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THE *CYROPAEDEIA*

OF XENOPHON

"

BOOKS I AND II

WITH INTRODUCTION AND NOTES

BY THE

REV. HUBERT A. HOLDEN, M.A. LL.D.

EXAMINER IN GREEK TO THE UNIVERSITY OF LONDON
SOMETIME FELLOW OF TRINITY COLLEGE CAMBRIDGE

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PART II

Notes Critical Appendix and Indices

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NOTES ON
THE
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OF
XENOPHON
BOOK I



- ARN. refers to T. K. Arnold's *Greek Grammar*. 2d Edition. London, 1848.
- CL. refers to *Greek Syntax* by James Clyde, LL.D. 4th Edition. Edinburgh, 1870.
- DON. to *Complete Greek Grammar* by J. W. Donaldson, D.D. 2d Edition. Cambridge, 1859.
- FAR. to *Brief Greek Syntax* by F. W. Farrar, D.D. 9th Edition. London, 1880.
- G. to Prof. W. W. Goodwin's *Greek Grammar*. Macmillan & Co.
- G. *M. and T.* to Prof. W. W. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*. 6th Edition. London, 1875.
- HA. to Hadley's *Greek Grammar*, ed. by Professor Allen. London, Macmillan & Co, 1884.
- KR. to K. W. Krüger's *Griechische Sprachlehre für Schulen*. Leipzig, 1877.
- KÜ. to Kühner's *Ausführliche Grammatik der Griechischen Sprache*. 2d Edition. Hannover, 1879.
- MADV. to Madvig's *Syntax of the Greek Language*, translated by H. Browne and edited by T. K. Arnold. Rivingtons, 1853.
- MONRO to *Homeric Grammar* by D. B. Monro, M.A. Oxford, 1883.
- RIDD. to *Digest of Idioms* in the ed. of the *Apology of Plato* by James Riddell, M.A. Oxford, 1867.
- STRACK to *Vollständiges Wörterbuch zu Xenophons Kyropädie* von Prof. H. L. Strack. Leipzig, 1881.
- STURZ to *Lexicon Xenophonteum* by F. G. Sturz. 4 vols. Leipzig, 1801—4.
- 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

ΚΥΡΟΥ ΠΑΙΔΕΙΑ, i.e. as Cic. renders it (Brut. 29) *vita et disciplina Cyri*. But the title 'Cyropaedia' 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 now fore my readers the result of my investigation.

P. 1. § 1. l. 1. ἡμῖν for ἐμοί, 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 ὅσαι δ. κατελύθησαν κτλ. depends not so much on the single word ἐννοια as upon the whole expression ἐννοιά ποθ' ἡμῖν ἐγένετο which is equivalent to ἐνενοούμεν 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 *viz.* *Gracch.* p. 227 a.

l. 2. ἄλλως πως—πολιτεύεσθαι, 'to live under some different form of government', cf. iv 8 l. 86, v iii 9. So παραπλησίως πως v i 25.

l. 3. ἐν δημοκρατία, 'under a democracy', ἐν expressing the state or condition in which one is. αὖ may mean either *item*, *porro* 'again', 'besides', or *contra* 'on the other hand'.

T. Büttner-Wobst of Dresden would remove ὅσαι τ' αὖ μοναρχίαι. 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. i, 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.

l. 5. ἀνήρηνται, *sublatae sunt*, 'have been abolished', 'subverted'. δῆμων, 'democracies',)(τῶν ὀλίγων and τῶν μονάρχων, the plural expressing repeated instances.

l. 6. τυραννεῖν ἐπιχειρήσαντες, 'after setting up a despotism'. οἱ μὲν—οἱ δέ, in partitive apposition to ὅσοι 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 πάνπαν, 'very soon indeed': καὶ is intensive as in καὶ λίαν, καὶ μάλα and καὶ πάνν.

l. 7. κἄν—διαγέγονται—γεγεννημένοι, '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 διαγέγονται see G. § 279, HA. § 981, and for ὥς with the participle γεγεννημένοι note on iii 5.

1. 9. ἔδοκοῦμεν καταμεμαθηκέναι, *videbatur 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. καὶ ἐν ἰδίοις οἴκοις, 'in private establishments also'.

πολλούς—τούς μέν—τούς δέ: see n. on l. 6.

1. 11. καὶ πάνυ ὀλίγους: it is doubtful whether *καὶ* 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. καὶ ὅμως, 'and yet for all that'. οὐδέ—πάνυ τι, *ne paucis his quidem omnino*, 'not even these few at all', much less τοῖς πλείοσιν: and therefore τοὺς ἔχοντας καὶ πλείονας οἰκέτας are dismissed from consideration.

1. 13. χρῆσθαι πειθομένοις, *uti morigeris et modestis*, 'to keep them in obedience', cf. l. 37. τοὺς δεσπότας is the subject of χρῆσθαι. Its position at the end of the period gives it more emphasis, 'they, their masters'.

Hertlein compares a similar transposition in Lucian Hermot.

c. 9 εἰ μὴ τῶν συνήθων τινὲς ἐν μέσῳ γενόμενοι ἀφείλοντο τὸν νεανίσκον ἐκ τῶν χειρῶν αὐτοῦ, εὖ ἴσθι προσφύς ἂν ἀπέτραγεν αὐτοῦ τὴν ῥίνα ὃ γέρων.

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

1. 15. βοῶν and ἵππων depend upon ἄρχοντες. ἵπποφορβοί, i. q. ἵπποτρόφοι, 'horsekeepers'.

Hertlein compares a similar thought in Dio Chrys. or. I p. 590 R.: δεινὸν γάρ, εἰ οἱ ἀλλοφύλων καὶ ἀγρίων ἄρχοντες θηρίων εὐνούστεροί εἰσι τοῖς ἀρχομένοις τοῦ βασιλεύοντος ἀνθρώπων ἡμέρων καὶ ὁμοφύλων. καὶ μέντοι καὶ φιλοῦσι καὶ ἀνέχονται μάλιστα πάντων ἀγέλαι μὲν νομεῖς, ἵπποι δὲ ἡνιόχους... πῶς οὖν εἰκόσ τὰ μὲν ἄφρονα καὶ ἀγνώμονα εἰδέναι καὶ φιλεῖν τοὺς ἐπιμελουμένους, τὸ δὲ πάντων συνετώτατον καὶ μάλιστα ἀποδοῦναι χάριν ἐπιστάμενον ἀγνοεῖν καὶ ἐπιβουλεύειν;

1. 16. καὶ πάντες δὲ κτλ., 'and (δέ) all too (καὶ) who are called herdsmen (keepers) may properly be considered governors of whatever animals they have charge of'. ὧν ἂν ἐπιστατώσι, 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. ἔδοκοῦμεν ὁρᾶν κτλ., 'we thought we perceived that they were more willing', cf. l. 9. G. § 280, HA. § 982.

l. 21. ἢ ἄν, 'in whatever direction', G. § 207, 2, HA. § 760.

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

P. 2. l. 23. ἀπείργωσι, sc. οἱ νομεῖς. καλ—τοίνυν, *atque 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 γιγνομένοις ἐξ 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.

l. 25. οὕτως ὅπως ἄν—βούλονται, 'in whatever way they themselves please', G. § 207, 2, HA. § 860. ἔτι τοίνυν, 'but further', as Anab. v i 10. οὐδέμιαν πώποτε—ἤσθημεθα, 'I never yet at any time have known of a herd combining against their herdsman'. Cf. III i 14.

l. 26. συστάσαν, *coïssse, conspirasse*, G. § 280, HA. § 982.

l. 27. ὥς, consecutive for ὥστε, to mark the purpose, 'so as to'. See my lex. to Oecon. p. 170* b. ἐπιτρέπειν, sc. αὐτοῖς.

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

l. 29. πᾶσι τοῖς ἄλλοφύλοις, for πᾶσι τοῖς ἄλλοις ἄλλοφύλοις, 'all other strangers'.

l. 30. ἀπ' αὐτῶν, 'by them', indirectly or passively. Cf. v iv 34. οὐδένας: the plural is as rare as that of *nullus* in Lat., cf. VII v 64.

l. 31. αἴσθωνται—ἐπιχειροῦντας, G. § 280, HA. § 982.

§ 3. l. 32. ὅτε μὲν corresponds to l. 36 ἐπειδὴ δέ: the δὴ is continuative, 'so then'.

l. 33. ἐγινώσκομεν, 'we were disposed to judge'.

l. 34. ἀνθρώπῳ, predicate to πεφυκóτι, '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 ἀνθρώπους εἵκειν ἀνάγκη.

l. 36. ὅτι Κῦρος ἐγένετο Πέρσης, ὃς ἐκτῆσατο, for ὅτι Κ. Πέρσης γενόμενος ἐκτῆσατο: cf. v ii 25, VIII iii 21 for similarly constructed sentences.

l. 37. παμπόλλους μὲν—παμπόλλας δέ, an *anaphora*, which turns upon the repetition of some prominent (mostly an initial) word amongst those in preceding clauses. Cf. c. iv § 1. ἐκτῆσατο πειθομένους ἑαυτῷ, *sibi morigeros habuit*, i l. 13, vi l. 240.

l. 39. ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν μὴ οὔτε 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 ᾗ see G. § 169, 1, HA. § 732 a.

l. 40. τὸ ἀνθρώπων ἄρχειν, the articular infinitive forming the subject of ᾗ, HA. § 959.

l. 41. τοῦτο πράττει, sc. ἄρχη. For this vicarious use of πράττειν like that of ποιεῖν cf. v l. 83, vi l. 244 and see my lex. to Xen. Oecon. p. 127 b.

l. 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 11, vi i 8, HA. § 1037, 2. ἴσμεν ἐβελήσαντας, G. § 280, HA. § 982.

τοὺς μὲν ἀπέχοντας, 'though some of them were distant many days' journey'.

l. 43. ἡμερῶν ὁδόν, genitive of measure, G. § 167, 5, HA. § 729 d. With μηνῶν understand πολλῶν ὁδὸν ἀπέχοντας.

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

l. 45. εἰ εἰδότας ὅτι κτλ., 'though they knew full well that they could not see him either'. On the suppressed condition or protasis with οὐδ' ἀν ἵδοιεν see G. § 226, 2 (δ), HA. § 872 a.

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

§ 4. l. 46. καὶ γάρ τοι, *enimvero*. τοσοῦτον διήνεγκε— βασιλέων, 'he was so greatly superior to all other kings', G. § 175, 2, HA. § 749.

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

l. 48. By ὁ Σκύθης, ὁ Θράξ, ὁ Ἰλλυριός are meant the Kings of the several nations. We have here a good instance of the coordination of two contrasted clauses (ὁ μὲν Σκύθης—δύναιτ' ἂν ἐπάρξαι—Κῦρος δέ—ἐκόντων μὲν ἡγήσατο Μήδων 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 i 5, iv ii 46, v iii 47, vi ii 19, viii i 4.

l. 49. καίπερ ὄντων, G. § 277 6 Note 1 (δ), HA. § 979. Weiske remarks: *qua multitudine facile alios populos sibi subicerent*.

1. 50. οὐ δύναιτ' ἄν, 'could not possibly', the protasis being implied, viz. εἰ βούλοιτο, G. § 226 2 (δ), H.A. § 872 a, not contained in the participle *δντων*, as if for *εἰ καὶ πάμπολλοι εἰεν*. ἄλλου ἔθνους) (τοῦ ἑαυτοῦ ἔθνους, 'any other people than that he governs'. ἐπάρξαι, *gubernem suo adiectam imperio regere*, 'to extend his empire over', 'rule besides his hereditary dominions'. ἀγαπῶν ἄν, *praeclare secum agi putet*, 'would be well content'.

1. 51. ἄρχων διαγένοιτο: cf. 1. 8. ὁ Θράξ Θρακῶν, in full, ὁ Θράξ ἀγαπῶν ἄν, εἰ τῶν Θρακῶν (τοῦ ἑαυτοῦ ἔθνους) ἄρχων διαγένοιτο.

1. 52. Ἰλλυριῶν: Illyris Graeca, called also Epirus Nova, 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. IV 124—128). They formed themselves into a kingdom under Bardulis (Cic. de off. 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...δέ, above l. 16 n.

1. 53. ἀκούομεν, 'we know by hearsay or from history', cf. Mem. III v 26 τί δέ; σὺ ἐκεῖνο ἀκήκοας ὅτι κτλ.; to which the reply is καὶ τοῦτο ἀκούω, Plato Gorg. p. 503 c τί δέ Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα καὶ Περικλέα τουτονὶ τὸν νεωστὶ τετελευτηκότα, οὐ καὶ σὺ ἀκήκοας; So in Latin *audire* is used for 'to read of in history'. See Dr Reid's n. on Cic. de am. § 41 l. 12.

τὰ 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 i 30 εἰ δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι.

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

1. 55. παραλαβών, 'finding', not 'succeeding to', as in l. 47. Cf. de rep. Lac. v 2 Λυκούργος παραλαβὼν τοὺς Σπαρτιάτας οἴκοι σκηνοῦντας, Isocr. Nicocl. p. 31 c (de Dionysio tyranno) παραλαβὼν τὴν ἄλλην Σικελίαν ἀνάστατον γεγεννημένην. ὡσαύτως οὕτω, *itidem ita*, 'in precisely the same way', to be joined with αὐτόνομα, not with παραλαβών. Cf. I vi 3, VIII v 5; Anab. v vi 9.

1. 56. ὁρμηθεῖς, *profectus*.

1. 57. ἐκόντων μὲν—ἐκόντων δέ, l. 37 note. ἡγήσατο, *imperium adeptus est*, 'became leader of'. For this use of the aorist (inceptive or ingressive) cf. l. 60 ἦρξε, l. 64 ἐπήρξε, v 2 l. 19 τὴν βασιλείαν ἔσχε, VII ii 24 βασιλεύσαντα *regem factum*, Mem. I i 18 βουλευσας *senator factus*, ἀρχας, *archon factus*. Similarly νοσήσωσι I vi 16, ἀσθενήσειεν v i 18 mean 'fell sick'. See G. § 200 Note 5 (b), HA. § 841. The *locus classicus* about the extent of the empire of Darius is in Herodotos III c. 88.

1. 58. Ὑρκανίων, 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 *Mazanderân*, *Khorassân*, *Dabistân* and *Dahistân*. See I v 2, IV ii 1 where they are said to be ὁμοιοὶ τῶν Ἀσσυρίων. Σύρους, 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. Ἀσσυρίους, 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. Ἀραβίους, 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 Halys, and N. of the range of the Taurus.

Φρύγας ἀμφοτέρους, the inhabitants of Great Phrygia (ἡ μεγάλη Φρυγία) or Phrygia proper, the inland district, which lay between Lydia and Cappadocia (II 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 Ἑλλησπόντῳ (II i 5), or ἡ παρ' Ἑλλησπόντον (IV ii 30, VIII vi 7) or ἡ περὶ Ἑλλησπόντον (VII iv 8). Cf. I v 3, VI ii 10.

1. 60. Λυδοίς, 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. Φοίνικας, 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. **Βακτρίων**, the inhabitants of Baktriana, which was separated from Ariana and from the Sakae by M. Paropamisus (Hindú-Kúsh) on the S. and E., and from Sogdiana on the N.E. by the river Oxus, and from Margiana (*Khorassán*) on the W.

Ἰνδῶν: according to Herodotos (IV 44) the small portion of India, if any, that Persia ever possessed, was acquired by Darius.

Κιλικίων, 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. **Σακών**. 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. Olympos from Phrygia.

Μαγαδιδῶν, a tribe otherwise unknown. The reading *Μαριανδυνῶν* has been adopted by L. Dindorf after Philadelphus, the name of a tribe in the N. E. of Bithynia.

1. 63. οὐδ' ἄν...ἔχοι, potential optative, G. § 226, 2 (b), HA. § 872.

1. 64. ἐπήρξε, inceptive aorist, see above l. 57 n. **Ἑλλήνων τῶν ἐν τῇ Ἀσίᾳ**, 'the Asiatic Greeks', whose reduction was effected by Mazarès, and on his death by his successor Harpagos. The details are given by Herod. I 161—170; Teos, Phokaea and Priênê were some of the unfortunate towns which passed into subjection under him.

1. 65. **Κυπρίων**: Cyprus was subdued by Amāsis, King of Egypt, about B.C. 540. It did not become subject to the Persians until after the downfall of the Egyptian monarchy. **Αἰγυπτίων**: 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 τοίνυν, l. 23 n., iii 16 l. 187. οὔτε αὐτῷ ὁμογλώττων ὄντων 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. ἔδυνάσθη, an Ionic form of the aorist ἐδυνήθη (ἡδυνήθη), 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 μέν in the anaphora (l. 37) ἐδυνάσθη ἐφικέσθαι μέν—ἐδυνάσθη 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 Jaxartēs (*Syr-Daria*) and Indus eastward, to the Hellespont and the Syrian coast westward. τῷ ἀφ' ἐαυτοῦ φόβῳ, 'by means of the dread which he inspired', 'the terror of his name'. Cf. III iii 53 τοῦ ἀπὸ τῶν πολεμίων φόβου, Hier. x 3 ὁ ἀπὸ τῶν δορυφόρων φόβος.

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 αὐτῷ χαρίζεσθαι, G. § 262, 2, HA. § 959.

1. 71. τῇ αὐτοῦ γνώμῃ (an unusual collocation for τῇ γνώμῃ αὐτοῦ) *ipsius voluntate*, 'by his arbitrary will'. ἀξιούν *velle, cupere*. The subject αὐτοῦς is implied in πάντας 1. 69.

1. 72. κυβερνᾶσθαι *gubernari* 'to be guided', 'governed' (lit. 'to be steered'). ἀνηρτήσατο, *imperio suo adiunxit*. In iv 1. 5 ἀν' ἡρτητο means *devinxit, 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 ἐστίν, *negotium est*, 'it is a business, an arduous task', III iii 37; VII v 51; but in VI iii 27 it means *deceat*. ὅποι αὖ—ἀπὸ τῶν βασιλείων, 'whichever way, east or west, north or south, one begins to travel from the royal residence' (in the journey of description?). By τὰ βασιλεια either Susa, Ecbatana, Pasargadae (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. 1. 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 Sutelj, 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 Jaxartês (*Sir* or *Sykhun*). 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 Hyrcania, 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 *Jykhun*)’. 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. 80^b. ὡς ἄξιον ὄντα θαυμάζεσθαι, ‘in the belief that he deserves our admiration’, iii 16 l. 186, G. § 277, 6 Note 2, HA. § 978. τοῦτον τὸν ἄνδρα ἐσκεψάμεθα τίς ποτ’ ὦν κτλ., the anticipatory accusative, the subject of the subordinate clause (οὗτος ὁ ἄνθρωπος) passing by attraction into the principal sentence; see n. to Oecon. 13, 3 l. 12. On the use of τίς and ποῖος in indirect questions see n. to iii l. 197.

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

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

1. 80. ἡσθησθαι, *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 ephēbi 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 kardamon, together with a wooden cup to draw water from the river; and they dine at different tables under

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 ephēbi, 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 *Homotimoi* 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. πατρός γενέσθαι, predicative genitive of origin, source, or extraction, G. § 169, HA. § 732, Th. § 92 B, Note 3 obs. Cf. 1. 3 τοῦ γένους ἦν and 1. 5 μητρὸς γενέσθαι.

1. 2. Καμβύσου: the form Καμβύσεω 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 Nikolaos of Damascos he was only satrap (fr. 66 in Müller's *Fragm. Hist. Gr.* III pp. 499, 505).

P. 4. 1. 4. ἀπὸ Περσέως, 'after Perseus', the famous Argive (not Persian) hero, son of Zeus and Danaë daughter of Akrisios (Herod. VI 53, VII 61, 150, Apollodor. II iv 5, Plato Alcib. I c. 35 p. 120 b τὸ Ἀχαιμένους (γένος) εἰς Περσέα τὸν Διὸς ἀναφέρεται), who had a son Perses by Andromeda daughter of Kepheus. Herodotus traces the descent of Cyrus from the Achaemenidae, the noblest family of the Pasargadae, who were the noblest of the twelve Persian tribes (I c. 125). κλήζονται=καλοῦνται, an Ionic and poetic word, of very rare occurrence in Attic prose.

1. 7. φῦναι, 'to have been naturally'. ὁ Κῦρος, 'the said Cyrus', HA. § 663, Th. § 37 A (δ). λέγεται καὶ ᾄδεται, 'is described in legend and in song'; cf. iv 25 l. 304 καὶ ἐν λόγῳ καὶ ἐν ᾠδαῖς. Strabo (Geogr. XV 18 p. 733) speaks of such songs in which ἔργα θεῶν τε καὶ ἀνδρῶν τῶν ἀρίστων were celebrated by the Persians, whom Xenophon, as a Greek, calls βάρβαροι i.e. 'foreigners'.

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

1. 10. πάντα μὲν—πάντα δέ, I. 37 n.

1. 11. ἀνατλήναι, *sustinere*, *pati*, a poetical word used twice by Plato. Cf. ἐτλη III i 2. κίνδυνον ὑπομεῖναι, cf. Hier. VII i πάντα μὲν πόνον ὑποδύονται πάντα δὲ κίνδυνον ὑπομένουσι, Lysias 32, 2 ὑπομεῖναι τοὺς ἐσχάτους κινδύνους. τοῦ ἐπαινεῖσθαι ἕνεκα, 'for the sake of being praised'. The articular infinitive is used with the gen. after the improper prepositions ἀνευ, ἐγγύς, ἕνεκα, 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, I. 59, i l. 76.

1. 13. ἔχων διαμνημονεύεται, 'it is recorded that he had', lit. 'he is related as having'. In the active it would be expressed by οἱ Πέρσαι διαμνημονεύουσι τὸν Κῦρον ἔχοντα φύσιν 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 δέ, as III iii 63, IV i 5 etc. See my n. on Hier. I l. 171. ἐν Περσῶν νόμοις, *secundum Persarum instituta*.

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

1. 16. οὐκ ἐνθενπερ κτλ., 'not from the point, from which they (the laws) start in most states'. ἐνθενπερ = ἐντεῦθεν ὅθενπερ, cf. Isocr. Busir. § 15 ἤρξατο μὲν οὖν ἐντεῦθεν ὅθενπερ χρῆ τοὺς εὖ φρονούντας. It is only demonstrative in such combinations as ἐνθεν μὲν—ἐνθεν δέ. Join τοῦ κ. ἀγαθοῦ with ἐπιμελόμενοι, G. § 171, 2, HA. § 742.

ἐν ταῖς πλείσταις πόλεσιν, not absolutely ταῖς ἅλλαις, 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 Λακεδαιμονίων πόλει μετ' ὀλίγων ὁ νομοθέτης ἐπιμέλειαν δοκεῖ πεποιῆσθαι τροφῆς τε καὶ ἐπιτηδευμάτων, ἐν δὲ ταῖς πλείσταις τῶν πόλεων ἐξημέλῃται περὶ τῶν τοιούτων καὶ ζῆ ἕκαστος ὡς βούλεται, κυκλωπικῶς θεμιστεύων παίδων ἢ δ' ἀλόχων.

1. 17. ἄρχονται sc. ἐπιμελόμενοι. ἀφείσαι, 'letting', 'permitting'; so ἀφῶσιν l. 87, ἀφες iv l. 169.

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

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

1. 20. ἔπειτα, *tum, tamen*, 'thereupon', 'nevertheless', the participle ἀφείσαι having a slightly concessive meaning. Cf. iv v 29 σκέψαι δὲ οἷω ὄντι μοι περὶ σὲ οἷος ὢν περὶ ἐμὲ ἔπειτά μοι μέμφει, and see HA. § 976 b.

1. 21. παριέναι, *intrare*. δὲν μὴ δίκαιον sc. ἐστὶ παλιν. G. § 231, HA. § 913.

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

1. 24. ζημίαν 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 τῆς, HA. § 632.

§ 3. 1. 25. προλαβόντες, 'by good foresight' (*Holland*), 'in anticipation', like ἀρχόμενος '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 χρῆ δὲ τοὺς ἐλευθέρους οὐκ ἀφισταμένους σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστῆναι—προκαταλαμβάνειν, ὅπως μὴδ' ἐς ἐπίνουαν τοῦτου ἴωσι. ἐπιμέλονται ὅπως...ἔσονται: G. § 217, HA. § 885. τὴν ἀρχὴν μὴ, *omnino non*, 'not at all', vi 16. G. § 160, 2, HA. § 719.

1. 26. τοιοῦτοι οἰοί—ἐφίεσθαι, 'of such sort as to—desire' (lit. 'to aim at'). Cf. Plat. Men. p. 42 a τοιοῦτος οἶος (= ὥστε) καὶ ἄλλον ποιῆσαι πολιτικόν and see HA. § 1000.

1. 28. ἔστιν αὐτοῖς, HA. § 480. ἐλευθέρᾳ ἀγορᾷ καλουμένη, 'a so-called free Agora'. Aristotle (Pol. VII 12) recommends such an ἀγορᾷ in his model state and mentions such an one as existing in Thessaly: αὕτη δ' ἐστὶν ἣν δεῖ καθαρὰν εἶναι τῶν ὀνίων πάντων, καὶ μήτε βάνανσον μήτε γεωργὸν μήτ' ἄλλον μηδὲνα τοιοῦτον παραβάλλειν μὴ καλούμενον ὑπὸ τῶν ἀρχόντων. Herodotos I 153 tells us that αὐτοὶ οἱ Πέρσαι ἀγορῇσι οὐδὲν ἐώθασιν χρεέσθαι οὐδέ σφι ἔστι τὸ παράπαν ἀγορή; cf. Strabo Geogr. XV 19 p. 734: ἀγορὰς οὐχ ἄπτονται· οὐτε γὰρ πωλοῦσιν οὐτ' ὠνοῦνται.

1. 29. τὰλλα ἀρχεῖα, 'the government buildings besides'. For this use of ἄλλος cf. iii l. 127.

1. 30. τὰ ὄνια, *venalia*, 'market-wares': οἱ ἀγοραῖοι, 'dealers in such', 'traffickers'.

1. 31. ἀπειροκαλῖαι, 'vulgaries', 'specimens of coarseness', the abstract plural used, as often, in concrete sense. See n. on iii l. 143.

1. 32. ἀπελήλανται, 'are excluded': the perfect expresses abiding result, the condition of things produced by the completion of an act; cf. above λελύσθαι i l. 54, below, l. 177 n. μιγνύηται,
pass. subj. from *μιγνύναι*. Verbs in -νυμι form their subj. and opt. like verbs in -νυω.

1. 33. τύρβη, *turba*, 'confusion', 'disarray'; a very uncommon word, not found elsewhere in Xen. Cf. Polyb. I lxvii 3 ἣν ἀμικσίας καὶ θορύβου καὶ τῆς λεγομένης τύρβης πλήρης τὸ στρατόπεδον. τῶν
παιδευμένων, 'men of education') (τῶν ἀγοραίων ἀπαιδευτῶν, not 'those who are under instruction' (*Fischer*) as if it were *παιδευομένων*).

§ 4. 1. 34. διήρηται τέτταρα 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 Περσῶν φυλαὶ διήρηνται, Plat. de legg. V p. 737 E γῇ δὲ καὶ οἰκῆσεις ὡσαύτως τὰ αὐτὰ μέρη διανεμηθήτω, ib. p. 760 B δώδεκα μὲν ἡμῖν ἡ χώρα πᾶσα εἰς δύναμιν ἴσα μόρια νενέμηται, Politic. p. 283 B διέλωμεν αὐτὴν δύο μέρη, Xen. Cyr. VII v 13 τὸ στράτευμα κατένειμε δώδεκα μέρη. *Madv. Gr. Synt.* § 25 C. ἡ περὶ τὰ ἀρχεῖα, 'which is surrounded by the public courts'.

P. 5. 1. 35. τούτων sc. τῶν μερῶν.

1. 36. ἐφήβοις, those who have attained the age of 16 or 17.
 ἄλλο—ἄλλο without δέ as in VIII ii 6, Anab. I viii 9
 ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται.

1. 37. τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι, 'those who have passed the years for military service', i.q. τοῖς γεραιτέροις § 13 l. 164.

νόμῳ—πάρεισιν, 'it is customary for each of these classes to attend in their several quarters'. In πάρεισιν the idea of motion is implied, hence it is frequently followed by εἰς or a preposition of similar import. Cf. V iii 40 ὅπως παρῶσιν εἰς τὴν συντεταγμένην χώραν, VI ii 40 παρῆναι χρὴ πάντας εἰς τὴν τεταγμένην χώραν, VII v 41 παρῆν εἰς τὸ αὐτὸ χωρίον, Anab. I ii 2 παρήσαν εἰς τὰς Σάρδεϊς. So III iii 12 παρῆναι ἐπὶ τὰς Κναξάρου θύρας, II iv 21 παρῆναι πρὸς αὐτόν. HA. § 788.

1. 39. ἅμα τῇ ἡμέρᾳ, 'at the beginning of day'. So ἅμα ἔω, ἅμα τῷ ἡρι.

1. 40. ἡνίκ' ἂν—προχωρῇ, 'at whatever hour it is convenient'. Cf. III ii 29 ἦν πέμψης ὅποσα σοι προχωρεῖ sc. πέμπειν, VIII ii 6, Anab. I ix 14 ἀδεῶς πορευέσθαι, ὅπη τις ἤθελεν, ἔχοντι ὅ τι προχωροῖη sc. ἔχειν (where, however, see comm. ad l.), Arrian de venat. XXI i ὥστε ἐφίεναι τῶν κυνῶν, ὅπως ἂν τοι προχωρῇ.

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

1. 43. σὺν τοῖς γυμνητικοῖς ὅπλοις, 'furnished with their light arms', viz. those described in § 9 below.

1. 44. οὗτοι sc. οἱ γεγαμηκότες. ἐπιζητοῦνται, *desiderantur*, Plut. Sull. 19, 4. ἦν μὴ προρρηθῇ, *nisi indictum fuerit* (from προερεῖν fut. in use of προειπεῖν, perf. προείρηκα, p. pass. προείρημαι).

1. 45. οὕτε—καλόν sc. αὐτοῖς ἐστίν.

§ 5. 1. 45. ἐφ' ἐκάστω, 'for each'. So Plat. Gorg. § 96 τοὺς νόμους τίθενται ἐπὶ τῷ ἐνί. δώδεκα...Περσῶν φυλαὶ διήρηνται, gen. of the divided whole instead of the ordinary construction Πέρσαι δώδεκα φυλὰς διήρηνται, on which see § 4 l. 34 n. So Hell. I vii 23 διηρημένων τῆς ἡμέρας τριῶν μερῶν, de Lac. rep. XI 4 μόρας διεῖλεν ἕξ καὶ ἱππέων καὶ ὀπλιτῶν. Herodotos mentions only ten phylae or tribes.

1. 49. βελτίστους ἀποδεικνύναι, *optimos praestare*, 'to turn them out best'. Cf. VIII i 35 ἐπάρχους μάλιστα ἀποδεικνύσει, II i 23 κρατίστους τοὺς λόχους ἀποδεικνύναι, VIII i 17 ἔρημα τῶν πολεμίων τὰ πλάγια ταῦτα ἀποδείξω. Similarly παρέχειν (l. 51) and παρασκευάζειν are used with predicative adjectives.

1. 51. παρέχειν with adjectives or participles (l. 53) = *reddere, praestare*. Cf. Oec. IV 7 οἱ ἄν—τούτους δοκίμοις... ὅπλοις κατεσκευασμένους παρέχωσι, V 5 σφοδρὸν τὸ σῶμα παρέχει.

1. 53. τῆς μεγίστης ἀρχῆς, 'the supreme authority'.

1. 55. καὶ οὗτοι, 'these as well as the other three classes'.

1. 56. ἀποτελώσιν, 'may fulfil', 'discharge'. The preposition ἀπό imparts a similar force to ἀπαριθμεῖν (III i 42) and ἀποδιδόναι. See my n. on Plut. Tib. Gr. I, 1. ἐκάστη ἡλικία, HA. § 673 A, G. § 142, 4 Note 2.

1. 58. ἥ, 'in what way', 'by what means'. ἐπιμέλονται sc. οἱ Περσικοὶ νόμοι § 3. ὥς ἄν—εἶναι is an object clause after ἐπιμέλονται, 'they study how their citizens should be best': ἄν is to be taken with εἶναι, not with ὥς. Observe that ὥς is rarely used for ὅπως after a verb of striving: see n. on I vi l. 23. [Gorham's note is entirely misleading.]

Ὡς ἄν is here modal for ὅπως ἄν, as it always is when it occurs in the same clause with the potential (optative), not, as certain commentators take it, final, in which case ὥσιν must have been used. See my lex. to Xen. Oec. p. 170* b and Hipparch. I 12 ἐπιμελήσει ὥς ἄν ταχὺ ἱππικοὶ γίγνουντο. Goodwin *M. and T.* § 45 Note 1 p. 76 says: 'When ἄν is used with the Optative after a verb of striving, it denotes an ordinary apodosis and ὅπως (ὥς) is simply interrogative'. See below l. 110.

§ 6. 1. 60. διάγουσι μαθάνοντες, 'spend their time in learning', supplementary participle, G. § 279, 1, HA. § 981. Cf. below l. 63, v l. 76 ἀσκούντες διετέλεσαν, V iv 35 τὸ ἀσφαλέστατον σκοποῦσα διήγεν, Mem. IV viii 4 οὐδὲν ἄλλο ποιῶν διαγεγενήται ἢ διασκοπῶν.

1. 61. ἐπὶ τοῦτο, 'for this purpose' i.e. ἐπὶ τὸ μαθάνειν τὴν δικαιοσύνην. * ὥσπερ παρ' ἡμῖν ὅτι, short for ὥσπερ οἱ παρ' ἡμῖν (at Athens) παῖδες λέγουσιν ὅτι γράμματα μαθησόμενοι εἰς τὰ διδασκαλεῖα φοιτῶσιν.

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

1. 64. γὰρ δὴ, 'for, you must know'.

P. 6. 1. 66. οἶων εἰκός, short for οἶων ἐγκλήματα γίγνεσθαι εἰκός ἐστι.

1. 67. οὓς ἄν γνῶσι—ἀδικούντας, '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, *castigant*, for the

benefit of the offender. Cf. Aristot. Rhet. I 10 διαφέρει δὲ ἡ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἐνεκά ἐστιν, ἡ δὲ τιμωρία τοῦ ποιούντος, ἵνα ἀποπληρωθῇ.

§ 7. 1. 69. δικάζουσι—ἐγκλήματος, 'they try on a charge', etc. genitive of the crime after a verb of judicial action (rare with δικάζειν), G. § 173, 2, HA. § 745.

1. 70. ἄνθρωποι, generically 'mankind', 'the world', VIII i 22, Oecon. VI 4, XIII 4 etc. μισοῦσι—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*'. μέν—δέ, 'although—yet'.

1. 71. δικάζονται, 'go to law', lit. 'get their case tried'. Cf. Mem. II ii 13 οὐκ οἶσθ' ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας.

1. 72. μὴ ἀποδιδόντα: μὴ is used with the predicative participle, because the sentence is one of hypothetical meaning, ὃν ἂν γνῶσι being equivalent to ἐάν τινα γνῶσι. See G. § 283, 4, HA. § 1025.

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

1. 74. ἂν ἀμελῶς ἔχειν, 'would be negligent in their duty'. G. § 211, HA. § 964 a.

1. 75. περὶ 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 HA. § 660. δέ, 'for'.

1. 77. αὖτη, sc. ἡ ἀναισχυντία, '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 εὐκλεία μάλιστα ἔπεται τῇ ἀρετῇ.

§ 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, HA. § 724. μέγα συμβάλλεται εἰς τὸ μανθάνειν σωφρονεῖν αὐτούς, '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 i 28 εἰς τὸ κρατεῖν οὐδὲν μέγα συμβάλλεσθαι, Hell. III v 13 ὅ τὰ μέγιστ' αὐτοῖς συμβαλόμενος εἰς τὸ ὑμῶν κρατῆσαι, VII i 35 μέγα δὲ συνεβάλλετο τῷ Πελοπίδᾳ εἰς τὸ τιμᾶσθαι καὶ

ὅτι ἐνενικήκεσαν οἱ Θηβαῖοι μάχῃ ἐν Δεύκτροις, i.e. *victoria Thebanorum multum conferebat ad honorem*, Thuc. III xlv 4 ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἔλασσαν συμβάλλεται εἰς τὸ ἐπαίρειν.

1. 80. ἀνὰ πᾶσαν ἡμέραν, 'daily'.

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

1. 83. πειθομένους ἰσχυρῶς, '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. 85. γαστροὺς καὶ ποτοῦ, 'in eating and drinking'. Cf. Oecon. IX 11 ἐγκρατεστάτῃ γαστροῦς.

1. 86. οὐ πρόσθεν...πρὶν ἂν ἀφῶσιν (αὐτοῦς) οἱ ἄρχοντες, 'not leaving their posts to satisfy their appetite, until the officers give them leave', G. § 240, 2, HA. § 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. σῖτον...ὄψον are predicates. ὄψον 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 ἡ καθ' ἡμέραν διαίτα ἄρτος μετὰ τὸ γυμνάσιον καὶ μᾶζα καὶ κάρδαμον καὶ ἄλων χόνδρος καὶ κρέα ὁπτὰ ἢ ἐφθὰ ἐξ ὕδατος, ποτὸν δ' ὕδωρ. (The romance writer has omitted the meat and the salt.) Cic. Tusc. v 34, Fin. II 28, Plin. Nat. H. XIX 8.

1. 90. πρῖν...κώθωνα, i.e. φέρονται κ. πρῖν, 'they bring with them a cup to drink from'. The κώθων was acc. to Suidas εἶδος ποτηρίου λακωνικοῦ μονότου, made of earthenware or metal, Plutarch Lycurg. 9, 4, Arist. Eq. 600

ὥς ὅτ' ἐς τὰς ἱππαγώγους εἰσεπήδων ἀνδρικῶς
πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμνα,

'as when they (the horses) leapt manfully on board the tri-
after buying (some of them) drinking cups, others garlic &
i.e. for a campaign.

l. 91. ὥς, consecutive for ὥστε c. infin. 'so as to', i 2 l. 27. Herod. I 71 calls the Persians ὑδροποτέοντες 'water-drinkers', cf. V § 12. ἀπὸ τοῦ ποταμοῦ: i.e. the river Araxes (*Ben Emir*) which flows by Persepolis.

l. 93. ἔξ ἧ ἑπτακαίδεκα, short for ἐκκαίδεκα ἢ ἑπτακαίδεκα. Cf. I iv 16 πέντε ἢ ἐκκαίδεκα. ἀπὸ γενεᾶς, 'from birth'.

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

l. 95. ἐξέρχονται, '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 παίδων εἰς τὸ μειρακιουῖσθαι ἐκβαίνωσι.

§ 9. l. 96. διάγουσιν, cf. l. 19, l. 60, l. 81.

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

l. 99. δοκεῖ γὰρ...δεῖσθαι. Hertlein compares Stobaeos Serm. 63 p. 281^b ἅπαντα τὰ νέα φυλακᾶς τε καὶ ἐπιμελείας δεόμενα.

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

l. 101. ἤν τι δέωνται ὑπὲρ τοῦ κοινού sc. αὐτοῖς χρῆσθαι or simply αὐτῶν, 'should they want (to employ) them for anything in the public service'. For the quantitative acc. τι after δεῖσθαι see lex. to Oecon. p. 27^{*b}.

l. 102. ὅταν...δέη sc. μένειν.

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

l. 104. τὴν ἡμίσειαν τῆς φυλακῆς, for τὸ ἡμισυ 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 1 πέμπετε τοῦ πεποιημένου σίτου τὸν ἡμισυν, v 3 τῶν ἄρτων τοὺς ἡμίσεις, III ii 2 πολλὴν τῆς χώρας, ii 18 τῆς γῆς—ὀπόσῃν etc. ποιεῖ δὲ τοῦτο, 'he does so', i.e. goes out hunting. See my lex. to Oecon. p. 127^{*a}.

l. 105. τοῦ μηνός, 'in the month', i.e. 'every month'. Anab. VII vi 7 δαρεῖκὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν: τοῦ μηνὸς ἑκάστου τοῦ is used. παρὰ τὴν φαρέτραν...κοπίδα ἢ σάγαριν, 'beside quiver a knife or bill in a sheath'. In § 13 l. 159 the σάγαρις is ἀχαιρα.

ε blade of the κοπίς seems to have been slightly curved
* of a pruning-hook (Quint. Curt. vit. Alex. viii 14
vocant gladios leniter curvatos, falcibus similes).

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 *tollekniv* 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 (ξύλινη καὶ ποδήρης ἀσπίς, 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 χειρός) with the enemy (Xen. Anab. I viii 3, de re equestr. XII 12 τὰ κρανείνα δύο παλτά μᾶλλον ἐπαινούμεν, 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 χειρός, *comminus*, 'at close quarters', lit. 'from out of the hand', i.e. holding it in the hand, IV iii 9 παλτά, οἷς καὶ μεθιέντες καὶ ἔχοντες χρώμεθ' ἄν. Cf. IV iii 16, VI ii 16, iii 24. The aor. ἀφείναι serves to mark the instantaneous action, the present χρῆσθαι, the continued use.

§ 10. 1. 108. διὰ τοῦτο...ὅτι, *idcirco quia*.

1. 110. τῶν ἄλλων ἐπιμέλεται ὅπως ἂν θηρῶσιν, by attraction or anticipation for ἐπιμέλεται ὅπως ἂν οἱ 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 ὅπως ἂν 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 θηρῶν: see above ii 5 l. 58, vii 21.

1. 111. ἀλθυστάτη...δοκεῖ...αὕτη ἢ 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 R *κάλλιστον δὲ εὖρημα ἡγήσατο κυνηγεσίαν*, δι' οὗ τὸ μὲν σῶμα γίγνεται βωμαλεώτερον, ἡ ψυχὴ δὲ ἀνδρειοτέρα, τὰ πολεμικὰ δὲ πάντα ἀσκεῖται, Xen. Cyneg. 12, 1 τὰ πρὸς τὸν πόλεμον μάλιστα παιδεύει τοῦτο τὸ ἔργον, and for this as well as for the meaning of ἀληθής Cyr. VIII i 34: so ἀληθινὴ ἀσκησις 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 θάλη, 'different degrees of hot and cold weather', 'extremes of heat and cold'. Oec. V 4 ψύχη τε χειμῶνος καὶ θάλη θερούς ἐθίζει καρτερεῖν.

1. 114. ὁδοπορίας, the dative of the sphere in which.

1. 115. ἀνάγκη, sc. ἐστί, HA. § 611 a; had the same subject been continued, we should have had ἀνάγκην ποιεῖ τοῦ κτλ. ὅπου ἂν παραπίπτῃ, 'wherever it (τὸ θηρίον) falls in their way', not to be taken impersonally 'whenever there is an opportunity'.

1. 117. θήγεσθαι, met. like Lat. *acui*, 'to be whetted', 'stimulated', vi l. 462, II i 11, xiii 20. ἀλκίμων, 'strong', a poetical word, rarely found in prose, see Oec. VI 10. The meaning is obvious: παλεῖν δεῖ τὸ ἄλκιμον θηρίον ἔαν ὁμοσε γίγνηται, φυλάξασθαι δὲ ἔαν ἐπιφέρηται.

1. 119. ῥάδιον sc. ἐστί.

1. 120. εὐρεῖν, τί—ἄπεστι, 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. πλεῖον...τῶν παίδων, i.e. πλεον ἢ οἱ παῖδες ἔχουσι.

1. 122. ὡς τὸ εἰκός sc. ἐστί, *ut par est, merito*. τᾶλλα, *cetera*, 'in all other respects', 'otherwise', G. § 160, 2, HA. § 719.

1. 123. θηρῶντες, *inter venandum*, G. § 277, 1. οὐκ ἂν ἀριστήσειαν has much the same meaning as οὐκ ἀριστῶσι, 'they won't take luncheon', the potential optative with ἂν 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'.

1. 124. ἐπι-καταμεῖναι, '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.

1. 125. τὸ οὖν ἄριστον τοῦτο: 'οὖν auget vim sententiae: *illud tam sobrium prandium* de quo antea dictum erat, cf. I vi 5 παρέχοντας οὖν τοιοῦτους' (*Hug*). Translate:—'making their dinner of this said luncheon'.

1. 126. τὴν ὑστεραίαν sc. ἡμέραν, 'the next day', HA. § 621 c. τούτῳ and τῷ are always used in Attic prose instead of ταῦτα and τὰ, HA. § 272 d. Cf. II iii 10, V v 2, VII i 24, VIII iv 12.

1. 127. μιᾷς ἡμέρας σίτον δαπανῶσιν, 'they consume the provisions of one day', VI i 10, Oecon. VII 36.

P. 8. 1. 128. τοῦτο ποιοῦσι, 'they do so' i.e. practise this abstinence; cf. 1. 104 n. τοῦ ἐθλεσθαι ἕνεκα: VI 10 l. 108.

1. 130. ὄψον, predicate, 'as a relish'. Cf. above 1. 90. τοῦτο...ὅ τι ἂν θηράσωσιν, 'that (definite), whatever it may be, which they catch in the chase'. G. § 148 Note 3, § 152 Note 3.

οἱ τηλικούτοι, 'those of this age', i.e. the ephebi.

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

1. 133. ἐπὶ τῷ σίτῳ, 'with their bread', VI ii 27 ἐπὶ τῷ σίτῳ ἀρχόμεθα πίνειν ὕδωρ. Cf. Cic. Tusc. V xxxiv 99 *Xenophon Persas negat ad panem adhibere quicquam praeter nasturtium*.

Mem. III xiv 2 ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σιτῷ ὄψον, Aristoph. Ach. 835 παλεῖν ἐφ' ἅλι τὰν μᾶδδαν 'to eat barley-bread with salt', Pac. 123, Pl. 627 ὦ πλείστα Θησεῖοις μεμυστιλημένοι, γέροντες ἄνδρες, ἐπ' ὀλιγίστοις ἀλφίτοις, i.e. *qui cum paucissimis panibus minutissima ὄψου frustula accipiebatis*, Eq. 703 φέρε, τί σοι δῶ καταφαγεῖν; ἐπὶ τῷ φάγοις ἥδιστ' ἂν; ἐπὶ βαλλαντίῳ; i.e. what am I to give you as an ὄψον? what bread would you like best to eat with it? a leathern purse? Plutarch de virt. et vit. p. 101 D ἄρτον λιτὸν ἐπὶ τυρῷ καὶ καρδάμῳ.

1. 134. πῶς ἡδύ, not 'how pleasant!' which would be expressed by ὥς (*quam*) ἡδύ; but πῶς (= *ut, quomodo*) belongs to the whole clause. Cf. Mem. IV ii 23 νῦν δὲ πῶς οἶμι με ἀθύμως ἔχειν; Anab. VII vii 27 ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἃ νῦν καταστρεψάμενος ἔχεις, Eur. El. 570 πῶς εἶπας, ὦ γέραι', ἀνέλπιστον λόγον;

On the neuter predicate adjective ἡδύ referring to the masculine and feminine subjects see HA. § 617 a, G. § 138 Note 2 (c).

μάζα καὶ ἄρτος: μάζα (from μάττειν '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 (πεπεμμένος). MAHAFFY *Old Greek Life* p. 31. Cf. Oecon. VIII 9.

1. 135. φαγεῖν...πείν, determinative infinitives, see G. § 261, 2,

HA. § 952. διψῶντι: cf. Aesch. Ag. 901 λέγοιμ' ἂν ἄνδρα τόνδε... ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος.

§ 12. αἱ μένουσαι φυλαί, § 9 l. 102.

l. 136. διατρίβουσι μελετᾶσαι, cf. l. 60, l. 138, v iv 35.

l. 138. διαγωνιζόμενοι, referring to φυλαί by a construction κατὰ σύνεσιν, cf. Liv. x i 3 *capita coniurationis eius virgis caesi sunt*. So iii 15, v iii 59.

l. 139. τούτων, i.e. τῶν τε ἄλλων καὶ τοῦ τοξεύειν καὶ τοῦ ἀκοντίζειν.

l. 140. ἐν ᾗ—τῶν φυλῶν, G. § 168, HA. § 729 e.

l. 141. δαημονέστατοι, an Ionic word: cf. ἁδαῖς vi 43. εὐπιστότατοι, *obedientissimi*, cf. II i 24 εὐπιστόταται τοῖς ἄρχουσιν.

l. 142. ἐπαινοῦσιν—αὐτῶν, not τούτων ἐπαινοῦσι, because ἐν ᾗ δ' ἂν is to be considered equivalent to ἐὰν δὲ ἐν τινι, just as ὅστις is often used for εἰ τις. Cf. l. 183 n. Hertlein and others understand ταύτην sc. τὴν φυλὴν as the separate object of ἐπαινοῦσιν. τὸν νῦν ἄρχοντα, 'their present governor', iii 14 l. 162, G. § 141 Note 3, Th. § 49 (f).

l. 144. αἱ ἀρχαί, concrete, 'the authorities', 'officers of the government', iv v 17, Thuc. v xlvii 10 αἱ ἐνδημοὶ ἀρχαί. So *potestas* is used in Latin, Juv. Sat. 10, 100.

l. 146. ὑποδραμεῖν, 'to intercept', Ar. Eq. 676. ἄλλο τι ὄσα, sc. δεῆσθαι χρῆσθαι (not ποιεῖν τῶν ἔργων) ὄσα κτλ.

l. 148. τὰ δέκα ἔτη, *illos decem annos, qui transigendi sunt ephēbis* (Poppo), 'their ten years', mentioned in § 9 l. 96. Cf. l. 161 τὰ πέντε καὶ εἴκοσιν ἔτη.

§ 13. l. 150. ἐξέλθωσι sc. ἐκ τῶν ἐφήβων, cf. l. 95. πέντε καὶ εἴκοσιν ἔτη, i.e. τὰ στρατεύσιμα ἔτη (l. 37).

l. 151. διάγουσιν, l. 19. πρῶτον μὲν—ἣν δέ, cf. iii 10 l. 114.

l. 152. παρέχουσι—χρῆσθαι, '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. vi 16 μὴ παρέχοντος ἵππου δύνασθαι ἀναβαίνειν, Ages. II 23, Oecon. x 13, Plato Men. p. 70 ε παραέχει ἑαυτὸν ἐρωτᾷν 'he gives himself up to be questioned', G. § 265, HA. § 951, Madv. Gr. Synt. § 148 b Rem. 1.

l. 153. ἣν τι δέη, supply τῶν ἔργων as the complement of δέη. ὑπὲρ τοῦ κοινοῦ, 'for the public service', l. 101. φρονοῦντων ἤδη κτλ. 'when they have now (unlike the ephēbi) come to years of discretion and are still (unlike the γεραίτεροι) vigorous'.

For the meaning of *δυναμένων* (*virentium aetate*) cf. Lys. II 53 οἱ μὲν οὐκέτι τοῖς σώμασιν, οἱ δ' οὐπω δυνάμενοι; and with φρονούντων ἤδη, III iii 41 and Mem. I ii 35 ὅσου περ χρόνου βουλευέν οὐκ ἔξεστιν ὡς οὐπω φρονίμοις οἴσι, Aesch. adv. Tim. § 139 τοὺς τῆς φιλίας λόγους εἰς τὴν φρονούσαν ἡλικίαν ἀναβάλλεται, Isaeus de Astyph. Her. IX § 20 ἐπειδὴ τάχιστα ἤρχετο φρονεῖν, Eur. Erechtheus fr. 364 βούλομαι δὲ σοί, τέκνον, | φρονεῖς γὰρ ἤδη, ... παραινέσαι κειμήλι' ἐσθλά καὶ νέοισι χρήσιμα.

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

1. 158. οἰόντες γράφονται... ἔχοντες, '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 *Stoa Poecile* at Athens; cf. Aeschin. 3, 186 ἐνταῦθα (ἐν τῇ Ποικίλῃ) ἢ ἐν Μαραθῶνι μάχῃ γέγραπται, [Dem.] 59, 94 καὶ ἔτι καὶ νῦν τῆς ἀνδραγαθίας αὐτῶν (τῶν Πλαταιέων) ὑπομνήματα ἐν τῇ Ποικίλῃ στοᾷ γραφῇ δεδήλωκεν, Arrian Anab. VII xiii 5, Pausan. V xi 6 καὶ αὐτοῦ (τοῦ Παναίου) καὶ Ἀθήνησιν ἐν Ποικίλῃ τὸ Μαραθῶνι ἔργον ἐστὶ γεγραμμένον, Corn. Nep. Milt. c. 6.

P. 9. 1. 159. μάχαιραν, here used for 'sabre' or 'bent sword') (the straight sword (*ξίφος*); Hell. III iii 7, de re eq. XII 11.

1. 161. τὰ πέντε κτλ., l. 148 n.

1. 162. εἴησαν ἄν, 'they will be', see l. 123 n. πλείον 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 Μῆδων ἱππεῖς πλείους τῶν μυρίων, III i 33 πλείω τῶν τρισχιλίων, Anab. IV viii 22 ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, 'they stayed about thirty days'.

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

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

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

1. 170. φαίνουσι, the technical term for 'giving information' (*φάσις*) against a malefactor, especially against smugglers and those who defraud the state, τῶν ἄλλων ὁ βουλόμενος, *quilibet ex ceteris*, II ii 22, G. § 276, 2, HA § 966.

1. 171. ἐκκρίνουσιν, sc. ἐκ τῶν ὁμοστίμων, 'exclude by their judgment' 'expel'. cf. Lat. *tribu movent*.

l. 172. ἄτιμος διατελεῖ, (without ὦν, 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 ἐπάνειμι 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.'

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

l. 177. ἀπελήλαται, 'is excluded'. Cf. l. 32 n., II i 15, Plat. Rep. VIII 16 p. 564 D διὰ τὸ μὴ ἔντιμον εἶναι ἀλλ' ἀπελαύνεσθαι τῶν ἀρχῶν, Lys. 18 c. 5 οὐκ ἀπελαννόμενος τῆς πολιτείας. For the use of the perf. see n. on l. 32.

l. 181. ἀργούντας, predicative, 'without work'=οἷς οὐκ ἔστιν ἀνάγκη τὰπιτήδεια πορίζεσθαι (II i 15), 'those who are not obliged to work for their living'.

l. 183. αὐτοῖς is used for τούτοις, as if ἐάν τινες παιδευθῶσι had preceded, cf. l. 142 n.

l. 184. νεανισκεύεσθαι, *iuventutem transigere*, a rare and post-classical word, used only in the present tense, Pollux 2, 20, Bekker *Anecd.* I 52.

τοῖς μὴ διαπαιδευθεῖσιν οὕτως, 'those who have not gone through this course of education'. Cf. v l. 11 διελθὼν τὴν παιδείαν ταύτην.

l. 187. συναλλεῖσθαι εἰς, 'to be incorporated among', an Ionic word.

P. 10. l. 190. διαγέγωνται ἀνεπλήρητοι sc. ὄντες, l. 172. τῶν γεραιτέρων γίνονται, predicate genitive, see G. § 169, I, HA. § 732.

l. 191. διὰ πάντων τῶν καλῶν, cf. Hell. v iv 32 παῖς τε ὦν καὶ παιδίσκος καὶ ἡβῶν πάντα τὰ καλὰ ποιῶν διετέλεσε, Ages. III I πάντων τῶν καλῶν ἦρα.

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. ἡ πολιτεία αὕτη sc. ἐστὶ.

l. 193. ἧ ὀλονται—ἀν 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 χρώμεντο, G. § 226, I, HA. § 902.

§ 16. I. 195. τοῦ ἐκπονέσθαι τὴν δάιταν, 'of their food being worked off by exercise', G. § 262, 2, HA. § 959. Cf. vi I. 195 ἐκπονῶ τὰ εἰσιόντα, Mem. I ii 4 ὅσα ἡδέως ἢ ψυχῇ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν, Oec. XI 12.

I. 197. πτύειν—ἀπομύττεσθαι, i.e. ἀντίον ἄλλου, as Herod. I 99 says.

I. 198. φύσης μεστούς (sc. ὄντας, HA. § 981), 'flatulent'. Cf. de rep. Lac. v 8 καταμαθὼν ὁ Λυκούργος καὶ ὅτι ἀπὸ τῶν σίτων οἱ μὲν διαπονούμενοι εὐχροὶ τε καὶ εὐσαρκοὶ καὶ εὐρωστοὶ εἰσιν, οἱ δ' ἀπονοὶ πεφυσχημένοι καὶ αἰσχροὶ καὶ ἀσθενεῖς ἀναφαίνονται, οὐδὲ τούτου ἡμέλησεν.

J. 201. οὐκ ἂν ἐδύναντο—εἰ μὴ ἐχρῶντο, G. § 222, HA. § 895.

I. 203. ἄλλη πη, sc. sudando. ἀποχωρεῖν, sc. τὸ ὑγρὸν, 'so that it may pass off': τὰ ἀποχωροῦντα is the proper Greek word for 'the excretions' of the body, Mem. I iv 6. κατὰ, 'concerning', 'with regard to'.

I. 204. οὖ sc. Κύρου. ὠρμήθη sc. λέγεσθαι, 'was started', 'taken in hand', 'begun'; so Herod. III 56 ὡς ὁ ματαιώτερος λόγος ὠρμηται, comp. with IV 16 τῆς γῆς, τῆς πέρι ὅδε ὁ λόγος ὠρμηται λέγεσθαι.

I. 205. ἀπὸ παιδός, 'from boyhood', so ἐκ παλδων I. 97, v i 2, ἐκ παιδίου vi I. 242, II iii 10.

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 Mandanè to visit her father the Median king Astyagès, 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). Astyagès 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

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).

Astyagès 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 witnessed 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 Mandanê was about to depart and rejoin her husband Kambyzes in Persia, Astyagès 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 Mandanê hesitates 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 superintendent appointed me a judge to administer justice to my school-fellows and compelled me to render account to him of all my proceedings. 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 Mandanê '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 Cambyses 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. 1. ὀλίγῳ πλείον, G. § 188, 2, HA. § 781 a. Some MSS. and edd. read πλειόνων but cf. V iii 28 οὐκ ἂν δύναίτο μείον ἢ ἐν ἑξ ἡ ἑπτὰ ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἴκησιν, VI ii 25 μὴ μείον ἢ εἴκοσιν ἡμερῶν, Anab. I ii 11 μισθὸς πλέον ἢ τριῶν μηνῶν, where πλέον and μείον are adverbial accusatives, not acc. of duration of time, Kr. § 492 Rem. 3, HA. § 647.

