad extremum, tandem, I iv 9, vi 19
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τηλικουτος, qui est hac aetate, I ii ii
τηνυματα, tunc, I ii 13
τυβεναι, ponere, collocare. Med. τιθεσθαι την ψηφων, sententiam ferre, I iii 17
τυμαν, aestimare, hinc I. honore prosequi, I ii 12, iii 7, 8, 9, vi 20, εκδελει και ἑτήμα, ad cenam vocabat honoraturus, II i 30.
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λέγοντι II i 4. See n. on Hier. I § 3
τυτρωσκεν, vulnerare, II ii 8
(pass.)
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tόξον, arcus, I ii 9, iv 23
tοξότης, sagittatorius, I v 5, II i 5
tότος, locus, II iv 20
tοσοῦτος, tantus, stratiā I v 5, γῆ I ii 5; μέχρι τοσοῦτον I iv 23, τοσοῦτον φολα (φολα) I i 5, nonnisi tantum, tam parum, ἔν τοσοῦτον ēπιδῶθ I iv 12: cf. VI i 4, iii 22; τοσοῦτον adverbial, διαφέρεω I ii 6, seq. ωτὲ 4: cf. my supplementary note on Cíc. de Off. III § 111 l. 8
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tότε, tunc: τῷ τότε θήρα I iv 15; post partic. illatum καλλιεργόμενος δὲ τότε προσχειτο I v 6. Cf. IV i 4
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τρύτος, tertius, II iii 1, 21
τρύπος, modus: παντὶ τρόπῳ, quovis modo, II i 13, ἄλλος ἄλλον τρόπον II i 4. ingenium, mores, II ii 11, 16
τροφῆ, nutrimentum, alimentum, victus, II iii 8
τροχάζειν, currere: τροχάζων, citalo gradu, II iv 3
τυγχάνειν, consequat, c. gen. I vi 4, τῶν αὐτῶν II i 19, τῶν ἀξίων, iusta consequat praemia, II ii 21, τωδε, attingere aliquem telo, II iii 18; παρὰ των, consequat ab aliquo, I vi 10, II iii 8; coniungitur cum ὑπὸ et genetivo I vi 10.
tυγχάνειν δύναται, forte esse, casu adesse, I iv 3, II ii 11, iv 32
tυραννεῖν, civitatem antea liberam imperio suo subiscere, I i 1
tυραννικὸς: τὸ τυραννικὸν (ἐν φ' ἕστι τό πλείον ολεσθαὶ χρῆναι πάντων ἔχεων): (βασιλικὸν I iii 18
τύρβη, strepitus, turba, I ii 3
τύχη, fortuna: τής τύχης, o infortunium! II ii 3

Τ

ὑβρίζειν, insolenter et petulanter agere. Pass. σολήν ὑβρίζω μὲν η, insolenter ornata, II iv 5
ὑγιαίνειν, valere corpore, I vi 14, 15, 16
ὕγεια, valetudo, I vi 12, 16, 17
ὑγιεῖνος, sanus, valens corpore, I vi 16. saluber, de locis, I vi 16
ὑδροποσσα, aquae potus, I v 12
ὕγρος, humidus: τὸ ὕγρον, humores corporis, I ii 16
ὐῖος, filius, I iii i, νιοῖς II ii 14, τοῦυιοίς I iv 1
ὑπάγειν, dolo pertrahere, I vi 37
ὑπακοῦεin, morem gerere, parere, I i 3; II ii 30; τόδε II ii 3
ὑπαντοσθαι, surgere de cubili, II iv 19
ὑπαντάν, occurrere, incidere in aliquem, I iv 22
ὑπάρχειν, suppetere, ad usum praesto, paratum esse, I v 5, vi 10, 15. contingere c. dat. et inf. II i 23
ὑπείναι, subesse, I iv 23
ὑπεκκομίζεσθαι, res suas sub-
vehere, II iv 13 ὅσα δόνατο ὑπὲρ κομισασθαι metu hostium in montes