1. 3. τῶν ἡλικῶν, G. § 174 with § 180, HA. § 753 g. διαφέρων ἐφαίνετο, 'showed himself superior', G. § 280, HA. § 981. εἰς, 'in respect of', III iii 26, V iv 25, VIII viii 6.

1. 4. αἱ δέοι, 'such things as were necessary', a general conditional relative clause after imperfect indicative, hence the optative, G. § 233, HA. § 914 B (2).

1. 5. ἐκ, 'after', ii l. 94.

1. 6. μετεπέμψατο, indirect middle, HA. § 813.

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

1. 8. καλὸν καγαθόν, 'a goodly and towardly youth' (Holland). See my lex. to Xen. Oecon. p. 66* b.

1. 9. πρὸς τὸν πατέρα, 'to her father', G. § 141 Note 2, HA. § 658. καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα: after αὐτῇ τε should have followed καὶ ὁ Κύρος ὁ υἱὸς αὐτῆς, but such irregularities are not infrequent in Greek any more than in any other language; cf. Thuc. VIII lv 2 αὐτὸς τε καὶ τὸ περὶ αὐτὸν ἐπικουρικὸν ἔχων.

§ 2. 1. 10. ὥς...τάχιστα, cum primum, simul ac, 'as soon as ever', III iii 20. See HA. 1008 a. ἔγνω...τῆς μητρὸς πατέρα

ὄντα, 'came to know that Astyages was his mother's father'. On the supplementary participle *ὄντα* after a verb of knowing, see G. § 280, HA. § 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'.

I. 11. οἷα δὴ παῖς...ὢν, *ut pöte puer*, 'being, as he was, naturally an affectionate boy'.

I. 12. φύσει, dative of respect, G. § 188 Note 1, HA. § 780.

ὥσπερ ἂν εἴ τις...ἀσπάξοιτο, elliptically for ὥσπερ ἂν τις ἀσπάξοιτο, εἰ ἀσπάξοιτο, the verb of the conclusion being omitted, 'just as one would do, if etc.' See G. § 212, 3, HA. § 905 a 3.

I. 13. συντεθραμμένος, vi 34, VI iv 14.

I. 14. καλ...δή, *et iam*. The verb coupled to ἡσπάξετο by the καί is ἔλεγε I. 22.

I. 15. ὀφθαλμῶν ὑπογραφῇ, '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 ὀφθαλμοὺς προσίετο, ὡς εὐοφθαλμότεροι φαίνονται ἢ εἰσὶ, viii 20 τοὺς κοσμητὰς οἱ ὑποχρίουσιν τε καὶ ἐντρίβουσιν αὐτοὺς, II Kings ix 30 Ἰεζάβελ...ἐστιμίσατο τοὺς ὀφθαλμοὺς αὐτῆς. The pigment used for the purpose was called ὑπόγραμμα. It was made from burnt and pulverised stibium *stibium* or 'sesqui-sulphuret of antimony', *Germ.* 'Spießglanzerz'. Plin. N. H. xxxiii vi § 101 f. Cf. Hesych. ὑπογράμματα: στιμίσματα τῶν ὀφθαλμῶν; Pollux v 101 καὶ τὰ ὑπογράμματα καὶ ἡ στιμῖς παρ' Ἰωνι ἐν Ὀμφάλῃ.

καὶ τὴν μέλαιναν στιμῖν δμματογράφον.

It is still used in the East under the name *cohel*, *surmeih*. 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 Phalereus that ἐπεμελείτο δὲ καὶ τῆς ὀψεως, τὴν τε τρίχα τὴν ἐπὶ τῆς κεφαλῆς ξανθιζόμενος καὶ παιδέρωτι τὸ πρόσωπον ὑπαλειφόμενος καὶ τοῖς ἄλλοις ἀλείμμασιν ἐγχρίων ἑαυτόν. ἡβούλετο γὰρ τὴν ὄψιν ἰαροῦ καὶ τοῖς ἀπαντῶσιν ἡδὺς φαίνεσθαι. The practice is ascribed also to Sardanapalus (Nicolaus Damasc. fr. 8, Athenaeus *Deipn.* XII 7 p. 529 A, Diod. Sic. II 23) and to Nanaras the Babylonian (Nicol. Damasc. fr. 10).

P. 11. I. 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', *ἄγχουσα (ἐγχουσα)*, 'alkanet' (Ar. Lys. 48, Eccl. 929), the root of which yields a red dye, *παιδέρως*, 'rouge', the juice of the *συκάμινον morum* 'mulberry', and *φῦκος* '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 *κόσμος*:—

ἐγχουσαν, ἔλεθρον τὸν βαθύν, ψιμύθιον,
κάλυμμα, φῦκος, περιδέραι, ὑπογράμματα,

Lys. 149 εἰ καθήμεθ' ἔνδον ἐντετριμμέναι, Eccl. 878 καταπεπλασμένη ψιμυθίῳ, Plut. 1064, Alexis com. ap. Athen. XIII p. 568, Clem. Alex. Paed. III 2

τὰς ὀφρύς πυρρὰς ἔχει τις, ζωγραφοῦσιν ἀσβόλῳ·
συμβέβηκ' εἶναι μέλαιναν, κατέπλασε ψιμυθίῳ,
λευκόχρως λίαν τίς ἐστι, παιδέρωτ' ἐντρίβεται,

and especially Xen. Oecon. X 2 ἰδὼν ποτε αὐτὴν ἐντετριμμένην πολλῷ μὲν ψιμυθίῳ, ὅπως λευκότερα ἔτι δοκοίη εἶναι ἢ ἦν, πολλῇ δὲ ἐγχούσῃ ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας κτλ.

κόμαις προσθέτοισ, 'a wig', 'false hair' in addition to the locks which nature had given him.

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

ὅσ' ἦν περιεργ' αὐταῖσι τῶν φορημάτων,
ὅσαις τε περιπέττουσιν αὐτὰς προσθέτοισ,

Lucian Alex. 3 κόμην τὴν μὲν ἰδίαν τὴν δὲ καὶ πρόσθετον ἐπικείμενος, Dion Cass. 59, 26 καὶ μετ' οὐ πολὺ ἐγυναίκεν· οὕτω που καὶ τῷ ῥυθμῷ τῆς στολῆς καὶ τοῖς προσθέτοισ τοῖς τε περιθέτοισ ἀκριβῶς ἐποικίλλετο.

ἃ δὴ νόμιμα ἦν, 'which, as is well known, were customary', G. § 151 Note 2, H.A. § 628.

1. 18. καὶ οἱ χιτῶνες, 'and so are the tunics'.

κάνδυσ 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, *ἑσθῆς Μηδικῆ* of Herodotus I 135, *στολή Μηδική* of Xenophon Cyr. I iv 26, VIII viii 15, and *στολή Περσική* 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), *torques*, 'chains or collars of twisted work'. Herod. III 20 στρεπτὸν περιανχένιον, 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 ψέλια τὰ περὶ ταῖς χερσίν, *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 οἴκοι, '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 (*Tab*) 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.

πολύ, like πάνυ, μάλα, 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 1. 28, vi l. 425, VI iv 8.

1. 21. ἐσθῆτες, 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.

Cf. de rep. Lac. I 4 ὁ Λυκοῦργος ἐσθῆτας μὲν καὶ δούλας παρέχειν ἱκανὰς ἡγήσατο εἶναι, Plato Protag. p. 322 A οἰκήσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρωμνάς...εὗρετο, Gorg. 465^b σχήμασι καὶ χρώμασι καὶ λειότητι καὶ ἐσθῆσι (where, however, Stallbaum reads ἐσθήσει after Koraes), Alc. I c. 37 p. 122 εἰς πλοῦτους ἀποβλέψαι καὶ τρυφὰς καὶ ἐσθῆτας, Plut. Alc. c. 16 τρυφὴν τῆς διαίτης—καὶ θηλότητος ἐσθῆτων ἀλουργῶν ἐλκομένων δι' ἀγορὰς, Isocr. 2, I, p. 14 ἐσθῆτας...ἥ χαλκὸν ἢ χρυσόν, Eur. Hel. 421 ἀμφὶ χρώτ' ἐσθῆτες: and for the fact stated Plutarch Mor. p. 229 F Ἀλέξανδρος οὐ τὴν ἐσθῆτα προσήκατο τὴν Μηδικήν, ἀλλὰ τὴν Περσικὴν πολλῶ τῆς Μηδικῆς εὐτελεστέραν οὖσαν.

I. 21. φαυλότεραι, 'coarser', 'meaner', II iv l. 35 τῇ φαυλότητι τῆς στολῆς. δίδαιται, *cultus victusque*, 'their manner of life' generally, with especial reference to their food.

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 το ὁρῶν δὴ τὸν κόσμον τοῦ πάππου is an interpolation. See n. to iv 27.

ὁρῶν δὴ, 'seeing, I say', the resumptive use of δὴ = *igitur*, after a parenthetical clause, cf. v ix 24.

I. 22. ἐμβλέπων αὐτῷ, G. § 187, HA. § 775. Cf. ἐνεώρας iv l. 344.

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

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

I. 25. ἄρα, 'naturally', as in iv l. 111, VIII iv 7. Cf. also VII iii 6.

I. 26. Περσῶν, G. § 168, HA. § 729 c.

I. 27. μέντοι frequently takes the place of δέ in the correlative clause after μέν. ὅσων, by assimilation or attraction for ὅσους, G. § 153, HA. § 994. ἐπὶ ταῖς θύραις, 'at the gates of the palace'. From the Eastern custom of receiving petitions at the gate, αἱ βασιλέως θύραι became an ordinary phrase like 'the Sublime Porte'. Cf. Anab. I ix 3, Hell. I vi 7 ἀχθεσθεις ταῖς ἐπὶ τὰς θύρας φοιτήσεσιν, Herod. III 119.

I. 28. πολύ, l. 20 note. κάλλιστος sc. ἐστὶ, HA. § 611.

§ 3. I. 29. * αὐτὸν...στολήν...ἐνέδυσσε, G. § 164, HA. § 724.

I. 30. ἐτίμα: cf. VIII ii 8, Anab. I ii 27 Κύρος δ' ἐκεῖνῳ δῶρα (ἔδωκεν) ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολήν Περσικὴν.

I. 31. εἴ ποι ἐξελαύνει, 'as often as he took a ride out anywhere', iv l. 89, Thuc. VII xxvii 4 ὅσημέραι ἐξελαυνόντων τῶν ἱππέων. For the optative cf. below io l. 119.

I. 32. περιήγεν, 'used to take him about with him': the middle is more commonly used, see on II ii 28. χρυσοχάλινου, 'with a gold bit', or as Liddell-Scott and others take it 'with gold-studded bridle'. Cf. Herod. IX 20, Arist. Pax 155 χρυσοχάλινον πάταγον ψαλίων, 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 bridles and trappings of their horses, have either the substance or the appearance of gold'. The same fashion prevails at Tunis in the present day.

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

l. 33. ἄτε...ὦν, *quippe qui esset*. φιλότιμος, in good sense, iv l. 10.

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

l. 35. ἐν Πέρσαις, i.e. ἐν Πέρσαις τοῖς οἴκοις, as in l. 20. Cf. VII v 85. διὰ τὸ...εἶναι, ii l. 11, l. 129.

l. 36. ἐν ὄρειν' οὔσῃ τῇ χώρᾳ, 'in a country so mountainous', predicate adjective.

Herodotus applies the epithet *τρηχέην* to Persia proper, and Plato de legg. III p. 695 A speaks of the inhabitants as *τραχείας χώρας ἐκγόνων*; cf. Strabo XV 3 ἡ πρὸς βορρᾶν (Πέρσις) χειμέριος (ἐστὶ) καὶ ὀρεινὴ. 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 *ghermisir* 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 *πάμφορος καὶ πεδινὴ καὶ θρεμμάτων ἀρίστη τροφός, ποταμοῖς τε καὶ λίμναις πληθύνουσα*. Above this again to the north was a rugged and cold mountain region (ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινὴ), now called the *serdsir*. 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.

l. 37. καὶ ἰδεῖν...σπάνιον ἦν, 'merely to see a horse was a rare thing'. For *καὶ vel* cf. i l. 72.

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

ἐν δ' Ἰθάκῃ οὔτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών'
αἰγίβοτος καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.

§ 4. l. 39. ὥς ἥδιστα, *quam iucundissime*, 'as pleasantly as possible'. The ὥς strengthens the superlative adverb, HA. § 651, § 1008.

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

l. 40. προσῆγεν: cf. v ii 5 εἴ τι βρωτὸν, πάντα ἱκανὰ προσῆγον.

παροψίδας=ὄψα, '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 magnaue paropside cenat.*

1. 41. ἐμβάμματα, 'sauces'.

1. 42. ὅσα πράγματα ἔχεις, 'what a great deal of trouble you have!' lit. 'oh! the amount of trouble which you have'. Ὅσος, ὅτος and ὥς 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. τὰς χεῖρας, l. 9, G. § 141 Note 2, HA. § 658. ἀπογεύεσθαι, *degustare*, G. § 171, 2, HA. § 742.

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

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

P. 12. l. 47. τοῦ ἐν Πέρσαις sc. δέλπου, G. § 141 Note 3, § 175, 1, HA. § 666, § 755.

1. 48. οὐκ, G. § 29, HA. § 112.

1. 51. κρέα, 'pieces of meat': so ξύλα, *ligna*, 'pieces of wood'. τοῦτο sc. τὸ ἐμπλησθῆναι. 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:

inuitum qui seruat idem facit occidenti;

Lucretius IV 1174;

eadem facit, et scimus facere, omnia turpi.

1. 52. πολλοὺς...ἐλιγμοὺς...πλανώμενοι, 'fetching many a compass 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*, *ultro citroque*.

1. 53. ὅποι, i.e. ἐνταῦθα ὅποι. πάλαι ἤκομεν, G. § 200 Note 4, HA. § 826.

§ 5. l. 54. οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα, i.q. οὐκ ἀχθόμεθα.τ. περιπλανώμενοι 'we think it no paine thus to raunge and goe about' (*Holland*). ταῦτα=ταύτας τὰς πλάνας. Cf. v l. 84 πολλαπλάσια, vi l. 56 παράνομα, II i l. 246 μεγάλα ὠφελεῖσθαι, III i 15 πάντα, G. § 159 Note 2, HA. § 716 b.

1. 55. γευόμενος, 'by tasting'.

1. 56. ἡδέα ἐστίν sc. τὰ παντοδαπὰ βρώματα.

1. 57. μυσταττόμενον = βδελυττόμενον, 'are disgusted with'. This unclassical verb does not occur elsewhere in Xenophon.

1. 58. ἐπερέσθαι (ἐπείρομαι), 'asked him further'. καὶ τίνι δὴ σὺ τεκμαιρόμενος, '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 οὐ τῷ ἀριθμῷ οὔτε τὰ πολλὰ κρίνεται οὔτε τὰ ἱκανά with my note *ad l.* The καὶ serves to emphasize the question. See n. to Hier. I 1, and cf. Cyr. IV v 11.

1. 61. ὕταν...θίγης: θιγγάνειν for ἄπτεσθαι is not used in good Attic prose, it occurs again in V i 16, VI iv 9. ἀποκαθαίρει τὴν χεῖρα 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 (ἀπομαγδαλιά). See Becker *Charicles* p. 321, Guhl and Koner p. 264.

1. 62. ὥς—ἀχθόμενος κτλ., 'as if you were much disgusted', the ὥς 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, H.A. § 978. The verb ἀχθεσθαι is more often followed by εἰ or ἦν than by ὅτι, 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 ῥάκη βαρείας του 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. εἰ τοίνυν—ἀλλὰ κρέα γε κτλ., *ergo, si ita sentis, carnibus saltem vescere, ut validus domum redeas* (Gabrieli).

1. 65. ἀλλά—γε, *at certe*, 'at all events', cf. VIII vi 18, Anab. II v 19, III ii 3 εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, Hier. II 9, Ages. II 21. Sometimes ἀλλά 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. εὐωχοῦ, 'feast upon', 'eat heartily of'. Cf. Polyb. VIII xxvi 10 τὰ μὲν ἀποδόμενοι, τὰ δ' εὐωχούμενοι τῆς λείας. Κρέα is the cognate acc. νεανίας, 'as a youth',

i.e. stalwart and vigorous. Cf. Eur. Ion 1041 ἀγ', ὦ γεραῖε πούς, νεανίας γενοῦ ἐργοῖσι, Arist. Vesp. 1333.

l. 66. ἅμα—λέγοντα, 'while he was saying', G. § 277, 6, Note 1, HA. § 976. παραφέρειν, i. q. παρατιθέναι, ἀρρhone, 'to serve'. Cf. Herod. I 313 εἴ τι παραφέρειτο, ἐσθλόντας ἂν οὐ παύεσθαι. For a different meaning of this verb see II ii 4.

l. 67. θήρεια, 'game'. τῶν ἡμέρων, sc. ζώων κρέα, part. gen., there being no adjective of a meaning corresponding to that of θήρεια. Observe that ἡμερῶν would mean *dierum*.

l. 68. πολλὰ τὰ κρέα, 'that there was a great store of meat', πολλά being predicative. εἰπεῖν—φάναι, 'he spake'—'quoth he', φημί, φησί, φάναι, ἔφην, ἔφη, 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, V ix 31.

ἦ καὶ δίδως—χρησθαι; 'do you really offer to give me all this meat, to do whatever I like with it?' ὅ τι ἄν—χρησθαι for ἡντινα ἂν χρεῖαν—χρησθαι. Cf. above l. 54 note, ii 12, iv l. 150, vi l. 20 μηδ' αὖ ἀποροῖο θεοῖς σημείοις ὅ τι χρῶο, II iv l. 165 ἐχρηστο τῇ ἀγρῇ ὅ τι ἤθελεν, VII i 43 τί ἡμῖν ἀξιώσεις χρῆσθαι; Oecon. IX 16.

l. 70. ἐγωγέ σοι, sc. διδωμι.

§ 7. l. 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.

l. 72. θεραπευταῖς, *ministris* (ad mensam). The word is not found elsewhere in Xen., who sometimes uses the un-Attic form θεραπευτήρ, VII v 65. ἐπιλέγοντα, 'saying the while he was giving' or 'after he had given'. ἐκάστω, not of course the same words to each, but ἅλλοις ἅλλα.

l. 73. σοι—τούτο, 'here is for you'.

l. 74. νῦν γὰρ τούτ' ἔχω, *nunc demum* (quod dudum exoptavi) *hoc habeo*, παλτόν (Heindorf), 'I am old enough now to have this'. Only the ἐφηβοὶ were allowed to carry the παλτόν, boys had ἀκόντια, 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'.

l. 76. ἕως διεδίδον, 'while he was distributing', not 'until he had distributed' (Watson), which would require διέδωκε.

l. 77. πάντα ᾧ ἔλαβε κρέα: observe that ᾧ ἔλαβε 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.

Ρ. 13. § 8. l. 79. ἄρα, *videlicet*, 'it seems'. ὦν ἐτύχανε, 'was, as it chanced', G. § 279, 4, HA. § 984.

l. 80. προσάγειν, 'to admit suitors to the presence of the king'. Cf. VII v 45 *δεομένους προσαγωγῆς*, Hell. IV v 6, III iv 8. The infinitive is in apposition to the object, HA. § 950. τιμὴν ἔχων, 'holding as a post of honour'.

l. 81. οὓς μὴ—δοκοίη = εἴ τινας μὴ—δοκοίη, 'any whom he did not consider it seasonable to admit'. See l. 4 n.

l. 82. ἐπερέσθαι, 'asked further', l. 58. ὥς ἂν παῖς, sc. ἐπέροιτο, 'just as a boy would (ask), if he were not yet grown shy'. Cf. above l. 12, v iv 29, and for ὑποπτήσων, v l. 10, vi l. 73.

l. 85. εὐσχημόνως, 'neatly', 'gracefully'. τῶν βασιλέων τούτων, i.e. Eastern monarchs: the remark is that of the writer.

l. 87. καθαρείως, '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 ψῆφόν γ' ἔχειν εἰσθῆναι,
τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται.

Among the Greeks also the dexterity of the οἰνοχόοι, 'cup-bearers', was chiefly shown in handing the κύλιξ and other vessels. Pollux v 95: οἱ δὲ οἰνοχόοι τὰ ἐκπώματα ἐκπλυνόντων τε καὶ διανιπτόντων καὶ κλυζύντων καὶ καθαιρόντων, καὶ τὰς φιάλας ἐπὶ τῶν δακτύλων ἄκρων ἐχέτωσαν, προσφέροντες τοῖς συμπόταις εὐλαβῶς. Becker *Charicles* p. 342.

l. 88. ὥς ἂν ἐνδοῖεν, '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 ὥς—ἂν with the opt. where ὥς is modal, see note on ii l. 58.

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

l. 91. πιεῖν ἐγχέας, '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*. ἀνακτησώμαί σε, 'may win your grace and favour'. Cf. iv l. 19, VII v 55.

l. 92. καὶ τόν, 'and that he': in the nom. καὶ ὅς is used, as in II ii 30, IV ii 13, v 52. So ὅς καὶ ὅς 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.

l. 93. οὕτω μὲν—οὕτω δέ, an anaphora. See n. on i l. 37. The δὴ gives definiteness to οὕτω, 'just so', HA. § 1037, 4.

κλύσαι, 'rinsed'.

l. 94. ἑώρα, sc. κλύζοντα. στήσαντα τὸ πρόσωπον σπουδαίως, *composito vultu cum gravitate quadam*. Cf. Plut. Sull. 30, 1 ἀτρέπτω καὶ καθεστηκότι τῷ προσώπῳ, Arat. 40 εὖ πως καθεστῶτι τῷ προσώπῳ.

l. 95. εὐσχημόνως πως, 'with a certain indescribable, graceful gesture'. This use of πως with an adverb corresponds to that of τις with an adjective, iv l. 139 note.

l. 98. ἐκγαλάσαντα, 'bursting into a laugh'.

l. 99. φιλοῦντα ἅμα, see n. on l. 66.

l. 100. ἐκβαλῶ, 'I shall turn out', 'dispossess', cf. Aesch. P. V. 201, 910 ὃς αὐτὸν ἐκ τυραννίδος θρόνων τ' αἴστον ἐκβαλεῖ, Plut. comp. Ag. et Gr. 5, 8 τὸν συνάρχοντα τῆς δημοκρατίας ἐξέβαλε. τὰ ἄλλα, adverbial accusative, ii l. 122 note.

l. 101. σοῦ κάλλιον, i.e. κάλλιον ἢ σὺ οἶνοχοεῖς. ἐκπίομαι, *ebibam*, HA. § 427, G. p. 352.

l. 102. ἄρα, l. 79 n.

l. 103. φιάλην, *pateram*. ἀρύσαντες is subordinate to ἐγχεάμενοι 'when they have drawn it'. τῷ κυάθῳ, 'with the cup' which was used as a ladle, like the οἶνοχόη 'can', from which it differed only in shape. Becker *Charicles* p. 341.

l. 104. ἐγχεάμενοι, the indirect or dative-like middle, HA. § 813. καταρροφοῦσι, 'gulp it down', 'drink it off'.

τοῦ...μὴ λυσιτελεῖν αὐτοῖς=ἵνα μὴ λυσιτελή, *ut ipsi quoque exitio sit*, 'that they may not escape without harm'.

§ 10. l. 105. ἐκ τούτου, 'hereupon', iv l. 292, II ii l. 145.

l. 107. τᾶλλα μιμούμενος τὸν Σάκαν. We have the same construction in VIII i 24.

l. 108. τοῦ οἴνου, l. 71 n. ἐδεδοίκεν, *timebam*, HA. § 849 b. Dindorf would read ἐδεδλεῖν or ἐδεδλίη.

P. 14. l. 109. εἰστίσας, HA. § 359, G. § 104.

l. 110. ἐν τοῖς γενεθλοῖς, 'on your birthday'.

Herod. I 133 speaks of the ceremonious observance of birth-days by the Persians: ἡμέρην δὲ Πέρσαι ἀπασῶν μάλιστα ἐκείνην τιμᾶν νομίζουσι τῇ ἑκαστος ἐγένετο. ἐν ταύτῃ δὲ πλεῶν

δαῖτα τῶν ἄλλων δικαιοῦσι προτίθεσθαι. The King's Birthday was an occasion for general festivity. Plat. Alcib. I p. 121 c βασιλέως γενέθλια ἅπανα θύει καὶ ἐορτάζει ἡ Ἀσία.

l. 111. ἐγγέαντα, l. 10 n.

l. 113. καὶ ταῖς γνῶμαῖς καὶ τοῖς σώμασι, 'in mind and body'; the accusative is more usual, IV i 8. σφαλλομένους, G. § 279, 2.

l. 114. οὐκ ἔατε, *vetatis*, iv l. 168. τοὺς παῖδας, appositive to ἡμᾶς, 'us boys'.

l. 115. ταῦτα is not the antecedent of αἰ, which is indefinite and not expressed, but refers back with emphasis to it, G. § 152 Note 3, HA. § 996 b.

l. 116. ἐκεκράγετε, *clamabatis*, virtually an imperfect, like ἐδεδοίκεν (l. 108), κέκραγα being a perfect with present meaning, G. § 200 Note 6, HA. § 849 b. ἔμάνθανετε οὐδὲν ἀλλήλων, 'you could not understand anything of one another', I vi 44. ἦδετε, 'you fell to singing'.

l. 117. καὶ μάλα, see n. on i l. 6. ἀκροώμενοι—λέγων, concessive participles, G. § 277, 5, HA. § 969 c.

l. 118. ᾄδεν, sc. τὸν ᾄδοντα.

l. 119. ἔπειτα, 'yet', ii l. 20, II ii l. 54. εἰ ἀνασταίητε ὀρχησόμενοι, 'as often as you stood up to dance', G. § 277, 3, HA. § 969 c. For the optative of indefinite frequency, cf. above l. 31, HA. § 894, 2, G. § 225. μὴ ὅπως—ἀλλ' οὐδέ 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'. μὴ ὅπως=*ne dicam*, 'to say nothing about', cf. III ii 21, VII ii 17, VIII i 28, HA. § 1035 a.

l. 121. ἐπελέλησθε, 'you forgot yourselves'; ἦσθα is the imperfect by assimilation. Cf. ἡσπάζετο iv l. 326.

l. 122. ἄρχων sc. ἦσθα. τότε γὰρ δὴ, not=τότε δὴ γάρ, *tum demum enim*, but γὰρ δὴ must be taken closely together 'for, you must know'. Cf. ii l. 64.

l. 123. τουτ' ἄρ' ἦν ἡ ἰσηγορία, '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 (γέ οὖν), *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. 1. 126. ἀλλὰ πῶς ποιεῖ; 'how then does he manage?', in full the sentence would have run πῶς ποιεῖν οὐ μεθύσκειται πίνων; Cf. iv 13.

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

1. 127. ἄλλο δὲ κακόν: κακόν 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 οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον i.e. 'any tree besides', vii 11, viii 9, III iii 18, iv 21, v ii 31, VII iii 48.

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

1. 129. τί ποτε...τῷ Σάκᾳ...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 Δεινὰ πολεμῶν, Lysias 32, 22 ἵνα τοῦ μέν πατρικοῦ ἐχθροῦ ἐπιλάβωνται τῷ δὲ...πολεμῶσι, Xen. de rep. Lac. IV 4 οἱ μὴ τυγχάνοντες τῶν καλῶν πολεμοῦσι τοῖς αἰρεθείσιν ἀνθ' αὐτῶν. Cf. Oecon. xi 8.

1. 130. τὸν δὲ Κῦρον εἰπεῖν: observe the transition from the direct to the indirect discourse.

1. 132. οὗτος ὁ μιαιώτατος, 'this most abominable varlet'.

1. 133. δός μοι...ἄρξαι, 'give me (leave) to be his master but three days'. Cf. IV i 19 τοὺς ἐθέλοντάς μοι ἔπεσθαι δός. τρεῖς ἡμέρας, G. § 161, HA. § 720.

1. 135. σταὶς ἄν...λέγοιμ' 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 ἄρξαιμι αὐτοῦ is not expressed. ὥσπερ οὗτος sc. ἔσται.

1. 136. ἔπειτα: see n. on ii l. 20. ὁπότε βούλοιτο, G. § 233, HA. § 913 B (2). ἐπ' ἄριστον, 'for lunch', but below ἐπὶ τῷ

δεῖπνον, and μετὰ δεῖπνον II i 38. The use of the Greek article is very irregular with objects of familiar reference.

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

1. 138. σπουδάζει...πρὸς τινάς, '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 καταφρονοῖ γὰρ ἂν αὐτοῦ ὁ τύραννος καὶ οὐκ ἂν ποτε ὡς πρὸς φίλον σπουδάσειε.

1. 139. λούται, i.q. λούεται, 'he is bathing'.

In Attic and also in Herod. the present and imperfect of λούειν generally drop ε and ο in their terminations, as ἔλου, ἐλούμεν, λούμαι, λούσθαι for ἔλουε, ἐλούομεν etc., unless these forms should be referred to λέειν. VEITCH p. 375.

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

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

In this metaph. sense the verb is rarely used except in the passive. Mem. III xiii 6 παρετάθη μακρὰν ὁδὸν πορευθεὶς, Plat. Symp. p. 207 B (τὰ θηρία) τῷ λιμῷ παρατείνεμένα, Lys. p. 204 C ἂν δ' οὗτος καὶ σμικρὸν χρόνον συνδιατρίψῃ σοι, παραταθήσεται ὑπὸ σοῦ ἀκούων θαμὰ λέγοντος. The optative is due to assimilation with the preceding optative in protasis. 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. τὰς...ἡμέρας, 'in the day time') (ἐπὶ τῷ δεῖπνῳ, which would be in the evening. εἰ... αἰσθοίτο, cf. l. 119 n.

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

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

1. 146. ὅ,τι...δύναίτο (sc. χαρίζεσθαι), iterative opt., G. § 225, § 233, HA. § 914 B (2). ὑπερέχειεν...χαριζόμενος, G. § 279, 1, HA. § 983.

§ 13. 1. 148. παρεσκευάζετο ὡς ἀπιούσα πάλιν κτλ., 'was making preparations with a view to going back'. On ὡς with the participle see n. to l. 62.

l. 149. τὸν ἄνδρα, 'her husband', v i 3, vi i 45. For this use of the article see n. to l. 9.

l. 151. μὲν... μέντοι: see n. to l. 27. ἅπαντα... χαρίζεσθαι, 'to do everything to oblige her father', HA. § 764, 2.

l. 152. ἄκοντα, *inviatum*, predicate adjective, used adverbially, HA. § 619.

l. 153. νομίζειν: we should have expected νομίζοι, but such transitions from the construction with *ὑτι* to the infinitive are not uncommon. Cf. iv ii 6. The order is νομίζειν χαλεπὸν εἶναι καταλιπεῖν.

For a similar accumulation of infinitives, cf. i vi 6, 8, Mem. ii i 6 οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν, iii vi 15 δυνήσεσθαι ποιῆσαι πείθεσθαι σοι, iv v 12, Anab. ii iii 18 εἴ πως δυνάμην παρὰ βασιλέως αἰτήσασθαι δοῦναί μοι ἀποσῶσαι κτλ., Plat. Prot. p. 358 D ἐπὶ ᾧ οἴεται κακὰ εἶναι ἐθέλειν λέναι ἀντὶ τῶν ἀγαθῶν.

ξυθα δῆ, *tum vero*.

§ 14. l. 155. πρῶτον μὲν corresponds to *επειτα* l. 162. Cf. iv l. 122. σοι, 'as far as you are concerned', the dative of interest, HA. § 770. οὐ 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 σοὶ ἔσται.

l. 156. ὥς, '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 σοὶ ἔσται, *pene te erit*, 'it shall be in your power', vi l. 17, iv v 15.

l. 157. χάριν σοι εἶσομαι, 'the more thanke will I comn 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 l. 428 *thanks I must you con*, All's Well iv iii 174 *I con him no thanks for it*. ὅσφ' ἂν πλεονάκεις, as if τοσούτῳ μείζονα χάριν εἶσομαι had preceded. Cf. viii v 7.

l. 159. βούλῃ sc. χρῆσθαι. ἔχων ἄπει, 'you shall go away with', ii l. 121.

l. 160. ἐθέλῃς sc. ἔχων ἀπιέναι. ἐν τῷ δείπνῳ, *inter cenandum*, 'during meals', 'all supper while' (*Holland*). So ἐν τῷ σίτῳ v ii 17, ἐν οἴνῳ, *inter pocula*, Lucian *Dem. Encom.* § 15. ἐπὶ τὸ ...δοκοῦν ἔχειν, i.q. ἐπὶ τοῦτο ὃ σοι μετρίως δοκεῖ ἔχειν, *ad id quod intra mediocritatem consistere tibi videbitur* (Stephanus).

l. 161. ὁποῖαν βούλει (πορεύεσθαι) ὁδὸν πορεύσει, l. 49.

1. 162. τὰ...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 *pairīdāēza* means 'an enclosure', and the Armenian word *pardēz* is 'an enclosed garden': the Hebrew word *pardēs*, which is also used of the 'Persian royal park' (Nehemiah ii 8) evidently comes from the same source.

1. 165. ὥσπερ οἱ μεγάλοι ἄνδρες, 'just as grown men do'. Cf. Plat. Phaed. p. 116 B δύο αὐτῷ νιεῖς σμικροὶ ᾤσαν, εἰς δὲ μέγας, Aesch. Ag. 358 μήτε μέγαν μήτε νεαρῶν τινα.

1. 166. ἐγὼ has no special emphasis, as in iv l. 103, v l. 124, vi l. 74, ii iii l. 69, iv v l. 16, chiefly in relative clauses.

συμπαίστορας, 'as play-mates', an un-Attic word. The old form συμπαίκτορας, to which Lobeck on Phrynichus p. 241 rather leans, was first eliminated by Schneider.

ἀλλα...οὐκ ἀτυχήσεις: ἀλλα may be either (1) for ἄλλων by incorporation into the relative clause (cf. ii ii 26 and see HA. § 995, G. § 154) or else (2) it may be taken with λέγων, in which case αὐτῶν must be supplied with ἀτυχήσεις, or (3) it may be used adverbially as in ii l. 122. Cf. iv v 6.

§ 15. 1. 168. διηρώτα, *sedulo sciscitabatur*.

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

1. 170. ἐμέλλησεν, *cunctatus est*.

P. 16. 1. 172. διὰ τί, i.e. in full διὰ τί μένειν βούλει; ...μένειν βούλομαι ὅτι, 'because', 'the reason is that', HA. § 755 b.

1. 173. τῶν ἡλικίων...κράτιστος, the inclusive use of the superlative, on which see my n. to Hier. xi 7 l. 791. δοκῶ...εἶναι, 'I am considered to be'.

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

1. 178. σοι, an ethical dative, l. 201. ἐκείνους sc. τοὺς Πέρσας. ἀγαθοὺς τὰ πεζικά, 'skilful in exercises on foot', ii l. 184 κράτιστοι ἔκαστα.

1. 181. αὐτῷ is used epanaleptically after the preceding πάππῳ like αὐτόν in Anab. ii iv 7, ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅτι δεῖ αὐτὸν ὁμῶσαι.

§ 16. 1. 184. ταῦτά γε, i.e. τὰ τῆς δικαιοσύνης, 'all about justice.' Cf. viii i 34, iii 47. πῶς συ οἴσθα; 'how is it that you (a boy) know?' 'how came you by this knowledge?'

1. 185. εἰπεῖν sc. λέγεται. ὅτι, 'the reason is that'. We have a similar instance of ὅτι introducing the answer to a question introduced by ποῶς in Oecon. VII § 32.

1. 186. ὥς ἤδη ἀκριβοῦντα, 'because (in his judgment) I already understood that thoroughly', II i l. 246, II i l. 78, IV iii 14.

1. 187. καθίστη δικάζειν, 'used to appoint me to act as judge', G. § 265, HA. § 951. καὶ τοίνυν, 'and withal', I l. 23, III l. 64. ἐπὶ μιᾷ δίκῃ, 'on occasion of' or 'because of one trial'.

1. 188. πληγὰς ἔλαβον, *vafulavi*, see note on I. 194.

§ 17. 1. 191. ἡμφίεσε would properly be applied to putting on the ἱμάτιον rather than the χιτῶν, for which the ordinary term would be ἐνέδυσε. Herod. I 195 κιθῶνα ἐπενδύει καὶ χλανίδιον περιβαλλόμενος, Lysias 10, 10 θοιμάτιον ἀποδεδύσθαι ἢ τοῦ χιτωνίσκου ἐκδεδύσθαι, Lucian 32, 11 χιτῶνα ἐνδεδυκὼς καὶ ἱμάτιον ἀναβεβλημένος. For the double acc. after it see G. § 164, HA. § 724.

1. 192. τοῦτοις, II l. 64, G. § 184, 3, HA. § 767. ἔγνω, *cognovi*, 'decided as judge', II l. 67.

1. 194. ἔπαισεν, 'struck'.

Ubi aoristo opus est pro *cecidi* dicunt Graeci πληγὰς ἐνέβαλον, ἐνέτρινα, ἐνέτριψα, rarissime ἐπάταξα; nonnumquam ἔπαισα occurrit in grandiore dicendi genere aut apud Xenophontem, qui in his quoque Ionicam consuetudinem imprudens sequitur. Perfectum est πέπληγα, quod non ita frequenter legitur et usitatius est πληγὰς δέδωκεναι pro *cecidis*se, *verberibus contudis*se (Arist. Av. 1350, Xen. Anab. VI i 5). In passivis τύπτομαι et παλομαι omnium usu teruntur. Perfectum pro *vafulasse* non est in usu: dicebant omnes πληγὰς εἰληφέναι et eodem modo πληγὰς ἔλαβον, pro quibus sequiores Graeculi τετύπτημαι dicebant et ἐτυπτήθη, quibus formis veteres omnes abstinere. Sicubi futuro opus est, πληγὰς λήψομαι usitatissimum est, apud Aristophanem τυπτήσομαι semel apparet. Hae igitur sunt solae formae quibus veteres et probati scriptores utuntur:

τύπτω, παίω, πληγὰς ἐμβάλλω, ἐντείνω, ἐντρίβω, δίδωμι,
τυπτήσω

πληγὰς ἐνέβαλον (ἔπαισα)

πληγὰς δέδωκα, πέπληγα

deinde τύπτομαι, παλομαι, πληγὰς λαμβάνω,

τυπτήσομαι, πληγὰς λήψομαι

πληγὰς ἔλαβον

πληγὰς εἴληφα.

COBET *Variae Lectiones* p. 331 sq.

1. 195. τοῦ ἀρμόττοντος, 'of the fitting', 'suitable'.

1. 196. ποτέρου εἴη for ὁποτέρου εἴη as in l. 24. So τίς in l. 197

is for *ἥτις* 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. *πότῃρα ἔχειν ἢ*, *utrum quod is qui ademit haberet an qui faciendum 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 πρι-άμενον*, 'the buyer', the aor. part. in use of the verb signifying 'to buy' (*ὠνεῖσθαι*) for *ἑωνεσάμην* was not in use. See Rutherford *The new Phrynichus* p. 210 ff.

1. 199. *ἐπελ—εἶναι*: on the infinitive in the relative clause, see G. § 260, 2 Note 2, HA. § 947 and cf. Anab. v vii 18 *ἐπελ μέντοι σφεῖς λέγειν*. *τὸ νόμιμον*, 'what is according to law'. Cf. Mem. IV iv 13.

1. 200. *σὺν τῷ νόμῳ*, 'in conformity with the law' (*παρὰ τὸν νόμον*). So Mem. IV iv 2.

1. 201. *τὴν ψήφον τίθεσθαι*, 'to give his vote', lit. 'to put his voting pebble into the urn', cf. Aesch. Ag. 816 *ἐς τεύχος οὐ διχορρόπως ψήφους ἔθεντο*. *σοι*, the *dativus ethicus*, see G. § 184, 3 Note 6, HA. § 770.

P. 17. 1. 202. *τὰ δίκαια—ἀκριβῶ*, l. 186 n. The *γε* emphasizes the word without intensifying its meaning. *ἢν ἄρα*, *si forte*, 'if, as is possible'.

1. 203. *τι προσδέωμαι*, 'should be at all in further want': *τι* is the quantitative accusative, see my lex. to Oecon. p. 27* b. *οὗτος* deictically 'here', IV iii 9. *ἐπιδιδάξει*, *addocebit*, 'will teach besides', Oecon. x 10.

§ 18. 1. 204. *ταῦτά—καί*, *eadem ac*.

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

1. 207. *τὸ ἴσον 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 δέ*, 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 Astyagēs.

τῇ πόλει, G. § 188, 3, HA. § 769.

1. 209. *μέτρον*, 'rule and measure'. Cf. de rep. Lac. II i *σίου αὐτοῖς γαστέρα μέτρον νομίζουσι*.

1. 210. *ἡ ψυχὴ*, *animi libido*, *animus*, 'the (natural) inclination', 'caprice', Mem. I ii 4, iii 14, Cyr. VIII vii 4. *ὅπως—*

—μή ἀπολεῖ μαστιγούμενος, 'mind you are not scourged to death', the principal verb denoting caution (φυλάττον or ὄρα) being omitted, G. § 217 Note 4, HA. § 886. Cf. IV i 16, ii 39.

1. 211. ἀν—ἤκης, *si redieris*.

1. 212. ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν. On the difference between the two see Mem. IV vi 12 βασιλείαν δὲ καὶ τυραννίδα... διαφέρειν ἀλλήλων ἐνόμιζε· τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχὼν βούλοιτο, τυραννίδα, Aristot. Pol. III vii 3 καλεῖν δ' εἰώθαμεν τῶν μὲν μοναρχιῶν τὴν πρὸς τὸ κοινὸν ἀποβλέπουσαν συμφέρον βασιλείαν, *ib.* § 5 ἢ μὲν γὰρ τυραννίς ἐστι μοναρχία πρὸς τὸ συμφέρον τοῦ μοναρχοῦντος. See the remarks in my *Introd.* to Xen. Hier. p. xxxvii ff.

1. 212. ἐν ᾧ—ἔχειν. The order is ἐν ᾧ ἐστι (*cui inest*) τὸ οἰεσθαι χρῆναι ἔχειν πλεῖον πάντων.

1. 214. δεινότερός ἐστι—διδάσκειν, 'knows better how to teach (men) to have less than (to teach them to have) more'. G. § 261, I, HA. § 952.

1. 217. ὥστε, *quocirca, itaque*, 'and so', 'accordingly', 'so'; IV i 28, V iii 47. ὥς, 'since', 'as', I iv 13, III ii 8.

1. 218. ἀποπέμψει, 'will discharge', the technical expression for a teacher parting with his pupils, after they have gone through a full course of instruction. Cf. II ii 6, Mem. I ii 6 βελτίους ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν, III i 11, Plato Men. p. 91 E μοχθηροτέρους ἀποπέμπων (τοὺς συγγιγνομένους) ἢ παρέλαβε, Isocr. περὶ ἀντιδ. § 219 τοιοῦτους τοὺς συνόντας ἀποπέμποντες.

CHAPTER IV

So after a time Queen Mandanê 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 Astyagês 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). Astyagès, 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. Cyaxarès 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 Astyagès, 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 Astyagès. 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 Astyagès, 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 seize all they could get and bring it to him (§ 17). On hearing of this raid into his territory, Astyagès 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 Astyagès 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). Astyagès, 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 Astyagès within range, creates a panic amongst the Assyrians, and they retreat, pursued by the Medians, till they are covered by their infantry. Astyagès 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 Astyagès 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. Astyagēs, 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. 1. 1. **μὲν δὴ**, 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. **ἐλάλει**, '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. **ταχὺ μὲν—ταχὺ δέ**, an anaphora, as in i l. 37. **τοῖς ἡλικιώταις**, *aequalibus*.

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

1. 5. **ἀνήρτητο**, 'had attached to himself', II ii l. 245 **ποῶ ποτέ σε ἔργω ὁ ἀνὴρ οὗτος ἀνήρτηται**; Cf. i l. 72.

1. 6. **προσιῶν καὶ ἐνδηλος ὦν ὅτι ἡσπάζετο**, '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 **δηλος**, **φανερὸς** etc. but cf. l. 15, III iii 24, v ii 10, iii 2, Oecon. I 20, VII 9.

1. 7. **εἴ τι τοῦ β. δέοιτο** sc. **οἱ πατέρες**, 'if ever (whenever) they wanted anything of the king'. Cf. VIII iii 19 **εἴ τίς τι αὐτοῦ δέοιτο**. For the quantitative accus. **τι** and **ὅτι** 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 ἀνύσασθαι τι παρὰ τοῖς ἄρχουσιν διαπράξασθαι λέγεται**, and cf. VII ii 12, iv 9, v 45, IV ii 10 **πολλοῖς πολλὰ διὰ φιλανθρωπίαν παρὰ τοῦ πάππου ἀγαθὰ διαπέπρακτο**. HA. § 685. **σφίσι**, indirect reflexive pronoun (HA. § 685), referring to the subject of **ἐκέλευον**, **ἐαυτοῖς** would have referred to **τοὺς παῖδας**.

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 ἀδικεῖν*.

§ 2. 1. 12. *ὅ,τι δέοιτο*, 'whatever he asked of him'. οὐδέν depends upon *χαρίζεσθαι*. Cf. v v 35 *χάρισαι δ' ἂν δεηθῶ σου*, below l. 18 n. οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ, *recusare ne uti quam potuit, quin*. The infinitive takes μὴ οὐ instead of μή 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. *ἀσθενήσαντος αὐτοῦ*, 'when he fell sick', the inceptive or ingressive aorist, G. § 200 Note 5 (β), HA. § 841. The gen. absol. is here used needlessly for *ἀσθενήσαντα τὸν πάμπαν*, so l. 244, vi l. 165, iv ii 15, vi i 37, iii 17, Dem. de Cor. § 135 p. 272 *τούτου μέλλοντος λέγειν*, ἀπήλασεν αὐτὸν ἡ βουλή.

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

P. 18. 1. 15. *δῆλος ἦν ὅτι*: see above l. 6 note. ὑπερεφοβεῖτο μὴ—ἀποθάνῃ, HA. § 887, G. § 218, *M. and T.* § 46 p. 81. Cf. III ii 27, iv ii 12, vi 11, vi i 29, VIII v 17. For the indirect reflexive οἱ see HA. § 685, G. § 144, 2 (a).

1. 16. *καὶ γάρ*, either *etenim*, 'for in fact', as in l. 13, being merely an expansion of γάρ; or 'for even,' *καὶ* belonging to *ἐκ νυκτός*. ἐκ νυκτός, *de nocte* (Hor. I ep. ii 32), 'after night-fall', 'in the night-time'. So ἐκ νυκτῶν VIII v 12, ἀφ' ἐσπέρας VI iii 23, Hell. VI iv 25, *ἔωθεν* Anab. IV iv 8. εἴ τινος δέοιτο, iii l. 119 note.

1. 17. *πάντων ἀοκνότατα*, '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 1.

1. 18. *ἀνεπήδα* sc. ἐκ τῆς κλίνης, Achill. Tat. v 3 l. 28 ed. Jacobs. ὑπηρετήσων sc. τοῦτο. ὅ,τι οἴοιτο χαρίεσθαι, 'whatever he thought he could do to oblige him', l. 12, iv v 51.

1. 19. *ὥστε*, *itaque*, 'and so', 'accordingly', l. 365, iii l. 217. *ἀνεκτήσατο*, 'won over', iii l. 91, VII v 55.

§ 3. 1. 20. *ἦν μὲν* answered by *ἀλλὰ—διεφαίνετο* l. 27. *πολυλογώτερος*, *loquacior iusto vel (ceteris)*. ἅμα μὲν has *ἔτι δὲ καὶ* to correspond with it, instead of its normal correlative *ἅμα δέ*, as in Hiero l. 510 *ἅμα μὲν* is followed by *καὶ*. *ἔτι δὲ καὶ* is for *ἔτι δὲ καὶ ὅτι*, just as *καὶ ἅμα* stands for *καὶ ἅμα ὅτι* in III iii 27, Anab. III iv 31 *καὶ τῶν τετραμένων ἔνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον*.

1. 22. διδόναι λόγον καὶ λαμβάνειν, *rationem reddere et reddi sibi iubere*. ὧν ἐπολεῖ, i.e. τούτων ᾧ ἐπολεῖ.

1. 23. ὅποτε δικάζοι, 'whenever he was acting as judge', iterative optative. Cf. iii l. 119. φιλομαθής, the nominative by attraction, as ἀγριοὶ vi l. 387 and πολεμικοὶ III ii 7. So in a clause with ὥστε and the infinitive VI i 14. πολλά μὲν ἀνηρώτα, '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 ἐρωτῶτο, another instance of want of uniformity of construction.

1. 24. πῶς for ὅπως, see on iii l. 197. ἔχοντα τυγχάνοι, G. § 279, 4, HA. § 984.

1. 26. ἀγχίνους, 'quick-witted', 'ready'. ἐκ πάντων τούτων ἡ πολυλογία 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' ὥσπερ γὰρ κτλ. 'but (there was nothing unpleasant in this), for just as the body (of those), who while yet young grow 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. ἐμφαίνεται—αὐτοῖς, G. § 187, HA. § 775.

1. 29. τὸ νεαρόν, a poetical word, used in late prose and again by Xen. in the Cyneg. IX 10 διὰ τὸ νεαρὰ (*tenerae aetatis*) εἶναι sc. τὰ σώματα τῶν νεβρώων. ὀλιγοετίαν, a word not used elsewhere by Xen.

1. 31. ἐπεθύμει ἄν 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 ἄν with the imperfect to express an action which took place at various past times, see G. § 206, HA. § 835. Observe that ἐπεθύμει is here used in a pregnant sense, as is βούλεσθαι, μᾶλλον being implied. Cf. Herod. III 124 βούλεσθαι γὰρ παρθενεύεσθαι πλείω χρόνον ἢ τοῦ πατρὸς ἐστερηῆσθαι, where also ἢ depends not upon πλείω but upon βούλεσθαι.

1. 32. πλείω αὐτοῦ ἀκούειν, HA. § 742 c. σιωπῶντι παρῆναι, G. § 187, HA. § 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 πρόσηβον γενέσθαι, HA. § 959. ἐν τούτῳ δὴ, 'it was just then that his words became fewer and his voice more subdued'. τοῖς λόγοις μανότεροις ἐχρήτο, *varioribus utebatur orationibus*, 'the words which he used were fewer', the predicate adjective being a brief equivalent for one clause of the compound sentence, HA. § 618. *μανότεροις* (VII v 6) is the reading of D only: the other MSS have *βραχυτέροις*: but Cypius' fault was his *πολυλογία*, not *μακρολογία*.

1. 37. ὥστε, 1. 19 n.

1. 39. τὸ προσπίπτειν is in apposition to τὸ σκυλακῶδες, 'the whelp-like habit of running up to anybody and everybody without distinction'. For this sense of *προσπίπτειν*, *accurrere*, cf. Herod. II 2, 6, and for *ὁμοίως* II iii 4, V i 9, IO, VIII ii 20, V 15. See also cr. n. οὐκέθ' ὁμοίως sc. ὥσπερ παῖς ὢν, 1. 61. If we retain *προπετές*, it must mean 'not so impulsively as before'.

1. 40. ἐν συνουσίαις, 'in society', 'social intercourse'. See n. on iii 1. 143.

1. 41. πάμπαν, rare in best prose for πάνυ or παντελῶς, i 1. 7, IV ii 22. ἐπὶ χαρί, 'agreeable'. Cf. An. II vi 12 τὸ ἐπὶ χαρί (i.e. *morum suavitatem*) οὐκ εἶχεν ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός, Hier. I. 677.

1. 42. ᾧ κρείττων ἦδει ὢν, 'in which he was conscious of his superiority'; the following ταῦτα refers back to the omitted antecedent with emphasis, not to ὅσα (Cooke), the antecedent of which (τούτων) is not expressed but implied. See G. § 152 Note 3.

1. 43. ταῦτα προὔκαλεῖτο, 'he used to challenge them to these'.

This is the ordinary construction, as in Ar. Ach. 652 ὑμᾶς τὴν εἰρήνην προκαλοῦνται, Plato Euthyphr. p. 5 A αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν, Dem. adv. Pantaen. § 42 προκαλοῦμαι σε παντί; but εἰς τι is also used, as in Xen. Mem. II iii 17 προκαλούμενον αὐτὸν εἰς τὸν ἀγῶνα τούτον.

1. 44. ἦδει ἑαυτὸν ἥττονα ὄντα = ἦδει ἥττων ὢν, HA. § 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. HA. § 940. Cf. VII ii 22, VIII ii 26. ἐξήρχε, 'he would begin first (before others)', III iii 58, VII i 9.

1. 45. κάλλιον αὐτῶν, G. § 175, 1, HA. § 643. κατήρχεν—ἀναπηδῶν—ῶν, '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. διατοξευσόμενος, G. § 277, 3, HA. § 969 c. Cf. Theophr. Char. XXVII (xix) περὶ ὀψιμαθίας: πρὸς τὸν ἑαυτοῦ ἀκολουθῶν διακοντίζεσθαι καὶ διατοξεύεσθαι.

The prep. διὰ has frequently in composition the meaning of *certatim*: thus διᾶδειν τινί 'to contend in singing with any one' Theocr. Idyll. v 22, διακυβεύειν, διαθεῖν τινί '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, διαπλίνειν 'to have a drinking match' Plat. de rep. IV p. 420 D, διέλκειν Ar. Pac. 1131, Georg. fr. VIII, διαβαπτίζεσθαι 'to contend in the use of foul language' Dem. p. 783, 15, διαβοᾶσθαι 'to have a shouting match', διακεκραγέναι βαλανεῦσι, Ar. Eq. 1403, διορχεῖσθαι Arist. Vesp. 1412, διαπυκτεύειν 'to have a boxing match' Xen. Cyr. VII v 53, οἱ διαπολιτευόμενοι 'rival politicians' Aesch. c. Ktes. § 194.

1. 47. ἀπὸ τῶν ἵππων, *ex equis*. In Homer the phrase always means 'from the chariot', as in Odys. I 50, ἐπιστάμενοι μὲν ἄφ' ἵππων ἀνδράσι μάρνασθαι. ἔποχος, *qui firmiter equo insidet, ita ut non possit decuti*, VIII i 35, de re eq. VIII 10, mag. eq. I 6, VII 18, Ar. Lys. 677, Plut. Mar. c. 34.

1. 48. ἐφ' ἑαυτῷ μάλιστα ἐγέλα, 'laughed most (i.e. more than any one else) at himself', not ἐφ' ἑαυτοῦ (*Zeunius*) which would mean 'inwardly'. Cf. II ii 1. 45 ἐπὶ τούτῳ, ὥσπερ εἰκός, ἐγέλασαν.

§ 5. 1. 48. ὥς δ' οὐκ...ἤττωτο, 'but as he did not, after (or because of) being foiled, give 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 E οὐκ ἀπεδίδρασκον ἐκ τοῦ μανθάνειν, *non refugerunt a discendo*.

1. 50. ἤττωτο, optative of indefinite frequency, III 1. 31, G. § 233, HA. 894 B. ἐκαλινδέτο, *versabatur*.

1. 51. εἰς τὸ ἴσον...τοῖς ἥλιξι, G. § 186, HA. § 773. τῇ ἱππικῇ, dative of respect, II i 1. 102.

1. 52. παρήει (sc. αὐτούς), *superabat*, 'outstripped them'. See n. on I. 62.

1. 53. ἀνηλώκει, *absumserat, confecerat ut nullae amplius restarent*, II i 1. 74. Hesychius, ἀναλωσαι: ἀφανίσαι.

1. 54. κατακαίνων i.q. ἀποκτείνων, an un-Attic word, of very

frequent occurrence in Xenophon, see Rutherford's *new Phrynichus* p. 171. The simple form *καλνειν* occurs only once in IV ii 24.

1. 55. εἶχεν, *poterat*.

1. 56. ὅτι βουλόμενος οὐ δύναίτο, '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. πράγματ' ἔχειν, iii l. 42, VI i 10, VIII ii 21. ἐπὶ θήραν, but l. 60 ἐπὶ τῇ θήρᾳ: for the omission of the article see HA. § 661.

1. 59. τῷ θεῷ, Cyaxares, his mother's brother, iii l. 144. ὅσα—ταῦτα, l. 42 note.

§ 6. 1. 60. ἐπιθυμῶν, l. 56 n.

1. 61. ὥσπερ παῖς ὢν, sc. ἐλπίζει. Cf. l. 39.

1. 62. ὀκνηρότερον, *cunctantius*.

προσῆει, *adibat*.

Observe that in good prose the imperfect and future of *ἐρχομαι* are supplied by *ἦειν*, *εἶμι*.

ἀ πρόσθεν—ἐμέμφετο—

Σάκας ἐαυτῷ ἐγίνετο, short for ταῦτα ἐπολεῖ Σάκας ἐ. γιγνώμενος, '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 ἀ ἐμέμφετο may be translated 'as to the complaints he had heretofore made against Sakas etc.' Cf. Anab. III v 5 ἀ γὰρ διεπράττοντο, μὴ καλεῖν τὴν βασιλέως χώραν, νῦν αὐτοὶ καλοῦσιν ὡς ἄλλοτρίαν, where the more definite expression takes the place, as here, of the more general one. Soph. Phil. 1367 ἃ μοι ξυνώμοσας, πέμψον πρὸς οἴκους.

1. 63. παρίει, *admittebat*, G. § 127, p. 175, HA. § 476.

1. 64. εἰ καιρὸς εἴη, 'whether it was (a) convenient (season)', v, iii 56, G. § 282, 4, HA. § 1016.

1. 65. πάντως σημαίνειν, 'to be sure to signify to him': πάντως, 'in any case', 'by all means', II ii 15, III iii 8, VII i 18, VIII iii 27.

1. 66. ὁπότε ἐγχωροίη, 'whenever there was room or time', 'it was admissible, allowable', Oecon. VIII 16, Hell. II iii 16. ὥστε, l. 19 note.

1. 67. ὑπερεφίλει, sc. αὐτόν. With ἄλλοι πάντες understand ὑπερεφίλουν.

§ 7. 1. 68. δ' οὖν, resumptive, 'however', 'be that as it may'. ἔγνω, *intellexit*.

1. 69. ἔξω, sc. τοῦ παραδελσίου.

1. 70. φύλακας, 'as guards'.

1. 71. ὅπως φυλάττοιεν...καὶ εἴ τι φανεῖη, '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.

δυσχωρίων, 'rough, dangerous ground', vi l. 398.

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

1. 73. τῶν ἐπομένων, complement of ἐπυνοθέητο. ποίοις, 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 (ὁ ἄγριος ὄνος), the ibex or wild goat, the wild sheep (ὁ ἄγριος οἶς), the stag (ἐλαφος), the antelope (δόρκας), the wild boar (κάπρος). 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 *gur-khur*, 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. πελάζειν, sc. τινά, HA. § 942. θαρροῦντα, 'boldly', HA. § 968 a.

P. 20. 1. 78. ἀσινεῖς, *innocui*, a poetical and Ionic word. τὰς δυσχωρίας ὅτι, more vivid than ὅτι τὰς δ.

1. 80. αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι, '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 αὐτοῖς στεφάνοις III iii 40, δύω ἵπποι αὐτοῖσιν ὄχεσθιν Hom., ναῦν αὐτοῖς ἀνδράσιν ('with its crew') Thuc. IV 14; sometimes but seldom σύν is added, as in II ii l. 75 σύν αἰτῶ τῷ θώρακι.

§ 8. 1. 83. ὦν ἤκουσεν, i. e. τούτων ἃ ἤκουσεν.

1. 84. ἐφευγε, sc. ἡ ἐλαφος. πῶς, *nescio quo casu*, 'somehow or other', 'unexpectedly', to be joined with πίπτει. διαπηδῶν, 'in taking a leap'. αὐτῷ

ὁ ἵππος, 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 ἐξετραχίλισεν, 'was within a little of throwing him also over its head'. οὐ μὴν ἀλλά, *veruntamen*, 'however', 'nevertheless', elliptically for οὐ μὴν (ἐξετραχίλισεν αὐτόν), ἀλλά, HA. § 1035 c. For an example of the full construction see Plut. Timoleon c. 34, 4 οὐ μὴν ἐτυχέ γε ταύτης τῆς τελευτῆς ἀλλ' ἔτι ζῶν ἀπαχθεὶς ἦν περ οἱ λησται δίκην ἔδωκε.

1. 86. ἐπέμεινεν, 'kept his seat'. μόλις πως, 'with some difficulty'. See n. on i l. 2.

1. 87. ὡς—ἦλθεν, *postquam venit*.

1. 88. καταβάλλει, 'he brings down', 'slays', I iii 14, IV vi 3. καλόν τι χρῆμα, 'a fine creature'.

Cf. II i l. 43, Athenae. XV c. 21 p. 677 c λέοντα μέγα χρῆμα ὄντα, Theocr. XV 23 χρῆμα καλόν τι (*spectaculum magnificum*), XVIII 4 (παρθενικαί) δώδεκα καὶ πρᾶται πόλιος, μέγα χρῆμα Λακαινῶν, Herod. I 36 ὅς χρῆμα μέγιστον, Arist. Av. 826 λιπαρὸν τὸ χρῆμα τῆς πόλεως, Plut. Lucull. c. 31 πᾶγκαλον χρῆμα πόλεως.

1. 89. προσελάσαντες, iii l. 31 n.

1. 90. ἐλοιδóρουν αὐτόν εἰς οἶον κίνδυνον ἔλθοι, 'began to rebuke him for running into such danger'; εἰς οἶον=ὅτι εἰς τοιοῦτον, as in VII iii 13 κατοικτεῖρων τὴν τε γυναῖκα οἴου ἀνδρὸς στέροιτο καὶ τὸν ἄνδρα οἶαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο. The common reading is καὶ ἔλεγον εἰς οἶον κίνδυνον ἔλθοι on which Cobet's remarks (*Mnemos.* N. S. III p. 379 a. 1875), are worth transcribing:—

"Ἐλεγον εἰς οἶον κ. ἔλθοι idque post ἐλοιδóρουν, in quo *dicendi* notio inest, dici non potest. Omnino οἶον et οἶα sic componuntur cum verbis animi affectum aut commotionem significantibus, ut ἐλεεῖν, οἰκτεῖρειν, στένειν, στενάζειν, θρηνεῖν, μακαρίζειν et sim. Libanius I 511, 17 μακαρίους ἀπεκάλουν—ἐν ὧν χρόνῳ σπαρέντες ἦλθον εἰς φῶς, I 516, 11 θρηνοῦντων—εἰς οἶαν ἀνομίαν ἐμπεπτώκασιν, III 267, 12 θρηνήσειν οἶους ἔφυσαν, IV 400, 15 στενάζειν οἶα ἄνθ' οἶων κομίζεται, I 655, 6 πεφρικότες οἶα σφᾶς δεήσει μνησεῖν. Apud Dinarchum κατὰ Δημοσθένους p. 92, 34 ἐλεησάντων ἐν οἷς ἦσαν κακοῖς corrige ἐν οἷοις. In his omnibus est eadem breviloquentiae ratio: ἐθρήνουν οἶους ἔφυσαν est θρηνοῦντες ἔλεγον 'οἶους ἐφύσαμεν!' Apud Xenophontem igitur pro λοιδοροῦντες ἔλεγον 'εἰς οἶον κίνδυνον ἦλθες!' dicitur: ἐλοιδóρουν εἰς οἶον κίνδυνον ἔλθοι.

1. 91. ἔλθοι, optative of indirect discourse, G. § 243, HA. § 932, 2 b. κατερεῖν αὐτοῦ, 'that they would tell (the king) of him'.

1. 92. εἰσπῆκει, *stabat*. καταβεβηκώς, sc. ἀφ' ἵππου.
ἀκούων ἡνιάτο, G. § 279, 1, HA. § 983.
1. 93. κραυγῆς, 'a view-halloo'.
1. 94. ὥσπερ ἐνθουσιῶν, 'as if possessed', HA. § 978 a. ἐκ
τοῦ ἀντὶλου προσφερόμενον, *ex adverso irruentem*. But *ἐκ τοῦ ἀν-
τὶλου* in the de re eq. XII 12 means *retrorsum*.
1. 95. ἀντίλος, HA. § 619 a. διατεινόμενος,
'having his lance poised', l. 277, Plut. Sull. c. 29, 5 *διετεινόντο
τὰς λόγχας ὡς ἀφήσοντες*.
1. 96. κατέσχε, 'brought him down'. Cf. Hor. Od. IV 6, 34
lynx et cervos cohibentis arcu, i.e. *sistentis in fuga*, Sil.
Ital. II 97 *cervum vulnere sistentem*.
- § 9. 1. 97. καὶ ὁ θεῖος, sc. ὥσπερ οἱ φύλακες. αὐτῷ
ἐλοιδορεῖτο, but αὐτὸν ἐλοιδοροῦν l. 87, HA. § 764, 2 b.
1. 98. λοιδορουμένου ὅμως ἐδεῖτο, HA. § 979 b, II ii l. 113, III
i 23, vi 14.
1. 99. ὅσα—ταῦτα, l. 40 note.
1. 100. εἰσκομίσαντα δοῦναι, 'to carry into the house and
present'.
1. 102. εἶων, sc. διώκειν.
1. 103. ἐπειδάν γε—δῶ, *si modo dederō*, 'when once I have
given them'.
1. 104. ὅ,τι, sc. τιμωρεῖσθαι, I iii 5. τιμωρησά-
μενος, HA. § 816, 12, G. § 199 Note 3.
1. 105. ταῦτα χάρισαί μοι, iii l. 147. καὶ—μέντοι,
et—vero, 'and—actually'.
1. 106. τελευτῶν, 'at last', HA. § 968 a, l. 74 note, vi l. 230.
ὅπως, *quo modo*.
- P. 21. § 10.** 1. 108. ἐδίδου, 'offered', HA. § 832.
1. 110. οὗ, G. § 29 Note 1, HA. § 112. ἥματωμένα,
'all covered with blood as they were'. ὅπου, i.e. ἐνθα, ὅπου.
1. 111. ἄρα, iii l. 25.
1. 112. οὐ...δέομαι...ὥστε, *non ita egeo 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. ἰκετεύω, *precor*, used parenthetically, like οἶμαι, iii l.
128. Cf. V i 29, VII i 17.
1. 116. διαδῶ, 'I may deal', iii l. 71.

1. 117. ὅτῳ 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 concinnitate, verborum brevitate figurarumque splendore reperitur eximius'.

1. 118. λαβὼν ἐδίδου ἄρας, 'took and carried them off and gave them etc.'

1. 119. ὥς ἄρα ἐφλυναροῦμεν, iii l. 123 note. On ὥς see HA, § 1001 a, and cf. iii l. 42.

1. 120. τὰ ἐν τῷ παραδείσῳ θηρία, 'the deer within the park', l. 130, HA. § 666 a. ὅμοιον—οἶόνπερ, after the analogy of τοιοῦτον οἶόνπερ, 'a similar thing, as if one should hunt', 'it is like hunting': cf. v l. 96, Hell. iv ii 11 δοκεῖ ὅμοιον εἶναι τὸ τῶν Λακεδαιμονίων πᾶγμα, οἶόνπερ τὸ τῶν ποταμῶν. So we find the relative following ἵσος, παραπλήσιος, Krüger, § 51, 13, 16. δοκεῖ, the subject is τὸ θηρῶν understood from ἐθηρώμεν.

1. 121. δεδεμένα, 'tethered'.

1. 122. ἦν, sc. τὰ θηρία. ἔπειτα, very commonly found without δέ after πρῶτον μὲν, iii l. 162, II iii l. 185, III iii 53, IV v 51. λεπτά (λέπειν 'to peel'), *macilentia*, 'thin, lean' (παχέα. Aelian de nat. anim. XIII c. 14 λαγὼς μικρὸς τὸ σῶμα καὶ λεπτός, Achill. Tat. II 34 τὰ λεπτὰ διώκοντες τῶν θηρίων.

1. 123. ψωραλέα, *strigosa*, *scabiosa*. τὸ μὲν—τὸ δέ, *partim—partim*, HA. § 654. κολοβόν, *curtum*, related to χωλόν as genus to species.

1. 124. ἄς μὲν—ὥς δέ, an anaphora, see on i l. 37.

1. 125. λιπαρά, *nitida*, 'fresh and sleek'.

1. 126. πρὸς τὸν οὐρανόν, 'aloft'. Cf. Theocr. Idyll. v 144 ἐς οὐρανὸν ὕμιν ἀλεύμαι.

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

1. 128. ἐφέροντο, *impetu irruerant*, l. 260, l. 283, III iii 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 περιφοδομημένα, i. q. τὰ ἐν τῷ παραδείσῳ l. 120, 'those confined within a pale'.

1. 131. ἄρα ἄν—ἀφείεν, G. § 226, 2 b, HA. § 872. For the H. X.

sense of ἀφιέναι *facultatem concedere, permittere*, cf. l. 169, Oecon. XVII 2 l. 10.

l. 132. ἐπὶ θήραν, sc. *λέναι*. καὶ ῥαδίως γ' ἂν sc. ἀφείεν, 'aye, that they would and readily'.

§ 12. l. 134. ἡμῖν, ethical dative. Ἀστυάγει, i. q. πρὸς Ἀστυάγην: *quis nobis apud Astyagen hac de re agat?* τίς γὰρ ἂν, sc. *εἴη*, '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 δίκαιος, δυνάτος, ἔτοιμος, ἱκανός, not only in declarative object sentences, but also in interrogative and relative sentences; now and then the subjunctive third person singular ᾗ is omitted after the relative with ἂν as by Plato Rep. II 370: παρὰ τούτων κομίζονται, ὧν ἂν αὐτοῖς χρεῖα. HA. § 611.

σὺν γε: see n. on iii l. 102.

l. 135. πείσαι, *persuadere*: πείθειν, *suadere*. μὰ τὸν Δία, vi l. 1. ἐγὼ μὲν, *equidem*, 'I for my part'. This μὲν *solitarium* 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. ὅστις ἄνθρωπος γεγέννημαι, 'what sort of person I have become', 'what I am come to'.

l. 138. ἐκ τοῦ ἴσου, *aeque atque antea* i. q. ὁμοίως l. 39 and l. 61. Others less correctly take it to mean *ut aequalis aequalem, recto obtutu*, 'on equal terms'. ἦν τοσοῦτον ἐπιδιδῶ, 'should I go on at such a rate' in shyness. Cf. Oec. III 10 ἐπὶ τὸ βέλτιον ἐπιδιδόασιν. Fischer supposes τοσοῦτον to mean *tantillum*, 'ever so little'.

P. 22. l. 139. βλάξ 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. εἰ, 'that'. ἂν τι δέη, 'should there be any need', ii l. 153.

l. 143. τὸ ἐπὶ σέ, *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' ἐκείνων εἶναι ἐσώθης, Eur. Orest. 1345 σῶθηθ' ὅσον γε τοῦτ' ἐμέ; the dative is more commonly used as in v iv 11 τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δ' ἐπὶ σοὶ σέσωσμαι.

§ 13. l. 144. ἐδήχθη, 'was piqued', Arist. Ach. i ὅσα δὴ δέδηγμαι τὴν ἐμαντοῦ καρδίαν, l. 18, so Hor. Ep. i, 16, 38 *mordear opprobriis falsis*, Ter. Eun. III i 55 *par pari refert, quod eam mordeat*.

l. 145. διακελευσάμενος ἑαυτῷ τολμᾶν, 'mustering, summoning up courage', Sympos. I 16 τῇ ψυχῇ παρακελευσάμενος θαρρεῖν.

l. 146. ἐπιβουλεύσας ὅπως ἂν—εἵποι, 'when he had planned how he should speak'. See on ii l. 58.

ἀλυπότατα, *minima cum offensione*, cf. Isocr. Panathen. (12) § 5 p. 233 D ζῆν τοῖς ἄλλοις ἀλύπως.

l. 149. ἀποδρᾶ σε, HA. § 712 c.

l. 150. τί αὐτῷ χρήσει; 'what will you do with him?' Cf. iii l. 68 note, II iv l. 165, VII i 43, lex. to Xen. Oec. p. 167^a.

τί ἄλλο sc. ποιήσω, *quid aliud quam vinctum opus facere cogam?* VI i 47; so l. 296 οὐδὲν ἄλλο ἢ...ἐθεᾶτο, vi l. 428 εἰ μὴδὲν ἄλλο ἢ μετενέγκοις, VIII iii 46 ἐμὲ μὴδὲν ἄλλο ἢ ὥσπερ ξένον τρέφε.

l. 152. τί δὲ εἰ μὴ, but above τί ἄλλο ἢ, cf. II ii l. 94.

l. 153. αὖθις—ἐξ ἀρχῆς χρήσομαι, 'I shall take him back again into my employ'.

l. 154. ὦρα ἂν—εἴη, 'it is high time'. We should have expected ὦρα ἄρα or ὦρα οὖν ἂν εἴη: cf. for a similar asyndeton l. 352, IV iv 5, VII v 25.

l. 155. ὥς, *nam*. βουλεύομαι ὅπως, 'I am considering how': cf. II i l. 30.

l. 156. λαβών, 'with', HA. § 968 b.

l. 157. καλῶς ἐποίησας προειπών, *bene fecisti quod antea dixisti*, 'you do well to give me warning', 'it is well that you tell me beforehand'. Cf. VII v 48.

l. 158. ἐνδοθεν—κινεῖσθαι, *pedem efferre domo*. On the redundant negative see G. § 283, 6, HA. § 1029. Cf. l. 167.

χαρίεν sc. ἂν εἴη, 'a pretty, nice, business (it would be)'. Cf. Lucian Jupp. Trag. c. 26 χαρίεν γάρ, εἰ περὶ τῶν ἐσχάτων κινδυνεύοντες περὶ τῆς ἐν τοῖς νόμοις ἐξουσίας σμικρολογούμεθα. See n. on l. 134.

l. 159. ἔνεκα κρεαδίων, *caruncularum causa*, 'for the sake of a piece or two of meat'. The diminutive is used in a contemptuous sense, like ἱππαρίων l. 234, ἀνθρώπια v i 14. See my note on Xen. Oec. XIII § 8.

εἰ...ἀποβουκολήσασαιμι, *si filiae meae filium ut malus bubulcus 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.

§ 14. l. 161. *ἀνιαρός*, *tristis*: but in VIII iii 42 *ἀνιαρόν* bears its more usual meaning *molestum*)(*ῥδύ*. *σκυθρωπός*, 'sullen', 'sulky'. *σιωπῇ διήγεν*, 'moped', ii l. 19, l. 81, vi l. 40.

l. 162. *ἰσχυρῶς*, *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. *συναλίσας*, ii l. 187 note.

l. 165. *ἱππάσιμα*, *equitabilia*, *equiti habilia*. Cf. l. 195.

l. 166. *ἐποίησε*, *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 *ἀπηγόρευε*, 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 *μετεώρου δὲ φερομένου τοῦ θηρίου, βάλλει ἀκοντίῳ Μεγάβυζος καὶ ἀναιρεῖ· καὶ ὀργίζεται Ἀρταξέρξης ὅτι, πρὶν ἢ αὐτὸς τύχοι, Μεγάβυζος ἐβαλε· καὶ προστάσσει τὴν κεφαλὴν τὸν Μεγάβυζον ἀποτμηθῆναι*. Cf. Cyr. IV vi 3, 4, Quint. Curt. *de reb. gest. Alex. M.* VIII 6.

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

l. 168. *οὐκ εἶα* 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. *ὅπως <ἂν>...δύναιτο*, 'as each best might'; *ἂν* of course is to be taken with *δύναιτο*. Cf. l. 146 n.

Hug, Hertlein and Breitenbach retain the vulgate *δύναιτο* without *ἂν*. Hertlein quotes two other instances of what he considers a similar use of the optative, viz. III ii 30 *τοῖς παρ' ὑμῶν ὑμεῖς αὖ ἐπιστέλλετε ὅτι ὑμῖν σύμφορον δοκοίη εἶναι*, but here Hug reads *δοκεῖ*, and VIII ii 16 *κέλευε αὐτοὺς ὁπόσα ἕκαστος δύναιτο πορίσαι μοι χρήματα*, where, however, the reading of the MSS. retained by Hug is *ὁπόσα ἂν ἕκαστος δύναιτο*.

§ 15. l. 172. *ἀμιλλωμένους* sc. *αὐτούς*, *decertantes contra feras*, 'eagerly encountering the beasts'. Cf. Anab. III iv 44 *ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον*.

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 *l.c.* Vol. III p. 89.

l. 174. ὑπὸ τῆς ἡδονῆς, 'owing to the delight which he f
l. 128, l. 266, III i 24, 25, iii 66, v ii 34, VI i 2, 35, 37, VII v
VIII iii 42.

l. 175. ὥσπερ σκύλακι γενναίῳ, by attraction for ὥσπερ σκύλα
γενναῖος ἀνακλάζει. Cf. v ii 28, Anab. IV v 32 ἔδει ῥοφούντα πίνειν
ὥσπερ βοῦν. There is a similar comparison in l. 259 and in
Plutarch Aemil. Paul. c. 22, ὥσπερ σκύλαξ γενναῖος, ὕψ' ἡδονῆς
ἀκρατῶς τῇ νίκῃ συνεξενεχθεῖς. ἀνακλάζοντι, 'setting up a
cry', 'giving tongue'. The word is not found elsewhere in Xen.

ὁπότε πλησιάζει, *quotiens appropinquaret*, iii l. 196.

l. 176. ἕκαστον sc. τῶν ἡλικιωτῶν, 'each of his companions
in the sport'.

l. 177. τοῦ μὲν—τὸν δέ, l. 123. ὁρῶν ἡψφραίνεται,
G. § 279, I, HA. § 983. τὸν δέ τινα, 'and some other one'.

l. 178. ἐπαινοῦντα οὐδ' ὁπωστιοῦν φθονερῶς, 'praising with-
out any show at all of jealousy', lit. 'not even in any manner at all
enviously'.

l. 179. τέλος, l. I. δ' οὖν, l. 68 n. ἔχων,
'with', iii l. 159, iv l. 201, vi l. 101, II iv l. 212.

l. 180. ἀπῆι, l. 62 n. τὸ λοιπόν, *postea*, 'for the future',
'thenceforward'.

l. 181. ὁπότε οἷόν τ' εἴη sc. συνεξιέναι, 'whenever it was
possible'. συνεξίηι τῷ Κύρῳ, G. § 187, HA. § 775.

l. 185. συναίτιος, v v 33.

§ 16. l. 186. ἀμφὶ τὰ πέντε ἢ ἑκαίδεκα: see n. on ii l. 98,
and for the article on ii l. 176. Without ἀμφί the Greek would have
been not ἐτη but ἐτῶν γενομένου, see Cobet *Var. Lect.* p. 200.

l. 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: ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ γενναῖό-
τατα ἡμῖν ἦν ἐς τε πολέμους καὶ ἐς ἀγρας φοιτέοντας εὐδοκιμέειν,
νῦν τε τέοισι με χρὴ θυμασι ἐς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα
φαίνεσθαι; κοῖος μὲν τις τοῖσι πολιήτησι δόξω εἶναι, κοῖος δὲ τῇ
νεογάμῳ γυναικί;

1. 189. εἰς τοῦτον τὸν χρόνον, i.e. *sub tempus nuptiarum*. Cf. III 1 42 εἰς τρίτην ἡμέραν παρῆναι, V iii 27 εἰς τρίτην δειπνήσω, VIII iv 27 εἰς τριακοστὸν .τος.

1. 190. ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων, for ἐν τοῖς ἢ τοῖς αὐτῶν τε καὶ τῶν Μήδων.

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

1. 194. ἐμελλον—ἐξελάν, 'were intended to drive out'.

1. 195. τὰ ἐργάσιμα, *loca culta*, a word not found elsewhere in Xen.
εὐήλατα i.q. ἱππάσιμα 1. 165.

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

1. 197. ὥς...θηράσων, iii 1. 148.

§ 17. 1. 198. διαδοχή, 'relief', as a verbal substantive, has the construction of the verb, from which it comes, VIII vi 18 τῷ ἡμερινῷ ἀγγέλω τὸν νυκτερινὸν διαδέχεσθαι φασί. Cf. Dem. Philipp. I c. 21 ἐκ διαδοχῆς ἀλλήλοισ.

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

P. 24. 1. 201. ἔχων, 1. 179 n.

πολλοὺς τε αὐτὸς ἤκεν κτλ. A single τε for καί, 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 καί—δέ). MADVIG *Gr. Synl.* § 185 Rem. 1. Cf. Anab. I v 14, ix 5, III ii 16, VII vi 3, viii 11, Oecon. x 12.

1. 202. ἐβουλεύσατο κράτιστον εἶναι λεηλατῆσαι, '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 (1. 155).

1. 203. λαμπρότερον ἂν φανῆναι, i.q. ὅτι λαμπρότερον ἂν φανείη, G. § 211, § 246, HA. § 964. The implied condition is εἰ λεηλατῆσαι κτλ.
τὸ ἔργον sc. τὸ λεηλατῆσαι: τῆς θήρας depends upon λαμπρότερον, not upon ἔργον, as Gorham takes it.

1. 204. ἱερείων, '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 1. 15, Anab. IV iv 9.

ἀφθονίαν, 'abundance', lit. 'no stint or grudging', VII v 52, Anab. VII i 33.

l. 206. ἀθρόους, predicate adjective, 'in a body'.

l. 207. τοῖς ἵπποις i. q. τοῖς ἱππεύσι, 'with his cavalry', just as we say 'horse', cf. l. 285, III iii 33. The dative of accompaniment is used chiefly in reference to military forces, G. § 188, 5, HA. § 773.

l. 210. ὥς μὴ βοηθοῖεν ἐπὶ τοὺς καταθέοντας, 'that they might not advance (lit. come to the rescue) against the predatory bands': καταθεῖν 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.

l. 211. τοὺς ἐπιτηδεύους, *idoneos*, VIII vi 7 ἐκλεξάμενος αὐτῶν τοὺς δοκοῦντας ἐπιτηδειοτάτους εἶναι. κατὰ φυλάς, 'in parties', κατὰ like ἀνά being used distributively, of a whole divided into parts. Cf. II i l. 235 κατὰ τάξεις.

l. 212. ἄλλους ἄλλοσε, 'some to one place, some to another'. περιβαλομένους, 'surrounding for the purpose of capturing', III iii 23, Hell. IV viii 18 ἱππέας καταδραμόντας ἐκέλευε περιβαλλομένους ἐλαύνειν ὅτι δύναιτο, Diod. Sic. XIV 99 τοῦ Θίμβρωνος μετὰ μέρους τῆς δυνάμεως ἐξελθόντος καὶ πολλὴν περιβαλομένου λείαν.

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

l. 214. ταῦτα ἔπραττον, 'set about this' or 'were thus employed', HA. § 829 a.

§ 18. l. 215. σημανθέντων ὅτι, 'when it had been reported that etc.' the place of the omitted noun being supplied by the dependent sentence. Cf. VI ii 19 ἀπαγγελλομένων ὅτι, [Dem.] adv. Polycl. § 17, Thuc. I cxvi 3 ἐσαγγελθέντων ὅτι; similarly v iii 13 οὕτω γιγνομένων, and οὕτω προσταττομένων, where some general subject is to be understood, G. § 278 Note, HA. § 973 a. The singular σημανθέντος also might have been used, (as σαφῶς δηλωθέντος ὅτι is used by Thuc. I lxxiv 1), like the Latin *nuntiatio*, *audito*, *cognito*, *edicto* etc.

Cobet (*Mnemos*. N. S. Vol. III p. 380) writes: Xenophon ἀττικιστί dixerat σημανθέν, ut προσταχθέν, εἰρημένον, ἡγγελμένον et alia plurima, quae Graeculi indocti vitare solent. Quid notius est quam δοκοῦν, δόξαν, δεδομένον, συνδοκοῦν? Vide nunc quid designaverint in Cyr. IV v 53 συνδιαμένειν δὲ παρακαλεῖτε ὥς ἐμοὶ τοῦτου συνδοκόντος, cum certa dicendi lex requiratur: ὥς ἐμοὶ τοῦτο συνδοκοῦν.

l. 217. τοῖς παρατυχοῦσιν, 'such as were accidentally present'. The form *ἰππότης* for *ἰππεύς* is not used in good prose, being a poetical word.

l. 219. ἀνθρώπους, here *pedites*) (*ἰππέας*, l. 220.

l. 221. ἡσυχίαν ἔχοντας, 'keeping quiet', 'standing still'; Hell. II iii 55 ἡ βουλή ἡσυχίαν εἶχεν ὁρῶσα, III ii 27 ὁ δῆμος παντελῶς κατηθύμησε καὶ ἡσυχίαν εἶχεν.

l. 222. καὶ τοὺς ἄλλους...καὶ αὐτός. For similar instances of *καὶ* in both members of a sentence cf. v l. 5, vi l. 26, II ii l. 52, VII v 47, Arist. Plut. l. 1084 ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἡξίους πίνειν, συνεκπότε, ἐστὶ σοὶ καὶ τὴν τρύγα. So in a negative sentence we sometimes find a double οὐδέ or μηδέ, as in Lysias 26, 15 ἐὰν μηδὲ τοῦτον, οὐδ' ἐκείνον.

πασσυδί, *omni impetu, cum omnibus copiis*, i. q. πασσυδία, Hell. IV iv 9.

l. 223. οὐποτε οἰόμενος, for οἰόμενος οὐποτε ἐνδύσεσθαι, 'never dreaming' that he should be so fortunate as to wear arms. Cf. Hell. II iv 13 νῦν τοι παραγεγέννηται οὐ οὔτοι μὲν οὐποτε ᾤοντο, ἡμεῖς δὲ αἰεὶ εὐχόμεθα. So it is said of Electra (Eur. El. 580), when she had at last seen her long-lost brother, οὐδέποτε δόξασα. Others take it as an expression of impatience, 'thinking the moment would never come, when he should get them on'.

l. 224. αὐτοῖς, sc. τοῖς ὅπλοις, G. § 188, 1, HA. § 776.

l. 225. περὶ τὸ σῶμα sc. τοῦ Κύρου, 'so as to fit him'. Cf. de re eq. XII I χρὴ τὸν θώρακα πρὸς τὸ σῶμα πεποιῆσθαι.

l. 226. ἐπεποιήτο, *facienda curaverat*, iii l. 198. τῷ ἵππῳ, l. 207.

l. 227. ἐθαύμασε, 'expressed his surprise', 'wished to know': cf. II iv l. 72.

l. 228. ἦκοι, 'he was come', opt. of indirect discourse, HA. § 932, 2 b, G. § 243. εἶπεν, *iussit*. μένειν παρ' ἑαυτόν, '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 IV ii 23, VII i 39. HA. § 788.

§ 19. l. 229. ἦ, iii l. 68.

l. 230. ἐφ' ἑστῇ κασι—ἡρέμα, 'sit still so quietly'.

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

P. 25. l. 232. ἐκείνοι, sc. πολέμιοι εἰσι. οἱ ἐλαύνοντες, G. § 276, 2, HA. § 966.

l. 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 *πονηροί*.

l. 234. ἱππαρίων, 'sorry horses'. See n. on § 13 l. 159, and cf. Plutarch Philop. 7 παραλαβὼν τοὺς ἱππεῖς φαύλοις ἱππαρίοις προσχωμένους οὐχ ὑπέβλεπεν.

ἀγουσιν, 'are harrying', 'carrying off as booty', cf. l. 247 τοὺς ἀγοντας. The usual phrase is ἀγειν καὶ φέρειν, *agere et ferre*, III ii 12, or φέρειν καὶ ἀγειν III iii 2, V iv 22.

l. 236. ὄσον, predicate adjective, 'how large the body is that etc.' στίφος from στείβειν 'to tread' means 'a close-pressed, compact body'.

l. 237. ἐπ' ἐκείνους, sc. τοὺς λεηλατοῦντας (l. 254), 'the skirmishing parties, who were scouring the country'.

l. 238. ὑποτεμῶνται, *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 οἱ, viz. τὸ στίφος τῶν ἱππέων, and may be intended for the sake of opposition to ἡμᾶς. Cf. Hell. II iv 41 οἱ γε, ὥσπερ τοὺς δάκνοντας κύνας—παραδιδάσιν, οὕτω κἀκείνοι—οἷχονται ἀπιόντες.

l. 239. οὐπω ἡ ἰσχὺς πάρεστιν, 'our main force, full strength (*robur*), is not yet on the field'. Cf. V iii 57 ἔχων τὴν ἰσχὺν ἐν τάξει, iv 20 ἐξαρτήσεται τῆς ἰσχύος, VI i 23 εἰ ποτε καὶ πρόσω τῇ ἰσχύϊ ἀποστρατοπεδεύοιτο.

l. 240. ἀναλαμβάνης, 'take with you', V 14, III ii 1, Anab. VII iii 36.

l. 241. οἱ ἀγόντες, 'the marauders', l. 234.

§ 20. l. 244. εἰπόντος αὐτοῦ ἔδοξε: see n. to § 2 l. 13, VI iii 17. τι λέγειν, *dicere aliquid*, 'to speak to the purpose', II iv 16. The opposite is οὐδὲν λέγειν, 'to talk nonsense' VIII iii 20.

l. 245. ὥς—ἐγρηγόρει, 'how wide awake he was', pluperfect used as imperfect, HA. § 849 c.

l. 246. λαβόντα, 'with', HA. § 968 b.

l. 249. λαβὼν τῶν—ἵππων, iii l. 71 n.

l. 250. ἐρωμένων, *valentium, robustorum*, see lex. to Oecon. p. 50* b. προσελαύνει, l. 89.

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

l. 252. καὶ—μέντοι, *atque adeo*, introduces some additional fact that is to be noted, and differs only from καὶ δέ in that the μέντοι is stronger than the δέ, and that the two particles are

not necessarily separated by the intervention of other words. RIDDELL p. 174.

§ 21. l. 255. οἱ ἀμφὶ τὸν Κῦρον, 'Cyrus and his party', § 18 l. 217.

l. 256. ὑπετέμνοντο, sc. τοὺς φεύγοντας. ἔπαιον, a poetical word. Observe that οὐς μέν—ὅσοι δέ correspond.

l. 257. πρῶτος sc. ἔπαιε, 'smote them before anyone else', πρῶτος δὲ ὁ Κῦρος is parenthetical, HA. 619 b. παραλάξαντες—ἔφθασαν, 'passed by before they could overtake them', G. § 279, 4, HA. § 984. Join ὅσοι αὐτῶν.

l. 258. ἀνέσαν, 'flagged', 'slacked'.

l. 260. ἀπειρος, sc. ὦν. φέρεται, l. 128.

l. 261. ὀρῶν, 'keeping in view'. τὸ παλεῖν, HA. § 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, *smos*, HA. § 692.

l. 264. ὥς παυσομένους, 'supposing that they (τοὺς ἀμφὶ Κῦρον) would desist', the accusative absolute. Cf. l. 278, vi l. 7, v v 47, vi i 10, vii v 13, viii i 31, HA. § 974, G. § 278, 2 Note. ἐπεὶ ἰδοιεν, optative, as representing part of the enemy's thoughts, cf. l. 168. σφᾶς, 'them', the Assyrians, HA. § 685.

§ 22. l. 265. οὐδὲν μᾶλλον, 'never a whit the more', quantitative accusative. The datives οὐδενί, τινί are never used with comparatives, whereas we have πολλῷ and ὀλίγῳ by the side of πολὺ and ὀλίγον.

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

l. 267. ἰσχυράν τὴν φυγὴν τοῖς πολεμίοις ἐποίει, 'made the enemies' rout complete'. Cf. vii i 26 ὥστε ταχὺ ἰσχυρὰ φυγὴ ἐγένετο τοῖς πολεμίοις. κατέχων, *urgens, instans*, 'by following close upon them', 'pressing them hard', not 'keeping them in check' (*Cooke*), or 'holding on', 'persevering' (*Strack*). Cf. Cyneg. 6, 22 κατέχοντα κυνοδρομεῖν, ib. 20 ῥιπτοῦσι δ' εἰς τὴν θάλασσαν ἐὰν κατέχωνται, Hell. IV vi 10 μάλα κατεῖχον βάλλοντες καὶ ἀκοντίζοντες, Plut. Arat. c. 29 κατεῖχε διώκων.

l. 268. ἴσως 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 πάντῃ ἀλκιμοὶ = καὶ εἰ τινας μὴ π. ἀλκιμοὶ ἦσαν (hence μὴ not οὐ, see HA. § 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 οὐ πάνυ ἄλκιμοι* would have been used. On the word *ἄλκιμος* see ii 10 l. 117, and for the phrase cf. II iii 1. *ὅτι τὸ πρὸς τοὺς πολεμίους ἄλκιμον εἶναι. μὴ πάνυ*, 'not at all'. See my n. to Plutarch Themist. IV 2 l. 19.

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

l. 274. *μὴ—πάθοιέν τι*, *ne quid eis accideret*, an euphemism for *ἀποθάνοιεν*, II i l. 76.

§ 23. l. 277. *διατεινόμενοι*, l. 95 n. οἱ μὲν—οἱ δέ, i l. 6 n.

l. 278. *εἰστήκεσαν*, 'stood still'. ὡς στησομένους, l. 264 n. αὐ, '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. *ἀφίκοιντο* cf. also l. 264 n.

l. 279. *εἰς τόξευμα*, 'within range'. Cf. l. 285 *ἐντὸς τοξέυματος*. The opposite is *ἔξω τοξέυματος* 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.

l. 280. *μέχρι τοσούτου* i.e. *μέχρι τοῦ εἰς τόξευμα ἀφικέσθαι*, 'so far and no farther'. ὁπότε γένοιντο, I iii l. 119 n. The meaning is that their nearest approach to one another was only within bowshot.

l. 282. *τοὺς σφετέρους* l. 263 n.

l. 283. *φυγῇ φερομένους*, adverbially, 'in hasty flight'. *ἐαυτοῦς—αὐτοῦς*, G. § 145, 2 Note, HA. § 684 a.

l. 285. *ἐντὸς τοξέυματος*, *intra iactum teli*, l. 279.

l. 286. *ἐκκλίνουσι*, *in fugam inclinant*, a verb frequently interchanged with *ἐγκλίνουσι*. It occurs also VII i 30. ὁμόθεν, 'closely', II iii l. 151, VIII viii 22. *ἀνὰ κράτος*, '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.

l. 287. *ἦρουν* sc. *οἱ διώκοντες*, to be supplied from the preceding *διώκοντας*. For this sudden change of subject cf. *Anab.* I iv 5, IV iv 2.

l. 289. *πρὸς τοῖς πέλους ἐγένοντο*, 'were at' or 'came close to the infantry'.

l. 291. *μὴ καὶ ἐνέδρα τις μελίων ὑπέλῃ*, 'lest there should haply

be some larger force (than they had hitherto seen) lying in ambuscade'. The *καί* 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 τούτου*, 'thereupon', II ii l. 145. *ἀνῆγεν*, *pedem referebat*, VII i 45. *καὶ τῇ ἵπποκρατίᾳ καί*, '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 Κύρῳ καίπερ οὐκ ἔχων ὅ,τι χρὴ λέγειν αὐτόν*), i.e. whether to blame or praise him; but the construction is changed and *τῷ Κύρῳ* attracted into the government of *λέγειν*.

P. 27. 1. 294. *τοῦ ἔργου*, 'the exploit', 'victory'.

1. 295. *τῇ τόλμῃ*, causal dative. *ἀπιόντων* sc. *αὐτῶν*, HA. § 972 a, G. § 278 Note. The *καί* 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 ἢ*, 'did nothing else but', l. 150, HA. § 612.

1. 298. *ἐπὶ τοῦτο*, 'for this purpose'.

1. 299. *μάλα ἐπίπροσθεν ποιοῦμενον*, 'keeping them well in front of him', so as to screen him, III iii 28.

1. 300. *ἐπὶ τῇ θεᾷ τῇ αὐτοῦ*, sc. *ὅτι τοὺς 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 στόματος εἶχον*, 'were always talking of him', lit. 'had him in their mouth'. Cf. Hier. VII 9 *ὅταν τοῦτον ἀνὰ στόμα ἔχωσιν*, Eur. El. 80 *θεοὺς ἔχων ἀνὰ στόμα*, Andr. 95.

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

1. 305. *καὶ πρόσθεν τιμῶν*=*ὅς καὶ πρόσθεν ἐτίμα*. See HA. § 856 a. Cf. l. 315, Mem. III v 4 *οἱ πρόσθεν οὐδ' ἐν τῇ αὐτῶν τολμῶντες ἀντιτάττεσθαι νῦν ἀπειλοῦσιν αὐτοὶ ἐμβαλεῖν*, Hell. V iv 29 *οὐχ ὁρῶντες τὸν Ἀρχίδαμον ἰόντα, πρόσθεν δὲ θαμίζοντα*, Cyr. VII iii 2 *πρόσθεν θαμίζων πρὸς ἡμᾶς νῦν οὐδαμοῦ φαίνεται*. *ὑπερεξέπληκτο ἐπ' αὐτῷ*, 'was beyond measure astonished at,' 'beside himself with admiration of him', Demosth. Olynth. II c. 6 (p. 19, 16) *τοὺς ὑπερεκπεπληγμένους τὸν Φίλιππον, ὡς ἀμαχόν τινα*, Plut. Moral. p. 523 D *τὸ πολὺ ἀργύριον ὑπερεκπεπληγμένους καὶ μακαρίζοντας*.

1. 308. *ἤκουσεν—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. ἀπεκάλει δῆ, 'thereupon sent for him back, home'. ἀπεκάλει: ἀντὶ τοῦ ἀνεκάλει, μετεπέμπετο, Ξενοφῶν; Bekker Anecd. 420, 30. Cf. IV v 24 τοῦ Μῆδου ἤκουε ἀποκαλοῦντος τοὺς ἱππέας, 29 οὐ τὸν θέλοντα ἀλλὰ πάντας ἀποκαλεῖς. For the usual meaning of the verb see my lex. Ind. to Plutarch Tib. Gracchus p. 197 b.

1. 311. μή...τι ἄχθοιτο, 'lest he should take any offence'. ἡ πόλις, civitas.

1. 314. αὐτός, ipse, sc. Cyrus.

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

1. 317. ἔσεσθαι depends upon ἐλπιδας ἔχων = ἐλπίζων. Cf. i l. 1. ἱκανὸν—ὠφελεῖν, G. § 261, HA. § 952.

Cf. for the sentiment Mem. II iii § 14 καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαινοῦ ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμικοὺς κακῶς ποιοῦν, τοὺς δὲ φίλους εὐεργετῶν. Socrates was the first to introduce a higher and more Christianlike view of duty: Plat. de rep. I p. 335 d οὐκ ἄρα τοῦ δικαίου βλάβπτειν ἔργον οὔτε φίλον οὔτ' ἄλλον οὐδένα, Crito p. 49 B οὔτε ἀδικοῦμενον ἄρα ἀντιδικεῖν (δεῖ), ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν.

1. 318. προὔπεμπον, deducebant.

1. 319. ἥλικες. See cr. n.

1. 320. οὐδένα—ὄντιν' οὐ, neminem non, G. § 153 Note 4, HA. § 1003 a. Cf. VIII ii 24, Thuc. III 39. The sentence expressed in full would be οὐδένα ἔφασαν εἶναι ὅστις οὐ δακρῶν ἀποστρέφεται.

§ 26. 1. 323. ὦν=τούτων ἄ.

1. 324. τέλος, l. 1. ἣν εἶχε στολήν, for τὴν στολήν. Cf. iii l. 77, II ii l. 38. On the Μηδικὴ στολή see n. to iii l. 18.

P. 28. 1. 325. ἐκδύντα, iii l. 190.

1. 326. τοὺς λαβόντας καὶ δεξαμένους, 'those who had received and accepted the presents'. The opposite of δέχεσθαι is ἀπωθεῖσθαι, VI i 26 ἐδέχετο καὶ ἀπεωθεῖτο οὐδέν.

1. 328. τὸν δέ, 'and that he' sc. Cyrus, HA. § 654 e, G. § 143 Note 2.

1. 329. εἰς Μῆδους, 'into Media', the name of the people being put for that of the country, II i l. 10. εἰπεῖν, 'sent a message', II iv l. 184, Anab. I iv 16 τῷ στρατεύματι πέμψας Γλοῦν εἶπεν.

1. 330. καὶ πάλιν, 'ever again'. ὥς σέ, iii l. 156,

IV iv 12, vi 10, v iv 17.

being ashamed of myself'.

μη αἰσχυρόμενον, 'without

ξά ἔχειν κτλ.: the order is εἴ τῷ

τι ἐγὼ δέδωκα, ἔα αὐτὸν ἔχειν τοῦτο.

§ 27. I. 333. εἰ δὲ δεῖ 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.

παιδικῷ λόγον, *sermionis amatorii*, Ages. VIII 2 παιδικῶν λόγων μετεῖχεν ἥδιστα, Hell. v iii 30 θηρευτικῶν καὶ ἱππικῶν καὶ παιδικῶν λόγων μετέχευ. So Oecon. II 7 παιδικοῖς πράγμασιν are 'love affairs'.

I. 334. ἀπηλλάττοντο, sc. ὁ Κῦρος καὶ οἱ συγγενεῖς. ἀποπέμπεσθαι, 'took leave of him', VIII iv 28.

I. 336. νόμῳ Περσικῷ, belongs to φιλοῦντας. Cf. II ii 31, v v 6, Ages. v 4, ἐπιχωρίου ὄντος τοῖς Πέρσαις φιλεῖν οὓς ἂν τιμῶσιν.

According to Herodotos I 134 it was the universal custom in Persia among those of equal rank: ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι ὁδοῖσι, τῷδε ἂν τις διαγνῶναι εἰ ὁμοῖοι εἰσι οἱ συντυγχάνοντες· ἀντὶ γὰρ τοῦ προσαγορεύειν ἀλλήλους φιλέουσιν τοῖς στόμασι· ἦν δὲ ἡ οὐτερος ὑποδέεστος ὀλίγῳ, τὰς παρείας φιλέονται, ἦν δὲ πολλῷ ἡ οὐτερος ἀγεννέστερος, προσπίπτων προσκυνεῖ τὸν ἕτερον. Lucian Nigr. § 21. C. F. Lincke (*de Xen. Cyrop. interpolationibus*, p. 14) condemns the clause καὶ γὰρ νῦν ἐτι τοῦτο ποιοῦσι Πέρσαι as a gloss similar to that in II iv 20, III ii 24, IV ii 8, iii 23, VI i 30, ii 10, 11, VII i 4, 33, 45, 46, v 70, VIII i 6, 20, 24, 36, ii 24, iii 9, 34, v 21, 27, 28, vi 5, 14, 16, 17.

I. 337. ἄνδρα τινά. This was Megabazos as we learn from VI i 9.

I. 339. τοὺς συγγενεῖς, a title of honour, not of relationship: see Q. Curt. de rebus gest. Alex. M. III iii 14 *exiguo intervallo, quos cognatos regis (Persarum) appellant, decem et quinque milia hominum*, Arrian Anab. VII xi 2 καὶ ὅσους συγγενεῖς ἀπέφηνε (ὁ 'Ἀλέξανδρος'), τοῦτοις δὲ νόμιμον ἐποίησε φιλεῖν αὐτὸν μόνοις.

I. 340. ὑπολειφθῆναι, 'stayed behind'.

I. 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 πάλαι, Nub. 319, 335, Pac. 314, 617 ταῦτ' ἄρ' εὐπρόσωπος ἦν, Av. 120, Th. 168. See HA. § 719 c. ἐνέωρας μοι, 'you used to stare at me'. Cf. iii l. 22.

I. 345. δοκῶ σε γινώσκειν, infinitive of the imperfect, 'I noticed you, if I am not mistaken'. τοῦτο ποιοῦντα, 'doing so', i.e. ἐνορῶντα. See Lex. to Oecon. p. 127* b, cf. Arist. Plut. 524

ἀλλ' οὐδ' ἔσται—οὐδεὶς ἀνδραποδιστής· τίς γὰρ πλουτῶν ἐθελήσει τοῦτο ποιῆσαι (sc. ἀνδραποδίζεσθαι);

l. 346. γάρ, 'why', 'no wonder, for'.

l. 347. οὐκ ἔδει, sc. σε αἰσχύνεσθαι.

§ 28. l. 350. νόμος is the predicate, οὗτος the subject instead of τοῦτο by assimilation to the predicate. Cf. I v l. 33, VI iii 20, VIII i 47.

l. 351. διὰ χρόνου, 'after an interval of time', V v 41.

l. 352. ὥρα ἄν εἴη, see n. to l. 154. μάλα πάλιν, 'once again' like μάλ' αὖ.

l. 354. ἀποπέμπειν: above, l. 335 ἀποπέμπεσθαι is used.

l. 355. οὐπω—καί, *vixdum—cum*, II i l. 97 σχεδὸν ἔτοιμα ἦν καὶ τῶν Περσῶν οἱ ὁμότιμοι παρήσαν, Anab. I viii 8 καὶ ἡδὴ τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανείς ἦσαν οἱ πολέμοιοι, IV vi 2, Mem. IV ii 1. διηνύσθαι, cf. IV ii 15 πολλὴν ὁδὸν διήνυσαν.

P. 29. l. 356. ἰδρῶντι τῷ ἵππῳ, Anab. I viii 1, HA. § 670 a.

l. 357. ἀλλ' ἢ ἐπελάθου τι; III iii 55, VI iii 1. ὦν ἐβούλου i.e. τούτων ἃ ἐβούλου.

l. 360. πολὺν ὀλίγον, 'little (time) indeed!' 'what do you mean by little time?' Cf. III i 19, VIII iii 37 καὶ ὁ Φεραύλας εἶπε, Πολίων πλουσίων; τῶν μὲν οὖν σαφῶς ἀποχειροβιῶτων, IV 31, Arist. Ach. 62, 108, A. ἀχάνας ὅδε γε χρυσίου λέγει. B. ποίας ἀχάνας; 157, 761, Eq. 32, 162, 1082, N. 367, 1337, Plut. 1046, A. ἔοικε διὰ πολλοῦ χρόνου σ' ἐορακέναι. B. πολὺν χρόνον;

l. 362. πολὺς δοκεῖ εἶναι, sc. τοσοῦτος χρόνος, *quamdiu nicto, id mihi longum esse tempus videtur*.

l. 364. ἐκ τῶν ἔμπροσθεν δακρύων, *post priores lacrimas*, II l. 94. θαρρεῖν ἀπιόντι, 'to go back cheerfully'.

l. 365. παρέσται—ἔξέσται, an abrupt transition from indirect to direct discourse, cf. II iii l. 25 and see G. § 250, HA. § 925. ὀλίγου χρόνου, 'within a little while', G. § 179, I, HA. § 759.

l. 366. καὶν βούληται ἀσκαρδαμυκτί, i.e. καὶ ἀσκαρδαμυκτί, ἐὰν βούληται; but βούληται may be an interpolation, see note on II i l. 59.

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 Ephēbi. 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 Cambysēs, 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 ὀμότιμοι 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 unfitted 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. ἐνιαυτόν, without ἐνα. So μῆνα VII v 13, ἡμέραν VI 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. ἔσκωπτον αὐτὸν ὡς...ἥκοι, 'ridiculed him, (saying) that he

was come back after having learnt in Media how to enjoy himself'. The *καί* before *ἐσθλοντα* l. 5 answers to the *καί* before *ἐλ* l. 6.

l. 6. ὥσπερ καὶ αὐτοί: supply ἡσθιον καὶ ἐπινον sc. *panem cum nasturtio et aquam*. ἡδέως, 'with relish, enjoyment', iv l. 169.

l. 7. εἴ ποτ', 'whenever'. ἐπιδιδόντα τοῦ ἑαυτοῦ μέρους, 'freely giving part of his own share', ii l. 71, iv l. 250.

l. 9. καὶ πρὸς τούτοις δὲ...ἑαυτῶν, *atque adeo ceteris omnibus in rebus longe ipsis praestare* (Gabrieli). κρατιστεύοντα—ἑαυτῶν, G. § 175, 2, HA. § 749.

l. 10. πάλιν ὑπέπτησσον αὐτῷ, '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.

l. 12. εἰσῆλθεν εἰς τοὺς ἐφῆβους, 'he was enrolled among the Ephēbi'. According to Grecian custom that would be at the age of eighteen.

l. 13. χρῆν sc. μελετᾶν.

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

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

Astyagês 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.

l. 18. ὁ τοῦ Ἀστυάγου παῖς τῆς δὲ Κύρου 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 δέ without preceding μέν, cf. iv ii 1, vi 3, Kühner § 520 Rem. 1.

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

l. 20. κατεστραμμένος—Σύρους, i l. 58.

¶ 30. l. 22. τὸν Ἀραβίων βασιλέα, called Aragus II i l. 39.

l. 24. Ὑρκανίους: see i l. 58.

Hyrkania (*Vehrkana* 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 (*ἔθνος οὐ πολὺ*), whereas they were one of the most extended of Central Asia. RAWLINSON *l.c.* Vol. IV p. 29.

Βακτριούς: see i l. 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 11 § 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.

l. 25. εἰ—ποιήσῃς—ἄρξῃς: an optative in the protasis sometimes depends upon a primary tense of the indicative. The irregularity in *εἰ τοῦτο γένοιτο, πάντα καλῶς 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 καλῶς ἂν ἔχοι*. (So here *ἄρξῃς* is for *ἂν ἄρχῃς*), G. M. and T. § 54, 2 (a). As to Bornemann's reading *ἂν ἄρξῃς* see G. M. and T. § 41, 4.

l. 27. τοῦτο, sc. τὸ τῶν Μήδων φῶλον.

§ 3. l. 28. τοὺς ὑπ' αὐτόν; 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 *αὐτόν* for *αὐτόν* see n. to iv l. 283.

1. 29. τὸν Καππαδοκῶν sc. βασιλέα.

1. 30. Φρύγας ἀμφοτέρους, i l. 59 n. Παφλαγῶνας 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 δώροις καὶ χρήμασιν αὐτοὺς ἀναπείθων συμμαχίαν αὐτῷ ποιῆσθαι, instead of οἱ δὲ καὶ δώροις κτλ.

1. 32. τοὺς Μήδους καὶ Πέρσας, HA. § 662. λέγων may be an interpolation. Cf. Anab. VII v 8 ὁ γὰρ Ἑρακλείδης καὶ τοῦτο διεβεβλήκει, ὥς οὐκ ἀσφαλές εἴη τελεχὴ παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

1. 33. ταῦτα ἔθνη: i.e. ὡς ταῦτα (τὰ ἔθνη) μεγάλα τε εἴη ἔθνη καὶ ἰσχυρά, ταῦτα being the subject for οὔτοι, assimilated to the predicate noun, μεγάλα ἔθνη the predicate; cf. iv l. 350, Anab. IV viii 4 οἶμαι ἐμὴν ταύτην πατρίδα εἶναι. συνεστηκότα εἰς ταῦτό, 'closely united'.

1. 34. ἐπιγαμίας, 'intermarriages', a species of συμμαχία. Cf. III ii 23 ἐπιγαμίας καὶ ἐπεργασίας καὶ ἐπινομίας, in all which words ἐπί denotes reciprocity. πεποιημένοι εἰεν sc. οὔτοι, to be understood from ταῦτα. καὶ κινδυνεύοιεν 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]'. κινδυνεύοιεν ἰόντες = κίνδυνος ἔσοιτο...ἰόντας, 'it was to be feared that etc.', the personal for the impersonal construction. Cf. Anab. v vi 19 κινδυνεύσει μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ. Observe that the future optative is used in indirect discourse only, HA. § 855 a, G. § 203 Note 3.

1. 35. ἀσθενῶσι = ἀσθενεῖς ποιήσκει, from ἀσθενόω, *debilitare*, an un-Attic word. The more usual expression for φθάσας (= πρότερον) ἀσθενῶσι would be φθάσαι ἀσθενώσας, as in iv l. 257. ἐν ἑκάστων, *unam quatuor*.

1. 36. οἱ μὲν καὶ—οἱ δὲ καί: Instances of such a double καί 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 δέ τι καί. The καί before λόγοις might also mean 'even', 'merely'.

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

§ 4. 1. 42. τῶν συνισταμένων, 'of those who were combining', 1. 33.

1. 45. τὸ κοινόν, *primores civitatis*, 'the supreme Council of

state, called οἱ βουλευόντες γεραίτεροι below l. 51, and described in ii § 14. Xenophon represents them as standing in the same relation to their King, as the ἔφοροι and γερονσία stood to the King of Sparta; cf. iii 18, IV v 17, VIII v 22. Τὸ κοινόν generally, like the Lat. *commune*, means 'the community'.

l. 46. τὸν—ἐχοντα, 'who had to wife'. 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.

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

§ 5. l. 51. δεξαμένον, 'when he had accepted the proposals of Cyaxarês'. On the construction δεξαμένου τοῦ Κύρου αἰροῦνται αὐτόν, see note on iv l. 13.

P. 31. l. 52. τῆς εἰς Μήδους στρατιάς, 'the army (destined to go) to Media'. Cf. Isocr. 16, 7 τὸν δ' εἰς Σικελίαν στρατηγὸν ἐχειροτόνησεν, Thuc. V 26 μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν, Lys. XIX 25 τριηραρχῶν εἰς Κύπρον.

l. 53. ἔδοσαν—ἔδωκαν: we have similar variations of verbal forms in juxtaposition παρέδοσαν—διέδωκαν in IV vi 11, Hell. I ii 10. προσελεσθαι, *sibi coopitare*.

l. 54. τῶν ὁμοτίμων, '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).

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

l. 56. γίνονται οὗτοι χίλιοι, 'these amount to 1000'.

l. 57. ἐκάστω ἔταξαν...προσελεσθαι. Cf. Herod. II 124, 3 τοὺς λίθους ἐτέροισι ἔταξε ἐκδέκεσθαι. The acc. and inf. is the more usual construction. ἐκ τοῦ δήμου, i.e. all who were not ὁμότιμοι.

l. 61. οἱ χίλιοι ὑπῆρχον, '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. l. 62. ἐπεί...τάχιστα, *cum primum, simul ac*, III iii 22. So δταν τάχιστα IV v 33, ὡς τάχιστα I iii l. 10.

l. 63. ἤρχετο πρῶτον ἀπὸ τῶν θεῶν, *auspicabatur primum a dis*. Cf. Oec. IX 6 ἡρχόμεθα πρῶτον.

l. 64. καλλιερησάμενος, *cum litavisset*: the active is more usual. On the use of τότε 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.

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

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

l. 71. ταῦτα, n. to i l. 17.

l. 72. ὧν has for its antecedent the implied object of δηλώσαι.

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

§ 8. l. 74. γάρ, see n. to ii l. 175.

l. 75. μέν, answered by μέντοι, l. 76. See n. to iii l. 27. οὐδέν, adverbial. ἐγένοντο, *se praestiterunt*, 'manifested themselves'.

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

l. 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 οὐπω!

§ 9. l. 80. πλεόν τῶν πονηρῶν, 'advantage over the worthless'.

l. 81. τῶν παραντίκα ἡδονῶν, 'present, momentary delights', II ii l. 202, VII v 76, VIII i 32, in same sense as in αἱ ἐκ τοῦ παραχρήμα ἡδοαὶ (in opp. to αἱ διὰ καρτερίας ἐπιμέλειαι) Mem. II i 20, or αἱ ἐγγυτάτω ἡδοαὶ (Mem. IV v 10).

P. 32. l. 83. τοῦτο πράττουσι, sc. ἀπέχονται τῶν π. ἡδονῶν, see n. to i l. 41. ὧς—εὐφρανόμενοι, 'with the view of enjoying themselves', iii l. 148.

l. 84. πολλαπλάσια, 'many more degrees', = πολλαπλασίας εὐφροσύνας: cf. iii l. 55, VIII iii 42.

l. 85. οὕτω: on this use of οὕτω as a corroborating word after participles see lex. to Oecon. p. 111* a. λέγειν—δεινός, cf. iv l. 140 n.

l. 87. τοῦτο μελετῶσιν, i.e. τὸ εὐλέγειν.

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.

l. 89. διαπράξεσθαι, iv l. 11.

l. 90. τοῦτ' ἐκπονοῦσιν, sc. τὸ τὰ πολεμικά ἀσκεῖν.

l. 91. τὰ πολεμικά, in *bellicis artibus*, iii l. 178, II i l. 184.

l. 92. ὄλβον, a poetical word, used again in IV ii 44, 46.

l. 93. καὶ ἑαυτοῖς καὶ πόλει, HA. § 660 a. περιάψειν, VII v 60, Hier. XI 13 σαντῶ δυνάμιν περιάψεις, Mem. II vi 13 περιάψας τι ἀγαθὸν τῇ πόλει. But the verb is mostly used in a bad sense with such words as αἰσχύνην, ἀνελευθερίαν (VIII iv 32), θνείδος. Cf. Arist. Ach. 640 ἀφύων τιμὴν περιάψας, Plut. 590 πολὺ τῆς πενίας πρᾶγμα αἰσχίον ζητεῖς αὐτῷ περιάψαι.