ὑπεναντίος, i. q. ἐχθρός, adversarius, I vi 38

ὑπέρ, c. gen. pro, in commodum, in salutem, I ii 13 παρεχοντως ἑαυτοις...χρήσθαι...ὑπὲρ του κομιου; verbis, nomine, 'instead of,' 'in the name of,' I ii 13; pro, 'in behalf of,' I ii 21; ὑπέρ ἡμῶν, nostra causa, I iv 12; gratia, 'because of,' I ii II. c. acc. ultra, supra, ol ὑπὲρ τὰ στρατευσιμα ἐτη γεγονότες I ii 4

ὑπεραιωνχρός,7 valide deformis, I ii 28

ὑπερβάλλειν, insignem esse, praestare, πρόσωπον ὑπὲρ βάλλον αὐτοῖς, supra modum, egregie deformis, I ii 29. Med. vincere, superare, I i 8

ὑπερβασις,7 valide hirsutus, I ii 28

ὑπερεκπλήττεσθαι2 ἐπὶ τινι, vehementer admirari aliquem, I iv 25

ὑπερηδέως,7 libentissime, I vi 21

ὑπερμέγεθες ἐργον, res sum-mae difficilissimae, I iv 8

ὑπερπλημάθαι, supra modum impleri, I vi 17

ὑπερφυλείν, vehementer amare, I iv 6

ὑπερφοβεισθαι, vehementer metiuere, I iv 2

ὑπερχαλέων, vehementer delectari, I iv 8; c. partic. μανθάων I iii 3, χαριζομένου I iii 12

ὑπερηπετευ, officio satisfacere, imperata facere, I iv 2, τωλ. I vi 10, τὰ συμβεβοντα των, commodis alius hic servire, I vi 39

ὑπερῥήπης, minister, qui exercitius comematum praebet, II i 21, 31. 'adjutant,' II iv 4

ὑπηρετικά δίπλα, arma mercenariorum militium, I i 18

ὑποχυνεῖσθαι, polliceri, c. inf. fut. II ii 12

ὑπονομαχεῖν, cum somno mag-nare, II iv 26

ὑπνος, somnus, I v II

ὑπό, c. gen. a, ab, to mark the agency, c. verbis passivis: ὑπὸ τῶν πολλῶν τυρασκόμενον I ii 8, 13, iii 10; c. verbis neutris, ὑπὸ ἄλλων αἰδοὺς τεῦξε I vi 10, 45. praec. propter, ὃ δυναμενος συγαν ὑπὸ τῆς ἴδιας I iv 15, ὑπὸ τῆς χαμονής 22. c. dat. sub, de imperio: ἕχον υφι ἑαυτος τὰς τάξεις I i 26. c. acc. sub, de imperio, τοὺς υπὸ αὐτῶν I v 3

ὑπογραφὴ2 τῶν ὀφθαλμῶν, pigmentum, pictura, I iii 2

ὑποδέχεσθαι, excipere irruentem feram, I iv 20, hostes I vi 35.

ὑποδύεσθαι, subire, tolerare, πόνον I v 12

ὑπολαμβάνειν, excipere sermone: ὑπολαμβάνων εἰπε, respondit, dicentem exceptit, II i 2

ὑπολειπέσθαι, subsistere, remanere, I iv 27

ὑπομένειν, remanere, I iv 29. sustinere, κινδυνον I ii I ὑποτεύμπευ, clam mittre nuntium, τυχα πρὸς τυχα I iv 21

ὑποπτεύσεσθαι (pass.), suspiciumvideri, I ii 10

ὑποπτίσσεσθαι, timere, revereri, τυχα I vi 8, τυχα I i 1; absol. verecundum esse, I iii 8