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

l. 95. περιεῖδον αὐτοὺς—γενομένους, 'allow themselves to become (lit. overlook)', VIII viii 15, HA. § 982, G. § 279, 3.

l. 96. ὁμοῖον πεπονθέναι οἷον 'to be in the same position as', iv l. 120.

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

l. 99. ἀσυγκρόμιστον, 'ungathered', a word of very rare occurrence, not found elsewhere in Xen.

l. 100. καταρρεῖν, 'to drop off', 'shed': cf. Arist. Hist. Ar. 5, 30, 5, Plin. N. H. XXIII ix 37 *vitis et oleae defluit fructus*. καί...γε, 'aye and', 'and again', iv l. 132. ἀσκητῆς=ἀθλητῆς, Arist. Plut. 585 τῶν ἀσκητῶν τοὺς νικῶντας, Plato Rep. p. 403 A.

l. 101. ἀναγώνιστος διατελέσειεν, 'should continue without entering the lists'. For the omission of ὦν cf. ii l. 172 and see Lobeck on *Phrynichus* p. 277.

οὐδ' ἂν οὗτός μοι δοκεῖ κτλ., 'he too, in my judgment, would not deserve to escape blame for his folly'.

οὐδέ=ne quidem, 'also not', II ii l. 43: the ἂν which belongs to εἶναι is anticipated hyperbatically, as often with οἶμαι and the like.

§ 11. l. 103. μὴ πάθωμεν ταῦτα κτλ., ne committamus ut idem nobis accadat, sed cum conscii nobis ipsi simus ad honesta nos ac praeclara instituta ab ineunte aetate incubuisse etc. (Gabrieli).

l. 104. σύνισμεν ἡμῖν αὐτοῖς...όντες, G. § 280 Note 2, HA. § 982 a. ἀπὸ παίδων ἀρξάμενοι, inde a pueris 'even from boyhood', above l. 69, II iii l. 71.

Cf. Herod. III 12 *αὐτίκα ἀπὸ παιδίων ἀρξάμενοι ξυρεῦνται τὰς κεφαλὰς*, Plat. Lach. 186 C *ἐκ νέου ἀρξάμενος*, Rep. IX p. 582 B *ἐκ παιδὸς ἀρξαμένῳ*, Protag. 325 C *ἐκ παιδῶν σμικρῶν ἀρξάμενοι διδάσκουσι*, Gorg. p. 471 C *ἀπὸ σοῦ ἀρξάμενος* (*ne te excepto*). See note on vi l. 74.

1. 106. *ιδιώτας ὄντας ὥς πρὸς ἡμᾶς ἀγωνίζεσθαι*, '(too) unskilled to contend with us'.

Cf. IV v 15, *ὀλίγοι ἐσμέν ὥς ἐγκρατεῖς εἶναι αὐτῶν*, Mem. III xiii 3 *ψυχρὸν (τὸ ὕδωρ), ὥστε λούσασθαι, ἐστίν*, Eur. Androm. 80 *γέρον ἐκείνος ὥστε σ' ὠφελεῖν παρών*, Antiphon 5, 79 *γέρον ἐκείνοι ὥστ' ἐμοὶ βοηθεῖν*.

Ἰδιώτης is a negative *te n*, the exact import of which depends upon the context. Lil the English word 'layman', it means an unprofessional man, amateur. Here it is opposed to an athlete, as in Hier. IV 6 *ὥσπερ οἱ ἀθληταί, οὐχ ὅταν ιδιωτῶν γένωνται κρείττονες, τοῦτ' αὐτοὺς εὐφραίνει*, Mem. III vii 7 *τῶν ἀσκητῶν* ('trained athletes') *ὄντα κρείσσω τοὺς ιδιώτας φοβεῖσθαι*, Hipparch. VIII 1 *ὥστε αὐτοὺς μὲν ἀσκητὰς φαίνεσθαι τῶν πολεμικῶν ἐν ἱππικῇ ἔργων, τοὺς δὲ πολεμίους ιδιώτας*; elsewhere to a physician, as in Thuc. II xlviii 2 *καὶ λατρός καὶ ιδιώτης*; to a seer, as in Anab. VI i 31 *οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσημῆναν, ὥστε καὶ ιδιώτην ἐν γνῶναι*: to a poet, Plat. Symp. p. 178 *ὑπ' οὐδενὸς οὔτε ιδιώτου οὔτε ποιητοῦ*; to a musician, Plat. Protag. p. 327 *ὥς πρὸς τοὺς ιδιώτας καὶ μηδὲν αὐλήσεως ἐπαίοντας*; to a craftsman, Plat. Theag. p. 124 *τῶν τε δημιουργῶν καὶ ιδιωτῶν*; cf. Xen. Oecon. III 9 *ιδιώτης τούτου τοῦ ἔργου*. In vi l. 310, II i l. 200, VIII iii 25 it means 'a private soldier'.

1. 110. *τούτῳ λείπωνται*, sc. *τῷ πονεῖν*, 'fall short in this respect', 'are unable to bear fatigue'.

1. 111. *οὐδέ γε*, 'no, nor' (the negative of *καί*—*γέ*) sc. *οὔτοι ἱκανοὶ εἰσιν ἀγωνισταί, οἵτινες*. *ἀγρυπνήσαι δέον*, *cum vigilare oporteat*, G. § 278, 2, HA. § 973. *ἡττώνται τούτου*, *vigilias perferre nequeunt*, 'sink under it'.

1. 112. *ἀλλὰ καὶ οὔτοι ἰδιῶται κατὰ τὸν ὕπνον*, *sed et hi imbecilli sunt ad resistendum somno* (Gabrieli).

1. 113. *μὲν—δέ*, 'although—yet'.

ἀπαιδευτοὶ ὥς χρή—χρησθαι, 'ignorant how they ought to deal with'.

P. 33. 1. 115. *δῆλον ὥς* for *δηλὸν ἐστίν ὥς*, 'evidently'. *παιδευμάτων ἀπέρως ἔχουσιν*, G. § 182, 1, HA. § 753 d, § 756.

§ 12. 1. 116. *ὅσαπερ*, adverbially, *perinde ac*, 'just as'. Cf. Hell. VI i 15 *ἱκανὸς γάρ ἐστι καὶ νυκτὶ ὅσαπερ ἡμέρᾳ χρῆσθαι*, Ages. VI 6 *νυκτὶ μὲν ὅσαπερ ἡμέρᾳ ἐχρήτο, ἡμέρᾳ δὲ ὥσπερ νυκτὶ. οἱ ἄλλοι*, sc. *χρῶνται*.

l. 118. λιμῶ ὅσαπερ ὄψω διαχρήσθαι, 'you use hunger as a sauce'. Cf. IV v 4, VII v 80, Mem. I iii 5, ἐπὶ τοῦτο (τὸ ἐσθλῆιν) οὕτω παρεσκευασμένος ἦν, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι, Porphyg. de abst. III 26 Σωκράτης ὄψον τροφῆς τὸ πεινῆν ἔλεγεν, Athen. IV p. 157 E ὄψον συνάγειν πρὸς τὸ δεῖπνον. Διαχρᾶσθαι is an Ionic word, very rare in Attic: it occurs in the Mem. (IV ii 17) in the sense of *conficere* 'to despatch', δελσας μὴ (ὁ φίλος) διαχρήσεται ἑαυτόν. ὑδροποσίαν ῥᾶον τῶν λεόντων φέρετε, *aquam non minus libenter quam leones bibitis* (Gabrieli).

l. 121. συγκεκόμεσθε, see l. 99 for the metaphor involved in this expression. ἐπαινούμενοι might have been expressed by ἐπαίνω or ἐπαίνοις. γάρ, 'namely'.

l. 123. διὰ τοῦτο, i.e. διὰ τὸ ἐραστὰς ἐπαίνου εἶναι. Cf. Hier. IV 6 l. 373.

l. 124. ὑποδύεσθαι, *subire*, III iii 51, properly *ad iugum accedere*.

§ 13. l. 125. ἄλλη γιγνώσκων, *cum aliter sentiam*, 'while I think otherwise', VI ii 24 εἰ τις ἄλλη πη γιγνώσκει. ὅ,τι = εἴ τι.

l. 126. τοιοῦτον, *ea qua dico ratione*. εἰς ἐμέ—ἦξει, *in me redundabit*, 'will fall upon me', II i l. 78, Dem. c. Aristocr. § 12 τὴν διὰ τοῦ ψηφίσματος αἰτίαν ὑποδύσεσθαι ἢ πρόδηλος ἦν ἐπ' ἐκείνους ἦξουσα. 'Nam delicta ducum et militum tribuuntur imperatori' (*Fischer*). τὸ ἁλλείπον, 'the (blame for) failure'. Cf. VIII iv 35 ἀνελευθερίαν ἐμοίγε τοῦτο περιάπτει, Soph. Electr. 968 εὐσέβειαν οἶσει i.e. *laudem pietatis reportabis*, Antig. 924 τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην, i.e. *impietatis crimen pietate nacta sum*.

l. 127. ἀλλά—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, ὠθοῦντες ἐξώσειν πιστεύουσιν. τῇ πείρᾳ, *usu exercitationeque nostra* (Gabrieli). Gorham's explanation 'I feel full confidence in the expedition in hand' is quite untenable.

l. 128. τῇ τῶν πολεμίων ἀνοίᾳ, 'quia virtutibus carebant ad bellum feliciter gerendum necessariis' (*Bornemann*).

l. 129. ἀλλὰ θαρροῦντες ὁρμώμεθα, 'let us, then, set out with confidence', iv l. 74 note, II ii l. 127.

l. 130. ἐκποδὼν—ἐφίσθαι, *abest a nobis suspicio iniustae alienorum cupiditatis*, VI iv 16, III i 3.

l. 132. ἄρχοντες ἀδίκων χειρῶν, 'aggressors in wrong'; a common law term for 'giving the first blow'. Cf. Antiph. Τετραλ.

Γ. β. p. 126, 5, Lys. 4, p. 101 § 11 *εἰ οὗτος ἦρχε χειρῶν ἀδίκων, καλοῦσι—ἐπικούρους* 'are calling us to their aid'.

l. 133. *τοῦ ἀλέξασθαι*, 'than to defend oneself', an Ionic word, used by Xen. alone of Attic prose writers.

l. 134. *ἀρήγειν*, a poetical word.

§ 14. l. 135. *ἀλλὰ μὴν*, *at vero*, 'but surely', v iii 31. *κἀκεῖνο θαρρεῖν*, 'to be reassured on this point also', vi l. 307, VII v 22.

l. 136. *παρημεληκότα τῶν θεῶν*, VI l. 136.

l. 137. *πολλά*, *multum*, *saepe*, an adverbial accusative.

τὰ μεγάλα—τὰ μικρά, G. § 160, 1, HA. § 718 c.

l. 138. *πειρώμενον*, sc. *ἐμέ*. *ἀπὸ θεῶν ὀρμαῖσθαι*, *a dis ordiri*, l. 63.

l. 139. *τέλος εἶπε* for *τέλος δ' εἶπε*. We have the same asyndeton in II i l. 163, III iii 40.

l. 140. *τοὺς ἄνδρας ἐλόμενοι*, when you (the *χίλιοι*) have chosen each his ten peltasts etc. (§ 5). *ἀναλαβόντες*, IV 19 l. 240, III ii 1.

l. 141. *παρεσκευασμένοι*, middle, as in II i l. 212, v iv 42, VII iii 14. *εἰς Μήδους* may either mean 'into Media' (II i l. 10, ii l. 70) or 'against the Medes', as Xenophon is somewhat lax in his use of the prep. *εἰς*. Cf. Anab. III ii 16 *λέναι εἰς τοὺς πολεμίους* and see my n. to Hier. II 10 l. 262.

l. 142. *πρόειμι*, *praeibo vobis*, sc. *εἰς Μήδους*. *τὰ τῶν πολεμίων—μαθὼν οἶά ἐστι*, anticipatory accusative, I i l. 76 n.

l. 143. *ὥς τάχιστα*, HA. § 1008 a. *παρασκευάζωμαι—ὅπως ἀγωνιζώμεθα*, Goodwin *M. & T.* § 44, 3. *ὅ,τι ἂν δέωμαι*, 'whatever I may require': for the quantitative acc. *τι*, the only one admissible, after *δεῖσθαι* see n. to II i l. 22. We might also supply *παρασκευάζεσθαι* after *δέωμαι*.

Ρ. 34. l. 144. *ὥς κάλλιστα*, iii l. 39 n. *σὺν θεῷ*, 'with God on our side', 'please God', *σὺν τοῖς θεοῖς* II iv l. 114, IV i 11, vi 8, v v 19, VI ii 14.

l. 145. *ταῦτα ἔπραττον*, iv l. 214.

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 Cambysès his father (§ 1). Cambysès 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). Cambysès 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).

Cambysès 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). Cambysès 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 Cambysès 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).

Cambysès 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? Cambysés 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 opportunity 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). Cambysés warns him not to depend 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).

Cambysés 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. 1. Ἑστία πατρώα καὶ Διὶ πατρώῳ: Xenophon attributes 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. cit.* 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' 'Εστίας ἀρχεσθαι Plat. Euthyphr. p. 3, Cratyl. p. 401, Arist. Vesp. 842. Hom. Hymn. xxix vv. 4, 5. Cf. Cyr. vii v 57.

l. 2. πατρώα, 'worshipped by his ancestors'.

l. 3. συμπροὔτεμπε δὲ αὐτὸν καὶ ὁ πατήρ, 'his father also went, joining his escort'.

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

l. 7. οἰωνιζόμενοι, *augurium capientes*, 'consulting omens'.

ὡς οὐδένα ἂν λύσαντα τὰ—σημεῖα: *confidebant enim nullum aliud augurium (οἰωνόν) illud Iovis σημεῖον irritum facere posse.* See cr. n. and for the accusative absolute with ὡς, cf. iv l. 264 and see G. § 278, 2 Note, HA. § 974.

§ 2. l. 9. προϋόντι, dative absolute, Kr. 48, 5 R. 1. Cf. ii iv l. 160, Plat. Protag. p. 321 Ε ἀποροῦντι δὲ αὐτῷ ἐρχεται Προμηθεύς.

l. 10. Ὡς τε καὶ εὐμενῆς, 'propitiously and favourably', cf. ii i l. 5, iii iii 21, Plat. Phaedr. § 84 p. 257 A, de legg. iv p. 712 B θεὸς δὴ—ἕλως εὐμενῆς τε ἡμῖν ἔλθοι. On this use of the predicate adjective in Greek, where other languages use an adverb, see HA. § 619.

l. 11. ἐν ἱεροῖς, iii i 25, viii vii 3, Hipparch. ix 9 οἶτοι (οἱ θεοὶ) πάντα ἴσασι καὶ προσημαίνουσι ᾧ ἂν ἐθέλωσι καὶ ἐν ἱεροῖς καὶ ἐν οἰωνοῖς καὶ ἐν δυνεῖρασιν.

l. 13. ἐγὼ γάρ σε ταῦτα—ἐδιδασκάνην, *ego enim consulto his te rebus instituendum curavi* (Gabrieli). Persarum reges Magorum sacris et disciplina initiari solitos esse docent e Cic. de Div. i 23 (Porppo).

l. 17. ἐπὶ μάντεσιν, 'in the power of', 'dependent upon diviners', iii l. 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 A says: ὁ νόμος οὕτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἀρχειν, ἀλλὰ τὸν στρατηγὸν τοῦ μάντεως.

l. 18. ἕτερα—ῆ, HA. § 1045, i b, cf. G. § 175 Note 1. See cr. n.

l. 19. εἴ ποτε ἄρα, *si quando forte*.

l. 20. ἀποροῖο—ὅ,τι χροῖο, 'might be at a loss what to make of'. Cf. iii l. 67, II iv l. 165, Lys. adv. Sim. § 10 ἡπορούμην ὅ,τι χρῆσάμην τῇ τούτου παρανομίᾳ.

§ 3. l. 22. καὶ μὲν δὴ: in this combination μέν=μήν, 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.

l. 23. ὥς ἄν—ἐθέλωσιν—ἐπιμελόμενος, G. § 217 Note 1, HA. § 885 c. Ὡς and ὥς ἄν are rarely used instead of ὅπως and ὅπως ἄν after verbs of striving, as in the present passage and in Hipparch. IX 2 ἦν μὴ τις ἐπιμελήται ὥς ἄν ταῦτα περαινῇται.

l. 24. διατελῶ, present, not future, as is shown by ἐκείνας τὰς ἐπιμελείας l. 31.

l. 25. μέμνημαι—ἀκούσας, G. § 280, HA. § 982. εἰκότως, *merito*.

l. 26. παρὰ θεῶν πρακτικώτερος, 'more capable of obtaining from the gods'. Cf. l. 55. ὥσπερ καί: for the double καί, in relative as well as correlative clause, cf. l. 146 n., II ii l. 51, IV ii 1, v 58: so we have a double οὐδέ in l. 210.

l. 27. ὅστις—κολακεύει, 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.

l. 28. ὅτε τὰ ἄριστα πράττοι, 'whenever he was most prosperous (lit. fared the best)'. Cf. Thuc. v 9 ἦν τὰ ἄριστα πράξῃτε, Eur. Electr. 1359 εὐδαίμονα πράττει, Plut. C. Gr. I, 1 ταπεινὰ πράττων.

l. 29. μεμνήτο, G. § 118, I Note, HA. § 465 a.

For the sentiment, cf. Hipparch. IX 9 εἰκὸς δὲ μᾶλλον ἐθέλειν αὐτοὺς (τοὺς θεοὺς) συμβουλευεῖν τούτοις, οἳ ἄν μὴ μόνον ὅταν δέωνται ἐπερωτῶσι, τί χρὴ ποιεῖν, ἀλλὰ καὶ ἐν ταῖς εὐτυχίαις θεραπεύσων ὅ,τι ἄν δύνωνται τοὺς θεοὺς, Menandr. monost. p. 317 ed. Mein. δίκαιον εἶναι πράττοντα μεμνησθαι θεοῦ.

P. 35. l. 30. ὡσαύτως οὕτως, i l. 55, VIII v 5.

§ 4. l. 31. ἐπιμελείας: see n. on iii l. 143. ἥδιον, *alacrius*, *libentius*.

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

l. 33. συνειδέναι—ἁμελήσας, v l. 104: ἁμελήσαντι also might have been used.

l. 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'.

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

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

l. 37. ἅπερ δεδώκασιν—τούτων περὶ παρέχοντας—οὕτως—παρὰ τῶν θεῶν; The omitted antecedent of the relative clause extending from ἅπερ to ἀφυλακτοῦντας is supplied by the emphatic demonstrative τούτων (G. § 152 Note 3, HA. § 996 b) and the οὕτως serves as a corroborating word to the participle παρέχοντας (HA. § 976 b). The acc. with inf. μαθόντας ἀνθρ. β. πράττειν, ἐργαζομένους ἀνύτειν, and ἐπιμελομένους διάγειν depend on δεδώκασιν; ἅπερ is the object acc. after μαθόντας, ἐργαζομένους 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 (καί) blessings from the gods'.

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

l. 42. οἷους δεῖ sc. ἐαυτοὺς παρέχειν.

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

l. 45. καὶ γὰρ οἶδα assigns the reason for the statement ἀνάγκη—τῷ λόγῳ. οἶδα = *memini*.

l. 46. ὥς οὐδὲ θέμις εἶη, 'that it was (not only not rational but) not even right'. οὔτε—οὔτε—οὐδέ γε: cf. ii ii l. 131, iv v 27. ἱππεύειν μὴ μαθόντας, 'without having learned to ride'. HA. § 969 d, § 1025.

l. 49. κυβερνᾶν σώζειν εὐχεσθαι: see n. on iii l. 153.

l. 50. σίτον: to be taken with καλὸν αὐτοῖς φέσθαι, not with σπείροντας.

l. 52. παρὰ τοὺς τῶν θεῶν θεσμούς, *contra ordinem rerum a*

diis constitutum; θεσμούς is a poetical word not found elsewhere in Xen.

1. 54. παρὰ θεῶν ἀτυχεῖν, cf. v iii 15, Anecd. Bekk. p. 462, 2 ἀτυχεῖν: τὸ μὴ τυγχάνειν τινὸς ἀλλὰ διαμαρτάνειν. Εὐπολὶς Δήμοις·

λέγ' ὅτου 'πιθυμεῖς κοῦδὲν ἀτυχήσεις ἐμοῦ.

Cf. Eur. Iph. Aul. v. 1436 where for the vulgate—

παρ' ἡμῶν οὐδὲν ἀδικήσει, τέκνον—

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

1. 55. παρὰ ἀνθρώπων ἀπρακτεῖν, *nilh impetrare ab hominibus*, cf. l. 26; or παρ' ἀνθρώπων may depend upon δεομένους. The verb ἀπρακτεῖν does not occur again in Xen. παράνομα, accusative of the inner object, = παρανόμους δεήσεις. Cf. Thuc. I 32 ξύμφορα δέονται and see G. § 159 Note 2, HA. § 716 b.

§ 7. 1. 58. ὥς ἱκανὸν εἴη καὶ καλὸν ἀνδρὶ ἔργον, *satis magnum et honestum viro opus esse*.

1. 59. ἐπιμεληθῆναι ὅπως ὄν—γένοιτο: see Goodwin *M. & T.* § 45 Note 1.

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

P. 36. 1. 61. τούτου μεγάλου ἔργου ὄντος, *cum hoc (sc. honestum probumque se praebeere et sibi suisque prospicere) ardua res sit*.

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

1. 63. ἔκπλεω, predicate adj. *affatim*, 'in abundance'. Cf. IV ii 37 ἀξιώσουσιν ἔκπλεω ἔχειν πάντα τὰπιτήδεια, Hier. I 18 ἔκπλεω παρσκευασμένοι αἱ τράπεζαι.

Elsewhere we have the form ἔκπλεα, as in Hier. x 2 ὅσω ἂν ἔκπλεα τὰ δέοντα 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 τὸν μισθὸν ὑπισχνεῖτο ἔκπλεων παρέσεσθαι.

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

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

1. 69. μέντοι γε, III iii 18.

l. 70. οἱοι ὄντες διαγίνονται ἄρχοντες, 'what kind of characters they are (i.e. how contemptible) and yet maintain their authority'. Cf. i l. 8, ii l. 60 n.

l. 72. πάνν—αἰσχρόν: n. on iii l. 20. τοιούτους—ὑποπτήξαι: cf. Aesch. Prom. v 960, Aesch. de fals. leg. 42, i οὐχ ὑποπτήξας τὸ τῶν Ἀθηναίων ἀξίωμα. In v l. 10 it is followed by the dative.

l. 74. ἀρξαμένους ἀπὸ τῶν ἡμετέρων φίλων τούτων, *inde ab amicis his nostris, ut primos nominem Medos*, 'to begin with our friends (the Medes)'.

The reading ἀρξάμενος, which all editors but Hertlein retain, is shown by Madvig *Adv. Cr.* I p. 352 to be incorrect according to Greek idiom 'Nam cum aliquid de pluribus ita dicimus Graece, ut aliquem non ex eo numero excipiamus sed comprehendamus et primo loco ponamus (inde ab aliquo), non de nobis iudicantibus ἀρξάμενοι dicitur (—et debebat tum esse ἀρχόμενοι—) sed de illis, in quibus aliquis numeratur'. Cf. Plat. de rep. VI p. 498 C οἶμαι μέντοι τοὺς πολλοὺς... ἀντιτείνειν, οὐδ' ὅπωςτιοῦν πεισομένους, ἀπὸ Θρασυμάχου ἀρξαμένους, Isocr. de pace § 104 τοὺς ἐν πλείστοις ἐξουσίαις γεγεννημένους ἴδοι τις ἂν ταῖς μέγισταῖς συμφοραῖς περιπεπτωκότας, ἀρξαμένους ἀφ' ἡμῶν καὶ Λακεδαιμονίων. Cf. VII v 65 ἀρξάμενος ἀπὸ τῶν θυρωρῶν πάντας ἐποιήσατο εὐνούχους.

l. 75. ἡγούμενους δεῖν, 'that they think it right and proper', II ii l. 54.

l. 77. ἔνδον i.q. οἴκοι, *domi*, 'in the house', Oecon. VII 2, 30.

l. 78. πάντα, 'in every respect': v v 34 πάντα βελτίονας εἶναι, Soph. Electr. 301 ὁ πᾶντ' ἀναλκίς οὗτος.

l. 79. διάγειν, ii l. 19, l. 60.

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

§ 9. l. 81. ἀλλά τοι, *attamen*. Cp. v l. 127.

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

l. 83. αὐτά, *ipsa*. εὐπόρως, *expedite, facile*, VIII v 15.

l. 84. αὐτίκα, 'for instance', when the first instance that presents itself is urged, Fr. *d'abord*, III i 29, v i 10.

l. 85. καταλελύσεται σου ἡ ἀρχή, 'your command will immediately be at an end', G. § 92 p. 83, § 200 Note 9, HA. § 466 a, § 850. Cf. VI ii 37 ἀπολελύσονται, and for the sentiment, Demosth. 4, 24 οὐ γὰρ ἔστιν ἀρχεῖν μὴ διδόντα μισθόν, 5, 11 and Aristot. Oecon. 5 ἀμίσθων γὰρ οὐχ οἶόν 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 ἀδήλοισι*, 'these uncertainties'.

P. 37. 1. 94. *δαπάνη*, 'money for spending', 'resources'. Cf. Oec. VII 36, Thuc. I 83 *ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ*, 99, 3 *ἠϋξέτο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκείνοι συνέφερον*.

1. 96. *ἀτάρ, at*, more frequent in poetry than in prose. *σὺ εἰ ἐνορᾷς*: for the position of *σύ*, cf. III i 29, IV ii 6, and with *ἐάν* v viii 6, with *ὅταν* v i 29, and with *ἔως* IV ii 13. *ἐνορᾶν*, 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 προσγενόμενον*=ὅς προσγένοιτ' ἄν, G. § 211, HA. § 987 a.

1. 98. *ἐν φιλίᾳ*)(*ἐν πολεμίᾳ* (sc. *χώρᾳ*): III iii 14, v ii 21, HA. § 621 c.

§ 10. 1. 98. *ποῦ*, 'in what sphere', 'in what relation', 'how', nearly=*πῶς*.

Cf. Eur. Iph. Aul. 406 *δείξεις δὲ ποῦ μοι πατὴρ ἐκ ταῦτοῦ γεγώς*; Heracl. 369 *ποῦ τὰδ' ἐν χρηστοῖς πρέπει*; Soph. O. T. *ποῦ σὺ μάντις εἰ σαφής*; Dem. adv. Pantaen. *ποῦ γὰρ ἔστι δίκαιον... δύο ὠφληκέναι τάλαντα*; Dinarch. I 63 *ποῦ ταῦτα δίκαια ἢ νόμιμά ἐστι*; 70 *ποῦ τοῦτ' ἐστὶ δίκαιον*; Herod. II 11.

1. 99. *εἰκός...γενέσθαι*: sometimes expressions which directly denote an expectation such as *ἐλπίζειν*, *προσδοκᾶν*, in which wish or will intrudes, also *δοκεῖν*, *εἰκός* (*ἔστιν*), take the infin. aorist (without *ἄν*) without preterite signification instead of the future or aorist with *ἄν*, as Thuc. v 109 *οὐκ εἰκὸς ἐς νῆσον τοὺς Λακεδαιμονίους ἡμῶν ναυκρατῶρων ὄντων περαιωθῆναι*. See Madv. § 172 Rem. Cf. Anab. iv vi 9, Hell. III v 10, 14, de red. IV 23.

1. 100. *δύναμιν*, *corpias*.

1. 101. *ἔχων*, ii l. 121 n. *ἀνθ' ἧς*, 'in exchange for

πολλαπλασίαν, 'many times as large'. *δέξαιο*,

v l. 326. Construe τὸ Μήδων ἱππικόν, ὅπερ κράτισ-
σύμμαχον ἔσται σοι.

οὐ δοκεῖ σοι—πάθῃ: The order is *οὐ δοκεῖ σοι*
(i.e. *παρέξω τὰ ἐπιτήδεια*) *ὑμῖν, καὶ χαρίζεσθαι*
ἢ φοβούμενον μή τι πάθῃ (sc. *ὑφ' ὑμῶν*).

l. 105. μή τι πάθῃ, iv l. 275.

l. 107. ὧν δεῖ ὑπάρχειν, by attraction for τούτων ἃ δεῖ ὑπάρχειν, G. § 153 Note 1, HA. § 99b a (2). καὶ ἔθους δὲ ἕνεκα, 'and (δέ) for the sake of habit also' (καί), i.e. to habituate yourself to having resources always at hand, even if you have no present need of them.

l. 108. προσόδου πόρον, *rationem parandi commeatus*, 'means of ensuring supplies'.

l. 109. μοι μέμνησο, 'I would have you remember', ethical dative, G. § 184, 3 Note 6, HA. § 770. ἀναμένειν τὸ πορίζεσθαι τὰπιτήδεια, 'to defer the provision of supplies'. ἀναγκάσῃ, sc. πορίζεσθαι.

l. 111. τότε πρὸ τῆς ἀπορίας μηχανῶ, *tum, antequam inopia opprimaris, id meditare*, i.e. *stude commeatum tibi parare.* (*Bornemann.*)

l. 112. παρ' ὧν ἂν δέῃ, i.e. παρὰ τούτων ὧν ἂν δέῃ 'from those whomsoever you ask'. The genitive of the person after δεῖσθαι is rarely found unaccompanied by the accusative of the thing asked for. μὴ ἄπορος δοκῶν εἶναι, G. § 283, 4, HA. § 1025.

l. 113. ἀναίτιος παρὰ τοῖς στρατιώταις, 'exempt from blame in the sight or judgment of your men'. So παρ' ἐμοί, *me iudice*, Herod. I 32.

l. 114. ἐκ τούτου, iv l. 292. ὑπ' ἄλλων αἰδοῦς τεύξει=ὑπ' ἄλλων αἰδεσθήσει. Cf. Mem. IV viii 10 ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων, Hell. V iv 31 ἡμῶν ἕνεκεν συγγνώμης ὑπὸ σοῦ τυχέτω, Cyneg. I 11 τοσαύτης ἔτυχε τιμωρίας ὑπὸ θεῶν.

l. 115. τῇ δυνάμει, 'by the help of your army'.

l. 117. πειστικωτέρους λόγους, *verba ad persuadendum accommodatiora*. The word πειστικός does not occur elsewhere in Xen.: in Plato it is found several times.

l. 118. ὅτανπερ καί, we place 'also' in the demonstrative rather than the rel. clause. See on vi l. 4. ἐνδείκνυσθαι—ἱκανὸς ὧν, *re et facto demonstrare posse te ipsis et prodesse et obesse*, HA. § 981 § 940, G. § 136 Note 4. Observe that ἐπιδεικνύναι is effect often in a bad sense, ἀποδεικνύναι of logical proof, νύναι of a practical illustration.

§ 11. l. 120. ἄλλως τε—καὶ ὅτι, *cum ceteris de c quod*, 'on general grounds and (particularly) because of'

l. 121. ὧν—λέγονται λήψεσθαι for ἃ λέγεται

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.

l. 122. *αὐτῶν* sc. militum.

χάριν εἴσεται: see note

P. 33. l. 123. *ἐφ' οἷς*, *quibus conditionibus* (§ 9), np. ut stipendium et com meatum ab eo accipiant (*Bornemann*). *ἐπάγεται συμμαχους*, *auxilia sibi comparat, arcessit*. See cr. n.

l. 124. *ὅ,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 εἰρημένους*, *praeter constituta*, 'over and above what has been stipulated'.

l. 125. *ταῦτα τιμὴν νομιοῦσι*, G. § 166, HA. § 726. *εἰκός*, sc. *ἐστὶ*, HA. § 611.

l. 126. *τὸ δ' ἔχοντα—ἔπειτ' ἀμελεῖν*, 'to have a force...and then after all'; see n. to ii l. 20. The order is as follows: *οἷει, ἔφη, τὸ (τὸν ἄρχοντα) ἔχοντα δύναμιν ἢ ἔστιν (=ἔξεστιν)...τίσασθαι...ἔπειτα ἀμελεῖν τοῦ πορίζεσθαι—τοῦτο εἶναι ἡττόν τι αἰσχροῦν ἢ εἰ κτλ.* Cf. above l. 64.

l. 128. *τοῦ πορίζεσθαι*, sc. *τάπιτ' ἡδεια*, l. 109.

l. 129. *οἷει τι—ἡττόν τι*: the former *τι* belongs to *αἰσχροῦν*, the latter to *ἡττον*, cf. l. 142, i l. 12, II i l. 158, l. 288.

l. 130. *οἷς ἂν ἐργάζουτο*, G. § 226, 2 (b), HA. § 872.

l. 131. *ἀργοῦσαν ἀνωφέλητον εἶναι*, 'to be unprofitable by lying idle': *ἀργός* is the technical term for 'untilled', 'unproductive' land, III ii 2, 19, Oecon. IV 8, 10, XIX 8, XX 22, 26.

l. 132. *ὥς 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 40, ii 8, VIII vii 10, Anab. I iii 6 *ὥς ἐμοῦ οὖν λόγτος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε*, Thuc. VII 15 *ὥς τῶν ἡγεμόνων ὑμῶν μὴ μεμπτῶν γεγεννημένων, οὕτω τὴν γνώμην ἔχετε*.

§ 12. l. 135. *τί γάρ*, l. 36.

l. 137. *μémνημαι ὅτε*, 'I remember the time when', the time of the fact being mentioned rather than the fact itself.

Cf. Hell. VI iv 5 *ἀναμνησθήσονται ὅτε εἰς Κυνὸς κεφαλὰς ἀφικόμενος οὐδὲν τῆς χώρας τῶν Θηβαίων ἐδῆκας*, Oecon. II 11 *οὐκ οὖν μέμνησαι ἀρτίως ἐν τῷ λόγῳ ὅτε κτλ.*; Hom. Il. XV 18

ἡ οὐ μέμνη ὅτε τ' ἐκρέμω ὑψόθεν; See Porson's n. on Eur. Hec. 112.

l. 137. ἐπ' ἀργύριον, 'after', 'for (to get) money'; cf. v iii 12 ἐπὶ σπράτευμα ἀπέρχονται, 49 ἴτω τις ἐφ' ὕδωρ, VI iii 9 προελλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ξύλα.

l. 138. ἀποδοῖν, 'I might pay', as his fee for instruction. ἀπό in composition = *re(d)* of that which is due: see my n. 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 φημί.

l. 139. ἅμα διδούς μοι, iii l. 66 note.

l. 140. ἐν τοῖς στρατηγικοῖς, 'among the duties, or qualifications of a commander'.

l. 142. οὐδὲν ἥττον, 'not a whit the less', iv l. 78, II i l. 158, l. 288.

l. 144. οὐδ' ὅτιοῦν, *ne tantillum quidem, nihil omnino*, Arist. Plut. 385 οὐ διοίσουντ' οὐδ' ὅτιοῦν, 457 οὐδ' ὅτιοῦν ἀδικουμένη. Cf. iv l. 178.

l. 146. ὡς δεήσον, 'as (in your view) it would be requisite', III ii 8, VI i 26, G. § 278, 2, HA. § 973. Cf. iv l. 264.

ὥσπερ καί: the καί 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. l. 148. ἀπέφησα, *negavi*. αὐτὸ πάλιν, a pleonasm, more commonly πάλιν αὐτῷ, cf. VII ii 23.

l. 149. αὐτὸν σύμμαχοι γένοιτο: cf. Mem. II i 32 where ἀρετή is said to be βεβαία τῶν ἐν πολέμῳ σύμμαχος ἔργων.

l. 150. ἀνέκρινας καὶ τόδε, εἰ κτλ., 'you questioned me on this point also, whether etc.'

l. 151. ὡς αὖν δυναίμην, 'how I could put spirit into an army', the potential optative, G. § 226, 2 (b), HA. § 872.

l. 152. τὸ πᾶν διαφέρει, 'is wholly different'. Cf. IV iii 8. For the paronomasia or jingle of πᾶν ἐν παντὶ ἔργῳ cf. II i l. 132, iii l. 20, IV ii 10, V 44, VIII i 46.

P. 39. l. 154. ἀνένευον, *abnueram*. ἤλεγχεσ ... εἰ ... ποιήσαιο, 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. ὥς—μηχανῶτο, sc. τὸ πείθεσθαι τὴν στρατιάν, 'how he might best bring about the obedience of an army'.

§ 14. 1. 157. ἄρρητον, *indictum*. ὅ,τι ποτὲ διδάσκων, '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 τακτικά includes all that concerns the disposition and movement of troops.

1. 160. διηλθές μοι παρατιθείς ἕκαστον, *ostendisti mihi, singulis rebus in medium prolati* (Gabr.). By ἕκαστον is meant τὰ ἐπιτήδεια, τὸ ὑγιαίνειν, and all the requisites spoken of in § 12 and § 13, one of which is προθυμία. Poppo therefore suggests that after τέχνας there must have followed some such a clause as τί δ' ἀνευ τοῦ προθυμίαν ἔχειν;

1. 165. ἐπερομένου μου—ἀπιόντα με: see n. on iv 1. 13.

1. 167. τοῖς στρατηγικοῖς νομιζομένοις, HA. § 667 b.

§ 15. 1. 169. συνήν, 'attended' as a pupil, Mem. i ii 24.

τούτοις—οὓς, 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 φρόνιμος 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. ἱκανόν...ὅ,τι, *satis id esse, si in promptu sit, quod*.

1. 172. πόλεις αἱ χρῆζουσai ὑγιαίνειν ἱατροὺς αἰροῦνται, '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). BOECKH *Public Economy of Athens* p. 120 Engl. tr. ed. 2.

1. 173. χρῆζουσai: see n. on II i l. 164.

1. 174. ἐξάγουσιν, '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.

l. 175. οὕτω, see l. 37 n. ἐπεὶ ἐν τῷ τέλει τοῦτω ἐγενόμην, *ex quo munus hoc suscepi* i.e. *imperator factus sum*, cf. v l. 72.

l. 176. τούτου, sc. τοῦ ἐξάγειν ἰατρούς.

l. 177. ἱκανοὺς τὴν ἰατρικὴν τέχνην, G. § 160, 1, HA. § 718.

§ 16. l. 178. εἶπεν—ἔφη. See my Lex. to Oecon. p. 160 a*.

l. 179. οὗτοι, sc. οἱ ἱκανοὶ τὴν ἰατρικὴν τέχνην.

l. 180. ἀκεσταί, *sartores*, see cr. n. οὕτω καὶ οἱ ἱατροί: this sentence is introduced rather irregularly to correspond with that immediately preceding. νοσήσωσι, 'fall sick', ingressive aorist, iv l. 13 n.

l. 181. τούτου, sc. τοῦ τοὺς νοσήσαντας ἰᾶσθαι.

l. 182. ἀρχὴν μὴ, ii l. 26. τὸ μὴ κάμνειν τὸ στρατεύμα, *ut exercitus in morbum ne incidat*, is the accusative of reference, not like τούτου, dependent upon μέλειν. Cf. II. 216, 239, 377, v i 25, VII v 46.

l. 184. τοῦτο πράττειν: see note on i l. 41.

P. 40. l. 185. δῆπου, 'of course', as if the case did not admit of doubt.

l. 186. ἐν τῷ αὐτῷ, *eodem in loco*. ὑγιεινοῦ στρατοπέδου, 'a healthy spot for encamping'.

l. 187. οὐκ ἂν ἀμάρτοις, ἕανπερ μελήσῃ σοι, HA. § 901.

l. 188. οὐδέν, *neutiquam*, 'not at all', a stronger negative than οὐ, frequently used with παύεσθαι, as in III iii 32, Anab. IV ii 4 οὐδὲν ἐπαύσαντο κυλινδοῦντες τοὺς λίθους.

l. 190. ἑκατέροις αὐτῶν, sc. τῶν τε νοσηρῶν χωρίων καὶ τῶν υγιεινῶν. τὰ σώματα κτλ., appositives to μάρτυρες.

l. 191. τὰ χρώματα, 'the complexions' of the inhabitants.

l. 192. μνησθητι—σαντοῦ ἐπιμέλεισθαι ὅπως ὑγιαίνης; *meminisse etiam debes, quid ipse observet, ut bene valeas* (Philelphus). See n. on ii l. 110.

§ 17. l. 194. μηδέποτε ὑπερπύμπλασθαι: cf. Mem. I ii 4.

l. 195. δύσφορον, sc. ἐστὶ τὸ ὑπερπύμπλασθαι, 'it is oppressive'. ἐκπονῶ, ii l. 202.

l. 196. τὰ εἰσιόντα, sc. εἰς τὴν γαστέρα, 'aliment'. Cf. Evang. Marc. vii 18 πᾶν τὸ ἐξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, Xen. Mem. I iv 6 στόμα, δι' οὗ ὦν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται.

l. 197. μᾶλλον, i.e. 'rather' than by being intemperate.

l. 199. **σχολῇ ἔσται**—**τοῖς στρατιώταις**, 'will the soldiers have leisure for bodily exercise?'

l. 200. **οὐ μόνον γε**, sc. **σχολῇ ἔσται**. 'Enclitica γε vi sua non caret sed arguit post *ἀλλὰ καὶ* aliquid sequi aliquanto gravius'. SCHAEFER.

l. 201. **εἰ μέλλει πράξειν τὰ δέοντα**, 'if it is to do its duty', iv l. 194, II iv l. 84, III iii 52.

l. 203. **πορσύνουσαν**, 'preparing', 'providing', a poetical and Ionic word never found in comedy. Xen. and Herodotos are the only prose writers of authority who use it. Cf. IV ii 47, VII v 17. **ὥς**, causal, 'since'.

l. 204. **καὶ ἔνα**, *vel unum*, i l. 72 n. **ἀργὸν τρέφεσθαι**, 'to support himself in idleness'.

l. 206. **πλεῖστα τὰ ἐσθίοντα**, *magna in exercitu multitudo est eorum* (tam animalium quam hominum) *qui cibos absumunt et exigua copia instructi domo proficiscuntur* (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.

l. 208. **οἷς ἂν λάβῃ**, the relative usually takes the case of the omitted antecedent, when that is genitive or dative, HA. § 996 a. G. § 153 Note 1. **δαψιλέστατα**, 'most profusely': *δαψιλὴς largus, profusus*, is an Ionic and poetical word. **ὥστε**, *itaque*.

§ 18. l. 210. **ὥσπερ οὐδὲ—οὕτως οὐδέ**: so VIII viii 3. See n. on l. 146 and cf. l. 130. **ὄφελος**, sc. *ἐστί*.

ἐργάτην, *laboriosum*, 'hard-working': Plat. Rep. VIII p. 554 A τῷ γε φειδωλὸς εἶναι καὶ ἐργάτης, Euthyd. p. 281 C ἀργὸς μᾶλλον ἢ ἐργάτης, Ar. Pac. l. 632 οὐργάτης λεῶς. **ἀναδέχομαι**, *spondeo, in me recipio*, 'I undertake', 'answer for it', VI i 17, 45.

l. 213. **ἢν μὴ τις θεὸς βλάβῃ**, 'unless some god do cross him' (*Holland*). Cf. Oecon. V 13 ἢν μὴ θεὸς ἀποκωλύῃ, de re eq. XI 13 ἢν μὴ τι δαιμόνιον κωλύῃ.

l. 214. **ἀποδείξω**, 'will render', ii l. 49, II i l. 214, VII i 17, VIII i 35, Arist. Plut. 210 βλέποντ' ἀποδείξω σε, 'I will make you see', Goodwin *M. & T.* § 112 Rem.

l. 215. **ἄριστα**, probably adverb as in Oecon. XXI 7 οἱ ἂν ἄριστα τὸ σῶμα ἔχωσι: though of course it may also be taken adjectivally, as in II i l. 215, Thuc. VIII 45 μὴ τὰ σώματα χείρω ἔχωσιν. **παρασκευάσειν**, *effecturum esse*, II i l. 212.

1. 216. τό γε μελετᾶσθαι—ἔργων, *quod attinet ad exercitationem rerum bellicarum*, 'as to the practising of the several feats of arms'. For the construction cf. l. 182 n., l. 239.

P. 41. 1. 217. ἄν δοκεῖ...μάλιστ' ἄν ποιεῖν: 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.

1. 219. ὁπότε δέοιτο, i. q. εἴ ποτε δέοιτο, I iii l. 136. ἔχειν, *posse*.

1. 221. ὥσπερ χορούς, 'like sets of dancers'. See the comparison carried out in *Oecon. c. VIII § 3 ff.* τὰς τάξεις, *cohortes*, consisting of 100 men, II i l. 234.

1. 222. μελετώσας θεάσει, G. § 279, 2.

§ 19. 1. 223. ἀλλὰ μὴν, 'furthermore'. He now passes to the consideration of the fourth requisite in a general (§ 13).

1. 225. ἐμποιεῖν ἀνθρώποις, G. § 187, HA. § 775.

1. 227. ἀνακαλοῖτο, *incitaret, hortaretur*. ἦπερ, sc. ἀνακαλεῖται αὐτάς. τὸ θηρίον: Herod. IV 22 ἐπεὶ ἀπὶ δὴ τὸ θηρίον διώκει, Dio Chrys. or. 2 p. 73 R. κύνες πρὸ τοῦ καιροῦ τὸ θηρίον ἀνιστάντες. See n. on l. 440.

1. 228. τὸ μὲν γὰρ πρῶτον—ὑπακουούσας: the order is εὖ οἶδ' ὅτι ἔχει (αὐτάς) προθύμως ὑπακουούσας τὸ πρῶτον.

1. 229. ἔχει ὑπακουούσας: cf. χρῆσθαι πειθομένοις i l. 13.

1. 230. τελευτῶσαι, *postremo*, 'at last', iv l. 106, HA. § 968 a.

1. 231. ἣν 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.

1. 232. ἀγαθῶν, II iv l. 85, VIII iv 12.

1. 233. ἐλπίδας λέγει, Anab. I ii 11 ὁ δὲ ἐλπίδας λέγων διῆγε. ὁ τοιοῦτος, 'such as the above-mentioned'.

1. 234. τοῦ αὐτὸν λέγειν ἃ μὴ σαφῶς εἰδείη εἶργεσθαι δεῖ, 'one should abstain from saying oneself, what one does not know for certain', HA. § 942.

For the optative (εἰδείη) 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 (εἶργεσθαι δεῖ=εἰργαίτο ἄν τις), see Goodwin *M. & T.* § 63, 4 (b), who compares Soph. Antig. 666 ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν, Cyr. II iv l. 81, Hell. VII iii 7 ὑπερορᾶν οὐ δυνατόν ὑμῶν ἀνδρὶ, ὃς εἰδείη κυρίους ὄντας ὅ,τι βούλεσθε αὐτῷ χρῆσθαι.

l. 235. ἄλλοι, 'other officers'.

ἐνετοί, *subornati*.

See cr. n. and cf. Anab. VII vi 41 Πολυκράτης εἶπεν ἐνετὸς ὑπὸ Ξενοφῶντος, Thuc. VI 29, 3 ῥήτορας ἐνιέντες.

ταῦτ' ἂν διαπράττειν, 'might produce the same result', viz. inspire them with confidence by making others his mouthpiece.

l. 236. τὴν αὐτοῦ παρακέλευσιν, *suam ipsius cohortationem*, referring to the implied subject of the infinitive (τὸν στρατηγόν)- εἰς τοὺς μ. κινδύνους, to be taken with διασώζειν.

l. 239. ἥδιον, sc. ἐστίν, '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. l. 239. τὸ πειθομένους παρέχεσθαι, cf. l. 182 note, l. 216.

l. 241. ἀπέρως αὐτοῦ ἔχειν, i. q. ἀπειρον εἶναι τοῦ πειθομένους παρέχεσθαι, l. 315, l. 466, G. § 182, I, HA. § 756.

l. 242. εὐθὺς ἐκ παιδίου, 'from early boyhood', II iii l. 71, v i 2.

l. 243. παρέδωκας, sc. ἐμέ.

l. 244. ταῦτό τοῦτο ἔπραττον, sc. ἐπαίδευον, i l. 41.

l. 245. ἦμεν, sc. *ego cum aequalibus*. Cf. ii l. 81. ἰσχυρῶς, ii l. 84.

P. 42. l. 247. ταῦτα δύο, observe the omission of the article with οὗτος before a numeral. ἄρχειν, without the article as ἀναμένειν l. 109.

l. 248. καὶ τοίνυν, i l. 23 note. κατανοῶν περὶ τούτων: so Polyb. II xv 4 περὶ δὲ τῆς κατὰ μέρος εὐωνίας—οὕτως ἂν τις ἀκριβέστατα κατανοήσῃ. ἐν πᾶσιν, *omnino* or *inter omnes*, II ii l. 188.

§ 21. l. 252. ἔπεισθαι, HA. § 942. αὕτη ἡ ὁδός, 'this way' can only refer to the last words of the previous clause τὸν ἀπειθοῦντα ἀτιμάζειν τε καὶ κολάζειν. κρείττον—πολύ, cf. Hell. VII iv 24 εὐθυμότερον πολὺ εἶχον for the position of πολὺ.

l. 254. ἡγήσωνται and νομίσωσι, inceptive aorists, i l. 57 note. περὶ, l. 169 n.

l. 256. ὑπερηδέως, *perquam libenter*, v l. 6. γνοίης ἂν—ἐν ἄλλοις, l. 7.

l. 257. καὶ δὴ καί, 'and especially'.

l. 262. οὐδ' ἀπολαίπυσθαι, significantius verbum posuit pro eo quod ad ἰσχυρῶς appositurus erat ἔχονται (*Dindorf*). See on l. 245. The same sentiments are found in Mem. III iii 9, and ix 11.

§ 22. l. 266. πειθομένους ἔχειν, i l. 13.

1. 267. ἀνυσιμώτερον, 'more efficacious'. δοκεῖν, *existimari*.

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 ἔστιν κτλ.: without ἐπὶ τὸ the construction will be οὐκ ἔστι συντομωτέρα ὁδὸς ἢ τὸ γενέσθαι περὶ τούτων φρόνιμον περὶ ὧν βούλει δοκεῖν φρόνιμος εἶναι.

The same thought occurs in Mem. I vii 1 ἀεὶ γὰρ ἔλεγεν (ὁ Σωκράτης) ὥς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν, ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βούλοιτο. Cf. also Cic. de off. II xii 43 *praeclare Socrates hanc viam ad gloriam proximam et quasi compendariam dicebat esse, si quis id ageret, ut qualis haberi vellet talis esset*.

1. 272. καθ' ἑν ἕκαστον σκοπῶν, 'if you examine each point separately'.

In this phrase καθ' ἑν may be either taken independently 'one by one', as it must be in the following passages:—Dem. 9, 35 καθ' ἑνα ἡμῶν ἕκαστου κύριος γίγνεται, 21, 140 ὧν καθ' ἑνα ἐστὶν ἕκαστος ὑμῶν ἐλάττων; or in agreement with ἕκαστον, as in Xen. Hell. I vii 23 κρινέσθωσαν οἱ ἄνδρες κατὰ ἑνα ἕκαστον, Lysias 8, 19 καθ' ἑνα ἕκαστον ὑμῶν αὐτοῖς ἀπεχθήσεσθε, Demosth. 44, 4 τὰς μαρτυρίας καθ' ἑν ἕκαστον παρ-έξομαι. In the following it is ambiguous: Xen. Hier. II, 2 καθ' ἑν δ' ἕκαστον σκοπῶμεν, Ages. VII 1 καθ' ἑν ἕκαστον μακρὸν ἂν εἴη γράφειν, Dem. 18, 17 βούλομαι καθ' ἑν ἕκαστον αὐτῶν ἐξετάσαι, 21, 142 ὥστε δύνασθαι καθ' ἑνα ὑμῶν ἕκαστον ἀποστρεῖν.

1. 274. μὴ ὧν ἀγαθὸς γεωργός, 'without being a good farmer', HA. § 969 d.

1. 275. ἢ ἄλλο ὅτιοῦν, i. e. ἢ ἣν βούλη ἄλλο ὅτιοῦν δοκεῖν εἶναι μὴ ὧν, not ἀγαθὸς ἄλλο ὅτιοῦν, 'good in anything else'.

There is a similar instance of a neuter adjective having a general reference to persons in Plato Protag. p. 345 A οὔτε ἱατροὶ οὔτε τέκτονες οὔτε ἄλλο οὐδὲν τῶν τοιούτων, Aristot. Polit. III p. 73 ed. Bekk. mi. εἰ δὲ μὲν εἴη τέκτων ὁ δὲ γεωργός, ὁ δὲ σκυτοτόμος ὁ δ' ἄλλο τι τοιοῦτον, Isocr. 8, 133 ἣν παυσάμεθα δημοτικούς μὲν εἶναι νομίζοντες τοὺς συκοφάντας, ὀλιγαρχικούς δὲ τοὺς καλοὺς κάγαθοὺς τῶν ἀνδρῶν, γνόντες ὅτι φύσει μὲν οὐδεὶς οὐδέτερον τούτων ἐστίν. See n. on l. 206.

1. 276. σοὶ δέοι, a more unusual construction than σέ δέοι. See the passages quoted in my lex. to Oecon. p. 27* a. μῆχα-νᾶσθαι, *excogitare, invenire*. τοῦ δοκεῖν ἕνεκα, II l. 11.

1. 277. πείσαις ἐπαινεῖν τε: the τε is not misplaced, but πεί-

σais ἐπαινεῖν is regarded as forming but one complex idea, and so connected with κτήσαιο. ὅπως δόξαν λάβοις, G. M. & T. § 34, 2.

P. 43. 1. 278. (εἰ) κατασκευὰς καλὰς—κτήσαιο, 'if you were to procure excellent instruments for each of them', i.e. of these arts or accomplishments.

1. 279. ἄρτι τε—εἷς ἄν—καί—ἂν φαίνοιτο, '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 impostor'. Cf. II i l. 97 σχεδόν τε καί, Madv. § 186, b.

There is a passage in the Mem. (I vii 2) which will serve as a commentary on this: ἐνθυμώμεθα γάρ, εἴ τις μὴ ὦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; Καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτληνται καὶ ἀκολουθοὺς πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον. ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ ἂν θρωπος ἀλάζων. On the meaning of the last word see II ii 12.

1. 280. ἀλαζών: II ii l. 97 note.

§ 23. 1. 281. τοῦ συνοίσειν μέλλοντος, G. § 118, 6, HA. § 846.

1. 282. τῷ ὄντι=ὄντως, 'in reality'.

1. 283. ἔστι, l. 126. μαθὼν (=εἰ μάθοις) ἂν, sc. φρόνιμος γένοιτο.

1. 284. ὅσα—οὔτε μαθητὰ οὔτε προορατά, sc. ἐστί. Cf. Mem. I i 6—7 περὶ δὲ τῶν ἀδήλων, ὅπως ἂν ἀποβήσοιτο, μαντευσόμενος ἔπεμπεν, εἰ ποιητέα.

1. 285. μαντικῆς: 'the article is occasionally omitted with the names of the 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 ἱππικῇ IV iii 13, VIII i 34.

1. 287. βέλτιον ὃνπραχθῆναι, melius esse factu, G. § 261, 2, HA. § 952. ἐπιμελόμενος ἂν, sc. φρονιμώτερος ἄλλων εἷς.

1. 288. τούτου ὡς ἂνπραχθείη for ὡς ἂνπραχθείη τοῦτο, ii l. 58 n. etc.

1. 289. οὐ ἂνδέη, 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 *φρονίμου ἀνδρός ἐστι μᾶλλον ἢ τὸ ἀμελεῖν*.

§ 24. ἀλλὰ μέντοι, *at vero*, I. 215.

1. 291. ἐν τοῖς μεγίστοις, 'one of the most important points'.
ἡ αὐτὴ ὁδός, *sc. ἐστίν*.

1. 292. ἥπερ, *sc. ἂν εἴη*, HA. § 611 b. Cf. I. 227.

1. 293. εὖ γὰρ—εἶναι. Construe οἶμαι γὰρ δεῖν φανερόν εἶναι εὖ ποιοῦντα. G. § 280 Note 1, HA. § 981.

1. 294. χαλεπὸν—εὖ ποιεῖν, *np. quia non semper ad largiendum suppetunt copiae (Fischer)*.

1. 295. ἐθέλη, *sc. εὖ ποιεῖν*.

1. 296. συναχθόμενον, *sc. φαίνεσθαι*.

1. 297. ἦν τι κακόν, *sc. αὐτοῖς συμβαλὴν*.

1. 299. προνοεῖν ὥς μὴ σφάλλωνται: HA. § 885 b, c.

1. 300. ταῦτά πως δεῖ μᾶλλον συμπαρομαρτεῖν, '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*. συμπαρομαρτεῖν, a poetical word, used again in VII v 84, VIII vii 7.

§ 25. 1. 300. ἐπὶ τῶν πράξεων, *in rebus gerendis*, 'in action'.

1. 301. ἦν ἐν θέρει ᾧσι, *sc. αἱ πράξεις, si aestate peragantur*. Cf. Ages. v 3 τάδε μέντοι πλεονεκτῶν οὐκ ἡσχύνετο, ἐν μὲν τῷ θέρει τοῦ ἡλίου, ἐν δὲ τῷ χειμῶνι τοῦ ψύχους.

1. 303. ἦν δὲ διὰ μόχθων, *sc. αἱ πράξεις ᾧσι*. Cf. the phrases δι' ὅχλου γίγνεσθαι, διὰ φόβου εἶναι. μόχθος must be added to the list of poetical words used by Xenophon.

1. 305. συλλαμβάνει, 'help', 'contribute'.

1. 306. καρτερώτερον—τῶν ἀρχομένων, *in omnibus rebus tolerantiores, quam qui eius imperio parent*. Cf. II iii l. 101, de re eq. III 11 ὅσοι δ' ἂν πεπονηκότες ἐθέλωσι πάλιν πόνους ὑποδύεσθαι, ἱκανὰ τεκμήρια παρέχονται ταῦτα ψυχῆς καρτερᾶς, Ar. Ach. 393 καρτερὰ ψυχῇ.

1. 307. γὰρ οὖν, I. 268 note.

θάρρει τοῦτο, v l. 134.

1. 308. εὖ γὰρ ἴσθι ὅτι—ιδιώτου, *nam, mihi crede, similes labores non sunt aequae graves similibus corporibus, eius scilicet qui cum imperio sit, ac privati viri (Gabrieli)*. Cf. Cic. Tusc. II xxvi 62: semper Africanus Socraticum Xenophontem in manibus habebat; cuius imprimis laudabat illud, quod diceret, eosdem labores non esse aequae graves imperatori et militi, quod ipse honos laborem leviores faceret imperatorium.