ὑποπτος, suspectus, II iv 16

ὑποτέμνεσθαι, intercipere, I iv 19, 21

ὑποτρέφειν, intus alere, I ii 17

ὑποτρέψειν2 intercipere, I iii 12

ὑποχειρος γυρευσθαι, in hosi-sum venire potestatem, II iv 13, 15

ὑποχωρεῖν τοῦ πεδίου, e campo se subducere, II iv 24

ὑς ἀγρίος, aper, I vi 28
Φ

φαγεῖν, comedere, de homine, I i i i

φαϊδροῦν, exhilarare. Pass. φαϊδροσθέντα II i i 16

φάλην, nomen alicuius de-
ferre, I i ii 14. Pass. appariere,
conspeci, I i i 16, iv 7, i i, 17, vi
1, 43, II i 23, iv 5. c. inf. =
videri, I i vi, φανείσθαι II i i
20. c. dat. pers. II iv 5. c.
partic. I iii i, vi 24, II i 24. c.
adj. I i i 14

φαλαγξ, 'line of battle'; eti
φάλαγγος, (eti κέρως I vi 43

φάναι, dicere, post elpein I i i
6 etc.: ἐφη, inquit, I i vi 13, vi 8,
9, 18 etc.; placed between sub-
stantive and its attribute ὁ ἄνδρες,
ἐφη, φίλου II i vii 27, cf. III i 30
ἀγαθεῖ, ἐφη, Κῦρε, VII v 20

φανερος εἰμι εἰ ποιῶν, liberali-
tas mea nota est omnibus, I vi 24,
φανερολ γιγνωσκαί διπλογοι II
i i 12; ἐκ τοῦ φανεροῦ, αφέρε,
non clam, II i vi 17

φαρέτρα, pharetra: ehebos
ventatum exuentes ἑχειν δεί τόξα
παρὰ τὴν φαρέτραν I i 9

φάρμακον, venenum, I iii 9

φάσκειν (φανει), dicere, c. inf.
filothèria venandi studium, II iv 26
philokalos, elegantiae studiosus, I iii 3, perit δ'πλα II i 22
philokerdein, lucro studere, I vi 32
philokíndunos, alacriter pericula subiens, II i 22
philomathès, discendi cupidus, I ii I, c. gen. I vi 38
philonikein, inter se contendere, I iv I5
philonikia, contentiones cum aemulatione iunctae, perit τυνος II i 22
philoponein, strenuum esse, I vi 8
philótopos, laboriosus, II ii 31 philos, ð, amicus, I ii 7
philostorgia, propensio ad amorem et benevolentiam, I iv 3
philostorgos, a natura propensio ad amorem, I iii 2
philotimia, gloriae studium, I iv I
philotimos, ambitiosus, I ii 1, iii 3; superl. II i 22
philotimias εχειν πρὸς τὸ ἀγαθὸν φιλεσθαι, ardere studio virtutis bellicae, I vi 26
philanrein, nugas agere, I iv II
φοβεισθαι (pass.), timere, I iv 7, 19. II iv 22
φόβοs, metus, τὸ ἂφ' ἐαυτοῦ φοβεῖ 1 I 5
φοιτεῖν els didaskaleia, schools frequentare, I ii 6, els didaskalou (sc. oikou) II iii 9
φορεῖν, gestare, γέρον II i 16
φόρηma, gestamen, II iii 14
φορτίον, sarcina, onus, II iii
φράττεin, obsepire, obstruere, II iv 25
φρονεῖν (φρόν), sapere, prudens, II i 13, iv 20. φρονεῖν μέγα, effecti animo, II iii 13
φρόνηma, animus intrepidus, II i 13

X

χαλέρειν, gaudere, laetari, τυί II iv 24
χαλεπός, difficilis factum, I i 3, vi 17, II i 21, tréfein, qui difficile cultur alitum, I iii 3, χαλεπόν δύνασθαι, difficile est ut quis pos-
χαρίεις——ψυχή

sit, I vi 24. τὰ χαλεπὰ, pericula, molestiae, II iii 3. gravis, I i 21. de feris, infestus, I i 2

χαρίεις: χαρίεω, ironice, belli res fuerit, i.e. miserum et stolidum, I iv 13

χαρίζομαι, gratificari, rem gratam facere, tunc I i 5, iv 2, 14; tunc I i i 12, 13, iv 9

χάρις, gratia quae sequitur beneficia, χάριν ἀποδίδοναι, s. referre, I ii 7, χάριν εἰδέναι τυč I i i 14, τυός vi ii

χαρίται, ridiculc s. lepide factum, II i i 13

χαρμονή, gaudium, I iv 22

χείμων, hiemps, ἐν χείμωνι I vi 25

χεῖρ, manus, I iii 9, brachium, I i i 2, ἐκ χεϊρὸς, comminus, I ii 9.

Pl. χεῖρας tunc ἔδειξεν, II ii 15, χεῖρας συμμετέχοι manum consenser, concruci cum alioqu, II i i 11, χεῖρῶν ἀδικων ἄρχειν I v 13

χειρόμακτρων, mantile, I i i 5

χεῖρων, deterior, I i 15. Pl. χεῖρον, I v 8

χιλιάρχος, praefectus mille millitibus, II i 23

χιλιοι, mille, I v 5

χιλιοστὸς, millesimus, II i i 6

χιλιοστός, cohors mille militum, II iv 3

χιτών, tunicia, I i i 17, χιτώνιαι στυφυροῖ I iii 2

χόρος, canentium saltantium que coetus, I vi 18

χρέα, rei necessitas, I vi 10

χρή, oportet, I i i 18, iv 7, vi 46, II ii 8, c. acc. et inf. I iv 19

χρήσιν, tivos, desiderare, cüphere aliquid, II i 18, c. inf. I i i 15

χρήμα, res; ἔλαφος καλὸν τῆ χρήμα καὶ μέγα I iv 8, σφεδονητῶν τάμπολι τῆ χ. II i 5. Pl. χρήματα, opes, I iv 19, pecunia, v 3


παρεσκενασμένοι, hoc animo, hoc consilio, ΠΙ ΙΙ, θύγεω τὰς ψυχάς ΙΙ ΙΙ. animi lūdio: μέτρων αὐτῶν ὦ ὑψω καὶ ὕψω, οὐκ' ὦ νόμος ΙΙΙ ΙΙ

ψψόχος, frigus, Ι ιν 25. Pl. ψψψψ ψψψψ, καὶ θάλψης ΙΙ ΙΟ

ψοραλέοις, scabiosus, ΙΝ ΙΙ

Ω

ὁδὲ (ὁδὲ), hunc in modum, ΙΙ 3, 13, ΙV 13

ἀδικία (ἀδικία, ἀδίκων), cantilena, carmen, Ιν 25, ἰχθύς ἱππος ΙΙ ΙΓ

ἀνώνυμον, venáta, τὰ ὄνειρα, proposition, in foro venalína, Ι Ι

ὦρα, tempus opportunitum, ὥρα ἢ ἐν Ι ΙV 13, 28; ὦρα τοῦ πρόσβημα γενέσθαι, θετα ρήμαται προξήμα, Ι ΙV 4

ὡς, ut: Ι, 1. relative Adv, seq. οὕτω Ι ιν ΙΙ, ΙΙ ΙΙ. 15.

2. quasi, tamquam, de simulato consilio, de re specie externa, de opinione, (a) c. partic. Praes. Ι Ι, 6, III 5, 13. ὡς βουλήμενος ἔλθειν, praec me ferens proficisci, ΙΙΙ ΙV 17; (b) c. partic. Fut. ΙΙΙ ΙV 16, ν 9, ΙΙV 12, ΙΓ 4, ΙΙΙ 4, antecedente οὕτω ΙΙ ΙΙ; (c) c. Gen. absol. Ι ΙV ΙΙ, ΙΙ ΙV 1; (d) c. Acc. abs. ΙΙ ΙV 21, 23, ιν 12, 35.