Ρ. 44. 1. 309. ἄρχοντός τε ἀνδρὸς καὶ ἰδιώτου: τε—καὶ are used to connect not only like persons and things, but also unlike, where we use only 'and'. So 1. 367, II ii l. 152, iv l. 129, IV iii 13, V iv 44. For the appositive ἀνδρός, see HA. § 625 a.

1. 311. αὐτὸ τὸ εἶδέναι, 'the mere fact of knowing'. οὐ λανθάνει, sc. ποιῶν to be supplied from the following ποιῇ. Cf. Ages. V 6 ἡκιστα οἱ ἐπιφανέστατοι τῶν ἀνθρώπων λανθάνουσιν ὅ,τι ἂν ποιῶσιν.

§ 26. 1. 313. σοι, ethical dative: 'whenever you found that your men were now in possession of the requisite supplies'.

1. 315. φιλοτίμως ἔχοιεν, i. q. φιλοτιμοῦντο. Cf. 1. 241, l. 466.

1. 317. οὐκ ἂν τηνικαῦτα σωφρονεῖν ἂν τις δοκοίη, '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 δοκοίη; the second to σωφρονεῖν.

1. 318. βουλόμενος=εἰ βούλοιτο.

1. 320. εἰ μέλλοι γε πλεόν ἔξειν, 'yes, if he were likely to get the better of them'. Cf. Hipparch. IV 13 ἀλλὰ μὴν φρονίμου γε ἄρχοντος καὶ τὸ μήποτε κινδυνεύειν ἐκόντα, πλὴν ὅπου ἂν πρόδηλον ᾖ, ὅτι πλεῖον ἔξει τῶν πολεμίων. εἰ δὲ μή, sc. μέλλοι πλεόν ἔξειν κτλ., 'otherwise'.

1. 322. βελτίονας, predicate adjective after ἔχειν. τόσῳ for τοσοῦτῳ, properly a poetical form, but used also by prose writers as a correlative of ὅσῳ: VII v 6, de red. IV 32, Thuc. IV 28, VIII 24, Plat. Phaedr. p. 244 D.

1. 323. ἂν οἰώμεθα πλείστου ἡμῖν ἄξια εἶναι, 'whatever we regard as our most precious possessions'. ἂν=ἂ ἂν.

1. 324. ὥς ἐν ἐχυρωτάτῳ ποιεῖσθαι, 'to have in the greatest possible security', HA. § 651.

This is the usual position for ὥς or ὅτι with superlatives when governed by a preposition. Cf. V iii 57 ὥς ἐξ ἐτοιμοτάτου, Oecon. XVIII 8 ὥς εἰς στενωτάτου, Isocr. Nicocl. § 2 ὅπως ἂν ὥς μετὰ πλείστων ἀγαθῶν τὸν βίον διάγωμεν. Similarly with οὕτως, as in II ii l. 113 οὕτως ἐν πολλῇ ἀτιμίᾳ, with οὐ πάντῃ II iv l. 105, and τοσοῦτῳ, as in V ii 55.

§ 27. 1. 326. οὐκέτι, *non item*, not as was the former point. See n. on v l. 78.

φαῦλον ἔργον, 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. n.

l. 328. τοῦτο ποιήσῃ, sc. πλέον ἔξῃ τῶν πολεμίων.

l. 329. κρυψίνουν, an un-Attic word, used in the Agesilaos II, 5 as opp. to παρρησιαζόμενος. Cf. Mem. III i 6 τὸν στρατηγὸν εἶναι χρῆ...καὶ ἀπλοῦν τε καὶ ἐπίβουλον καὶ φυλακτικὸν τε καὶ κλέπτῃν καὶ προσητικὸν καὶ ἄρπαγα καὶ φιλόδωρον καὶ πλεονέκτην.

l. 330. ἐν παντί: II ii l. 188.

l. 333. οἷος ἂν <ὦν>...εἴης, i. q. τοιοῦτος οἷος εἰ εἴης, δικαιοτάτος ἂν εἴης, 'such as if you were, you would be most just and observant of the law'. See cr. n.

§ 28. l. 335. τάναντία τοῦτων, ii 6, iii 16. For the genitive instead of dative after ἐναντίος cf. III i 13, v v 12, de rep. Lac. I 7, Mem. I ii 60.

l. 336. καὶ νῦν, i.e. διδάσκομεν ὑμᾶς, as ἀνδρας τελείους) (παῖδας ὄντας καὶ ἐφήβους).

l. 338. μανθάνοντας: the optative δύναισθε as well as the context shows that this represents the imperfect tense ἐμανθάνετε, G. M. & T. § 16, 2. So l. 349 λαμβάνων.

l. 339. οὐ δῆτ' ἔγωγε, sc. οἶδα (memini) μανθάνοντας ἡμᾶς ταύτας τὰς κακουργίας.

P. 45. l. 341. δολοῦν, i. q. δόλω αἰρεῖν, *dolo captare*, a poetical and Ionic word. Plutarch Mor. p. 757^a εὔχονται δ' Ἀρισταίῳ δολοῦντες ὀρύγμασι καὶ βρόχοις λύκους καὶ ἄρκτους, Herod. I 212 τοιοῦτ' φαρμάκῳ δολώσας.

l. 342. ποδάγραις καὶ ἀρπεδόναις, both post-classical words. The former are 'traps for the feet', the latter 'cords' for snaring.

l. 343. τί δὲ λέουσι κτλ., *cur non aequo certamine cum leonibus, ursis et pardis pugnabatis, sed semper nitebamini superiore aliqua conditione adversus has feras certare?* (Gabrieli).

l. 344. μετὰ πλεονεξίας τινός, 'with some odds in your favour'.

l. 345. πρὸς αὐτά, sc. τὰ θηρία, the generic name of λέουσι καὶ ἄρκτοις καὶ παρδάλεσιν.

l. 346. γινώσκεις ταῦτα ὅτι—εἰσί: see i l. 76 note.

l. 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. εἰ καὶ δόξαιμι, 'if I was merely thought to desire', the optative of indefinite frequency, iii l. 119.

l. 349. οἶδα λαμβάνων, 'I remember receiving (that I used to receive) a good many stripes for it'. See n. on l. 338.

1. 353. οὐδὲ γάρ, *non mirum*, or *recte vapulasti nam*, iv l. 346.

1. 354. ἐν ἀνθρώποις, 'with men to practise on'. Cf. Oec. VIII 13 εἰ ἐπιχειρήσαιμι ἐν τῷ σῶ ὄκῳ μανθάνειν οἰκονομεῖν. For a different meaning of the phrase see II ii l. 151.

1. 355. μὴδ' ἐν τούτοις, 'not by these means either', sc. ἐν τῷ ἐξαπατᾶν καὶ πλεονεκτεῖν.

1. 357. μὴδὲ τούτων ἀγύμναστοι, *ne in his quidem artibus in-exercitati*, G. § 180 Note 1, HA. § 753 c.

§ 30. 1. 358. χρήσιμα ἐπίστασθαι, G. § 261, 2, HA. § 952.

§ 31. 1. 361. ἐπὶ, 'in the time of', VIII iv 5.

1. 363. ἄρα, 'as it appeared'.

1. 367. ἂ τε—καὶ ἄ, see n. on l. 309. πρὸς τοὺς φίλους: ποιεῖν with πρὸς and the accusative is used also in l. 371, and in VII iv 3, Mem. IV ii 16.

1. 368. καί—γε, 'and what is more', v l. 100.

1. 369. ἐπὶ γε ἀγαθῷ, 'provided it were for a good object'.

§ 32. 1. 370. ταῦτα δὲ διδάσκοντα κτλ., the order is ἀνάγκη δὲ (ἦν) (τὸν διδάσκαλον) ταῦτα διδάσκοντα καὶ (*etiam*) γυμνάζειν τοὺς παῖδας ποιεῖν ταῦτα πρὸς ἀλλήλους.

P. 46. 1. 372. ἐν πάλῃ ἐξαπατᾶν, e.g. ὑποσκελίζειν, *sup-plantare*.

1. 375. οὕτως, *hoc modo*, i.e. *hac institutione*. εὐφυεῖς, *a natura apti*.

1. 377. οὐκ ἀπείχοντο—τὸ μὴ οὐ πειρᾶσθαι: 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 μή. The same thought might have been expressed in the following other forms:—

(1) οὐκ ἀπείχοντο πλεονεκτεῖν αὐτῶν πειρᾶσθαι.

(2) οὐκ ἀπείχοντο τοῦ πλεονεκτεῖν αὐτῶν π.

(3) οὐκ ἀπείχοντο μὴ πλεονεκτεῖν α. π.

(4) οὐκ ἀπείχοντο τοῦ μὴ πλεονεκτεῖν α. π.

(5) οὐκ ἀπείχοντο τὸ μὴ πλεονεκτεῖν α. π.

See Goodwin *M. & T.* § 95, 3, HA. § 961. Cf. iv l. 13, v i 25 τίς Μήδων ἢ νέος ἢ γέροντος σου ἀπελείφθη 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 Lykurgos, which he pretended were ὡς παρὰ τοῦ θεοῦ νομιζόμενα (νομοθετήματα) καὶ χρησμούς ὄντα, Plut. Lyc. c. 13.

1. 380. πρὸς ἡμᾶς αὐτούς, sc. ἀληθεύειν κτλ. Cf. Herod. I 136 παιδεύουσι δὲ (οἱ Πέρσαι) τοὺς παῖδας τρία μῶνα, ἱππεύειν καὶ

τοξεύειν καὶ ἀληθίζεσθαι, and 138 ἀσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, Nicol. Damasc. ap. Stobae. Floril. 44, 41 οἱ δὲ παῖδες παρ' αὐτοῖς (τοῖς Πέρσαις) ὥσπερ τι μάθημα τὸ ἀληθεύειν διδάσκονται.

1. 382. παρὰ, *contra*, 1. 489.

1. 383. ἐν τοιούτῳ ἔθει. See cr. n.

§ 34. 1. 384. ἐπεὶ ἔχουσιν τὴν ἡλικίαν, optative of indirect discourse in relative clause. For the expression cf. Cic. p. Rosc. Am. 51 *qui si iam satis aetatis haberet*. Cyrus was now in his 27th year, v 4 comp. with ii 8.

1. 386. ἐξενεχθῆναι, *efferrī, transversos rapi*, sc. impetu libidinum, 'to be carried away by passion' (lit. beyond bounds), Thuc. iv 84, 2 ἀπαιδευσιὰ ὀργῆς ἐκφερόμενοι, Soph. El. 628 πρὸς ὀργὴν ἐκφέρει. For ἄν with the infin. see n. to l. 317.

1. 388. συντετραμμένοι, 'since you have been brought up together'. πρὸς, *apud*, 'before', 'in the presence of'.

1. 390. ῥαδιουργίας, 'laxity of discipline', 'license' (*Bornemann, Hertlein*); according to others, 'licentiousness', 'laxity of principle', cf. Mem. II i 20. Cf. l. 80, II i l. 244.

1. 391. αὐτῇ, sc. τῇ ἐπιθυμίᾳ.

§ 35. 1. 391. ὡς ὀψιμαθῇ ὄντα τούτων τῶν πλεονεξιῶν, 'considering me as a late learner of these arts of over-reaching'.

1. 393. μὴ φείδου διδάσκειν, 'do not forbear to teach'. The articular or substantive infinitive is also used with φείδεσθαι, as in Hell. VII i 24 τοῦ ἀκολουθεῖν φείσεσθε, ὅπως, 'how', 'by what means'.

1. 394. ὀπόση ἐστὶ δύναμις, *quantum potes* (Gabrieli).

1. 395. ἀτάκτους λαμβάνειν, *incompositos deprehendere*, 'to surprise them in disorder'. Cf. II iii l. 115.

1. 399. ἐν ἔρυνῳ, 'in a strong position', HA. § 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. τοιαῦτα ἀμαρτάνοντας, HA. § 716 b, G. § 159 Note 2. The ὅτι in the following clause refers to these words, not to λάμβάνειν; cf. VII iii 3.

1. 401. πολλὰ μὲν, 'many accidental opportunities'. There is no πολλὰ δέ to correspond, the construction being changed at l. 415 with the words οἱ δ' ἐξαπατῶντες,

P. 47. l. 403. σιτοποιεῖσθαι=τροφήν λαμβάνειν *cibum sumere*; elsewhere, as in VI ii 31, it means *cibum sibi parare*.

ἀνάγκη, sc. ἐστὶ, HA § 611 a.

l. 404. ἐπὶ τἀναγκαῖα—ἔσθαι, *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 τοὺς ἐπὶ τὰ ἀναγκαῖα λόντας.

l. 405. ἔσθαι, 'to hie', a poetical word used in Ionic but not in good Attic prose.

l. 409. εὐχειρωτοτάτους, 'easiest to be conquered', 'most assailable'.

The reading εὐχειρωτάτους 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.

l. 410. ἐπιτίθεσθαι, sc. αὐτοῖς, *eos adoriri, invadere*.

§ 37. l. 412. καὶ πολὺ γε μᾶλλον, sc. ἐστὶ πλεονεκτεῖν ἐν ἄλλοις τισί, 'yes, that it is (possible), and in those others much more so'.

l. 413. ὥς ἐπὶ τὸ πολὺ, *ferè, plerumque, ut plurimum*, 'pretty much over the greater part', 'for the most part', HA. § 1054 a.

l. 414. δέονται, 'they require it', sc. ἰσχυρὰς φυλακὰς ποιεῖσθαι.

l. 415. οἱ ἐξαπατῶντες, *qui fallere volunt*. τοὺς πολεμίους—θαρηῆσαι 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.

l. 416. διῶξαι παραδόντες ἑαυτοὺς (sc. τοῖς πολεμοῖς), *dum bersequendos se praebent*, 'surrendering themselves to (the enemy's) pursuit', the infinitive of purpose, G. § 265, HA. § 951. Cf. v iii 11, iv 37, v 33, VI i 49, VIII ii 16.

l. 418. φυγῇ, 'by (pretended) flight'. ὑπαγαγόντες, 'by drawing, luring them, on', III ii 8.

§ 38. l. 421. ποιητὴν, 'a contriver', 'inventor'.

l. 422. οἷς ἂν μάθωσι, for τοῦτοις ἂν μάθωσι. The demonstrative (τούτοις) which follows is an emphatic repetition of the omitted antecedent. Cf. iii l. 115.

l. 423. ἄλλα νέα, 'new ones besides', lit. 'others, new ones', ἄλλος having an appositive relation to νέα. See HA. § 705 and cf. III ii 18.

l. 424. τὰ νέα καὶ ἀνθηρά, 'new and fresh tunes'. See cr. n.

Cf. Hom. Odys. I 351 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρώποι, ἢ τις ἀκούοντες νεωτάτῃ ἀμφιπέληται.

l. 427. καί: to be taken with ἐξαπατᾶν, not with μᾶλλον.

§ 39. l. 428. μηδὲν ἄλλο ἢ: on the omission of the verb of doing see HA. § 612 and cf. iv l. 150.

l. 429. καὶ πάνυ, *vel maxime*, is separated from its adjective τοῖς μικροῖς by hyperbaton, cf. II iv l. 105. Dindorf and Breitenbach are surely wrong in joining it with ἐμυχανῶ.

l. 430. ἂν πρόσω πάνυ ἐλάσαι τῆς—πλεονεξίας, 'would advance a long way, make very considerable progress, in overreaching your enemies'. This is a partitive genitive with an adverb of place, denoting a point in and of the whole. Cf. Hier. IV 4 οὕτω πόρρω προελυῖθαι φυλακῆς, Plat. Gorg. p. 484 C πόρρω τῆς ἡλικίας, ib. 486 A τοὺς πόρρω σοφίας ἐλαύνοντας, Euthyd. p. 294 E πόρρω σοφίας ἔκει, Herod. II 121 πρόσω τῆς νυκτός, G. § 182. 2, HA. § 757. For the position of πάνυ cf. Hell. VII iv 37 ὁλίγους τινὰς πάνυ εἶχον, Mem. I iii 6 ῥαδίως πάνυ.

l. 431. ἐπὶ μὲν τὰς ὄρνιθας, *ad capiendas aves*. The corresponding clause is πρὸς δ' αὖ τὸν λαγῶ l. 440. On the meaning of ἐπὶ see n. to l. 137.

F. 48. l. 434. τὸ κεκινημένον χωρίον ἐξέκαστο τῷ ἀκινήτῳ, *locus, in quo erat area, ita 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*).

l. 435. ὄρνιθες, *aves illices*, 'decoy-birds'. ἐπεπαίδευτό σοι, 'had been trained by you'. HA. § 769, G. § 188, 3.

l. 436. ὥστε 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.

l. 439. ἡσκήσεις—φεύγειν, 'you had practised drawing your nets before the birds could escape'. Cf. v l. 35 φθάσας ἀσθενῶσοι, III iii 18 φθάνοντες δηοῦμεν τὴν γῆν, V iv 9, Thuc. IV 76 Θεσσαλῶν φθάσας διέδραμε. The usual construction would be φθάνειν ἐλκων (HA. § 984), and φθάνειν πρὶν not φθάνειν ἤ.

§ 40. l. 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. νέμεται, 'it feeds'. τὴν ἡμέραν, *interdiu*. So τὰς νύκτας VIII vi 18, τὰς ἡμέρας I iii. l. 143.

1. 441. ἀποδιδράσκει, *aufugit*, ut nescias quo se contulerit. Cf. IV ii 21 ὥσπερ δούλων ἀποδιδρασκόντων ἡρμημένων, Plat. Protag. p. 317 A μὴ δύνασθαι ἀποδρᾶναι ἀλλὰ καταφανῇ εἶναι.

Cf. Mem. III xi 8 ὅτι μὲν γὰρ τῆς νυκτὸς οἱ λαγῶ νέμονται, κύνας νυκτερευτικὰς πορισάμενοι, ταύταις αὐτοὺς θηρώσιν, ὅτι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες, ἢ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ ὁσμῇ αἰσθανόμεναι εὐρίσκουσιν αὐτούς, ὅτι δὲ ποδώκεις εἰσιν, ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευάζονται, ἵνα κατὰ πόδας ἁλίσκωνται, ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσιν, δίκτυα ἱστάσιν εἰς τὰς ἀτραπούς, ἢ φεύγουσιν, ἢ εἰς ταῦτα ἐμπίπτοντες συμποδίζονται.

1. 442. ἐπεὶ εὐρεθείη: 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. & T. § 62. Cf. V iii 55.

1. 443. κατὰ πόδας αἰρεῖν, 'to overtake it running', 'to course it'.

The phrase κατὰ πόδας either (1) corresponds to the Latin *e vestigio, illico*, 'instantly', 'forthwith', as in Herod. v 98 κατὰ πόδας ἐληλύθεε Περσέων ἵππος πολλή, Thuc. III 98, 2 πολλοὺς ἐν τῇ τροπῇ κατὰ πόδας αἰροῦντες, IV 126, 6 κατὰ πόδας τὸ εὐψυχον ἐνδείκνυνται, VIII 17, 3 κατὰ πόδας...ἐπιπλεύσαντες, Polyb. II 49, 4 τυχόντα δὲ ταύτης (τῆς Πελοποννησίων ἀρχῆς) κατὰ πόδας ἀνθέξασθαι τῆς τῶν Ἑλλήνων ἡγεμονίας, Polyb. II 20, 4 τῷ κατὰ πόδας ἐνιαυτῷ, *insequenti statim anno*, XIV 8, 4 τὰς κατὰ πόδας ἡμέρας, *proximis diebus*: or (2) it may mean with genitive 'on the track' or 'trail' of any one, as in Xen. Hell. II i 20 κατὰ πόδας (αὐτῶν) πλέοντες, Thuc. v 64, 3 ἵεναι κατὰ πόδας αὐτῶν ἐς Τεγέαν, Herod. IX 89, 4 κατὰ πόδας ἐμεῦ ἐλαύνων προσδόκιμός ἐστι, Polyb. III 45, 5 τῇ κατὰ πόδας ἡμέρᾳ τῆς ἐκκλησίας.

1. 444. τοὺς πόρους αὐτῶν, 'their runs', 'musets' (Holland), cf. II iv l. 221. The words δρόμος, ὄρμος (Cyn. x 7) and ἀτραπός, (Mem. III xi 8) are used in the same sense. αὐτῶν, pl. because ὁ λαγὼς is spoken of generically and hence is equivalent to a collective noun.

1. 445. οἷα χωρία φεύγοντες αἰροῦνται, *qualia loca fugientes eligere soleant*. See cr. n.

1. 447. ἐνεπετάννυσ 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. ἵνα, i. q. ὅπου, 'wherein'.

ἐν τῷ σφόδρᾷ φεύγειν, 'in its cager attempts to escape'.

l. 448. συνέδει, 'entangled'. τοῦ—διαφεύγειν, iii l. 104 n. μηδ' ἐντεύθεν, *ne hinc quidem*, sc. ἐκ τῶν δικτύων.

l. 449. τοῦ γιγνομένου, 'of that which was passing'. οὐ
ἔμελλον ἐπιγενήσεσθαι, sc. τῷ λαγῷ, 'who would be upon her',
'seize her'.

Cf. Thuc. III 30, 2 ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πο-
λέμιον, 77, 108, IV 25, 9 τεταραγμένοι ἐπιγενόμενοι, Diod.
Sic. XIII 51 πυνθανόμενοι τὸν Φαρνάβαζον μετὰ πολλῆς ἵππου
κατὰ σπουδὴν ἐπιγιγνόμενον, Xen. Anab. III iv 25, VI ii 26
ἐπιγενόμενοι τοῖς προφύλαξι.

l. 451. κραυγῇ οὐδὲν ὑστερίζουση τοῦ λαγῷ, 'with a noise not
at all lagging behind the hare', i. e. that becomes louder and louder,
the faster she runs.

l. 452. ἄφρονα, 'in her distraction'.

§ 41. l. 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.

l. 456. ἢν ἄρα κτλ., 'should there ever, as may possibly be
the case, necessity arise'. For ἢν ἄρα cf. iii l. 102, II iii l. 32.

l. 457. ἐκ τοῦ ἐμφανούς, 'openly'. Cf. the adverbial expres-
sions ἐξ ἐτοίμου VIII v 12, V iii 57, ἐξ ἀδίκου VIII viii 18, ἐκ
τοῦ φανεροῦ II iv l. 138.

l. 459. ἐκ πολλοῦ, sc. χρόνου, 'long before'.

l. 460. πλεονεξίαι: aut opportunitates aut artes, rationes
quibus intercipientur hostium opportunitates (*Fischer*).

l. 462. τεθηγμέναι, ii l. 117. On Xenophon's use of θήγειν
met. for ὀξύνειν, see Rutherford, the *New Phrynichus*, p. 169.

§ 42. l. 463. εὖ μὲν—εὖ δέ—εὖ δέ: i l. 37 note, II iii l. 141.

¶ 49. l. 464. καὶ ἐκείνοι ἀξιώσουσί σε, 'they, on their part,
will expect you etc.' See n. on l. 422.

l. 466. ἀφροντίστως ἔχε=ἀφρόντιστος ἔσθι, l. 241.

l. 467. τί σοι ποιήσουσιν οἱ ἀρχόμενοι, 'what you will have
those under you do', cf. l. 313 note.

l. 468. τὰ εἰς νύκτα κάλλιστα ἔξει, i. e. ut vigiliae diligentissime
agantur (*Fischer*); attraction for προσκόπει εἰς νύκτα ὅπως τὰ
ἐν νυκτὶ κάλλιστα ἔξει, HA. § 788, Buttmann § 151, I, 8. Cf.
iii l. 40.

§ 43. l. 469. ὅπως δὲ χρή τάττειν κτλ.: all these propositions,
preceded by ὅπως or πῶς, depend upon τί ἂν ἐγὼ λέγοιμι σοι
l. 483.

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—ἄγειν*, '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*, *sallus*.
1. 476. *ἱππικὸν φυλάττεσθαι*, *cavere equitatum*.
1. 477. *καὶ εἷ γε δὴ: καὶ δὴ* *seriem aliquam claudit cum vi. BUTTMANN.* *κατὰ κέρας ἄγοντι*, 'marching in file or column', i.e. with a small front, vii i 8. The usual phrase is *ἐπὶ κέρως*, vi iii 34, Thuc. ii 90.
1. 478. *ἐπιφανεῖν*, 'should come suddenly into view'. Cf. vi iii 13, viii v 15 and see my n. on Plutarch Sulla 18, 1. For the optative see n. to iii l. 31. *ἀντικαθιστάναι* sc. *τὸν στρατόν*, 'to form a front against them'.
1. 479. *ἐπὶ φάλαγγος ἄγοντι*, 'marching in line', i.e. exposing a broad front, vi iii 21, viii v 15 *ἐκ κέρατος εἰς φάλαγγα καταστῆσαι*. *ἄλλοθεν ποθεν ἢ 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 *ἄν* must be repeated with this verb. *ταῦτα δὲ πάντα*, 'all these points, I say'. For this epanaleptic use of *δέ* after a long enumeration, cf. vi ii 14, vii ii 23.
1. 483. *τί ἂν λέγοιμι*; G. § 226 note, HA. § 872 b. *ἦδειν*, HA. § 458 a, G. § 127 p. 179.
1. 484. *ἄλλος ὅστις*, i.q. *εἴ τις ἄλλος*, ii l. 142 note, vi ii 13, iv v 46.
1. 485. *αὐτῶν* refers to the collective *ὅστις*; see note on l. 125, HA. § 629, § 632. *ἀδαῖς*, *imperitus*, a poetical and Ionic word, not found elsewhere in Xen. Cf. *δαημονέστατοι* ii l. 141.
1. 486. *πρὸς τὰ συμβαίνοντα τούτοις χρῆσθαι*, 'to turn these instructions to account according to circumstances'.
1. 487. *τούτων* is the partitive gen. after *ὁποῖον*. Cf. l. 509.
- § 44. 1. 488. *μάθε μου καὶ τάδε*, 'learn this also of me', genitive of the source, HA. § 750. Cf. viii i 40, vi 17.
1. 489. *παρά*, *contra*, l. 382. *γάρ*, ii l. 175 note, v l. 121.
1. 490. *ἄνθρωποι μὲν* corresponds to *θεοὶ δέ* l. 507.

l. 491. *εικάζοντες* without *μέν*, as if *ειδότες δέ* did not follow. Cf. III i 34, *Anab.* IV viii 9 *ὄρος μέγα, προσβατὸν δέ*. The verbs *εικάζειν* and *ειδέναι* are frequently found opposed, e.g. *Anab.* I vi 11. οὐδέν, adverbial. ἀπὸ ποίας sc. *πραξέως*, iii

l. 63, VIII i 1, ii 2.

l. 492. *τάγαθά*: II iii l. 3. αὐτῶν, 'themselves'.

§ 45. l. 494. *καὶ ταῦτα*, *idque*, 'and that too', II ii l. 100, l. 143, iii l. 70, v iii 30, HA. § 612 a.

P. 50. l. 495. *τούτους ὑφ' ὧν*: see n. on l. 169. ἐπιθέσθαι: l. 410 n.

l. 496. *ἠύξησαν*, *auxerunt*, *potentia et opibus, dignitate, auctoritate, honoribus, commodis* (*Fischer*).

l. 498. *οἷς ἐξήν φίλοις χρῆσθαι*, 'whom they might have treated as friends', HA. § 777 a. The following clause = *καὶ (οὗς ἐξήν) εὖ ποιεῖν καὶ (ὑφ' ὧν ἐξήν) εὖ πάσχειν*.

l. 500. *ὑπ' αὐτῶν τούτων δίκην ἔδοσαν*, 'have been punished by these very men'. The prep. *ὑπό* is often thus used with neuter verbs in passive sense to mark the agent, HA. § 808, 1 b. Cf. III i 22, VII v 40.

l. 501. *αὐτοῖς τὸ μέρος ἔχουσι*, 'possessing themselves (i.e. content with) their own proper share', IV v 53 *νείματε πάντων τὸ μέρος*.

l. 502. *διὰ ταῦτα*, i.e. *διὰ τὸ ἐπιθυμῆσαι*.

l. 503. *καὶ ὧν εἶχον*, i.q. *ὧν τε ἐπεθυμήσαν καὶ ὧν εἶχον*. *πολύευκτον*, a poetical word.

l. 504. *κατακτησάμενοι*, a word which does not occur elsewhere in Xen.

§ 46. l. 506. *ὅτι λάχοι τοῦτο πράττοι*, i l. 117 n., G. § 152 Note 3.

l. 507. *θεοὶ αἰὲ ὄντες*, 'the ever-living gods', or 'the gods, because they live for ever'. Cf. *Mem.* I i 19 *Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων*.

l. 508. *αὐτῶν* sc. *τῶν τε γεγεννημένων καὶ τῶν ὄντων*.

l. 509. *τῶν συμβουλευομένων οἷς ἂν κτλ.*, G. § 168, HA. § 729 c.

l. 511. *εἰ*, 'that', as in II ii l. 23, IV iii 3, v 20. G. § 228, HA. § 926.

l. 512. *ὧν ἂν μὴ ἐθέλωσιν*, sc. *ἐπιμέλестhai*.



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, Cambyse to return home, Cyrus to join Cyaxares in his capital.*

§ 1. 1. 1. τοιαῦτα μὲν δὴ, I ii l. 12, iv l. 1.

1. 3. δεξιὸς φανείς: 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. Il. XIV 274, XXIV 310, Od. xv 524. Cp. iv. l. 162.

1. 4. θεοῖς...τοῖς II. γ. κατέχουσιν, 'the tutelary gods of Persia'. Cf. III iii 21.

"Ἐχειν and κατέχειν are the standing expressions applied to the tutelary gods of a country: VIII iii 24 ἦρως τοῖς Συρίαν ἔχουσι, Ar. Nub. 603 (of Dionysos) Παρνασσίαν κατέχων πέτραν, Thuc. II 74 θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε καὶ ἦρωες. Cf. Cyr. III iii 22 συμπαρακάλει δὲ καὶ ἦρως γῆς Μηδίας οἰκήτορας καὶ κηδεμόνας, Herod. VII 53 νῦν δὲ διαβαίνωμεν ἐπευξάμενοι τοῖς θεοῖσι οὗ Περσίδα γῆν λελόγχασι, Theocr. Idyll. VII 103, xv 88. We infer from the above passage in Herodotus and from Ktesias c. 17 that the offering of sacrifices before crossing the border (διαβατήρια) was usual. Cf. Thuc. V 54, 2; 55, 3; II 6, 1, Xen. Hell. IV vii 2.

1. 5. ὤλως καὶ εὐμένεις, 'propitiously and favourably', HA. § 619, G. § 138 Note 7. πέμπειν σφᾶς, 'to conduct, escort them'. On the indirect reflexive pronoun σφᾶς see G. § 144, 2 (a), HA. § 685.

1. 6. οὕτω: I v l. 85, vi l. 42, l. 175, V ii 6.

1. 8. ταῦτα ποιήσαντες, i.e. προσευξάμενοι τοῖς θεοῖς.

l. 9. ὥσπερ εἰκός, *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.

l. 10. εἰς Πέρσας, 'into Persia', the name of the people being, as often, put for that of the country they inhabit. ἀπήει, *abibat*. See n. on I iv l. 62.

§ 2—§ 4. *Cyaxarès 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. l. 12. πρὸς τὸν Κυαξάρην: the article is used because of previous mention, HA. § 663.

l. 14. πόσον τι ἄγοι τὸ στράτευμα=πόσον τι εἴη τὸ σ. ὃ ἄγοι, 'about how large the force was, that he was bringing with him', HA. § 618, § 670. Cf. l. 17, IV vi 10 ἐπήρετο πόση τις ὁδὸς ὡς αὐτὸν εἴη.

l. 15. τρισμυρίους οἳ καὶ πρόσθεν—μισθοφόροι, i.e. τρισμυρίους (ἄγω τῶν τοιούτων) οἳ καὶ πρόσθεν ἐφοίτων πρὸς ὑμᾶς μισθοφόροι. See cr. n.

l. 17. τῶν ὁμοτίμων, in apposition with τῶν οὐποτε ἐξεληθόντων.

§ 3. l. 18. οὐκ ἄν...σε...ἀκούσαντα εὐφράνειεν, 'will not please you to hear of it', lit. 'if you hear of it'. Cf. Soph. Oed. T. l. 316 φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη λῆη φρονοῦντι 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 φρονοῦντι.

l. 20. οἱ ὁμότιμοι καλούμενοι, see note to I ii l. 29.

l. 21. ἀτάρ introduces a question abruptly, cp. VII ii 10.

l. 22. δεῖ τι αὐτῶν sc. τῶν Περσῶν. μάτην, *temere*, *sine causa*. Translate: 'is it a false alarm?'

P. 52. § 4. l. 23. καὶ πολλοί γε sc. ἔρχονται, 'aye and many'.

l. 24. σαφές sc. ἐστὶ, *certum, exploratum est*. αὐτόθεν, *inde*, sc. ex Assyria. ἄλλος ἄλλον τρόπον πάντες ταῦτο λέγουσιν, '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 οὔτοι μὲν ἄλλος ἄλλα λέγει. On the adverbial accusative τρόπον, see G. § 160, 1, HA. § 719 a.

l. 25. ἀγωνιστέον μὲν ἄρα, 'we must certainly then fight'. this use of μὲν determinatively without correlative δέ, see my *IE.* to *Oec.* p. 79* b. Cf. VII vi 11.

l. 26. ἀνάγκη γάρ: I iv l. 346. τί οὖν . . οὐ . . ἔλεξας, *quin igitur tu mihi recenseres*, '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 τί οὖν οὐ σὺ μοι—ἐγένου συνθηράτης τῶν φίλων h.e. *sine mora mihi esto adiutor in amicis captandis*, *Hier.* I 3 τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με; *Plato Protag.* p. 310 A τί οὖν οὐ διηγῆσω;

l. 27. τὴν δύναμιν ἔλεξας πόση τις, the anticipatory accusative, already noticed I i l. 76.

l. 28. πόση τις, l. 14. ἡ προσιοῦσα sc. δύνამις. τὴν ἡμετέραν, i.e. *Medorum*.

l. 29. πρὸς ταῦτα, *ad v. secundum ea*, 'with reference to those data', 'accordingly'.

l. 30. ὅπως ἂν ἄριστα ἀγωνιζοίμεθα, 'how we should best carry on the struggle': see n. on I ii l. 58.

§ 5. *Cyaxarès enumerates to Cyrus the various ethnic contingents of the enemy's army.*

<i>Lydia sends</i>	10,000 cavalry,	40,000 light troops.
<i>Phrygia Major</i>	8,000 „	40,000 „
<i>Phrygia Minor</i>	6,000 „	10,000 „
<i>Cappadocia</i>	6,000 „	30,000 „
<i>Arabia</i>	10,000 „	100 chariots and a large body of slingers.
<i>Assyria</i>	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. l. 33. πελταστάς, *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 (ὀπλιται VIII v 10, 12) and those who were altogether unprovided with protective arms (ψιλοί). They carried also an ἀκόντιον, or short light spear, instead of the δόρυ, whence they are also called ἀκοντισταί, VI iii § 26 comp. with § 24.

l. 35. τῆς μεγάλης Φρυγίας, see note on I i l. 59.

36. εἰς, *ad*, 'to the number of', 'as many as', VII i 4, VIII 9. λογχοφόρους, *lancearios*, 'lancers', so called from the λόγχη (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 λόγχας δὲ ἐς ἀμφοτέρα φέρουσι καὶ ἀκοντίζειν μακρόθεν καὶ ἐγγύθεν ἐκ χειρὸς ἀπομάχεσθαι.

1. 39. Καππαδοκῶν: 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. ἄρματα, 'war-chariots', which were on two wheels (τροχοί), 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).

πάμπολύ τι χρῆμα, 'a very large mass, body'.

Cf. Arist. Ach. 150 ὅσον τὸ χρῆμα παρνόπων προσέρχεται, Plut. 894 πολὺ χρῆμα τεμαχῶν, Herod. III 109 οἱ ὄφεις ἐκλέπουσι πολλὸν τι χρῆμα τῶν τέκνων, 130 καὶ οἱ χρῆμα πολλὸν τι χρυσοῦ συνελέχθη, IV 81 χρῆμα πολλὸν ἀρδίων, VI 43 χρῆμα πολλὸν νεῶν etc.

1. 43. τοὺς μέντοι Ἕλληνας...εἰ ἔπονται, '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:

δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
οἰχόμενον, εἰ μὴδέποτε νοστήσει πάλιν.

It resembles that of the anticipatory accusative (οὐδέν πω
σαφὲς λέγουσι τοὺς Ἕλληνας εἰ ἔπονται), on which see above l. 27.

l. 44. τοὺς δὲ ἀπὸ Φρυγίας: the order is Γάβαιδον δὲ
ἔχοντα (G. § 280) τοὺς ἀπὸ Φρ...ἐξακισχιλίου μὲν ἰππεῖς...
φασὶ συμβαλεῖν εἰς Καῦστρου 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 ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ,
Dem. Olynth. III 5 δέκα ναὺς ἀπεστείλατε ἔχοντα κενὰς Χαρίδημον.
We have a remarkable instance of such trajection in the Anab.
I ii 21 τριῆρεις ἤκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν
ἔχοντα τὰς Λακεδαιμονίων. Cf. also Oecon. I 14 l. 96 with
my note.

l. 45. συμβαλεῖν, *coegisse*.

l. 46. Καῦστρου πεδίον, 'Kaÿsterfield', the name of a town
(lit. 'plain of the Kaÿster'), situated in the basin of the river now
called *Eber Ghieul*, cp. Anab. I ii 11 with Pretor's note. See,
however, cr. n. ἐξακισχιλίου...μυρίους, in definite apposition
to τοὺς...ἀπὸ Φρυγίας.

l. 48. Κἄρας: I i l. 60 note.

Κιλικίας: I i l. 61 note.

Παφλαγόνας, I i l. 62 note.

παρακληθέντας,

G. § 277, 5, HA. § 969 e.

l. 49. οὐ φασιν, *negant*, HA. § 1028.
I i l. 48 n.

ὁ Ἀσσύριος,

l. 50. Βαβυλῶνά τε καὶ τὴν ἄλλην Ἀσσυρίαν: I iii l. 127.
ἐγὼ μὲν οἶμαι, parenthetically, as εἶ οἶδα and οἶμαι
below. For ἐγὼ μὲν see I iv l. 135 with note, Jebb on Soph. Oed.
Col. l. 44, and cp. below l. 82.

l. 51. οὐκ ἐλάττους...οὐ μείον: HA. § 1028.

l. 52. μείον and πλεον, below l. 56, are used adverbially *extra
constructionem*. Cf. v iii 28, VI ii 25 and my note to Oecon. XXI
iv l. 17.

l. 53. γοῦν: see n. on I i l. 42 and add to the examples there
quoted VIII i 40. ὅποτε—ἐμβάλλοι: I iii l. 119 note.

§ 6—§ 10. *Cyrus learns from Cyaxarès 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. Cyaxarés 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. Cyaxarés adopts his advice and orders the necessary arms to be got ready.

P. 53. § 6. 1. 56. ἄγε δή, *agedum*, '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 τρισχιλίων, VI i 46, 54.

γένειναι ἄν, potential optative, G. § 226, 2 (b), HA. § 872. See cr. n.

1. 59. κἂν ἑξακισμύριοι, 'even as many as 60,000'.

Cf. Soph. Ai. 1078:

ἀλλ' ἄνδρα χρή, κἂν (=καὶ ἐὰν) σῶμα γεννήσῃ μέγα,
δοκεῖν πεσεῖν ἂν κἂν (=καὶ ἂν) ἀπὸ σμικροῦ κακοῦ,

where κἂν is similarly repeated after the verb with ἂν. It is sometimes found where the verb of the apodosis is not of a tense that can be joined to ἂν, e. g. Arist. Ach. 1021

μέτρησον εἰρήνης τί μοι κἂν πέντ' ἔτη,

Soph. El. 1483

ἀλλὰ μοι πάρες | κἂν σμικρὸν εἰπεῖν,

Theocr. XXIII 35

ἀλλὰ τύ, παῖ, κἂν τοῦτο πανύστατον ἀδύ τι ῥέξον,

1. 41: κἂν νεκρῶ χάρισαι τὰ σὰ χεῖλεα,

and frequently in Aristotle. See Wayte on Plat. Protag. p. 328 A.

1. 60. τῶν δόμων 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. Oec. II 9 ἐκαστοστών μέρος, Thuc. IV 83 τρίτον μέρος ἀνθ' ἡμίσεος τῆς τροφῆς ἐδίδου, Plat. de legg. VIII p. 848 A τρίτον μέρος, Isaeus 6, 46 πέμπτου μέρους.

§ 7. 1. 64. ὀλίγους: with reference to the words of Cyrus 1. 18 ὀλίγοι ὄντες.

1. 66. εἰ μὲν...εἴτε καὶ μὴ...προσδεῖ, *ultrum...necne praeterea opus sit*, 'whether or not there is still need of'. Cf. Anab. III ii 34. Observe that the μὲν corresponds to δέ 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.

l. 67. αὖθις, *posthac*, 'hereafter', VIII iii 32. λέξον τὴν μάχην κτλ., *dic mihi quo quaque gens pugnae genere utatur* (Gabrieli). Cf. iii l. 64, l. 86, Hom. Il. V II μάχης εἰ εἰδότε πάσης, Thuc. III 95, IV 34, Plato Rep. II p. 374 D, Euthyd. p. 272 A, Herod. I 79. For the accusative see n. on l. 27.

l. 69. πάντων ἢ αὐτῇ sc. μάχη ἐστί.

l. 71. ἀκροβολιζεσθαι, *velitari*. τοιούτων: sc. τόξων καὶ ἀκοντίων.

l. 72. γὰρ οὖν: I vi l. 268.

§ 8. l. 73. ἐν τούτῳ: sc. ἐν τῷ ἀκροβολιζεσθαι, 'in this mode of warfare'. τῶν πλειόνων sc. ἐστί, 'falls to the share of the greater number', predicate genitive, HA. § 732.

l. 74. ἄν...ἀναλωθείσαν, 'must be destroyed', G. § 226, 2 (b), 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 τινὲς ἀπήχοντο, οἱ δ', ὡς ἕκαστοι ἐδύναντο, ἀνηλοῦντο, IV 48, 2 ἀναλοῦντες σφᾶς αὐτοῦς, VIII 65, 2 ἄλλους τινὰς ἀνεπιτηδείους...κρύφα ἀνάλωσαν, Aesch. Ag. 570 τοὺς ἀναλωθέντας, Soph. Oed. T. II 74 ὡς ἀναλώσασαι μὲν νυν.

l. 75. εἰ οὕτως ἔχει...τί ἄν...εὔροι, '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, I (a). Cf. Mem. II ii 3 εἰ γὰρ οὕτως ἔχει τοῦτο, εἰλικρινῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία, III xi 3 εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῶν τῆς θέας χάριν ἔχειν.

l. 77. ἅμα μὲν...ἅμα δέ, I i l. 37 note.

l. 78. εἴ τι πείσονται, 'if anything shall happen to them', an euphemism for 'if they shall sustain any disaster', cf. l. 108, I iv l. 275.

εἰς Πέρσας ἕξει, 'will reach to the Persians', I v l. 126.
τὸ δεινόν, 'the danger', 'serious consequences', resulting from the defeat of the Medians.

l. 79. τοῦτο μὲν: see n. to l. 25.

l. 80. οὐδ' εἰ: the negation belongs to the principal clause, the καί contained in οὐδέ = *ne quidem*, to the subordinate clause. Cf. V i 17, VI ii 26, VII v 86, VIII i 14.

§ 9. l. 82. ἐνορᾶς: I vi l. 96 note. τούτου, i.e. than obtaining fresh succours from Persia. ἐγὼ μὲν: l. 50 note.

l. 83. εἰ σὺ εἴην, 'were I in your place'. See cr. n.
ὥς τάχιστα, *quam celerrime*, I vi l. 319. ἄν...ποιόμην, 'would get made', the indirect middle in causative sense, G. § 199 Note 2, HA. § 815.

l. 84. ἔχοντες, 'with', I ii l. 121 note.

P. 54. l. 85. οἱ τῶν ὁμοτίμων καλούμενοι, short for οἱ τῶν ὁμοτίμων καλουμένων ὄντες, l. 73 n. Cf. VIII iii 36, 45, Isocr. 18, 49 τῶν φευγόντων ὀνομάζεσθαι, Aesch. 3, 89 τῶν ἐταίρων εἰς ὠνομάζετο, Diod. Sic. I, 38 Θαλῆς εἰς τῶν ἐπτὰ σοφῶν ὀνομαζόμενος.

l. 86. εἰς τὴν ἀριστεράν, 'for (to take into) the left (hand)', HA. § 621 c); but l. 153 ἐν τῇ ἀριστερᾷ 'to hold in the left hand'.

l. 87. κοπὶς ἢ σάγαρις, I ii l. 106.

l. 88. ὁμόσε: see n. on iii l. 151.

l. 89. ἀσφαλέστατον, predicate adjective, agreeing with the substantival infinitive τὸ...λέναι.

l. 90. μένειν, 'to stand their ground', III iii 45, 63.
τάττομεν, 'we (propose to) range'. So l. 92 νέμομεν, 'we (propose to) hand over'.

l. 91. μὲν—μέντοι: see n. to I iii l. 27. οἱ—αὐτῶν, 'those of them who', I vi l. 509.

l. 93. μὴ σχολάζωσιν ἀναστρέφεσθαι, 'may not have time to turn round and face the enemy'. Cf. VIII i 18, Plat. de legg. VI p. 763 D δεῖ τούτους δυνατούς τε εἶναι καὶ σχολάζοντας τῶν κοινῶν ἐπιμελεῖσθαι.

§ 10. l. 96. ἐμέμνητο, 'talked of', pluperfect of μιμνήσκεισθαι with the meaning of an imperfect, I vi l. 25, see HA. § 849 c.

l. 97. καὶ σχεδόν τε—καί, ac prope iam parata erant, cum adfuerit Persae homotimi (Gabrieli). The first καὶ connects the whole sentence with the preceding, τε corresponds to the following καί, which we translate by 'when'. Cf. I iv l. 355, vi l. 279.

l. 98. ἔχοντες, l. 84. τὸ ἀπὸ Περσῶν σπράτευμα: a common form of attraction. See HA. § 788 a, Buttmann § 151, § and cp. iv l. 179.

§ 11. l. 100. αὐτούς: sc. τοὺς ὁμοτίμους.

l. 101. αὐτοὺς μὲν)(τοὺς δὲ ἐπομένους l. 104.

l. 102. ταῖς ψυχαῖς, dative of respect, which is very like the accusative of specification; as in iv i 8 διέφθαρτο τὰς γνώμας, Anab. vi iii 17 παρεσκευαζόμενους τὴν γνώμην. See I iv l. 51, G. § 188 Note 1, HA. § 780.

οὕτω—ὥς—συμμίζοντας, 'in such a manner, as if for (the purpose of) close combat'. The future participle is not used without ὥς, except when combined with a verb of motion. G. § 277, 3 Note 2, HA. § 978. εἰς χεῖρας συμμίζοντας: see cr. n.

Συμμιγνύναι τινὶ intransitive adhibitum VIII i 46 αὐτῷ δὲ τῷ Κύρῳ—πολλοί—συνεμίγνυσαν, 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. Συμμιγνύναι τινὶ εἰς (τόπον τινὰ) Anab. VI iii 24 συμμίζειαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Deinde item intransitive de hostibus manus conserentibus Anab. IV vi 24 πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἄλλήλοις, συμμιγνύσασιν οἱ κατὰ τὰ ἄκρα, Cyr. III iii 18, Hell. IV ii 20: c. dat. Hell. IV ii 23, viii 38, iii 12. Nusquam ἰσχυροῦς eiusmodi sententia apud Xenophontem συμμιγνύναι verbum transitivum est, sed idem significat quod συνιέναι; non igitur credendum, uno loco χεῖρας accusativum ei additum esse; contra εἰς χεῖρας συμμιγνύναι πολέμοις comparandum est cum εἰς χεῖρας συνιέναι quod invenitur VIII viii 22 οὗτ' εἰς χεῖρας συνιόντες μάχονται, vel εἰς χεῖρας ἰέναι τινὶ Anab. IV vii 15; cui oppositum est εἰς χεῖρας δέχεσθαι Anab. IV iii 31. συμμίσγειν cum εἰς coniunctum (ut in loco supra adlato Anab. VI iii 14) invenies etiam Herod. IV 127 ταχύτερον συμμίσγοιμεν ἂν εἰς μάχην ὑμῶν. Contra qui χεῖρας συμμιγνύναι defendunt, confugiant aut ad latinam locutionem quae est manus conserere aut ad Homerum locum ubi simplex μιγνύναι transitivum est: II. XXIII 687 σὺν δὲ σφί βαρεῖαι χεῖρες ἐμιχθεν, XV 510 ἡ αὐτοσχεδὴ μίξαι χεῖράς τε μένος τε. Sed ne apud Homerum quidem dicitur aliquis συμμίζειαι χεῖρας πολέμῳ τινὶ. (Hug.)

l. 104. τοὺς...Πέρσας—γιγνώσκων ὅτι: see n. on l. 27.

l. 106. οὕτως—ὥς—μάχεσθαι, 'so...as to fight', the ὥς like ὥστε marking the adaptation to a result, G. § 297 Note 1, HA. § 956.

Cf. IV ii 8. ὅτι προσωτάτω, 'as far off as possible', HA. § 651.

l. 107. μή—πάθοιτέ τι, 'lest you should come to harm': see l. 78 note.

l. 109. σώματα μὲν ἔχοντες ἀνδρῶν οὐ μεμπτά, for ἀνδρας ἔχοντες (I iv l. 201) τὰ σώματα οὐ μεμπτούς, in order to give greater prominence to the antithesis between σώματα and ὅπλα l. 110.

l. 111. γε μέντοι, l. 91, III i 22, iii 20, V iv 19, v 25. θήγειν, I ii l. 117. ἡμέτερον ἔργον sc. ἐστὶ, 'tis our business'. Cf. iv l. 212, v v 45, Arist. Lys. 839 σὸν ἔργον ἤδη τοῦτον ὁπτῶν καὶ στρέφειν and 381 σὸν ἔργον, ὦχελῶε, Aesch. Pr. 635, Eur. Phoen. 447, Herod. vi.

l. 112. ἀρχοντός ἐστιν, 'it is the duty of a commander', HA. § 732 c. ἐαυτὸν—ἀγαθὸν παρέχειν, *se fortem praeberere*, l. 200, I vi l. 41, v i 12.

l. 113. δεῖ: the sentence would be neater without δεῖ, which is used as if ἀρχοντος γὰρ οὐ μόνον ἐστὶν ἐαυτὸν ἀγ. παρ. had preceded. ἐπιμέλεισθαι ὅπως—ἔσονται, see n. to I ii l. 25.

l. 114. ὡς βέλτιστοι, I iii l. 39 note, vi l. 319, VII v 9.

§ 12. l. 115. οἱ δ' sc. οἱ ὁμότιμοι.

P. 55. l. 117. καὶ ἔλεξε, was not only delighted but 'also spoke' as follows.

§ 13. ἀλλά, often so used in the beginning of a speech, which is in reply to that of another.

l. 118. ὑπὲρ ἡμῶν, 'for us', i.e. instead of our doing so.

l. 120. ἀλλὰ γινώσκω γάρ: 'but (say it I will) for I know etc.'. ἱκανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν, 'most competent to do a service or disservice'. Arist. Ach. 373, Eq. 256, Nub. 99 καὶ δίκαια καὶ ἀδικα 'right or wrong', Pl. 233 καὶ δικάως καὶ ἀδίκως, Eq. 800 εὖ καὶ μιαιῶς, Pindar Ol. II 15 ἐν δίκῃ τε καὶ παρὰ δίκαν.

l. 121. οὗτοι 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.

Cf. Plat. de legg. VI p. 773 c ἐξ ὧν ἂν μὴ βουλόμεθα ξυμβαίνειν ἡμῖν, καὶ μάλιστα ξυμβαίνει ταῖς πλείεσταις πόλεσι, de rep. III p. 404 B ἀπλῇ που καὶ ἐπικρῆς γυμναστικῇ καὶ μάλιστα ἢ περὶ τὸν πόλεμον. For the sentiment cf. Eur. Hec. 294

τὸ δ' ἀξίωμα, καὶ κακῶς λέγῃς, τὸ σὸν
 πείσει· λόγος γὰρ ἐκ τ' ἀδοξούντων ἰὼν
 κακ τῶν δοκούντων αὐτὸς οὐ ταῦτ' ὀν σθένει.

1. 122. ἐνδύνονται ταῖς ψυχαῖς, 'enter, insinuate themselves into the minds', G. § 187, HA. § 775. τῶν ἀκουόντων, 'the hearers', G. § 276, 2, HA. § 966.

1. 123. οἱ τοιοῦτοι; sc. οἱ ἱκανώτατοι καὶ εὖ καὶ κακῶς ποιεῖν.

1. 124. παρὰ τῶν ὁμοίων, 'from those of equal rank' with the recipients (οἱ λαμβάνοντες). μείζονος τιμώνται, *maioris aestimant*, G. § 178, HA. § 746. Cf. Mem. III x 10 τὸν δὲ ῥυθμὸν πότερα μέτρῳ ἢ σταθμῷ ἐπιδεικνύων πλείονος τιμῇ.

1. 125. οἱ Πέρσαι παραστᾶται: national names are often used as adjectives to express what concerns or belongs to the people. Cf. VI ii 7 οἱ Πέρσαι ἱππεῖς.

1. 126. ἡσθήσονται... παρακαλούμενοι, supplementary participle with verb of emotion, G. § 279, 1, HA. § 983.

1. 128. βεβαιότερως σφίσιν—ἔχειν 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 ἔχειν 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 καθίστασθαι εἰς τοὺς ὁμοτίμους. ἀπείναι, *desse*.

1. 131. τὰ ἡμέτερα, 'our co-operation'. παντὶ τρόπῳ—πάντως, 'by all means, in any case'.

1. 132. θήγειν: 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. 1. 134. εἰς τὸ μέσον, *in medium, in omnium conspectu*, 'openly', 'so as to be seen by all'. Cf. Oecon. 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. 1. 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.

l. 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 ἔχοντες, and see my n. to I vi l. 215 and to Oec. I 13 l. 86. They do not propose to alter *κακίονας* into *κάκιον*, because with *κάκιον* we must have had τὰς ψυχάς.

l. 140. τοιοῦτοι ὄντες, 'though you are such in yourselves', the adversative participle (neg. οὐ), which states an opposing fact, while the concessive (neg. μή) grants an opposing notion.

l. 141. οὐχ—ἀπελαθέντες, 'not because you were excluded by us'.

l. 142. ὑπὸ τοῦ...ἀνάγκην...εἶναι, 'because it was necessary', antithetical to ἀπελαθέντες, not to ὑφ' ἡμῶν. τὰπιτήδεια: I vi l. 60.

l. 143. ὅπως ἔξετε, μελήσει, l. 113.

l. 144. σὺν τοῖς θεοῖς, a standing (religious) phrase which corresponds to our *D. V. = Deo volente*. Athenag. Supp. p. Chr. c. 31 combines μετὰ θεοῦ with σὺν θεῷ.

Xen. explains why he so frequently uses the formula in his Hipparch. IX 8 εἰ δέ τις τοῦτο θαυμάζει, ὅτι πολλάκις γέγραπται τὸ σὺν θεῷ πράττειν, εὖ ἴστω, ὅτι ἦν πολλάκις κινδυνεύη, ἥττον τοῦτο θαυμάσεται, καὶ ἦν γε κατανοῇ, ὅτι, ὅταν πόλεμος ᾗ, ἐπιβουλεύουσι μὲν ἀλλήλοις οἱ ἐναντίοι, ὁλιγάκις δὲ ἴσασι πῶς ἔχει τὰ ἐπιβουλευόμενα.

ἔξεστι δ' ὑμῖν...λαβόντας...ἐμβαίνειν: 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 iv 11, VIII vii 11.

l. 145. τὸν αὐτὸν ἡμῖν, l. 137.

l. 146. ἐκ τούτων, sc. ἐκ τοῦ ἐμβαίνειν εἰς κίνδυνον κτέ., the plural of neuter pronouns being often used in Greek, where we prefer the singular, HA. § 635.

P. 56. l. 147. τῶν ὁμοίων ἡμῖν: ἡμῖν is short for τοῖς ἡμετέροις, 'the like guerdon to ours'. Cf. iii l. 109, l. 143, V i 4 ὁμοίαν ταῖς δούλαις (for τῇ τῶν δούλων) εἶχε τὴν ἐσθῆτα and see my n. on Cic. de off. i § 76 l. 9.

§ 16. l. 149. ἡμεῖς sc. ἡμεν. τι, 'at all', adv. acc. ταῦτα ποιεῖν, i. e. τὸ τοξεύειν καὶ ἀκοντίζειν, de-

pendent upon *χέλρους*, l. 120 note, G. § 261, 1, HA. § 952. On *εἰ* with the indic. to express the cause, as if it were a mere supposition, after an expression of wonder, see G. § 228, HA. § 926.

l. 151. *ἐν ταύτῃ τῇ ὀπλίσει...προέξομεν*, *in hac autem armatura* (quam videtis homotimorum) *nihil omnino nos vobis praestabimus* (Gabrieli). For this sense of *ὀπλισις*, which properly means 'arming', cf. Plat. Tim. p. 24 B. For *ἐν* in the sense of 'wearing', 'equipped with', cf. iii l. 107 *ἐν μεγάλοις φορτίοις καὶ βαδίξεν καὶ τρέχειν*, III iii 10 *τοῖς ἐν ὀπλοῖς κοσμουμένοις*.

l. 152. *μὲν γε*: Buttmann on Demosth. c. Mid. § 21 f. observes on *μὲν γε*:—'cum quis uno argumento vel exemplo aliquid probat, potest hoc ut sufficiens adferre, quod fit particula *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, 1382, 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.

l. 153. *ἀρμόττων*; I iii l. 193, iv l. 225.

l. 156. *φυλαττομένους* sc. *ἡμᾶς*, the subject acc. of *παίειν*. 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. l. 156. *τί*; 'wherein', 'in what respect?'

l. 157. *ἀν...διαφέροι*: see n. on l. 74. *ἐν τοῦτοις*, *hac in armatura*. *ἡμῶν*, peers and commoners.

l. 158. *ἦν...ὑποτρέφεσθαι*, 'to cherish which secretly, in our heart', v ii 34. *οὐδὲν ἦττον*, *nihilominus*, 'not a whit the less'.

l. 159. *τὰ καλὰ πάντα*, velut laudem virtutis aliaque eius praemia: *τὰ ἀγαθὰ*, ut praedam agros imperium (*Fischer*).

Cf. VII i 13 *ἀγαθὰ (commoda, opes) ἔχειν, καλὰ (laudes) ἀκούειν*, Hell. v i 16 *εἶδ' ὅστε δτι (ἡ πόλις) τὰ γαθὰ καὶ τὰ καλὰ ἐκτήσατο οὐ ῥαθυμοῦσα*, Mem. II i 28 *τῶν ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἀνευ πόνου θεοὶ διδῶσιν ἀνθρώποις*, IV iii 13 *τὸν ὅλον κόσμον, ἐν ᾧ πάντα καλὰ καὶ ἀγαθὰ ἐστι*, Plat. Alcib. II p. 148 c *εἰχονται τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς θεοὺς διδόναι κελεύοντες σφίσι αὐτοῖς*.

l. 161. κράτους, 'superiority in arms'. δ πάντα δωρεῖται, a sentiment which frequently recurs in Xen., as in iii 2, II iii 44, 45, VII i 13, Anab. III ii 26, 28, 39, v vi 32.

l. 162. μᾶλλον ἢ καί: v v 40, VIII iv 36.

l. 163. τούτου: l. 121 n.

§ 18. l. 163. τέλος: I v l. 139.

l. 164. ὁ χρήζων sc. λαμβάνειν, like ὁ βουλόμενος; an Ionic and poetic word. Cf. VII iii 12.

l. 165. ἀπογραφέσθω πρὸς τὸν ταξίαρχον—ἡμῖν, *apud centurionem in eundem ordinem nomen det, quo nos sumus* (Gabrieli), 'let him go before the taxiarch and get his name inscribed in the same rank with us', HA. § 788.

l. 166. ἡμῖν, for τῇ τάξει τῇ ἡμῶν. Cf. l. 147. The number of men in a τάξις was 100, as we learn from l. 234.

χώρᾳ, *loco, conditione*, 'position', 'rank': cf. l. 214, IV iii 3 ἐν ἀργοτέρᾳ χώρᾳ ὑπομένειν.

l. 167. τοῖς ὑπηρετικοῖς ὅπλοις, 'the arms suited for subordinates'. Cf. VII iv 15 νομίζων τοῦτο τὸ ὅπλον (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 τοῦτο ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γυνίδος τοξότου, Plut. Moral. p. 234 c.

§ 19. l. 169. παρακαλούμενοι ὥστε—τυγχάνειν, 'when invited to enjoy'. The ὥστε denoting (HA. § 953) the purpose appears superfluous here, but commentators compare its similar use after ψηφίξεσθαι in ii l. 167, συνερεῖ in ii l. 185, μέλει in VI iii 19, γίγνεσθαι in VIII ii 2. τὰ ὅμοια πονοῦντες, HA. § 716 b.

l. 171. ταῦτα ποιεῖν: I iv l. 345 note. δικάως ἄν—βιοτεύειν, 'that they would deserve to live all their days in penury'. The protasis is implied in δικάως 'if they met with their deserts', 'if justice should be done'.

l. 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 taxiarch in the same τάξις as the homotimoi, 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 practising with their new arms,—sword, breastplate and shield, so that they might be ready for an encounter with the enemy at any moment.

§ 20. I. 174. ἐν ᾧ—ἐν τούτῳ, *dum—interea*. ἐλέγοντο προσιέναι for ἐλέγετο αὐτοὺς προσιέναι, the personal for the impersonal construction, HA. § 944 a.

I. 176. τῶν μεθ' αὐτοῦ, 'his comrades in arms'. The preposition μετά is much more common than σύν, in the Mem. it occurs nearly twice as often; Isocrates does not use σύν at all, and it is almost entirely limited to the higher form of poets and to Xenophon. Prof. Gildersleeve on Justin M. *Apol.* I c. 8 p. 120.

I. 177. εἰς ἰσχύν, *ad robur firmandum*. τὰ τακτικά, *artem ordines servandi* quos cum homotimis occupaverant (*Bornemann*), I vi l. 159.

P. 57. § 21. I. 179. ὑπηρέτας, 'inferior officers', acting as 'commissaries and adjutants', I. 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 VI ii 13.

I. 180. προσέταξε sc. αὐτοῖς, i.e. τοῖς ὑπηρέταις: ἐκάστοις depends upon παρασχεῖν.

I. 181. πεποιημένα, *parata*, 'dressed', 'prepared for use', not merely the raw material.

I. 182. οὐδὲν αὐτοῖς ἐλελοίπει ἄλλο ἢ, 'it was found that he had left them nothing else to do but to train etc.' For the pluperfect cf. VIII iii 8, iv 30 and I iv l. 4, and for ἀσκεῖν in its absolute sense 'to exercise themselves', see n. on l. 274.

I. 183. τὰ ἀμφὶ τὸν πόλεμον i.q. τὰ πολεμικά. Cf. v i 30 τὰ πρὸς τὸν πόλεμον, II iv l. 81 τῶν εἰς τὸν πόλεμον ἔργων.

I. 184. οὗτοι—οἱ αὖν: see note to I vi l. 169. κράτιστοι ἕκαστα, 'best, most excellent, in any point'. Cf. I. 133, I iii l. 178, iv l. 44, v l. 91, VI ii 5, VIII iv 18.

I. 185. ἀφένενοι, 'abandoning', 'getting rid of'.

Cf. de red. IV 6 ἀφένενοι τοῦ τὴν γῆν ἐργάζεσθαι, Oec. VI 7 ἀφεμένους τῆς γῆς τὰ τεῖχη διαφυλάττειν, I 6 ἀφένενον τῆς καλῆς ὕψεως, Hier. VII 11 οὐδεὶς πώποτε... τυραννίδος ἀφείτο, Thuc. II 60 μὴ τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, Soph. Oed. Tyr. τέκνων ἀφοῦ, Dem. c. Aristocr. 157 πείθουσι τὸν Ἀρτάβαζον τοῦ τιμωρεῖσθαι τὸν Χαρίδημον ἀφένεσθαι (sic enim cum Cobeto

legendum, non ἀφεῖσθαι), Isocr. Archid. § 74 τῆς πόλεως ἀφέσθαι καὶ τῶν ἄλλων σωμαίων, Antid. § 42 ἐκείνως ὑμᾶς ἡγοῦμαι τάχιςτ' ὦν ἀφέσθαι τῆς δόξης ταύτης εἰ κτλ.

ἐπὶ ἐν ἔργον τράπωνται. See more on this subject in VIII ii 5.

l. 186. αὐτῶν τῶν πολεμικῶν, partitive gen. dependent upon τὸ τόξω μελετᾶν.

l. 188. τὸ—μάχεσθαι, substantival infinitive, in definitive apposition to τοῦτο. σύν, 'furnished with': I ii 43 κοιμῶνται σύν τοῖς ὄπλοις, III iii 54 ἵεναι εἰς μάχην σύν τοῖς ὄπλοις: frequent in this sense in Homer.

l. 189. αὐτῶν παρεσκεύασε τὰς γνώμας ὥς, 'he accustomed them to the thought that...'. The noun γνώμας here takes the construction of the verb (γινγνώσκω) from which it is derived.

l. 191. ἢ=εἰ δὲ μή, *alioquin*, 'or else', 'otherwise'. See my lex. to Oecon. p. 56* a. ὁμολογητέον sc. εἶη.

l. 192. οὔτινες i.e. τοῦτοις οὔτινες.

l. 193. οὐδὲ δι' ἐν ἄλλο, stronger than the ordinary δι' οὐδὲν ἄλλο or οὐδὲν δι' ἄλλο.

The preposition is often found occupying a place between adjective and substantive. Cf. iii l. 65 οὐδὲ παρ' ἐνὸς ἄλλου, IV i 14 μηδὲ πρὸς μίαν ἡδονήν, Mem. II vi 4, IV vi 9 μηδὲ πρὸς ἐν ἄλλο, Isocr. 12, 127 μὴδ' ὑφ' ἐνὸς ἄλλου, Lys. 16, 8, 30, 18, Xen. de rep. Ath. III i οὐδὲν δι' ἄλλο. In the former instances the separation of οὐδέ from its εἰς gives additional emphasis to the negative. Cf. Jebb on Soph. Oed. T. l. 281.

l. 193. ὅπως μαχοῦνται, 'that they may fight'. 'The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in pure final clauses after ὅπως and ὅφρα (ὅπως μὴ, ὅφρα μὴ); never after ἵνα (the correct reading in Herod. VII 8 is not τιμωρήσομαι, but τιμωρήσωμαι, Hermann on Soph. Oed. Col. 155) or ὥς, and very seldom after the simple μὴ. 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, 1 Note 1, H.A. § 881 c. For an explanation of this usage we must go back to the primary meaning of ὅπως '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. ἐγγένωνται: see cr. n. φιλονικίαι, *contentiones*. See n. to I iii 1. 143 on the plural of abstract nouns.

For the sentiment cf. VIII ii 26 φιλονικίας ἐμποιεῖν βουλόμενος περὶ τῶν καλῶν, VII i 18 ὅπως κράτιστοι φανείσθε, φιλονικίαν αὐτοῖς ἐμβαλλε, de rep. Lac. IV 2 οἷς ἂν μάλιστα φιλονικία ἐγγένηται, τούτων χόρους ἀξιακροατοτάτους γυγνομένους.

1. 198. ἀγωνάς τε αὐτοῖς: τε does not belong to the καί in 1. 199, which is merely explanatory of the preceding clause, but to ἄλλα δὲ προσήνε in 1. 210, a sequence which may possibly be due to the long passage which intervenes. We have, however, several instances of the adversative δέ corresponding irregularly to the copulative τε in III iii 64, IV iv 3, VI ii 4, Hell. I i 34, IV v 15, VI v 30 τούτων τε οὐδὲν ἐποιοῦν, καταλιπόντες δὲ τὰ... ὅπλα... ἐτρέποντο, VII i 24 πρότερόν τε... νῦν δέ, Sympos. VIII 2 ἐγὼ τε γὰρ οὐκ ἔχω χρόνον εἰπεῖν... Χαρμίδην δὲ οἶδα—κτησάμενον. See Jebb's note to Soph. Oed. Col. 1. 367.

1. 199. ἀσκέσθαι ἀγαθὸν εἶναι, 'that it was a good thing they should be practised'. Cf. 1. 252, 1. 269, Oecon. VIII 18 ἀγαθὸν τετάχθαι σκευῶν κατασκευήν, Hom. Il. VII 282 ἀγαθὸν καὶ νυκτὶ πιθέσθαι.

1. 200. προεῖπε, *edixit, iussit*: in 1. 198 it means *proposuit, promisit*. ιδιώτη, 'private soldier'. See n. on I v 1. 106.

παρέχειν: I ii 1. 51 n.

1. 201. ἐθελόπονον: a word not found elsewhere in Xen. μετ' εὐταξίας = εὐτάκτως, *ita ut ordinem quisque servet suum*, 'consistently with good order', 'without leaving his rank'.

1. 203. φιλόκαλον περὶ ὅπλα: I i 1. 33.

With reference to Anab. III ii 7 Aelian var. hist. III 24 writes: Ξενοφῶντι ἐμελλε τῶν ἄλλων σπουδαίων καὶ οὖν καὶ ὅπλα καλὰ ἔχειν. νικῶντι γὰρ ἔλεγε τοὺς πολεμίους τὴν καλλίστην στολὴν ἀρμόττειν καὶ ἀποθυήσκοντα ἐν τῇ μάχῃ κείσθαι καλῶς ἐν καλῇ τῇ πανοπλίᾳ. τῷ γὰρ ἀνδρὶ τῷ γενναίῳ ταῦτ' εἶναι τὰ ἐντάφια τὰ ὡς ἀληθῶς κοσμοῦντα αὐτόν.

1. 204. πεμπαδάρχω, 'a commander of a πεμπὰς or body of five', πέμπε being the Aeolic form of πέντε. αὐτὸν ὄντα οἰόν-περ τὸν ἀγαθὸν ιδιώτην, by attraction for αὐτὸν ὄντα τοιοῦτον οἶδσπερ ὁ ἀγαθὸς ιδιώτης ἐστί.

Cf. VIII i 12 μὴ ὄντων οἶων δεῖ for οἶους δεῖ εἶναι, Mem. II ix 3 οἷώ σοι ἀνδρὶ, III viii 2 εἴ τι εἴποι τῶν τοιούτων οἶον... ἢ ὑγίειαν ἢ ῥώμην ἢ τόλμαν, Hell. II iii 25 τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν, Plato Parm. p. 161 F περὶ τοῦ τοιούτου ὁ λόγος εἴη οἶου τοῦ ἐνός, Thuc. VII 21 πρὸς ἀνδρας πολμηροὺς οἶους καὶ Ἀθηναί-

ous; in all which passages not only οἶος but the following nominative is attracted into the case of the antecedent. HA. § 1002, Buttm. § 143, 6.

l. 205. εἰς τὸ δυνατόν, 'to the extent of his ability': cf. εἰς δύναμιν IV v 52, v ii 8.

l. 206. δεκαδάρχω, *decurioni*. δεκάδα, *decuriam*.

l. 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. ἀνεπίκλητον... ἐπιμέλεσθαι καὶ... ὅπως παρέξουσιν 'besides being unexceptionable 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 ἐπιμέλεσθαι τῶν ὑφ' αὐτῷ ἀρχόντων ὅπως ἐκείνοι, cf. n. to l. 113, l. 261, I ii l. 110.

Ρ. 58. l. 209. παρέξουσιν, l. 200.

§ 23. l. 210. ἀθλα, predicate noun, 'prizes', 'rewards'. προῦφηνε, i.q. προῦθηκε *proposuit*, I ii l. 140.

l. 211. ὥς: as if he were about to use ἔσονται, a slight want of sequence, which is more common with ὅτι: cf. IV ii 13, Isaëos 6, 10 ἐπειδὴ προσδιαμεμαρτύρηκεν ὥς υἱὸν εἶναι γνήσιον, Xen. Hell. VI v 42 ἐπίζειν χρή, ὥς ἀνδρας ἀγαθοὺς αὐτοὺς γενήσεσθαι, III iv 27 τοιῶδε λογισμῷ ὥς, εἰ ἄρχοι, τό τε πεζὸν πολὺ ἰσχυρότερον εἶναι, Anab. VII v 8 ἀεὶ ἐμέμνητο, ὥς, ἐπειδὴν—ἀπέλθῃ, παραδώσειν αὐτῷ Βισάνθην.

κρατίστας... παρεσκευάσθαι, 'to have brought them into the best condition', the indirect or dative-like middle, HA. § 813. Cf. I vi l. 214, v ii 19.

l. 212. χιλιάρχους, *tribunos*.

l. 213. τῶν λοχαγῶν, partitive gen. dependent upon οἱ. Cp. I ii l. 140, II ii l. 227. οἱ... δόξαιαν, HA. § 914 B (2), G. § 233.

l. 214. ἀποδεικνύναι, *exhibere*, I ii l. 49. χῶρας, 'rank', l. 166. For the plural used distributively, see n. to I iii l. 143.

l. 216. καταστήσεσθαι εἰς, 'should be put into', HA. § 788. καταστήσεσθαι is here the fut. of ἔστην=κατασταθήσεσθαι, as in Anab. I iii 8 ὥς καταστησομένων τούτων εἰς τὸ δέον: elsewhere it serves as the future of κατεστήσασθαι, which is always transitive. Cf. I iv l. 279.

l. 218. γε μήν: I ii l. 14 note.

l. 219. ὑπῆρχε πᾶσι—θεραπεύεσθαι, *contingebat omnibus—illud, ut colerentur*.

l. 221. **καὶ ἄλλαι τιμαί**, such as those mentioned in § 30 and in iv 9.

l. 222. **συμπαρείποντο**, *una sequebantur, accedebant* 'followed in their train'. Cf. Hier. VIII 5 **ἔμοιγε δοκεῖ καὶ ἐκ θεῶν τιμὴ τις καὶ χάρις συμπαρέπεσθαι ἀνδρὶ ἄρχοντι**. **ἐπαντείνοντο** :

Suidas s. v. explains **ἐν προσδοκίᾳ ἦσαν** 'ἡ ἡῦξοντο, ἐμεγαλύνοντο'. The former explanation is the more correct: 'were held out', 'proffered'.

l. 224. **ἀγαθὸν μείζον**, viz. a victory over the enemy. **φαινοῖτο**, 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. l. 224. **νικητήρια** : VIII iii 33.

l. 227. **φαίνονται...εὐπιστόταται...οὔσαι**, *obedientissimae manifeste essent* : I ii. l. 141.

l. 229. **τὰ προειρημένα**, *ea quae edicta sunt*, sc. § 22.

l. 230. **εἰς πλῆθος**, 'for a number of men', for the more usual **πλήθει**. Hertlein compares a parallel construction in Plutarch Mor. p. 121 E **τὴν πρὸς τὸν νιόν σου πρέπουσαν τιμὴν**, Aristid. tom. I p. 2, 14 Dind. **τοῖς πρέπουσιν εἰς αὐτόν**. **ταῦτα** serves both as nominative subject of **προεῖρητο**, and as cogn. acc. of **ἡσκέετο**. Cf. l. 183, VIII vi 10 **ἀσκεῖν αὐτὸν τὰ πολεμικά**.

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 αἱ δὲ οἰηθείη **ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι**, Charm. p. 136 C ὅτι **ταῦτα οὕτως λέγουσιν τε καὶ ἔχει**, de rep. III p. 414 D ὥσπερ **ὀνείρατα ἐδόκουν πάντα ταῦτα πᾶσχειν τε καὶ γίγνεσθαι περὶ αὐτοῦς**.

§ 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. l. 232. **πλήθος—μέγεθος**, 'in number', 'in size', acc. of specification. **ὅσοι ταξίαρχοι ἦσαν**, i.e. **τοσάυτας ὅσοι**. The number was 300, as we are told in iv l. 15 **ἐν ὀλίγῳ δὲ χρόνῳ ἐγένοντο τὸ μὲν μέτωπον ἐπὶ τριακοσίων (τοσούτοι γὰρ ἦσαν οἱ ταξίαρχοι)**.

l. 233. ὥστε, i.e. τοσαύτας ὥστε.

l. 235. μὲν δὴ: I ii l. 12. κατὰ τάξεις, *centuriatim*, I iv. l. 211.

l. 237. ὠφελείσθαι—τοῦτο, *adiuvare—in eo*: accusative of the inner object=ταύτην τὴν ὠφέλειαν ὠφελείσθαι. Cf. below l. 246, Hier. X 4 τοῦτ' ἂν εἰδεῖν ὑπ' αὐτῶν ὠφελούμενοι, Conv. IV 7 τοῦτό γε ὠφελημένοι ἔσεσθε, I iii l. 55 note, HA. § 716 b, G. § 159 Note 2.

l. 239. μιονεξίας, 'of being worse off', 'under a disadvantage' A word of very rare occurrence, not found elsewhere in Xen. ὑφίεσθαι—εἶναι, *eo descendere ut essent*, 'to condescend', 'submit to be'. Cf. Hell. VII iv 9 οἱ Λακεδαιμόνιοι ἔφασαν ὑφίσσεσθαι οὐδέποτε Μεσσήνης στερηθῆναι, Anab. VI vi 31 ἡ στρατιά σοι ὑφείτο δτι ἐβούλου ποιῆσαι, Oecon. XII 14 ὑφίεμαι, οὓς ἂν γνῶ τοιοῦτους ὄντας, μηδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων καθίσταται.

P. 59. l. 243. τὸ αἰσχύνεσθαι, 'the feeling of self-respect': a reminiscence of Homer Il. v 530 ff.:

ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας
αἰδομένων ἀνδρῶν πλέονες σοοὶ ἤε πέφανται
φευγόντων δ' οὗτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.

l. 244. ῥαδιουργεῖν, I vi l. 80. πως, *ferè*.

§ 26. l. 245. τὰς τάξεις ἀκριβοῦν, 'to have an exact knowledge of their companies'. Cf. l. 251 διακριβοῦν τὰς τ., I iii l. 186, l. 202. So vi i 24 τὰς τάξεις ὑπομνησέσκεσθε.

l. 248. κεκοσμημένας, 'just as well marshalled as when their division was marching in single file'. With ὥσπερ we must supply κεκοσμημέναι ἦσαν. εἰς ἕνα, distributively, 'one by one', 'one after the other', iii l. 170, VI iii 21 εἰς δύο.

§ 27. l. 251. διακριβοῦν, 'to have a thorough knowledge of'.

l. 252. ἀγαθὸν εἶναι: l. 199.

l. 253. καταστῆναι, i.e. εἰς τὸ θάπτον καταστῆναι, 'to settle into order sooner'. ὥσπερ γε καί, I vi l. 388, II iii l. 65.

l. 254. ἄν=ἄ ἄν. ἔστι συναρμόσαι, i. q. ἔξεστι, *licet*. καὶ=καὶ ἑάν.

l. 256. ἣν ἔχη γνωρίσματα—ἔστιν: *si notas habeant, quibus internosci possit, cuius quodque eorum loci sit* (Gabrieli).

§ 28. l. 260. τὰ συντρεφόμενα: the same sentiment as in Mem. II iii 4 πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φύναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρεφόντων.

§ 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...τούτου...ὅπως: cf. l. 208 n.

l. 266. ἐμελλον παρέχειν: HA. § 846. ἢ καὶ πρᾶξαι—ἀνδρῶτι, *vel etiam, si qua res ipsi (ut imperatori) gerenda esset, ducem se iis in ea gerenda ita praebebat, (ita per eos gerendam curabat) ut sine sudore ne redirent.*

P. 60. l. 271. ἀγαθὸν ἡγεῖτο τοὺς πόρους 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 σύμφορον δ' εἰς τοῦτο καὶ αἱ ψευδενέδραι, Soph. Oed. Col. 592 with Jebb's note.

l. 272. συνέστηκασι, 'stand together' i.e. in their stall.

l. 273. γε μὴν: l. 218 n.

l. 274. συνειδῶσιν ἑαυτοῖς εὖ ἡσκηκότες, 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.

l. 277. ὥστε ἱκανὴν ἔχειν οἷς καλοῖη, 'for τοῦτοις οὕς κ. so that he might have one ample enough for those whom he 'invited'. Schneider and Poppo propose to read ὥς for ὥστε, so that ὥς ἱκανὴν should be short for σκηνὴν τοιαύτην οἶαν ἐνόμιζεν ἱκανὴν εἶναι, after the analogy of VIII v 21 ἱερεῖα μὲν ἄγων ὥς πᾶσι Πέρσαις ἱκανὰ θύειν τε καὶ ἐστιᾶσθαι. The substitution of either εἶναι for ἔχειν or ἱκανῶς for ἱκανὴν would make the passage clearer.

l. 278. ὥς τὰ πολλά, *plerumque*, the comparative use of ὥς, HA. § 1054, i a. Cf. I vi l. 412, VI iii 3, VIII i 14, v 16.

l. 279. καιρός, *commodum*, 'opportune', 'convenient': I iii l. 81, iv l. 65.

l. 281. ἔστιν ὅτε, *est ubi*, 'sometimes'.

l. 284. ἐκάλει καὶ ἐτίμα, 'he honoured with an invitation'. Cf. III ii 28 τιμᾶν καὶ δωρεῖσθαι, Theophr. Ch. xv i τοῖς τιμῶσι καὶ πέμπουσι εἰς τὰς ἑορτάς i. q. *iis qui dona mittunt honoris causa festis diebus*. Others explain ἐτίμα by 'rewarded', cp. III iii 6, VIII ii 4. ὁπότε ἴδοι: I iii l. 119.

l. 285. ὁ αὐτὸς ἐβούλετο ποιεῖν, 'what he himself wished that they should do', they did without orders. τὰ παρατιθέμενα, *fercula quae apponebantur*.

§ 31. l. 288. ἰσομοίρους πάντων: HA. § 753 a, G. § 180, 1.

οὐδὲν γὰρ...εἶναι: the construction is ἐδόκει γὰρ αὐτῷ ἄξιον εἶναι τιμᾶν τοὺς...ὑπηρέτας οὐδὲν ἦττον πρέσβειν.

l. 294. ἀταράκτους, *intrepidos*, 'calm', 'steady'. πρὸς δέ, adverbial, 'and besides'. Cf. VI ii 18, iv 8, VIII ii 11.

l. 295. ἐγίνωσκε...δεῖν...ἔχειν, '(these qualities) he believed that they ought to have'.

l. 296. τοῦτο ἀσκεῖν, ὥς μηδὲν ἀναλίνουντο ἔργον, *in eo se exercere, ut nullum opus detractarent*. Ἀναλνεσθαι is a poetical word not found elsewhere in Xen., only once in Plato, Phileb. p. 57 E.

l. 298. ἄρχων=ὁ ἄρχων.

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. l. 1. μὲν οὖν: not to be taken here in combination, because each word has a separate force, μὲν is correlative to δέ l. 4 and οὖν is continuative.

P. 61. 1. 6. διὰ τοῦτο—ὅτι, *idcirco—quia*. οἱ ἑταῖροι sc. οἱ ἐκ τοῦ δήμου, *plebeii Persae*, qui adsciti erant in ordinem homotimorum.

1. 7. τὸν αὐτὸν... ἡμῖν, i l. 145 n.

1. 8. διοίσειν, sc. φαίνονται. The ἄρα implies that Cyrus thinks so (οὐδὲν διοίσειν), an inference which he draws from the previous conduct of the people.

§ 2. 1. 10. Ὑστάσπας: one of the ὀμότιμοι (IV ii 46) and father of Darius I (Herod. I 209). ὑπολαβὼν sc. τὸν λόγον, 'in reply'. ἀλλὰ: see n. to i l. 117.

1. 11. ὅποιοί τινες, *quales futuri sint in hostes*, fortiter pugnatu-
turi sint contra hostes necne (*Fischer*). μέν—μέντοι: I iii
l. 27 n.

1. 13. δύσκολοι = δυσάρεστοι, *morosi*, 'hard to satisfy', 'peevish', 'ill-bred'. ναὶ μὰ τοὺς θεούς: μὰ 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. ἱερεῖα: 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 connoted: Hipparch. VIII 6 τῶν γυμνικῶν ἀσκημάτων τὰ πολλὰ ἐκπονοῦνται, Anab. I vii 17 φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά, VIII 20 τὰ δ' ἄρματα ἐφέροντο, IV v 14 τὰ ὑποδήματα περιεπήγνυντο, Mem. II iv 7 τὰ ὦτα προακούουσι. Hell. II iii 8 τάλαντα ἃ περιεγέγοντο, Ages. I 21, II 23. Hug reads here ἐγένετο; see cr. n.

κρέα, *frusta carnis*, 'portions of meat', I iii l. 51.

1. 16. τρία ἢ 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 τέτταρες, Demosth. 4, 47 δὲς καὶ τρεῖς, 27, 9 πέντε μῶς καὶ ἕξ, II διακοσίας καὶ τριακοσίας. Similarly in Latin *unus et alter* means 'one or two'.

ἦρξατο ἀπ' ἐμοῦ, I v l. 62. περίοδον, *missum ferculorum*, 'course', 'round'.

1. 18. τὸ δεύτερον, 'the second time'. ὅτε εἰσῆι περιόσων, *cum intraret (tentorium) fercula circumlaturus*, G. § 277, 3, HA. § 969 c.

1. 19. ἀνάπαλιν, *ordine inverso*, 'in reverse order'.

§ 3. 1. 20. κατὰ μέσον τὸν κύκλον, G. § 142, 4 Note 4, HA. § 671. κατακειμένων, *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 Cambyzes and his family as *τράπεζαν κατακειμένων*.

1. 21. τῶνδε μὲν οὐδὲν ἴσον ἔστιν, *horum nihil aequum est*, i.e. in iis, quae hic geruntur, aequum ius non obtinet (*Bornemann*), not *apud hos* as Weiske takes it.

1. 22. εἴγε ἀφ' 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 καίτοι γε πλείους γε ἦσαν, 55, 24 οὐ μέντοι γε παθεῖν γε οὐδὲν (where, however, Bekker reads οὐ μέντοι παθεῖν), Herod. I 187 μὴ μέντοι γε, μὴ σπανίσας γε, ἄλλως ἀνοίξῃ οὐ γὰρ ἄμεινον, Arist. Ach. 97 ἐκκόψειε γε... τὸν γε σόν (where again Elmsley reads τε), Eur. Med. 867 οὐκ ἂν γ' ἀμάρτοις τοῦδ' ἂν γ' (where the reading is disputed by Porson who corrects οὐ τῶν ἁμ. and by Dindorf who has οὐκ ἂν ἁμ.), Soph. Oed. T. 1030 σοῦ γ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ, where see Prof. Jebb's note, and often in Plato de rep. III p. 389 D ἐάν γε, ἡ | δ' ὅς, ἐπὶ γε λόγῳ, Gorg. p. 502 A δῆλον δὴ τοῦτό γε... Κινησίου γε πέρι, Theaet. p. 148 C, Euthyd. p. 297 E πάνν γε, ἔφη, ὁ μὲν γε ἑμός. See Lobeck on Soph. Aiæc. v. 534.

οὐδέως οὐδέποτε is used after εἴγε, because of its meaning *siquidem*, 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' ἕκαστον ἂν περὶ αὐτῶν ἠκούετε, νῦν δὲ συλλήβδην περὶ πάντων, where the emphasis is on πολλοί. Madv. § 202 Rem.

1. 23. ἡχθέσθην εἰ: I vi l. 511 n., IV iii 3, v 20.

1. 24. δοκοῖεν sc. οἱ κατὰ μέσον τὸν κύκλον κατακεῖμενοι.

1. 25. μάλα...εὐτάκτως: I iii l. 20 n. τοῦτο ὑπήκουσεν, 'obeyed in this'. So III i 31 ἦν ταῦτα πείθωμαι ὑμῶν, V i 11 ταῦτα πείθεσθαι. See n. on I iii l. 55.

1. 26. ἦκε=ἐκομίσθη, of things, as in VII ii 13 ἥξει σοι πᾶν, Anab. v 2 ξένια ἃ ἦκε παρὰ Τιβαρηνῶν. ἄτε...λαμβάνοντας, *quippe qui caperemus*, imperf. partic., see on I iv l. 316. οἶμαι, *nimirum*.

1. 28. ἀνιθεὶς δῆλος ἦν, 'showed his dissatisfaction', HA. § 981, cf. V iv 18, VI i 2, Anab. I ii 11. πρὸς αὐτόν, *secum*, 'to himself', 'within himself'.

§ 4. 1. 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 ἐμὲ...τυχεῖν, the

articular infinitive used as an exclamation of indignation or surprise (*infinitivus emphaticus*). Cf. Eur. Med. 1051 τῆς ἐμῆς κἀκῆς, τὸ καὶ προέσθαι μαλθακοῦς λόγους, Arist. Nub. 319 τῆς μωρίας τὸ Δία νομίζειν ὄντα τηλικουτονί. G. § 272, HA. § 962. So in Latin, Cic. ep. ad fam. XIV 2, 2: *te nunc, mea Terentia, sic vexari, sic iacere in lacrimis et sordibus*.

δεῦρο, *huc*, ad primos, qui tum erant ὕστατοι in capiendis carniū portionibus (*Fischer*).

1. 31. ἄρξεται sc. ὁ ἄρταμος. τὸ μέγιστον sc. κρέας.
ἐν τούτῳ, i l. 175.

1. 32. περιέφερε sc. ὁ μάγειρος. τὸ τρίτον, *tertium fer-
culum*.

τῆς περιφορᾶς, in concrete sense, 'of the meats carried round'. Cf. Heracl. Tarent. ap. Athenae. Deipnos. III c. 91 p. 120 b: τὰς ἐλθισμένας προπαρτίθεσθαι περιφορᾶς.

1. 33. μείον, 'too little'.

1. 34. ὥς...ληψόμενος, 'assuming that he should receive', see note on I iii l. 62. ἕτερον sc. κρέας.

P. 62. 1. 35. ὁ ἄρταμος, i.q. ὁ μάγειρος. οὐδέν τι:
I i l. 12. ὄψου, *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. 1. 37. ἀνῆλωτο 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. ὁ εἰλήφει ὄψον: see n. on I iii l. 77. τοῦ ἐμβάπτεισθαι, '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 *πιεῖν ἐγχείας* I iii l. 91.

1. 39. πῶς, *nescio quomodo*: I iv l. 84 n. δυσθετούμενος, *aegre ferens, male affectus*, ut nesciret quid ageret (*Fischer*).

1. 41. ὁ ἐγγύτατα ἡμῶν sc. ὦν.

l. 42. τῷ γέλωτι ἡύφραίνετο: not *re ridicula delectabatur* (Bornemann), but *libenter ridebat* (Fischer), *risui indulgebat* (Hertlein), 'laughed to his heart's content'.

l. 43. προσεποιούμην βήττειν, *simulabam me tussire*. οὐδὲ γὰρ αὐτός, e.g. καὶ γὰρ οὐκ αὐτός, 'for neither I (any more than the other)', I v l. 101.

l. 45. τῶν ἐταίρων, *commilitonum*, l. 6. ἐπιδεικνύω, I vi l. 118 n.

l. 46. ὥσπερ εἰκός, i l. 9.

§ 6—§ 9. Another of the captains tells a story of a comical adventure 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, stepped 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. Thereupon 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. οὗτος μὲν δὴ—ἐπέτυχεν: *Hystaspas quidem socium ita, ut audisti, (ut videtur) difficilem nactus est* (Gabrieli). See l. 13.

l. 48. ὥς σὺν διδάξας κτλ., *postquam nos (centuriones) militarium ordinum rationes edoctos dimisisti* (Gabrieli).

l. 49. ἀπέπεμψας: see note to I iii l. 218.

l. 51. καὶ ἐγώ, ὥσπερ καὶ οἱ ἄλλοι: I iv l. 222, v l. 5, vi l. 26.

l. 53. ἐπ' αὐτῷ, 'behind him'.

l. 54. ᾧμην δεῖν 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.

l. 58. ἄνθρωπε, 'my good fellow!' καὶ ὅς: I iii l. 92 note.

l. 63. ἄνδρες, i.e. οἱ ἄνδρες. παρελθόντες, 'marching past'.

§ 8. 1. 65. ἀνεχώριζεν, 'made them go back', VII i 41.
ποτέρῳ δῆ, *utri tandem*.

P. 63. 1. 67. οὐκ ἐᾷ, *vetat*. ἐνεγκὼν πρῶτως: cf. I v 1. 119, VIII vi 2 ῥᾶον...φέρειν. The opp. is βαρέως φέρειν 1. 37 or χαλεπῶς φέρειν V iii 26. ἐξ ἀρχῆς αὖ, *denuo iterum*, I iv 1. 153, Arist. Plut. 1. 221 ἐξ ἀρχῆς πάλιν.

1. 68. καταχωρίσας, *cum disposuissem*, VIII v 16. εἶπον, *iussi*, I iv 1. 221.

1. 69. πρὶν ἂν ἡγήται, G. § 240, 2, HA. § 924. τοῦτο μόνον ὁρᾶν, 'to look to', 'be attentive to'. Cf. I iv 1. 83, 1. 261, IV ii 26, VIII i 26 τὸ δίκαιον ἰσχυρῶς ὁρῶν. The infinitive ἐπεσθαι which follows is epexegetic of τοῦτο, as in I vi 1. 108.

§ 9. 1. 70. εἰς Πέρσας: I l. 10 n.

1. 72. ἣν ἔγραψα οἴκαδε, *quam ad meos scripseram*, iii 1. 147. ὁ γὰρ λοχαγὸς κτλ.: a similar instance of γὰρ in the preceding clause occurs in IV v 4. The apodosis begins with ὁ μὲν δὴ ἔτρεχεν, where δὴ is resumptive and not to be taken in close combination with μέν.

1. 73. ἦδει ὅπου ἔκειτο, 'he knew (the place) where it had been put'. See n. to 1. 97.

1. 75. σύν: see n. on I l. 188, and on I iv 1. 80. Cf. Hell. VII iv 26 τοὺς Πυλῶους σύν αὐτῷ τῷ χωρίῳ αἰροῦσιν.

1. 76. λόχος...συνέτρεχον, G. § 135, 3, HA. § 609, cf. iv 1. 170 τὸ πλῆθος ὡγμενον αὐτῷ.

1. 77. ἦκον...φέροντες, 'came back with', HA. § 968 b. The imperfect has the sense of the aorist, as in I iii 1. 138, III ii 12, 17, iii 58, v v 1, HA. § 827.

1. 78. οὕτως—ἀκριβοῖ, *adeo diligenter exsequitur omnia praeccepta tua*, said in joke. σοι, the ethical dative, 'let me tell you'.

§ 10. *The reflexions 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 δορυφορίᾳ κτέ., 'laughed at the armed escort of the letter'. Cf. I iv 1. 48.

1. 81. ὦ Ζεῦ καὶ πάντες θεοί: so καὶ is often used to join the universal to the particular, the part to the whole, without ἄλλος. Cf. Arist. Nub. 413 ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι, Plut. 1 ὦ Ζεῦ καὶ θεοί, 798 ἰσχύδια καὶ τρωγάλια, Thuc. III 33 τῷ Πάχητι καὶ τοῖς Ἀθηναίοις. οἶους ἄρα: ἄρα is used with the exclamation (n. on I iii 1. 42) in commenting with surprise, ironically or otherwise, on a previous speaker's statement. See on I iii 1. 123.

1. 82. οὗ γε, *qui quidem*, restrictive. The position of οὕτως serves to accentuate the antithetical adjective which it qualifies. Cf. 1. 186 εἰκὴ οὕτως, VIII iii 49.

1. 83. ὥστ' εἶναι, *ut liceat*, I vi l. 126, 1. 411, VII v 54. φίλους, appositive to παμπόλλους αὐτῶν.

1. 84. ἀνακτῆσασθαι occurs without φίλον in I iii l. 91, iv l. 19, VII v 55. Cf. Herod. I 56, 2 μετὰ δὲ ταῦτα ἐφρόντιζε ιστορέων, τοὺς ἂν Ἑλλήνων...προσκτήσαιο φίλους. πρὶν —πρότερον, a not infrequent pleonasm, well suited to the ironical tone of the speaker, which it enhances, HA. § 955.

1. 85. ἐγὼ μὲν: I iv l. 135 n. Cf. IV iii 14, v ii 9, VII i 17.

1. 86. ποίους τινάς: I l. 14 n., HA. § 702 a. The construction is ποίους τινὰς στρατιώτας χρῆ εὖξασθαι ἔχειν μᾶλλον ἢ τοιούτους.

§ 11—§ 12. *A third officer, by name Aglaïtidās, 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. ἐν τῇ σκηνῇ ἐτύγχανε...ὦν, HA. § 984, G. § 279, 4.

1. 90. ὄνομα—τὸν τρόπον, accusatives of specification, G. § 160, 1, HA. § 718 b.

1. 91. ἀνθρώπων, partitive gen. after ἀνήρ=τις. οὕτωςί: III ii 22. ἦ γὰρ οἶε; 'why, do you really think?'

1. 92. ἀληθῆ, predicate adjective, HA. § 618.

1. 93. τί βουλόμενοι; *quo consilio?*

1. 94. τί δ' ἄλλο γε...ταῦτα: the construction is τί δ' ἄλλο γε (βουλόμενοι ψεύδονται), εἰ μὴ (I iv l. 152) ἐθέλοντες (G. § 277, 2, HA. § 969 b), γέλωτα ποιεῖν (*risum facere*) ὑπὲρ (τούτου τοῦ ἀνδρός, ὑπὲρ) οὐ λέγουσι ταῦτα.

1. 95. ἀλαζονεύονται: Hesychius ἀλαζονεύεσθαι ψεύδεσθαι.

§ 12. 1. 96. εὐφήμει, *bona verba, quaeso*, VIII iv 9. μηδέ, 'and not', is seldom used in prose for καὶ μὴ, where an affirmative clause precedes.

P. 64. 1. 97. ὁ ἀλάζων ὄνομα=τὸ τοῦ ἀλάζωνος ὄνομα, 'the term ἀλάζων'. Cf. Plat. Cratyl. p. 395 A τὸ ὄνομα δ' Ἀγαμέμνων, p. 397 C τί ἂν ποτε νοοῖ τὸ ὄνομα οἱ δαίμονες; With the definition of ἀλάζων given here cf. I vi l. 280, Aristot. Eth. Nic. iv 7: δοκεῖ δὴ ὁ μὲν ἀλάζων προσποιητικὸς τῶν ἐνδόξων εἶναι καὶ μὴ ὑπαρχόντων καὶ μειζόνων ἢ ὑπάρχει. It is defined by Casaubon on

Theophr. charact. XXIII as *ostentator*, *qui mendacium refert ad inanem gloriam*.

κείσθαι is in purely classical Greek the recognised perfect passive of **τίθεμαι**, **τέθειμαι** being the perfect middle. See my note on Plutarch Them. c. XVIII 1.

For the phrase **τιθέναι** or **τίθεσθαι** **ὄνομα ἐπὶ τινι**, 'to apply a name to anything', cf. Plato Soph. p. 218 c τὸ ἔργον ἐφ' ᾧ καλούμεν (*res cui hoc nomen imponimus*), de rep. v p. 470 E ἐπὶ τῇ τοῦ οἴκου ἐχθρὰ στάσις κέκληται, p. 493 C εἰ ὀνομάζοι ταῦτα πάντα ἐπὶ ταῖς τοῦ μεγάλου ζῶον δόξαις, Parmen. p. 147 D ἕκαστον τῶν ὀνομάτων οὐκ ἐπὶ τινι καλεῖς; Euthyd. p. 277 E τὸ μαρθάνειν καλοῦσιν ἐπὶ τῷ τοιῷδε.

1. 98. **πλουσιωτέροις εἶναι**, HA. § 941.

1. 99. **ἱκανοὶ εἰσι** sc. **ποιεῖν**.

1. 100. **καὶ ταῦτα**, *et quidem*, I vi l. 494. **φανεροῖς... ὅτι...ποιοῦσιν**, *ita ut appareat eos id propterea facere, ut accipiant aliquid et lucrentur*. The dependent clause **ὅτι ποιοῦσιν** might have been expressed also by the supplementary participle **ποιοῦσιν**, as in I vi l. 293, IV vi 5, V iv 18; see HA. § 981.

1. 103. **ἐπὶ ζημίᾳ τῶν ἀκουόντων**, *ut incommodo audientes aliquo afficiant*: at Aglaïtidās credebāt, centuriones fefellisse Cyrum et reliquos convivas (*Fischer*).

1. 104. **ἀστέιοι**, *urbani*) (**ἀγροικοὶ** *rustici*, VIII iv 23. **εὐχάριτες**, *lepidi, gratiosi*.

1. 105. **μᾶλλον**, 'rather', to be taken with **ἀστέιοι ὀνομάζονται**, not with **δικαιότερον**. 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 *quaevis fuga potius quam ulla provincia esset optatior*, 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 Aglaïtidās that he might have found fault with them if they had set him weeping instead of laughing: but Aglaïtidās justifies himself by saying that it is better to make one's friends weep rather than laugh.*

§ 13. 1. 106. **ἀπελογήσατο περὶ**, 'took up the defence of'.

1. 108. **χαριτίαν**, *lepide factum*, a word of singular occurrence. **ἤπου**, 'apparently', 'presumably'.

1. 109. **εἰ γε...ἐπειρώμεθα, ἂν...ἐμέμφου**, G. § 222, HA. § 895. **κλάειν σε ποιεῖν**, 'to make you weep'.

l. 110. ὥσπερ...ἄγειν. This clause is really part of the condition and so should have preceded the conclusion *ἂν ἐμέμφου*.
καὶ ἐν ᾠδαῖς καὶ ἐν λόγοις, 'stories in verse and prose'.
Cf. I ii l. 7.

l. 111. λογοποιοῦντες, *comminiscentes*, 'inventing stories'.
Suidas λογοποιῶν πλάττων λόγους ψευδεῖς.

l. 112. ὅποτε γε, causal, *quandoquidem, siquidem*, VI i 8, VIII iii 7.
καὶ αὐτὸς εἰδώς, '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'.

l. 113. οὕτως ἐν πολλῇ, for ἐν οὕτῳ πολλῇ. Cf. I vi l. 324,
Lysias 7, 26 οὕτως περὶ πολλοῦ ποιεῖσθαι, Isocr. 4, 133 οὕτῳ περὶ
μικρῶν, with Demosth. 21, 196 ἐν οὕτῳ βραχεὶ χρόνῳ, Lys. 19, 8
ἐν οὕτῳ δεινῷ. ἐν ἀτιμίᾳ ἔχεις, *contumeliose accipis*:
cf. Thuc. II 89 τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν, II 18, 65 ἐν
τοιαύτῃ ὀργῇ αὐτὸν εἴχεν.

§ 14. l. 115. καὶ δικαίως γε, *et iure quidem*, sc. ὑμᾶς ἐν
ἀτιμίᾳ ἔχω, I iv l. 132, v l. 100. ἐπελ...μηχανώμενος,
*nam qui risum 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 ἐλάττονος.

Cobet *Mnemos. N. S.* III p. 382 points out that the phrase
κλάοντας καθίξειν, which occurs again in l. 121 is applied to
an actor or story-teller moving the audience to tears, hence=
efficere, ut quis ploret sive sedeat, sive ille stet. Cf. Plat. Ion
p. 535 E ἐὰν μὲν κλάοντας αὐτὸς καθίσω ('if I set them a-
weeping'), αὐτὸς γελάσσομαι ἀργύριον λαμβάνων, ἐὰν δὲ γελῶντας,
αὐτὸς κλαύσσομαι ἀργύριον ἀπολλύς, Xen. Mem. II i 12 ἐπίστανται
οἱ κρείττονες τοὺς ἥττονες καὶ κοινῇ καὶ ἰδίᾳ κλάοντας καθί-
σαντες (so Schneider for the vulgate καθιστάντες) δούλοις χρη-
σθαι, Sympos. III 11 ὑπερσεμνύνεται ὅτι δύναται πολλοὺς κλά-
οντας καθίξειν.

l. 118. εὐρήσεις...λέγοντα, HA. § 982.

l. 119. μὲν γε: i l. 152 n. υἱοῖς σωφροσύνην μηχαν-
ῶνται, *student filios reddere temperantes et modestos, nam filios
verberibus coercent quae sequuntur fletus* (Fischer).

l. 120. παισὶν ἀγαθὰ μαθήματα sc. μηχανῶνται, *student
pueros bonarum artium peritos reddere*.

l. 121. διὰ τοῦ κλαίοντας καθίξειν sc. ipsarum (legum) vio-
latores.

l. 122. προτρέπονται, *cohortantur, impellunt*.

1. 123. ἔχοις ἂν εἰπεῖν κτλ., 'can you speak of them as doing any service etc.?' ὠφελοῦντας and ποιοῦντας are predicate participles. Cf. Oec. I 2 l. 7, Lucian Tim. § 80 ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμι σοι χθὲς μὲν οὐδὲ ὀβολόν, ὥστε πρίασθαι, ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους καὶ πολυτελῶς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας.

1. 124. οἰκονομικωτέρας, 'more fitted for the management of a household or estate' (Oec. I 3),)(πολιτικωτέρας, 'more fitted for public life', 'more statesmanlike'. Cf. Plut. Alcib. I c. 59 οὐκ ἄρ' ἂν γένοιτο ὁ τοιοῦτος ἀνὴρ πολιτικός. Οὐ δῆτα. Οὐ μὴν οὐδ' οἰκονομικός γε. τι, adverbial, 'at all'.

§ 15—§ 16. *Hystaspas jokes with Aglaïtidás 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 δαπανήσεις, 'you will boldly expend on your enemies', I iv l. 74 n., v l. 129, HA. § 968 a. τοῦτο τὸ πολλοῦ ἀξίον, *hanc rem admodum caram*, i. e. τὸ κλάοντας καθίλειν.

P. 65. 1. 129. τούτου τοῦ ὀλίγου ἀξίου, 'some of this cheap, worthless thing, laughter', partitive gen. after the verb, HA. § 736. ἐπιδαψιλεύσει, *largieris*, I vi l. 208 n.

1. 131. πολὺς σοί ἐστιν 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 ἤδη ἐσπαρται, Hell. v ii 4 ὁ σίτος πολὺς ἐνεστί. οὔτε—οὐδὲ μὴν—οὐδέ: cf. IV v 27, I vi l. 46, II ii l. 221, IV ii 22.

1. 132. χρώμενος ἀνησίμωκας αὐτόν, *usu consumpsisti eum (risum)*: exprobrat sc. Hystaspas istis verbis Aglaïtidae morositatem (*Fischer*). The verb ἀναισιμῶν is another of the many Ionic words used by Xen.

1. 133. ἐκὼν εἶναι, '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 debeas nobis excitare risum* (*Fischer*).

1. 134. παρεκτέον σοι ἡμῖν γέλωτα sc. ἐστί: HA. §§ 990, 991, G. § 281. There is an obvious ambiguity of meaning in the words.

1. 135. καὶ οἶει γε, 'do you really think then?' Cp. I iii l. 58.

l. 136. γέλωτα περιποιεῖν, *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 vulgate ποιεῖν, because it keeps up the previous metaphor. See cr. n. There is a *double entendre* conveyed in these words also, as in l. 134.

l. 137. ἄρα, I iii l. 124. ἐστὶν refers of course to Hystaspas. πῦρ ἂν ἐκτρίψειν: cf. Pollux 9, 155 ἐκτρίψαι φλόγα 'to produce fire by friction', Lucret. 5, 109 *exprimitur validis extritus viribus ignis*.

l. 138. ἐξαγάγοιτο, 'would excite', 'provoke'. The middle is used in this sense by Euripides, *Andromed. ap. Stobae. 110 p. 581* (fr. x Dind.)

μή μοι προτείνων ἐλπίδ' ἐξάγου δάκρυ:
the active in Suppl. l. 770
ἄκραντ' ὀδύρει ταῖσδ' ἑ' ἐξάγεις δάκρυ.

§ 16. l. 140. ἐπεμεδίασε, *leniter arrisit*.

l. 141. ἰδὼν...φαιδρωθέντα, 'when he saw him brighten up with joy'. The verb φαιδρῶν does not occur elsewhere in Xen.: φαιδρύνειν 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. 'ἀδικεῖς inclamatio erat in omni ludorum genere, cum collusorem quis circumveniret, Aristoph. Nub. 25 Φίλων, ἀδικεῖς, ἔλαυνε τὸν σαντοῦ δρόμον'. BUTTMANN ad Plat. Alc. I c. 14 (p. 110 D) note 2.

l. 142. ἡμῖν, ethical dative. σπουδαιότατον, 'most earnest', a polite expression for στρυφνότατον, 'most surly'; l. 91.

l. 143. καὶ ταῦτα, *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. πολέμιον, 'a professed enemy of'.

l. 145. ἔληξεν: 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 ὑμεῖς. Kr. § 45, 2 Rem. 8, HA. § 707 a.

l. 148. συνεξεληλύθασιν ἡμῖν: G. § 187, HA. § 775. Cf. Anab. VII viii 11. οἱ μὲν καί: see n. on I v l. 36.

l. 150. ἀξιώσουσιν, *aequum censebunt, sibi arrogabunt, volent.* Cf. i l. 71. ἰσομοιρεῖν, 'to share and share alike', iii l. 37.

l. 151. ἐν ἀνθρώποις, 'in the world': cf. VII v 56, ii 28 μάλιστα ἀνθρώπων, Hier. XI 7 l. 793 with my note; we meet sometimes with τῶν ἐν ἀνθρώποις, as in III iii 54, Mem. II iii 14, III vi 2, Hier. XI 15 l. 831. With the sentiment compare Isocr. 7, 21, Eur. Hec. 306:

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὢν ἀνὴρ
μηδὲν φέρεται τῶν κακίωνων πλέον.

l. 152. Ὡν τε—καὶ with ἔσου cf. I vi l. 309 n.

l. 153. ἂρ' οὖν, *nonne igitur?* Cf. IV iii 8, v iii 2, VII v 40.

l. 154. κράτιστον sc. ἐστὶ. ἐμβαλεῖν π. τ. βουλήν: cp. l. 179 ἐμβαλεῖν περὶ τοῦτου ψῆφον, l. 159 ἐμβαλεῖν λόγον περὶ τοῦτου, iii l. 34, VI i 13, V v 43.

l. 155. ἐκ, 'after' or 'in consequence of', as the sequel to or outcome of.

l. 157. πρὸς ταῦτα sc. τὰ ἔργα, 'according to these'. Cf. i l. 29, VIII iv 29 ἐδίδου πρὸς τὴν ἀξίαν ἐκάστω, v 16 πρὸς τὸ συμπίπτον. 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. l. 158. καὶ τί, 'and pray, what?' See n. on I vi l. 268.

P. 66. l. 159. ἀλλ' οὐχὶ 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.

l. 160. οὕτω ποιήσεις sc. πρὸς τὰ ἔργα ἐκάστου τὰς τιμὰς προσθήσεις.

l. 163. κοινὰ ἑαυτῶν: cf. Eur. Suppl. 538 πάσης Ἑλλάδος κοινὸν τόδε, H.A. § 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.

l. 164. ἔτι οἴκοθεν, *etiam domestico iure*, quia sum regis Persarum filius, non modo propterea quia mihi commissum est a principibus civitatis (*Fischer*).

l. 165. τοὺς ἐπιστάτας, i.e. ἀθλοθέτας, ἀγωνοθέτας, 'umpires', 'judges', to award the prizes in the games. Cf. de rep. Lac. 8, 4 οἱ ἐν τοῖς γυμνικοῖς ἀγῶσιν ἐπιστάται.

§ 20. *Cyrus expresses his conviction that the whole army will subscribe to the views of Chrysantas.*

§ 20. l. 166. ἦ καὶ οἶαι, 'do you actually believe?' do you not only say so, but really believe? Cp. I iii l. 68.

l. 167. ψηφίσασθαι ἄν: the protasis is not contained in συνελθόν as if = εἰ συνέλθοι. For ὥστε after ψηφίσασθαι, cf. I l. 169 n., Thuc. VI 88, 8 ψηφισάμενοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν.

l. 169. ἔγωγε...οἶμαι sc. τὸ πλῆθος ἄν ψηφίσασθαι.

l. 170. συναγορεύόντων: see n. on l. 182.

l. 171. αἰσχρὸν ὄν, accusative absolute, HA. § 973. So δέον I v l. III, IV vi 3, σύνδοξαν VIII i 8. μὴ οὐχί: see n. on I iv l. 12, and cf. IV iii 8, VII v 42.

l. 172. τοῦτον takes up and emphasizes the clause τὸν—ὥφελοῦντα.

l. 173. οἶμαι δέ...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. l. 176. τοῦτο τὸ ψήφισμα sc. de inaequalitate prae-miorum. ἄν...εἶναι = ὥς ἂν εἶεν. καὶ αὐτοῦς, etiam ipsos.

l. 177. εἶδεῖν is the optative of οἶδα 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.

l. 178. τῶν ἀξίων, 'condign rewards'.

l. 179. ἐμβαλεῖν περὶ τούτου ψήφον, 'to put this question to the vote', l. 154 n. ἐν ᾧ refers to νῦν which = ἐν τούτῳ τῷ χρόνῳ.

l. 181. συμβαλέσθαι...λόγους, *conferre sermones*, 'to confer', 'deliberate', sc. ἐν τῷ στρατεύματι.

l. 182. συναγορεύειν ταῦτα, 'to join in advocating this proposal', viz. that the advantages reaped should be proportioned to the services rendered, iii l. 118. The dative of the person is added

to συναγορεύειν in IV iii 15, VII v 57 (with κατὰ ταυτά); it is used absolutely in I. 170 and VI ii 24.

1. 183. ὅστις περ ἀνὴρ οἶοιτο εἶναι, *quicumque se virum esse putaret*: ἀνὴρ used emphatically as in IV ii 25, V v 33. The implied antecedent of ὅστις περ is ἕκαστον.

§ 22. *An officer refers laughingly to the case of a certain com-moner, 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 hard-ship!*

[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.]

§ 22. 1. 185. ἀνδρα(=τινά) τοῦ δήμου, 'a certain person of the common sort', Fr. 'un homme du peuple'. Cf. Hom. Il. II 198 δν δ' αὖ δήμου ἀνδρα ἴδοι=δημότην, *plebeium* (iii l. 50). So ἀνὴρ τῶν ῥητόρων Arist. Eq. 423, Ach. 515, ἡμῶν ἀνδρες Lys. 1117.

συνερεῖ, the fut. in use of συναγορεύειν, Cobet Nov. lect. p. 778. For ὥστε before the infin., cf. I l. 169, II l. 167.

1. 186. εἰκῇ οὕτως, *sic sine discrimine, temere*, 'thus at hap-hazard', 'in the present indiscriminate fashion'. So οὕτως εἰκῇ Plat. Gorg. p. 506 D, οὕτως ἐξαίφνης Cratyl. c. 17. For the posi-tion of οὕτως cf. I. 82, Plat. de rep. II p. 378 A ῥαδίως οὕτω.

1. 187. τοῦτον τίνα λέγοι, i. q. τίς εἴη οὗτος δν λέγοι, 'whom he meant'. Cp. I. 195.

1. 188. ἡμῖν σύσκηνος, 'a messmate of ours', HA. § 188 b, G. § 186. ἐν παντί, I vi l. 248, l. 330. μαστεύει, *stu-det, hoc agit ut*; a poetical and Ionic word of frequent occur-rence in Xen.

1. 189. ἐπήρετο: I iii ll. 58, 82. τῶν πόνων sc. πλέον ἐχει.

P. 67. 1. 190. οὐ μὲν δή: see n. to I vi l. 90. ἀλλὰ τοῦτο γε ψευδ. ἑάλωκα, *sed sum hac quidem in re mendax manifeste depre-hensus* (Gabrieli). For the acc. τοῦτο see HA. § 716 b, and for the supplementary participle with ἑάλωκα, HA. § 982, cf. III i 16, V i 22, VI ii 38, Ages. VIII 2.

1. 192. πάνν θαρραλέως, *admodum fidenter*; with the same kind of irony ἀνέχεσθαι is used in v i 26. βουλόμενον sc.

αὐτόν. παρ' ὄντιναοῦν, 'in comparison with (i.e. less than) anybody'.

§ 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. οἷον καὶ οὗτος νῦν λέγει, i. q. οἷος καὶ (I vi l. 26 n.) οὗτός ἐστιν, ὃν οὗτος νῦν λέγει. Cp. 1. 187. ἐνεργόν, predicate adjective.

1. 196. ἐξαιρετέους εἶναι, *eiciendos esse*, 'ought to be turned out': IV v 52, HA. § 989.