3. c. numeralibus, ὥς διὸ παρασάγγας ΙΙ ΙV 21; c. adv. ὥς τὰ πολλά ΠΙ 30, ὥς ἐπί τὸ πολὺ Ι ΙV 37.

4. c. superl. ὥς τάχιστα, quam celerrime, ΙΙΙ 1, ν 14, ΙV 26, ΙΙ 1; ὥς μάληστα Ι ΙV 19, ὥς ἤδοστα ΙΙ 3, ὥς κάλματα Ι V 14, ὥς βέλτιστα ΙΙ ΙΙ, ὥς λαμπρότατον ΙΙ ΙV 5, 5 ὥς ἐν ἐχθροτάτῳ ΙV 26, ΙΙ ΙV 17.

5. in exclamationibus: ὥς καλός ΙΙ 3, ὥς ἄρα ἐφελαρφοῦ

II. Coniunctio 1. post-

quam, ΙV 4, 18, 19, 20, ΙΙ ΙV 20. 2. = ὦτν quod, pro Acc. c. inf. Ι Ι V 3, ΙΙ 3, 5, ΙΙ ΙV 12, 20, ΙV 5. 3. quia, nam, ΙΙ ΙV 5, 13, ιν 12, 17, 21.

4. ut finale, seq. coni. Ι II 3, 5, ν 9, ΠΙ 9, ΙV 20, addito ἄν ΙΙ ΙV 26, 28; seq. opt. ΙΙ IV 10; c. inf. adducta consequentiae cum consiliis notione, Ι Ι 1, ΙΙ 2, 8, ν 11; post comparat. ΙV Ι, post verbum nuntiandi ΙV ΙV 23; c. inf. pro indic. Ι 1, 2, ΙΙ 8, ν 39, ΠΙ 10, 23, ΙV 3. (See Soph. Oed. Col. 385 with Jepp's note); for ὦτοι with verb of striving (rare) ΙV 2. [ὡς, in the sense of ὦτοι consecutive, is found in Aeschylus, Sophocles, but only once in Euripides (Cycl. 647)], examples enough occur in Herodotus and Xenophon; but elsewhere in prose we find only sporadic instances (Thuc. 7, 34 and Plat. Menon 71 A), where it is safer to write ὦτοι. There is no example in Aristophanes, none in the Attic orators, that has not been corrected. Prof. Gildersleeve, American Journal of Philology, Vol. VII p. 167]

ὡς ἄν, c. optat., non consilium aut finem sed modum et rationem signifit ΙΙ 5, ΙΙII 8, ΙΙΙ 14.

III. Praepon. c. personis: εἰσέβαν οὐ έμέ Ι ΙV 14, ΙV 26

ὡσαύτως ΙV 18, ΙΙ 21, ὡσαύτως οὕτως, plane eodem modo, Ι Ι 4, ν 3.

ὡσπερ quemadmodum, ΙΙ 9, in comparationibus ΙΙΙ 9, ὡσπερ —οὕτως ΙV 21, eodem casu quo res comparata positum, dativo ΙV 15, ὡσοῦ ὡσπερ ιν 6, ὡσπερ ἄν εϊ Ι ΙΙ 3, ὡσπερ γε ΙV 34.

ΠΙ 27, νι 9, qua in conjunctione γε particula tolli similitudinis significationem dicit Klotz Devar. ΙΙ 312

ὡστε, ut ut I. I c. acc. et inf.
ωφελεῖν

antecedente ousw I iii 9, tosauphn I i 5; non antec. ousw etc. I ii 9, 16, iv i, 4. ii c. ind. I iv i, 2.


ωφελεῖν, prodesse, iuvare, τωά I iv 25, τὸ κοινὸν II ii 20, τὸς ψυχάς iii 23, τοῦτο II ii 27.
Pass. fructus percipere, iuvare: τί πρὸς τι II i 25, μεγάλα 26, ἀπὸ τινος I i 2
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