1. 197. τὸ πολὺ, 'the greater part'.

1. 198. οἷον ἔπεσθαι, i.e. τοιοῦτον οἷον ἔπ. *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. καὶ...τόλυνν, I i l. 23 n.

1. 201. λαμβάνουσιν, 'meet', 'find'.

1. 202. διὰ τῶν παραυτίκα ἡδονῶν πορευομένη, *non persequens voluptates*, sed, ut opposita et verba ipsa volunt, *per voluptates* (in via vitae) *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 ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὀρθίος οἶμος ἐς αὐτὴν
καὶ τρηχὺς τὸ πρῶτον.

1. 203. ταύτας ἔχει—ὁμογνωμονεῖν, 'useth their help jointly to persuade many to assent unto her' (*Holland*).

1. 204. αὐτῇ: cf. I i l. 66 note. ἡ δ' ἀρετὴ—συνεπι σπᾶσθαι, *virtus autem, quae ad ardua ducit, non ita facile potest continuo re inconsulta homines ad se (secum) trahere* (Gabrieli).

πρὸς ὄρθιον, 'up a steep ascent'. Cf. Hell. II iv 15 πρὸς ὄρθιον ἵέναι, 'to march up hill')(ἐπὶ τὸ πρηνές l. 206. Cf. Anab. IV vi 12 ὄρθιον ἵέναι)(ὁμαλές 'over level ground'. οὐ πάνν, *omnino non*, 'not at all'. See my n. on Plut. Themist. IV 2 l. 19.

l. 205. ἐν τῷ παραυτίκα εἰκῇ: beware of taking these words in combination, as Bornemann apparently does, as if like οὕτως ἐξαίφνης.

l. 206. ἄλλως τε καὶ...ἀντιπαρακαλοῦντες, *praesertim si alii sint, qui contra vocent* (Fischer).

l. 207. τὸ μαλακόν: i.e. ea quae neque corpori neque animo molesta sunt (Fischer).

§ 25. l. 208. ἀπονία: a post-classical word, meaning not *vacuitas laboris*, but *laborum impatientia, detrectatio*, 'non-exertion', 'indolence'.

l. 209. κηφῆνας, *fuscus, ignavum pecus* (Verg. Georg. IV 168). Here again Xen. has in his mind's eye Hesiod. ἐργ. κ. ἡμ. l. 301:

τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄνδρες, ὅς κεν ἀεργὸς
ζῷη, κηφῆνεσσι κοθούροις εἴκελος ὄργῃν,
οἷτε μελίσσάων κάματον τρύχουσιν ἀεργοὶ
ἔσθοντες.

δαπάνη, 'the cost of their maintenance'.

l. 210. τοὺς κοινῶνας=κοινωνούς, *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. οἱ δ' ἄν: corresponding to ὅταν μὲν τινες l. 207. Cf. I ii l. 140.

l. 212. οὗτοι resumes emphatically the pr. relative clause. See note on I iii l. 115. ἡγεμονικοί, 'apt to lead', 'ringleaders'. Cf. Mem. II iii 14 ἡγεμονικώτερος σοῦ πρὸς τὴν φύσιν ταύτην.

l. 213. πλεονεκτοῦσαν ἀποδεικνύναι, not *efficere* (I ii l. 49) *ut ferat maiora et plura praemia*, np. vehementia et importunitate et impudentia (Fischer), but 'to shew that it does gain advantage'.

l. 214. ὥστε, *itaque*, I iii l. 217. ἡμῖν: HA. § 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—δέ 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'; ἀντί=to compensate for those who are dismissed.

1. 217. Ἱπποὶ οἱ ἄν ἄριστοι ὦσιν may be for Ἱπποὺς οἱ ἄν ἄριστοι ὦσιν by inverse assimilation or incorporation of the antecedent into the relative clause (G. § 153 Note 4, HA. § 995), but more probably it is merely by transposition for οἱ Ἱπποὶ, as in IV 46 ὁρᾷτε Ἱπποὶ ὅσοι ἡμῖν παρέεισιν, VI ii 13 προεῖπε τοῖς ὑπηρέταις καὶ ἄλλος ἐλ τις=ἐλ τις ἄλλος, Anab. III i 6 ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοὺς οἷς ἔδει θύειν, on which Prof. Goodwin's note is: 'dative for accusative by inverse attraction, a rare construction; or we may consider θεοῖς οἷς=οἷς θεοῖς'. More remarkable is the construction in Cyneg. I 10 Μελέαγρος δὲ τὰς μὲν τιμὰς ἄς ἔλαβε, φανερά, and in Hell. IV i 2 ἔλεγον ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλέως.

πατριῶται=ἐγχώριοι, 'home-bred'.

1. 219. συνισχυριεῖν τε ὑμᾶς καὶ συγκοσμήσειν, '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 ἰσχυρίζεσθαι is in use.

1. 220. τούτους λαμβάνετε: ergo supplementa scribi vult Cyrus ex Armeniis v. 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 ἄμαξα (VII iii 1) which was drawn by mules or oxen. It is here used like our word 'team' to denote 'the chariot and horses'.

δήπου, *credo, opinor*.

1. 222. ἐόντων: cf. VI ii 17, οἱ Ἱπποὶ—οἱ ἐν τοῖς ἄρμασιν. δίκαιον, 'steady'; ἀδίκων, 'unsteady'.

δίκαιον has been variously rendered here as *usui 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. IV iv 5 which may throw light on its meaning:—*φασὶ τινες καὶ ἵππον καὶ βοὴν τῷ βουλομένῳ δικαίους ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδασκόντων*, where *δικαίους* seems to mean *muneri suo pares, iustos* in the sense of 'complete', 'answering their purpose', 'fit for use'. This meaning will better suit that of *ἀδίκων* 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. οἰκείσθαι, *administrari*: Oec. I II εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

1. 224. χρώμενος=εἰ χρωτό, G. § 226, I, HA. § 902.

1. 225. ἥττον σφάλλεται, 'stumbles less', 'is less liable to fall', 'takes less harm', I iii l. 113, vi l. 299.

§ 27. 1. 226. ὦ ἄνδρες, ἔφη, φίλοι. The same position of ἔφη is found in VII v 20, III i 30, ὦγαθέ, ἔφη, Κῦρε. οὐδέ = *ne—quidem* 'also not'. τοῦτο, inner or cognate acc.

1. 227. τοῦτο ὠφελήσουσιν οἱ κακοὶ ἀφαιρεθέντες, 'the removal of the vicious will confer this benefit'.

Cf. Thuc. IV 29, 2 καὶ αὐτῷ ἔτι ῥώμην ἢ νῆσος ἐμπρησθεῖσα παρέσχεν, i.e. 'the setting fire to the island', [Dem.] 25, 17 τίθενται οἱ νόμοι ἔνεκα τοῦ τοὺς παραβαίνοντας ταῦτα κολαζομένους ('this punishment of the transgressors') βελτίους 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 affecit animos*, i.e. not *Africa affecit animos*, but *Africa repleta fama mortis Masinissae* 'the spreading of the news of Masinissa's death throughout Africa', Cic. or. p. Planc. 18, 45 *decuriatio tribulium, suffragia largitione devincta, severitatem senatus excitaverunt*.

1. 228. ἀπέσονται, *aberunt*, 'will be out of the way', I ii l. 45, IV ii 40. τῶν καταμενόντων, partitive gen. dependent upon οἱ, I ii l. 140.

οἱ ἀνεπίμπλαντο ἤδη: 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 ἀναπίμπλασθαι φθορὰς ἀπ' ἀλλήλων, Xen. de rep. Lac. 14, 4 ὅπως μὴ ραδιουργίας οἱ πολῖται ἀπὸ τῶν ξένων ἐμπιπλαιντο.

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. ἀτιμασθέντας, *ignominia notatos*.

1. 231. ἀνθέξονται, *adhaerebunt, studiose sequentur, colent*, 'will cling to', 'hold by'.

For this metaphorical sense of the verb, cf. Herod. I 134 τῆς ἀρετῆς ἀντέχεσθαι, Plato Phileb. p. 58 E τῆς ἀληθείας ἀντέχεσθαι, Polyb. I lvi 9, VIII ix 10 ταύτης ἀντείχοντο

τῆς ἐλπίδος, *in hac spe perstabant*, IV ix 10 τῆς τῶν Ἑλλείων ἀντείχοντο φιλίας, xxiv 8 ἀντέχεσθαι τῆς πρὸς αὐτὸν εὐνοίας, xxvii v 1, 3, and in the *N. T.* Matt. vi 24.

§ 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 twitting one of his captains, Sambaulas by name, with his eccentric fondness for an ugly decurion.*

§ 28. l. 232. οὕτως ἐποιοῦν: 'endeavoured' or 'began to act so', i.e. on the principle laid down in the speech of Cyrus.

l. 235. παρακλίτην, 'companion at table', predicate accusative after πεποιημένον, which is here used as middle, G. § 166, H.A. § 726. The word is not found elsewhere.

l. 238. ἀλλ' ἤ, *ergo? num vero?* 'surely you don't?' conveys the implication that the speaker thinks he does: cf. I iv l. 357, VII vi 4.

l. 239. περιάγει, *tecum circumducis*, 'take about, have always, with you'. Cf. Mem. I vii 2 ἀκολουθούς πολλοὺς περιάγονται.

l. 240. τὸ μειράκιον, ironical or contemptuous diminutive: see my n. on Oec. XIII 8 l. 39. νῆ τὸν Δία, *sane*.

l. 241. γοῦν here means simply 'of a truth', 'certainly'; not as I i l. 42. καὶ ἐγώ: *nam centurio videtur putasse, Cyrum decurionem (τὸν σύνδειπνον) καλὸν dixisse ratione virtutis atque adeo delectari illo (Fischer).*

§ 29. l. 243. προσέβλεψαν sc. τὸν ἄνδρα.

l. 244. ὑπερβάλλον αἴσχει, i. q. ὑπεραισχυρόν. Cf. de ven. x 20 ὑπερβάλλον δυνάμει.

l. 246. ἀνήρτηται: I iv l. 5 note.

§ 30. l. 246. καὶ ὅς: II l. 58, III ii 18.

l. 247. ὁποσάκις αὐτὸν ἐκάλεσα, 'each time that I called him', definitely; stronger than if he had said καλέσαιμι, indefinitely and generally.

l. 248. προὔφασίσσατο, *causatus est, excusavit*, 'pleaded as an excuse'.

l. 249. βάδην sc. πορευόμενος, *lento gradu*, 'at a walking pace')(τρέχων, *citato gradu*, cf. Oecon. XI 18 l. 109 τὰ μὲν βάδην τὰ δὲ ἀποδραμών, where see my note. ὑπήκουσεν, 'answered my call'.

Cf. iv l. 43, VIII iii 21 οἱ μὲν ἄλλοι, ἐπεὶ καλέσειεν, ἀνὰ κράτος ἐλαύνοντες ὑπῆκουον, iv 9 ἤδη πῶποτε καλέσαντός σου οὐκ ἦλθον;—ἀλλ' ὑπακούων σχολῇ ὑπῆκουσα; de rep. Lac. VIII 2 μεγαλύνονται καὶ τῷ, ὅταν καλῶνται (ὑπὸ τῶν ἀρχόντων), τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακούειν, Anab. IV i 9 οἱ δὲ Καρδοῦχοι οὔτε καλούντων (sc. τῶν Ἑλλήνων) ὑπῆκουον οὔτε ἄλλο φιλικὸν οὐδὲν ἐποιοῦν, Arist. Ach. 405, Plut. Mor. p. 817 a ὁ κληθεὶς οὐ βάδην ὑπῆκουσεν ἀλλὰ δρόμῳ καὶ σπουδῇ. Hence it is the technical term for a porter's 'answering' a knock at the door: Symp. I II κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι, Theophr. Char. IV where one of the eccentricities of the ἄγροικος ἀνὴρ is κόψαντος τὴν θύραν ὑπακοῦσαι αὐτός, 'to be his own porter or doorkeeper', and in the *N. T.* Act. Ap. xii 13.

l. 250. ἀνδρωτὶ, *sine sudore, lente*, 'slowly', 'lazily', Oecon. XXI 3 l. 20 n.

P. 69. l. 252. τοὺς δεκαδέας (δεκαδεύς), 'the members of his decury', as their δεκάδαρχος or *decurio*. The word is not found except here and in VIII i 14. τοιούτους, 'such' as himself.

οὐ λόγῳ ἀλλ' ἔργῳ, 'not by word of mouth but by practical illustration'. Cf. iv i l. 16, vi i 7.

§ 31. l. 253. κάπειτα τοιούτον—αὐτόν, *et tamen eum, talis cum sit, non oscularis* (Gabrieli). On ἔπειτα see note to I ii l. 20.

l. 254. τοὺς συγγενεῖς: see n. to I iv l. 339.

l. 255. μὰ Δία, *non mehercule (me osculatur)*.

l. 256. ἐπεὶ, elliptically 'for else', 'otherwise', sc. εἰ φιλόπονος ἦν. ἦρκει ἄν—γυμνασίῳ, *sufficeret hoc ei pro omnibus exercitationibus, huius rei exercitatio esse possit ipsi id, quod aliis omnes exercitationes rerum bellicarum* (Fischer).

l. 257. τοῦτο sc. τὸ φιλεῖν ἐμέ.

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. l. 1. σπουδαῖα: l. 142, Arist. Ran. l. 389 καὶ πολλὰ μὲν γελοῖά μ' εἶπεῖν, πολλὰ δὲ σπουδαῖα.

l. 2. τέλος δέ: I iv l. 1. τὰς τρίτας σπονδὰς ποιήσαντες, *cum tertium libassent*. Xen. etiam h. l. mores Graecorum secutus

videtur: nam Graeci in convictu familiari libamina dant diis vino in ignem coniecto; primum ineunte cena; iterum peracta cena et ineunte compotatione; tertium peracta compotatione et convivio: primus calix miscebatur Iovi Olympio, secundus heroibus, tertius Iovi servatori vel Mercurio somni largitori et bono daemoni (*Fischer*).

1. 3. σπονδὰς ποιήσαντες=σπείσαντες. The usual expression is σπονδὰς ποιεῖσθαι (as in III iii 40, IV i 6, VI iv 1), but we find the active also in Anab. IV iii 14.

According to Herodotus I 132 the Persians οὔτε βωμοὺς ποιεῦνται οὔτε πῦρ ἀνακαλοῦσι μέλλοντες θύειν, οὐ σπονδὴν χρέωνται, οὐκὶ αὐλῶ, οὐ στέμμασι, οὐκὶ οὐλῇσι, but he tells how Xerxes just before crossing the Hellespont at sunrise σπένδων ἐκ χρυσέης φιάλης ἐς τὴν θάλασσαν εὐχετο πρὸς τὸν ἥλιον μηδεμίαν οἱ συντυχίαν τοιαύτην γενέσθαι, ἥ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην κτλ.

εὐξάμενοι τοῖς θεοῖς τὰγαθὰ=αἰτησάμενοι τὰγαθὰ παρὰ τῶν θεῶν (I vi 5) 'when they had prayed to the gods for all good things, success'. Cf. Mem. II ii 10 πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ, III xiv 3 ὅταν τοῖς θεοῖς εὐχωνται πολυκαρπίαν, IV ii 36 δ, τι πρὸς τοὺς θεοὺς εὐχεσθαι χρή.

1. 4. τὴν σκηνὴν εἰς κώτην διέλυσον, i. q. διαλύσαντες τὴν σκηνὴν ἀνεπαύοντο III ii 31. Σκηνή is frequently thus used for 'the entertainment' given in a tent, as in ii l. 89, iii l. 180, l. 181 ὅταν τέλος ἡ σκηνὴ ἔχῃ, IV ii 34 ἀνάγκη πᾶσι τοῖς στρατευομένοις εἶναι τινα ὅτῳ καὶ σκηνῆς μελήσει, VIII iv 27 τότε μὲν δὴ οὕτως ἔλξεν ἡ σκηνή. Hence σκηνοῦν 'to mess' IV ii 11, σύσκηνος 'a mess-mate' ii l. 128, l. 242 and συσκηνεῖν ii l. 1, ἀπόσκηνος VIII vii 14 opp. to σύσσιτος. Διαλύειν is the word in common use for 'breaking up' a meeting, as by Plato Lys. p. 223 B διελύσαμεν τὴν συνουσίαν, Lach. p. 204 C τὴν συνουσίαν διαλύσωμεν, Thuc. II 12 διαλύσας τὸν ξύλλογον. εἰς κώτην, *ut irent 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' ἄθλα τῆς νίκης, 'as to the prizes of victory'. The sentence begins and ends differently; τὰ ἄθλα was intended to be the Subject and οἱ πολέμοι καὶ τὰ—ἀγαθὰ πάντα the corresponding Predicate of the verb πρόκειται, but this is lost sight of after the parenthesis τοῦτο—ποιεῖν, and οἱ πολέμοι becomes itself the Subject, with ἡμέτεροι for Predicate, while ἄθλα reappears in l. 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*, *ingere animo*, 'to assume', 'suppose', like Lat. *facere*. Cf. Anab. V vii 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας ὑπ' ἐμοῦ ἦκειν 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.

1. 13. πρόκειται, *proposita sunt*, cp. Hesiod sc. Herc. 312 τοῖσι προῦκειτο μέγας τρίπος, Plat. de rep. x p. 608 C τὰ μέγιστα ἐπίχειρα ἀρετῆς καὶ προκείμενα ἄθλα, Polyb. III 62, 6.

§ 3. 1. 13. οὕτω...γιγνώσκειν ὥς, 'you must thus consider—that etc.' The order of the words which follow is:—ὥς ἀνθρωποι ταχὺ πολλὰ καὶ καλὰ διαπράττονται, ὅταν κοινωνοὶ πολέμου γενόμενοι ἐν ἑαυτοῖς ἔχωσιν (= 'have the conviction', 'are firmly persuaded') ἕκαστοι, ὥς οὐδὲν τῶν δεόντων ἐσόμενον, εἰ μὴ αὐτὸς τις (= 'each one') προθυμήσεται.

1. 15. ὥς...οὐδὲν ἐσόμενον: accusative participle used absolutely, HA. § 974, Goodwin *M. & T.* § 110, 2 Note. Cf. Anab. I viii 10 ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόποντα. Similar is the use of the gen. absol. in I vi l. 132.

1. 17. διαπράττονται: for the plural verb with neuter subject see n. on II l. 15. ἀργεῖται, *neglegitur*, *infectum relinquitur*, 'is left undone'. Cf. Hier. IX 9 οὐδ' αὕτη ἀν' ἡ σκέψις ἀργοῖτο.

l. 18. τῶν πράττεσθαι δεομένων, 'of what needs to be done'. Cf. de rep. Lac. XIII 7 τῶν δεομένων γίγνεσθαι οὐδὲν ἀπορεῖται, Oecon. XII 11 τὸ μεθεῖν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων (where the active infinitive takes the place of the passive).

διανοηθῇ ὥς, 'thinks that etc.', a construction rarely found for the usual accusative and infinitive: cp. l. 33.

l. 20. τούτοις refers to ἑκαστος which has the construction of a collective noun on account of the plural which it implies. Cp. I ii l. 24, vi l. 124 note.

πάσιν ἅμα πάντα, an assonance similar to that of I vi l. 153.

l. 21. ἥκει...φερόμενα, '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 ἥκειν, as applied to things, above i l. 78.

§ 4. l. 22. ἐποίησε, *facere solet*, G. § 205, I, HA. § 840.

l. 23. ἐκπονεῖν, 'to procure by labour'. αὐτοῖς resumes emphatically the clause τοῖς μὴ θέλουσιν κτλ. Cp. i l. 121.

ἐπιτακτῆρας, an Ionic word. Cf. the similar forms ἀλεξητήρ = βοηθός Oec. 4, 3, ἀποδεκτῆρ Cyr. VIII i 9, γνωστῆρ = Attic ἐγγνητής VI ii 39, δοτήρ VIII i 9, θεραπευτήρ VII v 65, λυμαντήρ Hier. III 3, μνηστήρ Cyr. VIII iv 15, ὀπτῆρ, φραστήρ IV v 17.

l. 25. ποτέρως—κακὸν εἶναι, *utro modo virtutem putet cultum iri magis apud nos, utrum si is, qui plurimos et labores et pericula subire velit, plurima etiam praemia consecuturus sit, an si sciamus, fore ut nihil referat ignavos esse: quod eadem pariter omnes (siue ignavi sumus siue navi) simus praemia consecuturi*. For the form of the sentence cp. Anab. VII vii 30 ποτέρως οἷε μᾶλλον ἂν φοβεῖσθαι αὐτούς, εἰ ὀρῶεν...ἢ εἰ καταδοξάσειαν κτλ.

Observe that ἂν belongs to ἀσκεῖσθαι, HA. § 964.

P. 70. l. 28. ἂν=ἐάν. οὐδὲν διαφέρει, *nihil refert*, 'it makes no odds whether', sc. κακὸν εἶναι καὶ μή. Cf. IV iii 8 ταῦτα οὐδεὶς ἂν ἀντιγνωμονήσειε μὴ οὐχὶ τὸ πᾶν διαφέρειν Περσῶν γενέσθαι οἰκείον ἱππικόν, Mem. III xii 5 πολὺν διαφέρει ὥς βέλτιστα τὸ σῶμα ἔχειν, in both which passages the alternative sentence is suppressed, viz. (α) καὶ μή, (β) καὶ ὥς κάκιστα οἱ καὶ μή. ὁμοίως: I iv l. 39 note.

l. 29. πάντες τευξόμεθα: direct instead of indirect statement, ὅτι πάντες τευξόμεθα—or πάντας γὰρ τεύξεσθαι.

§ 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.

§ 5. 1. 31. *ιδεῖν*, 'in appearance', 'to look at', HA. § 952, G. M. & T. § 93, 2. Cf. IV iv 3 *μείζους φαίνεσθε ἢ πρόσθεν ἰδεῖν*, V iv 11 *ὁποῖός τις φαίνει ἰδεῖν*, VII v 46 *τοὺς σπανίους ἰδεῖν στρατηγούς*. *φρονήσει*: the dative of respect, HA. § 780. *διαφέρων*, *praestans*.

1. 32. *ἀλλά*: II l. 117. *οὐδὲ διανοούμενόν 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... ἄρα*: I iii l. 202, vi l. 456. *ἐπιδείξαι ἑαυτὸν ὡς διανοεῖται*: the anticipatory accusative, see n. on I l. 27.

1. 36. *διανοεῖται μηδὲν—ποιῶν, ἂν ἄλλοι... καταπράξωσι, τούτων ἰσομοιρεῖν*, 'thinks of having an equal share in those things which others by their valour have acquired, without doing anything chivalrous'. *ἄν = ἂν ἄν*.

1. 37. *καταπράξωσι*: see G. M. & T. § 20 Note 1. *τούτων*: emphatic repetition of the antecedent: see n. to I l. 17.

§ 6. 1. 38. *ποσὶν*: n. on I. 31. For *οὔτε... οὔτε... τε* cf. III i 10, VI iii 4, Anab. IV iv 6.

1. 39. *ἐξ ὧν = ἐξ ἐκείνων ἄ*. See n. to II ii l. 127.

1. 40. *οὔτε ἂν πρῶτος οὔτε ἂν δεύτερος*, for *οὐκ ἂν κριθείην οὔτε πρῶτος οὔτε δ.*, the *ἂν* being repeated with each of the emphatic words, as in Anab. I iii 6 *οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλεξήσασθαι*, Plat. Apol. p. 31 E *οὔτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὔτ' ἂν ἑμαυτόν*, Gorg. p. 475 E *οὔτ' ἂν ἐγὼ οὔτ' ἂν σὺ οὔτ' ἄλλος οὐδεὶς ἀνθρώπων δέξαιτ' ἂν*.

1. 46. *ἀθύμως ἔξουσιν* i.q. *ἄθυμοι ἔσσονται*. *ἄλλου τινός*, euphemistically for defeat and its consequent disgrace. Cf. Lysias 12, 48 *ἀγαθοῦ μὲν οὐδενὸς μέτεσχεν ἄλλων δὲ πολλῶν*.

1. 47. *μεθέξω*: 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 A *φοβερόν καὶ σφαλερόν... μὴ σφαλῆις τῆς ἀληθείας κείσομαι*, Phileb. p. 13 A *φοβοῦμαι μὴ τινας ἡδονὰς ἡδοναῖς ἐυρήσομεν ἐναντίας*, 'I am afraid that we are sure to find' etc.

§ 7. *After Chrysantas had concluded his speech, Pheraulas, 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' αὐτῷ, 'after him'. τῶν δημοτῶν = ἄνδρα 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 εἰσι τῶν ἡγουμένων. The word δημότης has a different meaning here from its ordinary acceptance in prose. Cf. Zonaras I 494 δημότην οἱ Ἴωνες τὸν τῶν πολλῶν ἔνα. οὕτως καὶ Ἡρόδοτος. τῶν δὲ Ἀττικῶν μόνος Ξενοφῶν, οἱ δὲ ἄλλοι τοῦτον μὲν δημοτικόν, δημότην δὲ τὸν τοῦ αὐτοῦ δήμου, ὡς φυλέτην τὸν τῆς αὐτῆς φυλῆς. Cf. l. 112, VIII iii 5, Mem. I ii 58, de rep. Ath. I 4 οἱ πένητες καὶ οἱ δημόται καὶ οἱ χεῖρους.

1. 50. πῶς, *quodammodo*. οἴκοθεν, 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 A ἐγώ...συνήθης τέ εἰμι τῷδε, Crit. p. 43 A ξυνήθης ἤδη μοι ἐστίν, Theophr. Char. XI 2 καλέσαι τῶν παριόντων τινὰ ᾧ μὴ συνήθης ἐστίν.

1. 51. ἀρεστός, *gratus, acceptus*; Symp. VIII 42 ὅπως πρᾶττω τὰ πολιτικά καὶ αἰεὶ ἀρεστὸς ᾧ τῇ πόλει, Plut. Anton. c. 9 τοῖς χρηστοῖς καὶ σώφροσι διὰ τὸν ἄλλον βίον οὐκ ἦν ἀρεστός. 'Praemittit hoc auctor' says Weiske 'ob ea quae § 12 dicuntur, in quibus lector, hoc cognito, maiorem probabilitatem agnoscit'. οὐκ ἄγενεϊ, *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

(§ 13). *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. ἡγούμεναι μὲν answers to γυν δέ 1. 63. ἡμᾶς πάντας, i.e. peers and commoners alike. ἐκ τοῦ ἴσου ὁρμᾶσθαι, 'start on an equal footing in a contest of valour'.

1. 56. ὁμοίᾳ τροφῇ, *eodem victu utentes*, 'with similar diet', 'on like rations', the dative of means or of manner and accompanying circumstances.

P. 71. 1. 57. ὁμοίας συνουσίας ἀξιουμένους, *eadem consuetudine frui dignos haberi*; see i 25. ταῦτά 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. πᾶσιν ἐν κοινῷ κεῖται, not 'is within reach of all', but 'has been enjoined upon all in common'. Cf. Isocr. 3, 6 τοῦ γινῶναι τι τῶν δεόντων ἐν κοινῷ καθεστῶτος ἡμῖν. For κεῖται as perfect passive in use of τιθέναι see n. to ii l. 97. φανῇ ποιῶν: HA. § 986. τοῦτο ποιῶν, 'doing so', i.e. obeying his commander. See n. on I ii 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 ἄλλικμον: I iv l. 270.

1. 62. οὐ τῷ μὲν προσῆκον τῷ δ' οὐ, '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, ἐξόν, πρέπον and προσῆκον, except where they acquire a purely adjectival meaning, as συμφέρον. Cf. Herod. I 139 οὐ τὰ μὲν τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως. πᾶσι is the complement of κάλλιστον εἶναι, 'for all'. καὶ τοῦτο, 'this also', as well as obedience.

1. 63. προέκριται, *iudicatur, habetur, ducitur*; the preposition is not altogether pleonastic but accentuates the idea of superiority conveyed by the superlative which follows. Cf. Apol. 15 ἐμέ

ἀνθρώπων πολλῶ προέκρινεν ὑπερφέρειν, 21 βέλτιστος εἶναι ὑπὸ τινῶν προκρίνομαι, Eur. Hel. 47 πάντων προκρίνας σωφρονέστατον βροτῶν, Isocr. 4, 4 προκρίνας τούτους καλλίστους εἶναι τῶν λόγων.

§ 9. l. 64. μάχη, 'mode of fighting'; see on i l. 67 and cf. l. 86, l. 114.

l. 65. ὥσπερ γε: i vi l. 388, ii i l. 253, vi ii 21, vii v 79.

l. 66. οὐδὲ παρ' ἐνὸς ἄλλου, a stronger negative than παρ' οὐδενὸς ἄλλου. Cp. below l. 77, i l. 193 οὐδὲ δὲ' ἐν ἄλλο and see Prof. Jebb's note on Soph. Oed. T. l. 281.

l. 67. οἶον, *ut*, 'as for instance'. ὁ βοῦς: see n. on i vi l. 440. παλεῖν sc. ἐπίσταται.

Sententia veteribus decantata: Anacr. Od. 2 φύσις κέρατα ταύροις, ὅπλ᾽ δ' ἔδωκεν ἵπποις; Cic. de Nat. D. II 50, 127, iam illa cernimus, ut contra vim et metum suis se armis quaeque defendant, cornibus tauri, apri dentibus, morsu leones; aliae fuga se, aliae occultatione tutantur. (Bornemann.)

l. 68. ὁ κύων στόματι, a zeugma. We must supply the proper word δάκνειν from παλεῖν. For the omission of the article with στόματι see n. to l. 132.

l. 69. ταῦτα sc. τὰ ζῶα. ἀφ' ὧν δεῖ sc. φυλάττεσθαι. Cf. Hell. vii ii 10 ὥσπερ ἀπὸ φίλου καρποῦ τοῦ ἐν τῷ πεδίῳ φυλαττομένους. The active also is used with ἀπό in Cyr. i iv l. 71.

l. 70. καὶ ταῦτα: ii l 100. εἰς οὐδενὸς διδασκάλου sc. οἰκίαν, 'to no teacher's school', HA. § 730. The common Greek phrase for 'going to school' is φοιτᾶν εἰς διδασκάλου.

§ 10. l. 71. ἐκ παιδίου εὐθύς, 'from my very childhood', i vi l. 242. προβάλλεσθαι...πληγῇσεσθαι, *praetendere aliquid ei corporis parti, qua putabam me verberatum iri* (Fischer).

l. 72. ὅ,τι, acc. of specification after πληγῇσεσθαι. On the relative singular ὅ,τι referring to the plural antecedent τούτων, see HA. § 629 b, and cf. i vi l. 124 note.

l. 73. τὼ χεῖρε: i ii l. 126 note.

l. 74. ὅ,τι ἐδυνάμην, 'as well as I was able'.

l. 75. ἐπ' αὐτῷ τούτῳ...εἰ προβαλοίμην=ἐπ' αὐτῷ τῷ προβάλλεσθαι, 'for the mere act of self-defence'. καὶ παιόμενος, 'even though I was beaten'.

l. 76. γε μὴν, *porro*. See note on i ii l. 14. εὐθύς...ὧν: HA. § 776.

1. 77. ὅπου ἴδουμι, HA. § 914 B (2). οὐδὲ παρ' ἐνός:
1. 66 note. οὐδὲ τοῦτο, *ne hoc quidem*, 'not this either'.

1. 78. ἦ, without ἄλλου preceding. Cf. VII v 41.

1. 79. γοῦν: i l. 53 note.

1. 81. καὶ ὑπὸ μητρὸς καὶ ὑπὸ πατρὸς: on the omission of the article in copulative expressions, see n. to I ii l. 175.

1. 83. λανθάνειν sc. παίων.

1. 84. φύσει ἦν=ἐπεφύκει, *natura insitum est, nativum erat*.

1. 85. πρὸς τῷ πεφυκέναι, 'in addition to its being natural to me'.

§ 11. 1. 86. δ' οὖν, *utut haec sunt*, 'be that as it may', 'however', resumptive after the digression contained in §§ 9—10, cp. I iv l. 68, l. 179 and see my note on Plut. Them. xxvi 2 l. 13.

μάχη: n. to l. 64. προθυμίας...ἔργον ἐστί, 'there is need of, room for, alacrity'. Cf. Plat. de Rep. vii p. 537 D ἐνταῦθα δὴ πολλῆς φυλακῆς ἔργον, *multa opus est cautione*.

P. 72. 1. 88. ἡδέως, *libenter*, I v l. 6. ἀγωνιστέον sc. ἐστί, HA. § 611 a. ὅπου γε, *quandoquidem*. Cf. VIII iv 11 ἦπου αὐτός γε πολλὰ ἔχει, ὅπου γε καὶ ἡμῶν ἐκάστῳ τοσαῦτα δέδωκεν.

1. 89. ἴσα, predicate adjective, where we should use an adverb, HA. § 619. παραβαλλόμενοι οὐκ ἴσα, 'staking interests not of equal importance with theirs'. Cf. Thuc. II 44, 3, III 65, 3 πλείω παραβαλλόμενοι, V 113. The negation applies to ἴσα only, not to παραβαλλόμενοι.

1. 90. ἴμεν, *ivimus*. οὔτοι sc. οἱ ὁμότιμοι.

1. 91. ἡδιστος sc. ἐστί, I vi l. 239.

1. 92. χαλεπώτατος sc. ἐστί.

§ 12. 1. 93. τὸν ἀγῶνα τὸν πρὸς τοῦσδε, the second attributive position; the first being τὸν πρὸς τοῦσδε ἀγῶνα, the third ἀγῶνα τὸν πρὸς τοῦσδε.

1. 94. τοῦσδε sc. τοὺς ὁμοτίμους. ὁ κρίνων, *iudex*, l. 118, G. § 276, 2, HA. § 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 ὅρκῳ λέγω, 'I aver with an oath by the gods'. So ὁμνύει θεοῦς v i 28.

1. 96. ἡ μὴν (Homer ἡ 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 ὁμνῶ ὑμῶν θεοὺς ἡ μὴν ἐγὼ ἐθυσόμην.

l. 97. **ἑαυτοῦ**=ἡ ἑαυτόν, HA. § 643 b. γοῦν: l. 79, i l. 53, i l. 42.

l. 98. **ἡδιον**, *libentius*. For the pleonastic μάλλον, 'rather', see n. to ii l. 105. αὐτόν, *ipsum*.

§ 13. l. 99. **οὔτοι** sc. οἱ ὁμότιμοι. μέγα φρονοῦσιν, 'pride themselves'.

l. 100. **δῆ**, 'as they say'. πρὸς λιμὸν καὶ δίψαν: 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 l. 263, vi i 48. For the expression καρτερεῖν πρὸς=καρτερικὸν εἶναι πρὸς (Mem. i ii 1), *parem esse ferendo*, 'to be proof against', cf. Plat. Rep. VIII c. 10 p. 556 B καρτερεῖν πρὸς ἡδονάς τε καὶ λύπας, *voluptates et dolores sustinere*. The usual construction of the verb is with an accusative or a supplementary participle.

l. 101. **κακῶς εἰδότες**, *parum scientes*, 'ill informed'. καὶ ταῦτα, 'herein also', i.e. in the endurance of hunger and cold, as well as in other things, which he instances in § 14.

l. 102. **ἡ οὔτοι**, for ἡ (ὁ διδάσκαλος) ὑφ' οὗ οὔτοι πεπαίδενται.

l. 104. καὶ λίαν: i l. 6 note. ταῦτ' ἀκριβοῦν: see n. on i iii l. 186, ii l. 246, ii l. 78.

§ 14. l. 105. **πονεῖν...ἐμελέτων**: cf. i ii l. 137.

l. 106. **ὥς ἄν εὐφορώτατα εἴη**, 'so as they could be borne most easily'. See n. on i ii l. 58. ἅπασιν, dative of the agent after ὑπόρρημένα (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 ὕπλοις, ἐν ἐσθῇτι; see n. on i l. 151 and cf. Arist. Plut. 845 μῶν ἐνεμνήθης ἐν αὐτῷ (sc. τῷ τριβωνίῳ) τὰ μεγάλα;

l. 109. **φόρημα**, '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 militis esse dicunt*.

πτεροῖς...ἡ φορτίῳ, short for πτερῶν ἡ φορτίου φορήματι. Cf. III iii 41 χώραν ἔχετε οὐδὲν ἥττον ἐντιμον τῶν πρωτοστατῶν for τῆς τῶν π. χώρας.

§ 15. l. 110. ὥς...ἐμοῦ...ἀγωνιουμένου..., οὕτως γίγνωσκε, see note on I vi l. 132. ὁποῖος ἂν τις ᾖ, 'whatsoever I am, better or worse' (*Holland*).

l. 111. με τιμᾶν ἀξιώσοντος, 'that I shall expect men to honour me', the indefinite subject of the infinitive (τινά) being, as usual, unexpressed, HA. § 942.

l. 113. εἰς ἔριν ὁρμάσθαι 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. 115. ἄνδρες for οἱ τοῖ, 'these gallants'. Cf. Arist. Ach. 204, 423 ποίας ποθ' ἂν ἦρ λακίδας αἰτεῖται πέπλων, 479 ἂν ἦρ ὑβρίζει, 494, 626, 837, 1036, Nub. 1035 εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ, Eq. 222, 457, 760, Av. 1581. εἰλημμένοι εἰσὶν ἐν δημοτικῇ ἀγωνίᾳ, *in plebeio certamine deprehensi 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. 116. ἀγωνία (= ἐν ἀγῶνι ἄμιλλα Hesychius), a word not found elsewhere in Xen. Cf. [Dem.] Ἐπιτάφιος p. 1398, 20 ὑπὲρ ἀμφοτέρων ἅπασαν ὥντο δεῖν ἀγωνίαν ἐκτίσαι, [Dem.] Ἑρωτικός p. 1408, 6 ταύτην τὴν ἀγωνίαν ὥς καλῶς προείλου, Isocr. p. 189 c οἱ περὶ τὴν μουσικὴν καὶ τὰς ἄλλας ἀγωνίας ὄντες. It is not used by Thucydides or Plato.

l. 117. ἀνίσταντο, '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. 118. ἐκατέρων, h.e. et ὁμοτίμων et δημοτῶν, ut illorum Chrysantas, horum Pheraulas fecerant (*Hug*). Cf. VIII i 6 οὕτω δὴ καὶ ἄλλοι ἀνίσταντο πολλοὶ καὶ Περσῶν καὶ τῶν συμμάχων συνεροῦντες. See cr. n. ἔδοξε, *decretum est*, an asyndeton, like that in Anab. VII iii 6 καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν πάντες. Cf. Cyr. VII i 43, VIII iii 30, iv 27.

P. 73. l. 120. μὲν δὴ: see note to I i l. 76. προῦκεωρήκει, *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. l. 122. τοὺς μὲν ἡμίσεις τῶν ἀνδρῶν: the adjective is assimilated to the gender of its dependent partitive genitive, I ii l. 104, II iv l. 194, III ii 2, HA. § 730 e, G. § 168 Note 1. μὲν is in opp. to δὲ l. 129.

l. 123. τῆς τάξεως: I l. 234.

l. 124. εἰς ἐμβολήν, 'for an attack' on each other.

l. 126. νάρθηκας, *ferulas*.

l. 127. ἔδωκε sc. ὁ ταξίαρχος. See note on l. 57.

l. 128. δεῖσσι: future optative, which is never used except in indirect discourse, I v l. 34, HA. § 855 b, G. § 203 Note 3.

ἀναιρουμένους ταῖς βώλοισι, short for ταῖς βώλοισι ἀναιρουμένους αὐτάς. Cf. VIII iii 27, Arist. Av. 56 σὺ δ' οὖν λίθω κόψον λαβών, 1004 ὀρθῶ μετρήσω κανόνι προστιθεῖς (sc. κανόνα). The article before βώλοισι indicates the clods to be found on the spot: cp. Arist. Ach. 319 τί φειδόμεσθα τῶν λίθων, 184 ἐς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων, Dio Chrys. or. 35 p. 66 R ἀπελαύνειν βάλλοντα ταῖς βώλοισι καὶ τοῖς λίθοις.

§ 18. l. 129. παρεσκευασμένοι, *instructi*, alii ferulis, alii glebis.

l. 131. ἔστιν οἷ, 'there are those who', 'some', HA. § 998, G. § 152 Note 2. καί, *etiam*, *vel*, nam erant qui in vanum iacerent. Omnino totum exercitium institutum est ut demonstraretur superiores esse qui cominus pugnarent eis qui eminus (*Hug*).

l. 132. μηροῦ, *femoris*: κνημῖδος, *ocreae*, 'greaves', metal plates, lined with some soft material, bent round the shinbone (ἀντικνημίων) 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. Odys. 24, 229.

l. 133. ἐπεὶ δὲ ὁμοῦ ἐγένοντο, *cominus facti*.

l. 134. μηρούς—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.

l. 135. ἐπικυπτόντων ἐπὶ βώλους, 'as they stooped for (to pick up) clods', I vi l. 137, l. 404 note.

l. 136. τρεψάμενοι sc. τοὺς βάλλοντας.

l. 138. ἐν μέρει, 'in turn'.

l. 139. πάλιν, 'in reverse order'. ταῦτ' ἐποίησαν, 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 iii 7, Ar. Plut. 524, Eccl. 672, L. 935, Ran. 358, 1010.

§ 19. l. 140. ἀγασθεῖς, *admiratus*: ταῦτα refers to τὴν ἐπίνοιαν and τὴν πειθῶ.

l. 141. ἐπίνοιαν, *sollers inventum*. τῶν δέ sc. τῶν ἀνδρῶν τῆς τάξεως. τὴν πειθῶ = τὴν πειθαρχίαν 'obedience', as in III iii 8, 59.

l. 142. ἡύθιμούντο: IV i 18, 19, V v 21.

l. 143. εἰκασθέντες τῇ τῶν Περσῶν ὀπλίσει, *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.

l. 144. δῆ, resumptive, 'with this, I say', I iii l. 22. ἐν τῇ σκηνῇ: l. 2.

l. 145. ἐπιδεδεμένους, 'bandaged'. Cf. V ii 32 πολλοὺς ἐτι τραύματα ἐπιδεδεμένους, IV 10. τὸν μὲν τινα—τὸν δέ: cp. V v 39 ὁ μὲν τις οἰνοχόον καλὸν, ὁ δὲ ὀψοποιὸν ἀγαθόν, ὁ δὲ ἄρτοποιόν.

l. 146. ἀντικνήμιον, acc. of specification, HA. § 718. On the absence of the article see note to l. 134.

§ 20. l. 147. ὅτι πληγείεν, 'that they had been hit'. G. M. & T. § 21, 2 (a). ἐπηρώτα, 'questioned them further': I iii l. 171, VI l. 145.

l. 148. πότερον sc. πληγείεν.

P. 74. l. 151. συγκεκομμένοι, *conciſi*. Cf. Arist. Nub. 1426 ὄσας πληγὰς εἵχομεν—δίδομεν αὐτοῖς προῖκα συγκεκοφθαι.

l. 152. ὁμόθεν, 'from close at hand', I iv l. 286, VIII viii 22. The three adverbs ὁμοῦ, ὁμόθεν, ὁμόσε (II i l. 88, l. 190) correspond respectively to the questions *ubi*, *unde*, *quo*.

l. 154. χερσὶ—τραχήλοις—προσώποις: see n. to l. 134.

l. 156. τῇ ὑστεραίᾳ: I ii l. 126, HA. § 621 c. τὸ πεδίον, 'the plain' in which they were encamped.

l. 158. εἰ μὴ...πράττοιεν...ἐχρῶντο: 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'; l. 1 note.

§ 21. *Cyrus was pleased with the perseverance of another taxiarch 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 ταξίαρχον: these words are followed by a long description of what the ταξίαρχος did, that he so pleased Cyrus, after which comes the finite verb ἐκάλεσε, preceded by the resumptive particle οὖν with a second participle (ἀγασθεῖς).

l. 161. ἐπὶ τὸ ἀριστερόν, *sinistrorsum*. See cr. n.

Jubet taxiarchus, ipse semper stans a dextro, ut sinistrorsum procedant; etiam qui sequuntur motus item sinistrorsum facti esse putandi sunt, ut alter λόχος ad sinistram primi se conlocet, tertius ad sinistram alterius et sic deinceps. Recte monet Schneider idem prorsus narrari iv 2, Cyrum iussisse primum taxiarchum εἰς μέτωπον στήναι, ἐφ' ἑνὸς ἄγοντα τὸν ταξίαρχον, ἐν δεξιᾷ ἔχοντα ἑαυτὸν, ubi dici etiam poterat eodem sensu: ἐπὶ τὸ ἀριστερόν. Contra ἐπὶ τὸ δεξιὸν invenimus Anab. VI v 11: τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι..... Ceterum monendum apud Graecos duces ipsos semper a dextro stare, quod uberrime exposuit Lugebil, *Jahrb. f. Philologie Supplem.* v p. 610 seqq. E Xenophonte ipso attulit ille p. 619 complures locos (*Hug*).

ἐφ' ἑνός, 'in single file'.

l. 163. τὸν ὕστερον λόχον, 'the hindmore band' (*Holland*), i.e. the second, immediately behind them. παράγειν, intrans. 'to advance in front', I vi l. 472 note. The τάξις was divided into four λόχοι of 24 men, with a leader (λοχαγός) to each. See VI iii 21 ὁ δὲ λόχος ἦν ἕκαστος εἰκοσιτέτταρες and n. to iv l. 15.

l. 165. ἐπεὶ 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 λοχαγός 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 l. 58.

l. 166. εἰς δύο, 'in files': cf. i l. 248 εἰς ἓνα 'in single file'.

τὸν λόχον, 'each λόχος'. Cf. i l. 234. οἱ δεκάδαρχοι, *decuriones*, VIII i 14.

l. 168. παρήγγειλεν εἰς τέτταρας τὸν λόχον, 'he ordered to form four in front'; a short military expression for παρήγγειλεν ἄγειν κτλ. Cf. l. 170, Anab. I v 13 καὶ εὐθὺς παραγγέλλει εἰς τὰ ὀπλα sc. ἵνα, *Hell.* II iii 54 ἐκέλευσε τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην.

l. 169. οἱ πεμπάδαρχοι, '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 dekadarchs, eight pempadarchs (the other eight being also dekadarchs).

l. 172. **τούτου κατ' οὐράν**, 'in the rear of this'. Cf. iv l. 23, l. 25.

l. 175. **ὥσπερ**, 'in the order in which'. **οὖν**, resumptive, III iii 9, VII ii 24, VIII i 15.

l. 176. **τούτον ἀγασθεὶς τῆς πράξεως**: gen. of the cause after a verb of emotion, G. § 173, 1, 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. l. 180. **οὐ καλεῖς**: *nonne vocabis ad cenam?* This is probably the future; but it may also be the present used in a future sense.

P. 75. l. 181. **εἰς τὴν σκηνήν**: see note on l. 4.

l. 183. **ὁ οὐραγός ὁ τοῦ τελευταίου λόχου**, 'the rear-guard leader of the last five and twenty men'.

l. 184. **τὸν λόχον**, '*his* lochos'.

l. 185. **ὑστάτους—μάχην**, 'keeping those in the rear, whose place in order of battle is in front'.

l. 186. **ὁ δεύτερος** sc. **οὐραγός**. **τοῦ ἐτέρου**, *alterius*, i. q. **τοῦ δευτέρου**. **ἐπὶ τούτοις**, 'after them', sc. **τοῖς ὑστάτοις**.

l. 188. **ἀπάγειν**, 'to retire', 'move off'; cf. I vi l. 473.

l. 189. **τὸν δρόμον ἔνθα περιπατοῦμεν**, 'our parade ground'.

l. 190. **ἐγὼ μὲν—ἐμοὶ μέντοι**: see n. to I iii l. 27.

l. 191. **πρῶτος**: the verb is to be supplied from **ἰδόντων**.

l. 192. **ὡς δεῖ**, 'in the proper order', i. e. as second.

l. 193. **ἕως ἄν**: HA. § 921. **παραγγέλλω**, 'give (another) word of command'.

l. 195. **ἀφηγούνται**, *primum agmen ducunt*, Hell. IV viii 37, v i 8.

l. 198. **ὅποσάκις**, ii l. 247. **γε**, 'yes'. **καί**: see note on I v l. 5.

§ 23. l. 199. **καλῶ**: see l. 180 and cf. I iv l. 248.

l. 200. **τὰς τάξεις μελετάτε**, 'you give (the men in) your ranks practice'.

l. 201. καὶ ἡμέρας καὶ νυκτός, *et interdiu et noctu*, tam ante cenam in curriculo quam post cenam (*Fischer*).

l. 203. διδάσκοντες, 'by discipline'. διπλᾶ: acceditis et receditis, facitis hoc interdiu et noctu, iuvatis animos et corpora (*Fischer*).

l. 204. διπλὴν and l. 206 διπλᾶς are predicate adjectives.

§ 24. l. 205. μήτοι γε sc. διπλὴν τὴν εὐωχίαν πάρεχε.

l. 208. ὥσπερ ἔφη, 'as he had promised'.

l. 209. τῇ ἄλλῃ i. q. τῇ τρίτῃ, *perendie*, 'on the day following the second'. Cf. Anab. II i 3 ταύτην τὴν ἡμέραν...τῇ δὲ ἄλλῃ where it means *postridie*, III iv 1, Arrian Anab. I xii 6 (ἦκε) τῇ ὑστεραίᾳ ἐς Περκώτην, τῇ δὲ ἄλλῃ πρὸς τῷ Πρακτίῳ ποταμῷ ἐστρατοπέδευσεν. So in Cyr. IV vi 10 αὖριον is followed by τῇ ἐτέρῃ.

l. 210. τὸ λοιπόν: I iv l. 180.

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. l. 1. ἐξέτασιν πάντων...καὶ σύνταξιν, 'a general review and parade'.

P. 76. l. 2. ἐν τοῖς ὅπλοις: not superfluous, because sometimes arms were dispensed with on such occasions.

l. 3. Ἰνδῶν...πρεσβεῖα, *ab Indis legatio*, i. e. *legati*: cp. Arist. Ach. 647 Λακεδαιμονίων τὴν πρεσβεῖαν βασιλῆων ἡρώτησεν πρῶτα μὲν αὐτούς, Eq. 795 τὰς πρεσβεῖας ἀπελαύνεις ἐκ τῆς πόλεως.

Hos Indos multi, in iisque Hutchinsonus, in Colchide ponunt, quam Aethiopes, saepius Indi appellati, incoluerint. Sed mores et opes, quas his in libris Xenophon Indis ascribit, vix sinunt dubitare, quin de iis populis cogitaverit, quos Darii aetate Persis, si non subiectos, certe quodam societatis vinculo coniunctos fuisse constat. Habitarunt illi septentrionales Indiae partes Bactris vicinas, quas seriore tempore Alexander expugnare studuit. Vide Heeren *Ideen* T. I P. i p. 337 sqq., Sainte-Croix *Nouvell. Obs.* p. 666 ap. Schneid. et Baehr ad Ctesiae reliq. p. 52 sq., 262, 344 (*Bornemann*).

l. 4. *κελεύει* sc. ὁ Κναζάρης: an abrupt transition from the indirect to the direct discourse, similar to that in l. 52, III ii 12, V v 1, VII iii 13.

l. 6. *στολὴν τὴν καλλίστην*: see n. on iii l. 93.

l. 7. *ἐβούλετο*, 'expressed a wish'; tum 'volebat', cum me misit (*Hug.*). Cf. *ἐπεμψε* III ii 29, *ἐδέου* VI ii 1.

l. 8. *προσάγειν*: not 'to introduce', as in I iii l. 80, but intrans. 'to approach'. Cf. I vi l. 472. *ὡς ὀψομένων*: cf. iii l. 110

and see note on I iv l. 264. *ὅπως ἂν προσίης*, 'in whatever way you approach him'. If we adopt the reading of AG *ἂν προσ- τοίς*, 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. l. 10. *εἰς μέτωπον στήναι*: cf. i l. 134.

l. 11. *ἐφ' ἐνός*: iii l. 161. *ἐν δεξιᾷ ἔχοντα ἑαυτόν*: therefore to the left of Cyrus.

l. 12. *τῷ δευτέρῳ... παραγγεῖλαι* i.e. *ἐκέλευσε παραγγεῖλαι ταῦτ' ὅτ' τῷ δευτέρῳ*. *ἐκέλευσε—ἐκέλευσεν*: cf. i l. 281, I vi l. 425, III ii 12, V iii 23, iv 8, VIII iii 48.

l. 13. *διὰ πάντων* sc. *τῶν ταξιάρχων*. *παραδιδόναι* sc. *τὰ παραγγελλόμενα*, 'to transmit', 'pass on' the order of Cyrus. Cf. III iii 61.

l. 15. *ἐγένοντο τὸ μὲν μέτωπον ἐπὶ τριακοσίων*, 'they formed a front of 300'. Cf. l. 11 *ἐφ' ἐνός: τὸ μέτωπον* is the acc. of specification.

l. 16. *τοσοῦτοι γὰρ ἦσαν οἱ ταξάρχαι*: the division of the Persian contingent was probably, according to Xenophon's idea, as follows. It consisted originally of 31000 men (I v 5). These were divided into *μυριοστύας*, *χιλιοστύας*, *τάξεις*, *λόχους*, *δεκάδας* and *πεμπάδας* under the respective command of *μυρίαρχοι*, *χιλίαρχοι*, *ταξίαρχοι*, *λοχαγοί*, *δεκάδαρχοι* and *πεμπάδαρχοι*. These two latter are sometimes spoken of as *δωδεκάδαρχοι* (or *δωδέκαρχοι* II iv 4) and *ἐξάδαρχοι*. A *πέμπας* consisted of five soldiers and one officer, who was called *πεμπάδαρχος* or *ἐξάδαρχος*, 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 *πέμπας*, 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

τάξεις of 100 men under one ταξίαρχος, encamped under one tent (II i 25). As there were, according to the present passage, 300 of these ταξίαρχοι, the whole army must have consisted of 300 τάξεις or 1200 λόχοι or 2400 δεκάδες or 4800 πεμπάδες or 24000 soldiers. To these must be added 2400 πεμπάδαρχοι (for one of the two πεμπάδαρχοι of each of the two πεμπάδες which constituted a δεκάς served also as δεκάδαρχος), 2400 δεδάκαρχοι and 1200 λοχαγοί. Thus we have

(1)	common soldiers	24000
(2)	πεμπάδαρχοι	2400
(3)	δεκάδαρχοι	2400
(4)	λοχαγοί	1200
(5)	ταξίαρχοι	300
(6)	χιλίαρχοι	30
(7)	μυρίαρχοι	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 Cyaxarès (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. ὥς ἂν αὐτὸς ἡγήται, for ὥς ἂν αὐτὸς ἡγοῖτο, the same mood being used as in direct discourse. Cyrus in addressing them would have said ἐπεσθε, ὥς ἂν ἡγῶμαι. Cf. IV v 36 and see HA. § 932.

1. 19. τροχάζων, *citato gradu*, 'at a running pace', a poetical and Ionic word.

1. 20. τὸ βασίλειον, *praetorium*. στενωτέραν...ἢ ὥς... διέναι, 'too narrow to let them pass through': διέναι is probably from διέημι (cf. Anab. III ii 23 εἰ δὲ μὴ οἱ ποταμοὶ διήσουσιν ἡμᾶς, IV i 8, v iv 2), though it may also be the infin. of δίειμι, in which case the meaning will be the same: 'too narrow for them to go through'. ὥς is consecutive for ὥστε: see HA. § 954 and cp. VI iv 17 τὰς ἀσπίδας μείζους φέρουσιν ἢ ὥς ποιεῖν τι καὶ ὁρᾶν.

1. 21. ἐπὶ μετώπου, 'in line', 'with their extended front')(ἐπὶ κέρως, 'in column'.

1. 22. χιλιοστύν, 'division of 1000'. κατὰ χώραν, 'in their present order', 'without moving from their place'. Cf. III iii 70 ὥς 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.

l. 23. κατ' οὐράν ταύτης: iii l. 172. διὰ παντός sc. τοῦ στρατεύματος.

l. 24. ἡγήετο 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.*

§ 4. l. 26. ὑπηρέτας, 'adjutants', i l. 179. τὸ στόμα, *aditum*.

l. 27. εἴ τις ἀγνοοίη, 'if any one (of the captains) did not understand' the order given by Cyrus. σημαίνειν, ut eos iuberent centurias ita ducere, ut denae denas sequerentur (*Fischer*). τὸ δέον ποιεῖν, 'to do their duty'; cf. vi iii 27.

l. 28. τὰς θύρας: i iii l. 27 n.

l. 29. τὴν τάξιν εἰς δώδεκα τάπτειν βάθος, 'to draw up his division twelve deep', and therefore eight in rank, the four lochagi making up the hundred men of the taxiarch's division.

l. 30. τοὺς δωδεκάρχους: each dodekarch stood in the front rank at the head of a file of twelve men: the same officer in iii l. 166 is called δεκάδαρχος, for he would be a leader of twelve or ten men, according as he and his subordinate pempadarch (iii l. 168) were or were not counted among them.

l. 31. τῷ δευτέρῳ sc. ταξιάρχῳ.

l. 32. διὰ παντός: l. 23.

§ 5. *Cyrus appears before Cyaxarès in a simple and unostentatious 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. Cyaxarès remonstrates with him.*

P. 77. § 5. l. 33. ἐν τῇ στολῇ: see n. on iii l. 107.

l. 34. οὐδέν τι ὑβρισμένη, 'not at all showy', 'quite unostentatious'. See i iii 2 and cf. Eur. Phoen. 1118 Ἀμφιάραος οὐ σημειῖ ἔχων ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὄπλα, Aelian var. hist. i, 31 οὐδέν τι τῶν ὑβρισμένων οὐδὲ τῶν ἄγαν πολυτελῶν προσφέρουσιν. τῷ τάχει, 'with his promptitude'.

l. 36. οἶον: see note on i iii l. 42 and cp. Plat. Alcib. I c. 32 βαβαί, οἶον, ὦ ἄριστε, τοῦτ' ἐληκας.

l. 37. ὡς λαμπρότατον: i vi l. 324, HA. § 651.

l. 38. ἄν κόσμος ἦν: the protasis is implied in φαίνεσθαι = εἰ ἐφάνης.

l. 39. ὅτι μεγαλοπρεπέστατον: HA. § 651.

§ 6. *Cyrus justifies himself for not having donned the Median dress, and claims credit for obeying his uncle's summons so expeditiously.*

§ 6. l. 41. ποτέρως—εἵπερ—ἦ: see n. to l. 25. On the intensive καὶ see n. to I vi l. 268.

l. 42. πορφυρίδα: see n. to I iii l. 18. ψέλια—στρεπτόν: see n. to I iii l. 19. Cf. Them. orat. II p. 36 C: τῶν δὲ οὐ ποιεῖ βελτίω οὐδὲ κἀνδύς οὐδὲ μανδύας οὐδὲ ἀκινάκης χρυσοῦς οὐδὲ στρεπτοὶ τε καὶ ψέλια.

l. 43. σχολῇ, *segniter, tarde*, to be taken with ὑπήκουον. Cf. ii l. 249 note.

l. 44. τοιαύτη, 'so efficient', in reference to their novel equipment as hoplites. ὀξέως: the technical expression for 'prompt' obedience to a military command. Cf. Thuc. II 11, 6 τὰ παραγγελλόμενα ὀξέως δεχόμενοι, ib. 89, 7.

l. 46. οὕτω, *tanto studio*.

§ 7—§ 8. *The Indians are admitted to audience. They state the object of their mission. Cyaxarès 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. l. 49. πέμψαι, 'had sent'. What they said was 'ἔπεμψεν ἡμᾶς ὁ βασιλεὺς'. See n. to iii l. 147. σφᾶς: G. § 144, 2 (a), HA. § 685.

l. 50. ἐξ ὅτου, *propter quid*: I vi l. 378. The question to be asked was 'ἐκ τίνος ἐστὶν ὁ πόλεμος;'

l. 51. τῷ Ἀσσυρίῳ: see n. to I i l. 48. ἀκούσασιν: I vi l. 384 n.

l. 53. τέλος: I iv i n.

l. 55. μετά, 'on the side of'. Cp. Anab. II iii 5 μεθ' ὑμῶν εἶναι.

§ 8. l. 56. ἐμοῦ...ἀκούετε, 'hear from me', 'let me tell you'.

l. 57. οὐκ ἀδικούμεν, 'we are not guilty of doing wrong to'.

l. 59. ἦ καὶ ἐγὼ...εἴπω, 'should I also tell them?' ἦ καὶ elsewhere maiks keen interest in a question: see Jebb on Soph. Oed. T. 757.

l. 60. ὅ,τι γιγνώσκω, *quid sentiam*, I v l. 125 n. ἐκέλευ-
σεν sc. εἰπεῖν ὅ,τι γιγνώσκουσι.

l. 63. φαμέν...αἰρεῖσθαι αὐτόν, *dicimus nos ipsum eligere*.
ἀδικεῖσθαι in sense=perfect, as ἀδικοῦμεν l. 57.

Ρ. 78. l. 65. δικαστήν: appos. predic. to βασιλέα.
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 co-operation, consults with his uncle as to what should be done under the circumstances, and how to spare him expense, as much as possible.*

§ 9. l. 66. ἐξήλθον: l. 49 n.

l. 68. οὐδέν τι, l. 34.

l. 69. ἔχων, 'with': I ii l. 121.

l. 70. λοιπά: predicate adjective. Translate: 'of all that I once had, I have very little left'.

l. 72. θαυμάζεις πῶς: a desire to know is implied in θαυμά-
ζειν, hence the interrogative form of sentence. Cp. I iv l. 227,
V ii 9.

l. 74. ὅτι sc. ἀνήλωκα. τιμῶν, by his donation of
rewards and prizes and his frequent entertainments. See on II i
24, 30. Cp. III iii 6.

l. 75. ὅταν τινὶ ἀγασθῶ: the dative instead of the accusative
(iii l. 174) after ἀγαμαι is used also in VI iv 9, and Herod. IV 75 οἱ
δὲ Σκύθαι ἀγάμενοι τῇ πυρὶ ὠρύνονται.

§ 10. l. 78. ποιεῖσθαι: the present infin. is used as applicable
to all cases: ποιήσασθαι (l. 82), to a particular instance.
ὅποῦν τινὸς οὖν, *qualiscumque* 'of whatever sort', HA. § 1002 a.

l. 79. ἥδιον...μᾶλλον: see on ii l. 105 and add to the exx.
there quoted Hell. VI i 7 τῷ παντὶ κρεῖττον μοι δοκεῖ εἶναι ἐκόντας
ὑμᾶς μᾶλλον ἢ ἄκοντας προσαγαγέσθαι, Mem. III xiii 5.

l. 80. οὕς...βούλοιντο: the optat., as in I vi l. 234 because
θηρατέον εἶναι=θηρᾶν δεῖν. Cp. Soph. Oed. T. l. 315 ἄνδρα δ'
ὠφέλειν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων, with Prof. Jebb's
note.

1. 82. **τούτους...θηρατέον εἶναι**: G. §§ 281, 2. For a similar metaphorical use of *θηρᾶν* 'to court' 'captivate', cp. Mem. II vi 28 *θηρᾶν ἐπιχείρει τοὺς καλοὺς τε ἀγαθοὺς*, III xi 7 *φίλους θηρᾶν*. So *θηρεύειν* Cyr. VIII ii 2.

1. 84. **τοὺς μέλλοντας ἔσσεσθαι**: I iv l. 194, vi l. 201.

1. 85. **ἀπροφασίστους**: II iii l. 60 note. **τοῖς ἀγαθοῖς** 'the successes'.

1. 86. **φθονήσοντας...προδῶσοντας**=*μέλλοντας φθονήσειν... προδώσειν*. After the latter word supply *τὸν ἄρχοντα*.

§ 11. 1. 87. **ταῦτ'...οὕτω προγιγνώσκων**, *ita ante statuens quam bellum suscipiamus*, ubi fidelibus sociis et commilitonibus opus habebimus: a redundancy of expression similar to that in VIII ii 3 *τοῦτο οὕτω νομίσας*, de rep. Lac. ii 7 *ταῦτα οὖν δὴ πάντα οὕτως ἐπαίδευσεν*.

1. 88. **προσδεῖσθαι**: I iii l. 203. **πρὸς...σὲ ὁρᾶν**, 'to look to you for help'. Cf. Arist. Pac. 635 *ἔβλεπεν πρὸς τοὺς λέγοντας*, Vesp. 613 *εἰς σὲ βλέψαι καὶ τὸν ταμίαν*, Xen. Mem. IV ii 2 *ὥστε πρὸς ἐκείνον ἀποβλέπειν τὴν πόλιν*, Hell. VI i 8 *ἢ σὴ πατρὶς εἰς σὲ ἀποβλέπει*.

1. 89. **πάντα**, *unumquemque*, not *in omnibus rebus*.

1. 90. **σκοπεῖν...ὅπως μὴ ἐπιλείψει**: I ii l. 25.

1. 92. **ἂν εἴη**, 'it will be possible'. See n. on II i l. 74.

1. 93. **ὁπότε δεοίμην**: the optative, both as iterative and as assimilated to that of the main clause.

ἄλλως τε καὶ ..βέλτιον εἶναι, *praesertim si ad eam rem sumam, in quam quod expensum 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 11 l. 61 *ἔρχονται καὶ εἰς πόλεις ἃς ἂν βούλωνται*, Mem. II i 32 *τιμῶμαι καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἷς προσήκει* i.e. *παρ' οἷς προσήκει*, Oecon. X 10 *εἰ κατὰ χώραν ἔχει ἢν δεῖ ἕκαστα*.

P. 79. 1. 95. **βέλτιον** sc. *ἢ 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. l. 95. *ἐναγχος*, *niper*.

l. 97. *ἀκούει*: I i l. 97, below l. 119. οὔτε: i.e. *ὡς οὔτε*.

l. 98. *ὃν ἔδει* sc. *ἀπάγειν*. *ἀπάγοι*: *ἀπό* in this compound has the same force as in *ἀποδιδόναι* l. 116, l. 191, I vi l. 138 (where see note), in *ἀποφέρειν* VIII vi 8, and in *ἀπαριθμεῖν* III i 34; cf. III i 10, IV iii 3.

l. 99. *ποιεῖ γὰρ ταῦτα*, 'yes, he does so'. See on i l. 26, I iv l. 134. *ὥστε*, *itaque*, I iii l. 217.

l. 100. *κρεῖττον* sc. *ἐστί*.

l. 101. *ἀνάγκην προσθεῖναι*, 'to apply compulsion'. *ἔλσαι*, *sinere*, 'to leave him alone'.

l. 102. *μή* 'lest'. *πολέμιον*, 'as an enemy', predicate to *τοῦτον*.

§ 13. l. 105. *οὐ πάνυ ἐν ἔχυροῖς* sc. *εἰσὶν*. For the trajection of *οὐ πάνυ* cp. I vi l. 324 with note. *μέν—μέντοι*: I iii l. 27 note.

l. 106. *ἐγὼ γὰρ τούτου οὐκ ἡμέλουν*, *hoc ego fieri non passus sum*, 'I was not inattentive to this point'.

l. 107. *ἐνθα*=*ἐν οἷς* or *εἰς ἃ*.

l. 108. *ἐν ἀσφαλεῖ εἶναι τοῦ μή.. 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 εἰσι τοῦ μηδὲν παθεῖν*, where however, as here, Hertlein reads *τὸ μή* and Sauppe observes '*τοῦ μή* effectum significans post verba negantia ubique videndum num in *τὸ μή* vel etiam solum *μή* mutari debeat'.

l. 109. *ὅσα...ὑπεκκομίσασθαι* sc. *τοῦ μή ὑποχείρια γενέσθαι* (*τοσαῦτα*), *ὅσα δύναιτο ὑπεκκομίσασθαι* *quaecumque illuc asportanda curare potuisset*.

l. 110. *ὥσπερ...τοῦτο ἐποίησεν*, 'as my father did', sc. *ἐπολιόρκει προσκαθήμενος*; a similar redundancy of expression to that noticed in n. on iv l. 87.

§ 14. l. 114. *μέτριοι* *pauci*; according to others = *ἱκανοί* 'enough', 'adequate'. Cp. l. 140. *σὺν τοῖς θεοῖς*: see n. on i l. 144.

l. 115. *πέμψαι* and *ἀποδοῦναι* depend upon *ἂν ποιῆσαι* (ii l. 109), which corresponds to *ἂν ποιήσαιμι* of direct discourse.

§ 15. *Cyaxarès 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. ἀκούω: l. 97 note. The order of words is ἀκούω τινὰς τῶν παίδων αὐτοῦ γενέσθαι συνθηρευτάς σοι, *aliquos eius filios tecum in venatione fuisse* (I iv 16). According to III i 2 ff. the king of Armenia had only two sons, Tigranês and Sabaris, the former of whom is spoken of *ib.* § 7 and § 38 as the companion of Cyrus in the chase.

l. 121. ὑποχείριων γενομένων = εἰ ὑποχείριοι γένοιντο: cp. I vi l. 283.

l. 122. αὐτῶν: sc. τῶν παίδων αὐτοῦ. ἦ: I ii l. 58.

l. 123. οὐκοῦν, 'then', 'under these circumstances'. σύμφορον εἶναι τὸ λελθῆναι ἡμᾶς ταῦτα βουλευόντας, 'that it is expedient that this our plan should remain a secret'.

l. 125. γάρ, 'yes, for'. See n. to l. 99. ἄν...ἔλθοι... εἰς 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 Cyaxarès, 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 δῆ, 'very often'.

l. 129. τῆς τε σῆς χώρας καὶ τῆς τῶν Ἀρμενίων: note the repetition of the article, although the ὅρια of the two countries are the same, as in I iv l. 190. Cp. VII v 52 πολλὴ ἀφθονία τῆς ἐμῆς καὶ τῆς σῆς συνουσίας.

l. 130. ἤδη, 'ere now', 'in time past'.

l. 131. τῶν ἐνθὲνδε ἐταίρων, by attraction for τῶν ἐνθάδε ἐταίρων ἐνθὲνδε (i.e. from Media) προσλαβών. See H.A. § 788 a, and cp. I iii l. 39, Buttmann § 151, 8.

l. 132. ποιῶν=εἰ ποιοίης.

l. 133. ἦς ἔχων=ταύτης ἣν ἔχων. HA. § 995 a.

l. 134. ἥδη, 'at once'.

§ 17. ἔστιν πρόφασιν κατασκευάσαι, *licet causam comminisci*, i l. 254.

l. 136. καὶ ἐνθάδε: the answering clause is καὶ ἣν τις ἐκέλεε ἐξαγγείλῃ=καὶ ἐκεῖ *et apud illos* sc. Armenios.

l. 138. ἐκ τοῦ φανεροῦ i. q. φανερώς, *palam*, ita ut omnes resciant, quo minus quis de instituenda venatione dubitaret (*Bornemann*). Cp. I vi l. 457, v iii 57.

l. 140. οὐκ ἐθέλῃσω *recusabo*, i. e. 'I shall (pretend to) refuse'.
ὥς βουλόμενος, *quasi vellem*, 'as though I intended', to mark the ostensible reason why he supplied him with only a small number of horse.

l. 141. τὰ φρούρια τὰ πρὸς τῇ Ἀσσυρίᾳ, *castella Assyriae vicina*.

l. 142. καὶ γάρ: 'and the truth is that'. See III ii 29, IV v 34, VIII ii 16. κατασκευάσαι αὐτὰ...ὥς ἐχυρώτατα, 'to make them as strong as possible'. Cp. I vi l. 324.

l. 143. ὁπότε...προεληλυθοίης...θηρώης: the optatives are due to assimilation with that of the main clause. This form of the optative (προεληλυθοίης) is found sometimes in the Perfect and the Future (ἐροίῃ, III i 14) of uncontracted verbs.

l. 144. σὺν ᾗ ἔχοις δυνάμει=σὺν τῇ δυνάμει ἣν ἔχοις. See n. on I iii l. 77, above l. 133. καὶ δὴ=ἥδη 'already'. Cf. Soph. Oed. Col. l. 31 καὶ δὴ μὲν οὖν παρόντα, and see HA. § 1037, 4 b.

l. 146. λαβών: I iv l. 157.

l. 147. καλ...δέ: I i l. 16 note.

ἔχων: I ii l. 121 note.

l. 149. πειρώμην ἄν...ἵνα...ἐπιφανείην: see n. to I vi 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 I vi l. 277 and Oecon. VII 39. On this meaning of ἐπιφαίνεσθαι=*supervenire* non opinantibus hostibus cp. I vi l. 478.

§ 18—§ 21. So Cyaxarès began his preparations for visiting the outposts. Preliminary sacrifice of Cyrus, who requests his uncle to provide him with some young horsemen. Cyaxarès 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.

§ 18. l. 151. ἀμάξας σίτου, 'cart-loads of corn'. Cp. Anab. IV vii 10 δέκα ἄμαξαι πετρῶν, Plat. Euthyd. p. 299 B ἐλλεβόρου ἄμαξαν.

l. 152. προῦπεμπε τὴν...ὁδόν, G. § 159 Note 5, HA. § 715 b.

l. 153. ἐθύετο: Herodianus Hermannii p. 318 (quoted by Hertlein):—θύσαι μὲν τὸ ἄνευ μαντείας ἀπλῶς σφάζαι, τὸ δὲ καὶ τὰ ἱερεῖα ἐπισκοπῆσαι καὶ σκέψασθαι θύσασθαι λέγεται. ἐπὶ τῇ πορείᾳ, *projectionis causa*, ut videret an profectio ipsius et expeditio contra Armenium regem futura esset laeta et felix. πέμπων sc. ὑπηρέτην.

l. 154. ἦται τῶν νεωτέρων ἱππέων, partitive gen. after verb; see n. to I iii l. 71.

l. 156. προεληλυθός, *cum processisset* via ad castella ferente (*Fischer*).

P. 81. l. 157. γίγνεται...τὰ ἱερὰ...λέναι καλὰ: I have followed Hug in retaining καλὰ, which is rejected by others as a gloss. They compare Anab. II ii 3: ἐμοὶ...θυομένῳ ἵναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερὰ, Antiph. de caed. Her. § 82 ἱεροῖς παραστάντες πολλοὶ δὴ καταφανεῖς ἐγένοντο οὐχ ὅσοι ὄντες καὶ διακωλύοντες τὰ ἱερὰ μὴ γίγνεσθαι (*bene succedere*) τὰ νομιζόμενα. See crit. n.

l. 159. οὕτως, 'accordingly'. ὥς εἰς θήραν, '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. αἰσιος, predicate adj. = δεξιός, as appearing from the East. Cf. Anab. VI i 23 αἰετὸν ἀνεμυμνήσκειτο ἑαυτῷ δεξιόν, Hom. II. VIII 247 αὐτίκα δ' αἰετὸν ἦκε τελεῖότατον πετεηνῶν. κατιδὼν φεύγοντα, G. § 279, 2 Note.

l. 163. ἐπιφερόμενος, *irruens*. ἔπαισε *percussit* alis, non rostro, ne posset effugere; nam sequitur συναρπάσας ἐξῆρε *correptum sublimem abstulit* unguibus (*Fischer*).

l. 164. κάπενεγκών, for καὶ ἀπενεγκών.

1. 165. ἐκρήτο τῇ ἄγρα ὅ,τι ἤθελεν, 'did what he liked with his prey'; see n. on I iii l. 69 and cp. III i 6 ὃ θεὸς ἔδωκε χρῆσθαι σοι ὅ,τι βούλοιο.

1. 166. προσεκύνησε Δία βασιλέα, '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: ὅπου καὶ Ἴνδοι ἐπειδὴν προσεύχωνται τὸν Ἥλιον, οὐχ ὥσπερ ἡμεῖς τὴν χεῖρα κύσαντες ἡγοούμεθα ἐντελεῖν ἡμῶν εἶναι τὴν εὐχὴν.

1. 167. ἡ μὲν θήρα: the answering clause must be supplied mentally. On this μὲν *solitarium* see note to I l. 25.

§ 20. 1. 169. ἐθήρα: inceptive imperfect.

1. 170. τὸ πλῆθος...ὠγμευον: plural verb with collective noun, as in II l. 77, III iii 60. The word ὠγμεύειν is used in this sense by an unknown writer quoted by Suidas II 2 p. 1152 ed. Bernhardt: ἦσαν δὲ ὄρη παντοίων θηρίων ἀνάπλεα, ἃ κατὰ κύκλους ὠγμεύοντες οἱ στρατιῶται πολλὰ τῶν θηρίων ἤρουν. It is properly used of ploughmen or mowers, moving onward in a straight line (ὄγμος). Cp. Soph. Phil. 163.

1. 171. ἐξανισταῖεν: cf. I. 161.

1. 172. διέστασαν, 2nd plup. act., = *intervallis disiuncti stabant*, 'stood about, here and there'.

1. 173. τάνιστάμενα sc. θηρία. Cf. I. 161, I. 171. ὑπέ-
δέχοντο, *excipiebant*, 'lay in wait for' or 'attacked'.

1. 174. ὄνους ἀγρίους: I iv l. 77.

1. 175. πολλοὶ γὰρ...γίγνονται: see n. on I iv l. 336.

1. 176. ἔλξε: see n. to III l. 147. προσμύξας πρὸς
τὰ ὄρια = *πλησιάσας τοῖς ὄριοις*. Cp. III iii 60.

1. 178. ὦν ὠρέγετο, (montes) *quos adpetebat*.

§ 21. 1. 179. ἐδειπνοποιεῖτο: the imperf. implies that the meal was going on, when the approach of the army of Cyaxarēs became known. τὸ παρὰ Κναξάρου 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. ὥς ᾔσθετο προσίον, *ut adventare cognovit*. ὑπο-
πέμψας: ὑπό here implies 'secrecy'.

1. 181. πρὸς αὐτούς: in reference to the collective noun τὸ
στράτευμα, cp. VI ii 11. εἶπεν, *iussit*, I iv l. 221.

ἀπέχοντας αὐτοῦ...ὡς δύο παρασάγγας, 'at a distance of about (HA. § 1054, I a) two parasangs (G. § 161, HA. § 720 b) from him'. A parasang, according to Herod. II 6, was thirty stadia or about $3\frac{3}{4}$ miles.

1. 183. συμβαλεῖται πρὸς τὸ λανθάνειν, 'will contribute to secrecy'. Join προιδὼν ὡς καὶ τοῦτο συμ. ἐπεὶ δειπνη-
σαιαν sc. οἱ στρατιῶται, 'after they had finished supper', II iii l. 147 note. The optative, as in indirect discourse after παρεῖναι πρὸς αὐτόν.

1. 184. εἶπε: II l. 68, HA. § 946 b. παρεῖναι πρὸς αὐτόν: similar instances of a verb of rest with πρὸς or εἰς occur in III iii 34, VII iv 3, 5, 17, VIII iii 32: see n. on I ii l. 38. For αὐτόν as indirect reflexive see HA. § 684 a and cp. I l. 66.

§ 22—§ 24. *Cyrus explains to the taxiarchs 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 l. 48.

¶ 82. 1. 189. καταφρονεῖ explained by Hesychius as = ὑπερ-
ηφανεῖ, *fastu turget*, 'gives himself airs'. Cf. Dem. Prooem. 39
ὅσῳ γὰρ ἂν μᾶλλον καταφρονήσωσι, τοσοῦτ' θάπτον ἀμαρτήσονται,
Anab. III iv 2, Thuc. VIII 25.

1. 192. τοῦτον θηρᾶσαι...ἦλθομεν: 'this is the game that we are come to hunt'. θηρᾶσαι 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 iii 30, IV ii 23, v 16 for a similar omission of δεῖν. σὺ μὲν is taken up in l. 206, where it is answered by ἐγὼ δέ.

1. 194. ἐπειδὴν ἀποκοιμηθῆς: see l. 183 note. ὅσον μέτριον sc. ἐστὶ; l. 238, cf. Arist. Vesp. l. 213 τί οὐκ ἀπεκοιμήθημεν ὅσον ἔσθον στίλβη. τοὺς ἡμίσεις Περσῶν τῶν σὺν ἡμῖν: cp. I iii l. 122 with note, II ii l. 104.

1. 195. Περσῶν τῶν σὺν ἡμῖν: see n. on l. 93. τὴν ὀρεινὴν sc. χώραν, cp. I vi l. 98. HA. § 621 c. For the acc. see G. § 159 note 5 p. 215, HA. § 715 b.

§ 23. 1. 198. ἐλπίς sc. ἐστί.

1. 199. ὀφθῆναι: the aor. infin. (without ἄν) after ἐλπίς. See note to I vi l. 99 and cp. IV v 25: διαλέγου αὐτῷ ὅποσα ἐλπίς γενέσθαι ἀγαθά. ὅμως δέ: the meaning is 'although the hills are thickly wooded (δασέα), 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. 200. εὐζώνους, *alte praecinctos, expeditos*, IV ii 6, 15, V iii 56; cp. οἰόζωνος 'journeying alone', Soph. Oed. T. 841.

1. 201. τὰς στολάς, 'in their dress', acc. of specification after ἐοικότας. εἰ τι...τοὺς μὲν: see n. on I ii l. 24.

1. 203. τῶν ἑξαγγελίων, 'from spreading the intelligence'.

1. 204. ἀποσοβοῦντες, 'scaring', 'frightening away', Ar. Eq. 60, Vesp. 460. τὸ μὴ ὄραν: cf. l. 108 and see n. on I vi l. 377.

'The Infinitive with τό 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 synecdoche, 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 κλωπῶν βουλευέσθαι: we must evolve some positive verb, such as ποιοῖεν, from the negative ἐμποδῶν γίγνονται. Cp. Hell. V i 21 καταδύειν μὲν οὐκ εἶα στρογγύλον πλοῖον...εἰ δέ που τριήρη ἴδοιεν ὁρμοῦσαν, ταύτην πειρᾶσθαι ἅπλουν ποιεῖν i. e. ἐκέλευε, Herod. VII 104 οὐκ ἔων φεύγειν ἀλλ' ἐπικρατέειν.

§ 24. 1. 207. ἅμα τῇ ἡμέρᾳ: I ii l. 39 note. τοὺς ἡμέσις τῶν πεζῶν: see n. on l. 194. ἔχων: I ii l. 121 n.

1. 209. τὰ βασίλεια: I i l. 73. ἀνθιστῆται sc. ὁ βασιλεύς, to be understood from τὰ βασίλεια.

1. 210. ὑποχωρῇ τοῦ πεδίου: gen. of separation, G. § 174, HA. § 748.

1. 211. δῆλον sc. ἐστί, I v l. 115. μεταθεῖν: a common hunting term, i. q. διώκειν, *cursu persequi*: cp. l. 225, de ven. III 10, IV 5 μεταθείτωσαν ταχὺ καὶ λαμπρῶς.

1. 212. ἐνταῦθα δὴ: I v l. 9. σὸν ἔργον sc. ἐστί: see n. to i l. 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. νόμιξε...σὲ τὸν ἐπὶ ταῖς ἄρκυσι (ἔσεσθαι), 'imagine that you will be the man in charge of the nets'. The normal construction would be αὐτοῦ δ' 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 βουλὴ ἡγησαμένη ὑβρίσθαι οὐκ ἐμὲ ἀλλ' αὐτήν.

l. 214. τὸν ἐπὶ ταῖς ἄρκυσι (sc. ὄντα)=τὸν ἀρκυωρόν, which Harpocration explains as ὁ τὰς ἄρκυς, τούτεστι τὰ λῖνα, φυλάττων, *custos cassium*. Cf. I vi l. 449, VI iii 28 τῶν ἐπὶ ταῖς μηχαναῖς, 33 τῶν ἐπὶ ταῖς καμήλοις.

l. 216. φθάνειν πεφραγμένους, *prius obsaeptos 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. 1146 ὦ πταναὶ θήραι. Longus Pastor. p. 74 πολλὴ περιπτοτέρα τῆς χθιῆς θήραν κομίζοντες.

l. 217. καὶ—δέ: see n. to I i l. 16. τοὺς ἐπὶ τοῖς στόμασι sc. τῶν πόρων ὄντας. εἰ μέλλουσι: see note on I vi l. 201.

l. 218. τὰ προσφερόμενα sc. θηρία, *ferae (Armenii), quae ad exitus deferuntur*, ut evadant (*Fischer*). Cf. l. 173.

P. 83. § 26. l. 219. αὖ, *rursus, iam*.

διὰ τὴν φιλοθηρίαν, sc. ποιεῖς.

l. 220. γάρ, 'namely', epexegetic of οὕτως. Cf. I ii l. 175 note, III i 25, V i 21, ii 33, 36. ἄνπνος sc. ὦν, HA. § 619.

l. 221. τὸ μέτριον=μετρίως.

l. 222. ὥς ἄν here final 'in order that', not modal. ὑπνομαχεῖν, an un-Attic word, which occurs only this once in Xen. =ἀνθίστασθαι or ἀντιπράττειν τῷ ὕπνῳ, *somno obsistere*.

§ 27. l. 223. μηδέ...γέ...μήτι, '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'.

l. 225. καὶ νῦν, cum venaturus es homines (*Fischer*). τὰ δύσβατα πορεύου: G. § 159 Note 5.

l. 226. ἐὰν μὴ...ἡ ὁδὸς ᾗ, τὴν ῥάστην ἡγεῖσθαι, i.e. τὴν ῥάστην ὁδὸν, ἐὰν μὴ πολλὰ μάσσων ᾗ, ἡγεῖσθαι. μάσσων is a Spartan word=μακροτέρα.

l. 227. τὴν ῥάσστην ἡγήσθαι : III ii 28 οὔτινες αὐτῷ τὴν ὁδὸν ἡγοῦντ' ἀν. ἡ ῥάσστη sc. ὁ δόξ.

l. 228. ταχίστη sc. ἐστί.

§ 28. l. 229. δρόμῳ, 'at a running pace')(βάδην Anab. IV vi 25.

l. 230. τῷ μέσῳ τῆς σπουδῆς, *moderata festinatione*, neque nimis tarde neque nimis celeriter.

§ 29. l. 230. ἀγαθὸν sc. ἐστί. See n. on i l. 199.

l. 231. ὑπομένοντας *subsistentes*.

l. 232. παρακελεύεσθαι sc. τοὺς ἄλλους. παρέλθῃ,
'has passed by them': cf. iii l. 145 with note. τὸ κέρας,
the army in marching order i.e. 'the column'.

l. 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 Cyaxarès, 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. l. 235. ἐπιγαυρωθεὶς, *exultans, gestiens*.

l. 236. τοὺς ἡγεμόνας, spoken of in l. 199.

l. 237. ἃ ἔδει sc. παραγγέλλειν.

l. 238. ἀπεκοιμήθησαν: see n. on l. 232.

l. 239. ἐδόκει sc. αὐτῷ.

§ 31. l. 241. ἀγγελον μὲν: answering to αὐτὸς δὲ l. 251.

l. 243. οὕτω ποιεῖν ὅπως: cf. IV v 25 οὕτως οὖν δεῖ ποιεῖν ἐμὲ καὶ σὲ ὅπως ὁ ἀποκαλὼν οὗτος καὶ αὐτὸς μένειν παρ' ἡμῶν βουλήσεται.

l. 244. ἔχων: l. 207 n.

l. 246. ἐπὶ τοῖς ὁροῖς sc. ἐλί. εἰ, 'whether', I iv l. 64.

l. 247. κἀνταῦθα, 'in this case also'. ὅτι οὐκ οἶσθα, 'namely, that you don't know'.

P. 84. § 32. l. 250. οὕτως sc. *praemisso nuntio*.

l. 251. συνταξάμενος sc. τὸ στρατεύμα. ἄριστον sc. ἡν.

l. 253. προείπε: i l. 198.

l. 255. τὸν θέλοντα: like ὁ βουλόμενος IV ii 25. ἀγορὰν
 ἄγειν, *ea quae in foro veneunt, commeatum, apportare*, '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.

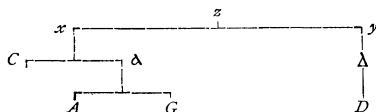
In Books I and II and Books V—VIII, C agrees more often with AG than with D, which exhibits many arbitrary corrections; but in Book III and in the greater part of Book IV it is just the reverse.

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 I 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 I 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 I). 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:—



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

I iv 4 l. 45: *z* had ἡδὴ ἀναπηδῶν (and so **D**)

x „ ἡδι ἀναπηδῶν (and so **C**)

Δ „ ἡ διαναπηδῶν (and so **AGE**)

I v 12 l. 122: *z* (*x* **CD** Iunt. Ald.) had τοὺς δ' ἐπαίνου ἐραστὰς ἀνάγκη διὰ τοῦτο πάντα μὲν πόνον, πάντα δὲ κίνδυνον ἡδέως ὑποδύεσθαι: one of the MSS between *x* and Δ had ὑποδύεσθε: so in order that ἀνάγκη might have an infinitive dependent on it, the transcriber added the words <κτᾶσθαι τὰ αἷτια> followed by διὰ τοῦτο—ὑποδύεσθε.

I vi 12 l. 146: *z* had ὥς δεῖσον (and so **D** rightly)

x „ ὥς δὲ ἦσον

from which **C** derived its ὥς δὲ ἦσον

Δ and **A** „ „ ὥς δέισον

C₂ „ „ ὥς δὴ ἴσον

C „ „ ὥς δεήσοι.

There are then sufficient reasons for accepting Hug's conclusion that in the first two Books **C** is of the same family as **AG**; that the consensus of **CD** is a strong evidence in favour of a reading being genuine; and that the consensus of **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 Philelfus, 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 Gabrieli (or Gabrielli) of Gubbio, like that of his predecessor Philelfus, 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:—*Xenophontis de Cyri vita et disciplina libri octo; a Iulio Gabrielio Eugubino Latine redditi. II. Emendationes in eosdem libros ex vetustis exemplaribus collectae, cum privilegio. Venetiis, apud Dominicum et Io. Baptistam Guerreo fratres 1569 octonis* (8vo). In his Preface he declares his object in publishing his Translation:—*primum ut Xenophontis sententias, quoad jacere potui, facile pure ac fideliter exprimerem; nihil aut addens aut demens aut immutans; 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 figurae, 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 suscepi laboris, ut correctiones non paucas extremo libro apponerem ex quibusdam antiquissimis Graecis codicibus erulas, 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. Lewenklaü).

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 voll. 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 voll. 8vo

B. Weiske, Leipzig 1789—1804, 6 voll. 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 voll. 4to

G. H. Schaefer, Leipzig 1811—1813, 6 voll. 16mo

Didot, Bibl. Script. Gr., Paris 1838

G. Sauppe, Leipzig 1865—1866, 5 voll. 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 *Cyropaedia*, with useful explanatory Notes and a Vocabulary

The *Commentarius in Xenophontis Cyropaediam* 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. § 1. l. 13. πειθόμενους om. **CAR**, uncis incl. Sa Di He; vid. n. exeg.

§ 2. l. 22. ἐπάγωγσιν cum **AR** Hug He: ἐφιῶσιν **G** Schn Sa Br.

P. 2. § 3. l. 35. εἴη ζῶων om. Di Sa cum uno cod. **A**.

l. 38. πάμπολλα vulgo: πολλά codd. nonnulli. Cf. vii ii 19 πολλά μὲν...πολλά δέ...παμπολλά δέ, Hell. v iv 17 πολλοὺς μὲν ὄνους, παμπολλά δὲ ὄπλα, Antiphon ii γ, 5 ἀπάσης μὲν γῆς, πάντων δὲ σωμάτων, Andoc. i, 4 ἔξεστι μὲν, ἔστι δέ, Soph. *El.* 267 ἰδω—εἰσίδω δέ—ἰδω δέ, Oed. T. 133 ἐπαξίως γάρ...ἀξίως δὲ σύ.

l. 44. ἐωρακότας vulgo: ἐορακότας Di Sa cum uno cod. **D**.

P. 3. § 4. l. 54. λέγεται uncis incl. Di Hug, deleto post ἀκούομεν, quod vulgatur, puncto.

§ 5. l. 70. τοῦ αὐτῷ χαρίζεσθαι Hug Br cum uno codice **D**: τοῦ πάντας α. χ. ceteri, quod vix Graecum sonat pro ἐπιθυμίαν ἐμβαλεῖν πᾶσι τοῦ στρατεῦσθαι, sicut in iii iii 12 legitur.

CHAPTER II

P. 4. § 2. l. 16. *ἐνθενπερ* Hertleinio auctore Sa Hug: *legatur οὐκ ἐνθεν ὁθενπερ*.

l. 18. *τοὺς ἐαυτοῦ παῖδας* He Hug cum **DG**: *τοὺς ἐαυτῶν παῖδας* Di Sa cum **CAR**. Illud Graecitati magis convenit, monente Hertleinio.

P. 5. § 4. l. 41. *ἐν αἷς* Hug vulgo: *αἷς* Di Sa He cum uno cod. **A**.

§ 5. l. 55. *οἱ προστατεύουσιν* uncis incl. Di Sa Hug al.; **A** om. οἱ.

§ 6. l. 62. *ὅτι γράμματα μαθησόμενοι* Hug auctore Cobeto *Mnemos.* N.S. III (1875) p. 378: *οἱ τὰ γρ. μ.* cum libris Di Sa He Br.

P. 7. § 9. l. 107. *τῷ δ', ἐὰν δέη* Di Hug, vulgo: *τῷ δέ, ἂν δέη* Sauppis, secutus Meier. *opusc.* I, 165.

§ 10. l. 111. *ἐπιμέλεται* Di Hug: *ἐπιμελεῖται* Sa.

l. 112. *αὕτη ἡ μελέτη* vulgo: *αὕτη (ἡ) μελέτη* Di.

§ 11. l. 123. *ἀριστήσκειαν* auctore Bisschopio Hug Schenk1: *ἀριστήσκειαν* cum **AG** Sa He Br. Vide HA. § 434.

l. 125. *τὸ οὖν ἄριστον* Hug cum **CA**: *τὸ ἄριστον* Di Sa cum **DG**. Vide not. exeg.

P. 8. § 12. l. 146. *ἰσχύος τε καὶ τάχους* Di Sa He Br cum **DG**: *ἰσχύος ἢ τάχους* Hug cum **CA**. Vide notam ad I vi l. 309.

§ 13. l. 154. *που* vulgo: *ποι* Hug post Kappeyne van de Copello *Mnemos.* III p. 383.

l. 158. *οἷονπερ*—*ἔχοντες* suspecta Dindorfio.

§ 16. l. 197. *πτύειν* Cobetus coll. VIII i 42, viii 8, quem secutus est Hug: *ἀποπτύειν* vulgo.

CHAPTER III

P. 11. § 3. l. 31. *εἴ ποι* Hug: *εἴ που* Di Sa vulgo.

l. 37. *σπάνιον ἦν* Hug cum **CA** et Ald.; *σπάνιον* Di Sa cum **G** et Iunt.

§ 4. l. 37. *δειπνῶν δὲ δῆ* Hug cum **CDAR**: *δειπνῶν δέ* Sa vulgo.

l. 39. *ἵνα ἦττον τὰ οἴκαδε ποθοίη* Hug He Br cum **CDG**: *τὰ* om. cum **A** Di [ed. Lips.] Sa.

P. 12. § 5. l. 56. *γνώσει* Di Hug: *γνώση* Sa vulgo.

§ 6. l. 65. *νεανίας* vulgo: *νεανικός* con. Bisschop.

P. 13. § 9. l. 92. λαβόντα δέ Hug cum **CD**: λαβόντα δή Di Sa.

l. 94. τὸν Σάκαν Hug: Σάκαν Di Sa.

P. 14. § 10. l. 116. ἐκεκράγατε cum libris Hug Br vulgo: ἐκεκράγετε Di Sa He Veitch.

l. 118. ὠμνύετε Sa He Br cum libris melioribus: ὦμνυτε Di Hug. 'Hellenicae formae imperfectorum certiora exempla vi 40 l. 447, III ii 1, xii 60, VII i 26, VIII i 23, vi 28' (*Sauppe*).

§ 11. l. 138. ἐντυχεῖν vulgo: ἐγχειρεῖν Tillmanns *Misc. Cr. e Xen.* (Progr. Cleve 1862) 6.

P. 15. § 14. l. 164. διώξει Di Hug He: διώξη Br: διώξεις Sa.

l. 166. συμπάλστορας vulgo: συμπαικτορας a libris commendari videtur. V. Lob. *Phryn.* p. 240, Heiland *de dial. Xen.* (*Sauppe*).

§ 15. l. 180. ἀγαθῶν ἱππέων (ἀγαθὸς ἱππέων **G**) suspecta Halbertsmae.

P. 16. § 16. l. 184. ἀκριβῶς—οἶδα Hug: ἀκριβῶ—ἤδη Di Sa.

§ 17. l. 193. ἐπὶ δὲ τούτῳ Weiske Cobet *V. L.* p. 336: ἐν δὲ τούτῳ Di Hug Sa vulgo.

l. 195. εἴην κρίτης vulgo: εἴη κρίτης τις Schmidt e coni.

P. 17. § 18. l. 208. πατήρ πρῶτος Hug: πρῶτος πατήρ Di Sa.

l. 215. πλείον Di Hug: πλέον Sa.

CHAPTER IV

§ 2. l. 17. ὁ Κῦρος Hug: Κῦρος Di Sa.

P. 18. § 4. l. 40. [προπετὲς] delet Cobetus, quippe quod interpretandi gratia σκυλακῶδες voci additum sit (*Hug*).

P. 19. § 6. l. 66. verba καὶ ὁπότε καιρὸς εἴη quadratis uncis inclusa recte iam Zeunius a Xenophonte abiudicaverat (*Hug*).

P. 20. § 9. l. 104. ὃ τι βούλει Hug: εἰ βούλει vulgo. Vulgatum ὃ,τι βούλει post τιμωρησάμενος uncis inclusit Sa: om. **AG**.

P. 21. § 10. l. 117. ὅποσα Hug: ὅπόσ' Sa.

P. 23. § 14. l. 170. <ἄν> δύναιτο: vulgo δύναιτο quod vix Graecum sonat.

§ 15. l. 178. [αὐτὸν ἡσθάνετο] Herwerden *Revue de Philologie* II 198, cum post ἡψθάνετο, quod verbum ad utramque partem enuntiati pertinere Xenophon voluerat, ferri non posset (*Hug*).

- P. 24.** § 17. l. 212. ἐκέλευε Hug: ἐκέλευσε Di Sa.
- P. 25.** § 19. l. 238. [ἐκείνοι] Hug: ἐκεῖνοι Di Sa.
- § 20. l. 248. ἀναγκασθήσονται D Hug: ἀναγκασθῆναι E Sa.
- l. 249. οὕτω Hug: οὕτως Sa.
- P. 26.** § 23. l. 278. ὥς αὖ Hug: ὥς δὲ DRC; ὥς Di Hertlein.
- l. 284. ἀγομένους Hug cum DC corr.: φερομένους Di Sa cum C pr. AG.
- l. 289. πρίν Di Hug: πρὶν ἢ Sa.
- P. 27.** § 25. l. 319. καὶ ἥλικες, quippe qui eidem sint ac παῖδες (iii 1, iv 14) delendum censet Hug, qui adicit nondum puerorum aetatem tum superavisse Cyrum, coll. v 1 ἐνιαυτὸν λέγεται ἐν τοῖς παισὶν ἔτι γενέσθαι.
- P. 28.** § 26. l. 325. [δῆλον ὅτι τοῦτω] inclusi cum A. Hug, auctore Cobeto qui omnia haec δῆλον—ἡσπάζετο deleri voluit, *Mnem.* N.S. III p. 380. δηλὼν ὅτι τοῦτον, quod est in nonnullis codd. pro δηλοῦντα scilicet, concoquere potuerunt Di Sa, al.
- l. 330. πάλιν Hug Di cum CD; αὖθις Sa cum G.
- P. 29.** § 28. l. 356. ἰδρῶντι Hug: ἰδρῶντι Sa.

CHAPTER V

- P. 30.** § 4. l. 39. verba ὁ τοῦ Ἀστυάγους παῖς delevit Hug, ut inutile additamentum, coll. v 17.
- P. 32.** § 9. l. 88. οἱ τε αὖ τὰ πολεμικὰ ἀσχοῦντες Hug cum D Stob.: καὶ οἱ ταῦτα τὰ πολεμικὰ ἀσκ. Di Sa vulgo.
- § 11. l. 110. οὔτινες Di Hug: εἴτινες Sa.
- P. 33.** § 12. l. 122. τοὺς δ' ἐπαίνου ἐραστὰς ἀνάγκη διὰ τοῦτο πάντα μὲν πόνον, πάντα δὲ κίνδυνον ἡδέως ὑποδύεσθαι Hug cum CR; τοὺς δ' ἐπαίνων ἐραστὰς ἀνάγκη κτᾶσθαι τὰ αἷτια. διὰ τοῦτο πάντα μὲν πόνον, πάντα δὲ κίνδυνον ἡδέως ὑποδύεσθε Sa cum AG. 'Quid κτᾶσθαι τὰ αἷτια significat nemodum explicavit. Philelphus interpretatur ea sibi comparare quorum causa laudantur: item Bornemannus Hertleinius et Breitenbachius explicant τὰ αἷτια τῶν ἐπαίνων quae in causa sunt cur aliquis laudetur. Cf. i ii 1, iii iii 51'. Vide quae adnotavi p. 276.
- § 14. l. 136. τῶν θεῶν Sa Di Hug vulgo: τὰ τῶν θεῶν Zeunius Fischer Br Iacobitz Poppo Schk.
- l. 141. παρασκευασάμενοι Di Hug cum D: παρεσκευασμένοι Sa.

CHAPTER VI

§ 1. 1. 4. ἐπεὶ Hug: ἐπειδὴ Di Sa.

P. 34. 1. 8. λύσαντα Hug, Klotz, Madvig cum GR; ἄλλο οὐ ἀήσαντα D; λήσαντα CA (Ald.), λήσοντα Di Sa He Br Schk, ut sensus sit *tamquam nemini occulta futura essent maximi dei signa*.

§ 2. 1. 15. συνιείς Hertlein Hug auctorem Pantaziden secuti: cf. 1. 17 γινώσκους et εἰης: συνείης Di Sa vulgo.

1. 18. ἕτερα ἢ τὰ παρὰ τῶν θεῶν Di Sa Hug: ἕτερα παρὰ τὰ παρὰ τῶν θεῶν cum Poppone vulgo: cf. Mem. i iii 4 οὔτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιούσι τι.

§ 3. 1. 28. τὰ ἄριστα CDG Hug Sa vulgo: τά om A Stob. Iunt. Ald., uncis inclusit Hertleinius. ἐπιμέλεισθαι Di Hug: ἐπιμελεῖσθαι Sa.

P. 35. § 5. 1. 41. ἀφυλακτοῦντας, τούτων περὶ παρέχοντας duce Madvigio Hug: vulgo ἀφυλακτοῦντας τούτων, παρέχοντας.

P. 36. § 3. 1. 72. τοιούτους αὐτοὺς ὄντας Hug cum CDR (Iunt. Ald.): αὐτοὺς ὄντας cum AG om. Di Sa Br: τοιούτοις Di Hertlein, cf. v i l. 9.

1. 74. ἀρξάμενους cum Madvigio Hertleinius: ἀρξάμενος Sa Hug vulgo.

1. 81. φιλοπονεῖν D pr. Hug: φιλοπονεῖν προθυμούμενον Di Sa.

§ 9. 1. 85. καταλελύσεται post Iansonum et Cobetum Sa Hug He Br: καταλύσεται vulgo.

1. 88. ἔρχει Di Hug: ἔρχη Sa.

P. 37. 1. 92. πολλῶν μὲν σοὶ δεήσει Hug cum CDR: πολλῶν μὲν δεήσει Di Sa cum AG.

1. 93. ἐκείνον, οὐ γινώσκεις Hug: ἐκεῖνο οὐ γινώσκεις Di Sa.

1. 95. πῶς σοι ἔξει Hug cum CDR: πῶς ἄρ' ἔξει Di Sa.

§ 10. 1. 111. πρὸ τῆς ἀπορίας immerito damnant Cobetus et Hirschigius, nemine, quod sciam, obsequente.

P. 38. 1. 123. ἐπάγεται Hug post Cobetum: ἄγεται vulgo.

§ 12. 1. 136. οὐ γὰρ μέμνημαι; Sa vulgo: εὖ γὰρ μέμνημαι Hug e coní. Gustavi Jacob.

§ 13. 1. 149. αἶ Pantazides, He Br Hug: αἶς Di Sa vulgo.
|| κράτισται Hertlein Hug; κράτιστοι Di Sa vulgo.

P. 39. § 14. 1. 160. εἷη ὄφελος Hug: ὄφελος εἶη Sa.

1. 163 post τέχνας Poppo addendum esse τί δ' ἄνευ τοῦ προθυμίαν ἔχειν e sect. 13, 19, 26 colligit (Saupe).

§ 15. l. 168. ἐκ τούτου δὴ συνῆν τοῦτοις ἐγώ Hug: ἐκ τούτου δ' ἐγὼ συνῆν τούτοις Sa.

§ 16. l. 180. ἀκεσταί cum D (Iunt. Ald.) Cobetus laudans Bekk. *Anecd.* p. 364, 15, quem sequitur Hug: ἡπῆται cum CAG Di Sa et plerique edd.; etiam W. G. Rutherford *The new Phrynichus* p. 175—6, illud ἀκεσταί a correctore atticista piofectum esse ratus.

P. 40. l. 189. ἄνθρωποι Hug: ἄνθρωποι Sa.

l. 192. ἀρκεῖται Hug cum D: ἀρκεῖ Di Sa vulgo. μνήσθητι cum D Schn Weiske Hug: μνησθήναι (sub. δεῖ) vulgo Sa, qui illud μνήσθητι pro interpretatione habet infinitivi, qui sit post οὐκ ἀρκεῖται qualis Anab. VII ii 28 post οὐχ οἶν τε. Idem coniecturam proponat μνησθήναι τὸ ἐπὶ σοί, πῶς.

P. 41. § 18. l. 218. μάλιστ' ἄν Hug: μάλιστα Di Sa.

l. 219. ἕκαστα, ὥστε Di Hug: ὥστε ἕκαστα Sa.

§ 19. l. 235. ἐνετοί Sa Hug He Br ex em. Dindorfi: vulgo ἐνίστε. Cf. Anab. VII vi 41.

P. 42. § 20. l. 249. τὸν πειθόμενον optimi omisso μέν, 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 1, Conv. VIII 1. Idemque libri particulam aliquoties neglegunt, ut II i 9, 23, V iv 23, 27, VII iv 1 (*Sauppe*).

§ 22. l. 270. οὐκ ἔστιν, ἔφη Hug: οὐκ ἔστιν Sa.

l. 271. [ἐπὶ τῷ] περὶ ὧν βούλει Hug e conl.: περὶ ὧν βούλει Sa vulgo.

l. 272. καθ' ἐν δ' ἕκαστον Hug: καθ' ἐν ἕκαστον Sa.

l. 276. πόσα σοί Sa He cum uno cod. A: πόσα σὲ Hug vulgo: vide me ad Xen. Oecon. VIII 9 l. 56.

P. 44. § 27. l. 327. οὐδ' ἀπλοῦν Hug: οὐδαμῶς Di Sa.

l. 333. οἶος ἄν ὧν Hug auctore Hertleinio: vulgo οἶος ὧν. Cf. Plat. Rep. p. 413 E οἶος δὴ ἄν ὧν καὶ ἑαυτῷ καὶ πόλει χρησιμώτατος εἴη.

P. 45. § 30. l. 360. ἐν ἀνθρώποις Hug cum D (Iunt. Ald.): ἐπ' ἀνθρώποις *adversus homines* vulgo Sa Hertleinius quod per zeugma explicare studet.

P. 46. § 32. l. 377. ἀπείχοντο Hug: ἀπέσχοντο Sa.

§ 33. l. 379. χρώμεθα ἔτι Hug: χρώμεθα Sa.

l. 383. ἐν τοιούτῳ ἔθει ἔθισθέντες Hug contra libros qui habent σὶν τ. ἔθ. ἐθ. 'In similibus' (ipsius verba sunt) 'semper ἐν praepo-

sitione usus est Xenophon, cf. 34 l. 387 ἐν τῷ αἰδεῖσθαι συντεθραμμένοι, IV v 54 οὐκ ἐν χλιδῇ τεθράμμεθα, Mem. III ix 1 ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους, Cyneg. I 16 Ἀχιλλεύς ἐν ταύτῃ τῇ παιδείᾳ τραφεῖς. Ἐν et σὺν saepe confunduntur: cf. III i 4 ubi C pr. οἱ ἐν ταῖς γυναιξίν, C corr. οἱ σὺν ταῖς γ., III i 33 C pr. σὺν τοῖς θησαυροῖς, C corr. ἐν τοῖς θ., VIII vii 28 συνεκαλύψατο libri, ἐνεκαλύψατο recte Cobet; hoc de quo agimus loco eo facilius sic aberrari poterat, quod ὅπως praecedebat. Sauppium praepositionem malit omnino abesse.

§ 34. l. 389. διελεγόμεθα He Hug probante Sauppio e coniectura quae confirmatur insequenti optativo χρῶντο: vulgo διαλεγόμεθα.

§ 35. l. 399. ὑποδέξει secluserunt Dind. Hertleinius Hug: damnavit praeter alios Cobetus *Nov. Lect.* p. 386, *Mem.* N. S. III p. 383.

P. 47. § 38. l. 419. φιλομαθῇ σε Di Hug: φιλομαθῇ Sa.

l. 424. τὰ νέα καὶ ἀνθηρά Hug cum DR: vulgo τὰ νέα καὶ τὰ ἀνθηρά. 'At Xenophontis aetate τὰ ἐν μουσικοῖς νέα solebant etiam esse ἀνθηρά: non igitur erant diversa' (Hug).

§ 39. l. 428. μηδὲν ἄλλο ἢ μετενέγκοις Di Hug: μηδὲν ἄλλο μετενέγκοις.. ἢ Sa.

P. 48. l. 435. ἐπεπαίδευντο Di Hug: ἐξεπεπαίδευντο Sa He cum Bornemanno: ἐξεπαιδεύοντο AGR.

§ 40. l. 442. ἀνῆρῖσκον Di Hug: εὕρισκον Sa cum AGR.

l. 444. ἀποφύγοι Hug: ἀποφύγοιεν (typographi, credo, errore pro ἀποφύγοιεν) Sa.

l. 445. [πρὸς] οἷα χ. φεύγοντες αἰροῦνται Hug, qui adnotat: 'additum videtur πρὸς ab aliquo qui αἰροῦνται interpretaretur capiuntur. Quod si voluisset Xenophon significare, recte observavit Zeunius (qui ipse φεύγειν αἰροῦνται cum D scripserat), eum usurum potius fuisse ἀλίσκονται'.

l. 447. ἐνεπετάννυσ Di Hug: ἐνεπετάννυες Sa. Vide not. ad iii l. 118. ἵνα Hug cum CDR: καὶ vulgo Di Sa.

l. 452. ἄφρονα Hug: ἀφρόνως Di Sa vulgo.

§ 41. l. 456. λείποιο ἄν Hug duce Hertleinio: λίποις ἄν Sa.

l. 458. ἐν τῷ τοιούτῳ δὴ Hug cum D (Junt. Ald.): ἐν τῷ τοιούτῳ δέ Di Sa He Br vulgo cum C corr. AG.

P. 49. § 43. l. 472. νυκτερινὰς καὶ ἡμερινὰς Di Hug: νυκτερινὰς ἢ καὶ ἡμ. Di Sa vulgo.

l. 477. οἱ πολέμιοι Hug cum **D**: πολέμιοι Di Sa vulgo.

§ 44. l. 492. αὐτοῖς Hug cum **CDG** corr.: αὐτῶν cum **AG** Sa Di vulgo.

§ 45. l. 493. πολλοὶ μὲν γάρ ἤδη Hug ducem secutus Hertleinius: πολλοὶ μὲν γάρ Sa Di vulgo: ἤδη etiam post ηὔξησαν l. 497 addidit Hertleinius.

BOOK II

CHAPTER I

P. 51. § 1. l. 10. εἰς Πέρσας Hug cum **CDG** corr. (Iunt. Ald.): εἰς πόλιν Di Sa cum **AG** pr.

§ 2. l. 14. πόσον τι Hug Br cum **D** (Iunt. Ald.): πόσον Di Sa He vulgo.

l. 15. μὲν οἶοι καὶ πρόσθεν Hug cum **D** (Iunt.): μὲν γε οἷ καὶ πρόσθεν cum **CAG** Di Sa vulgo.

P. 52. § 4. l. 28. πόση τις Hug: πόση cum **CAG** Di Sa vulgo. βουλευώμεθα Hug cum **CD** (Iunt. Ald.): βουλευσόμεθα cum **AG** pr. Di Sa He Br.

§ 5. l. 46. Καῦστρον πεδῖον Hug cum **DG** corr. (Iunt. Ald.): Καυστριον πεδῖον cum **CAG** pr. Sa. μυρίους Hug cum **D**: δις μυρίους Sa vulgo.

l. 47. μυρίους Hug cum **C** pr. **D** (Iunt. Ald.): δις μυρίους Sa cum **AGC** marg.

l. 49. ἔπεσθαι vulgo: ἐψέσθαι Bisschopius e coni.

l. 52. μείον cum **D** Di Hug He: πλείω Sa.

P. 53. § 6. l. 58. γένοιντ' ἂν πως ἐκ τῆς ἡμετέρας κᾶν Hug auctore Breitenbachio: γένουιντ' ἂν [ὥς ἐπὶ τῆς ἡμετέρας κᾶν] Di Sa.

l. 62. τρίτον Sa vulgo: τέταρτον e coniectura Hug.

§ 7. l. 64. οὐκ ὀλίγους Hug cum **C** pr. **D**: ὀλίγους Di Sa cum **AGC** corr.

l. 72. ἔφη ὁ Κναξάρης Hug cum **CG** (Ald. Junt.): ἔφη Di Sa.

§ 8. l. 72. Verba οὐκοῦν ἐν τούτῳ usque ad τῶν ὀλίγων Cyaxari primus continuavit Hug.

l. 80. τοῦτο...εὖ ἴσθι ὅτι Hug cum **D**: ὅτι om. Di Sa cum **CAG**.

§ 9. l. 83. εἰ σὺ εἶην cum **C** cod. Gabr. et, ut videtur, **D** pr. Hug post Stephanum, Hutchinsonum, Zeunium: εἰ ἔχοιμι cum **AG** (Iunt.) Di Sa. ποιοῖμην Hug cum **D**: ἐποιοῦμην cum

AG Iunt. Ald.) Di Sa, quod delens Madvigius haec proposuit: ἐγὼ μὲν ἂν (h. e. ἐνορῶ ἄμεινον γιγνόμενον), εἰ ἔχοιμι ὡς τάχιστα ὅπλα πᾶσι Πέρσας τοῖς προσιοῦσιν, quod ut Graece dici possit, iure vereri se ait Hugius.

P. 54. 1. 85. παρ' ἡμῶν Hug cum **CD**: οἱ παρ' ἡμῶν Di Sa.

1. 93. μήτε μένειν cum **D** Di Hug vulgo: μήτε φεύγειν Sa cum **A**.

§ **11.** 1. 102. ταῖς ψυχαῖς Hug vulgo: τῇ ψυχῇ Sa cum **A**.

1. 103. ὡς εἰς χεῖρας συμμίζοντας 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. σώματα μὲν Hug He: σώματα Sauppius: idem temp-
tat σώματα ἔχοντες ἀνδρῶν ἦκετε οὐ μεμπτά, οὐ μεμπτά δ' ὅπλα ἔσται
αὐτοῖς.

1. 111. ἡμέτερον ἔργον Hug cum **D**: ἡμ. τὸ ἔργον cum **CAG**
Sa vulgo.

P. 55. § **13.** 1. 122. καὶ δῶρα ἦν Hug cum **CD**: καὶ δῶρα
Di Sa vulgo.

1. 132. πάντως suspectum Sauppio.

§ **14.** 1. 134. καταθεῖς...εἰς τὸ μέσον Hug cum **D** (Iunt. Ald.),
cf. Oec. VII 27: εἰς τὸ μέσον om. Di Sa cum **CAG**.

1. 138. χεῖρονα Hug vulgo: χεῖρον Cobetus.

§ **15.** 1. 146. καὶ ἄν τι Hug: καὶ ἄν τι Sa.

P. 56. § **16.** 1. 150. ὥσπερ Hug vulgo: ὡς Sa cum **AG**.

§ **19.** 1. 172. οὕτω δὴ Hugius cum **C** pr. **D** (Iunt. Ald.): καὶ
οὕτω δὴ cum **AGC** corr. Di Sa vulgo.

P. 57. § **22.** 1. 196. ἐγγένωνται Hug coll. 1. 243, de rep.
Lac. IV 2, Cyr. VIII ii 26. γένωνται cum **CAG** Di Sa vulgo.

φιλονικίαι Hug cum Dindorfio: φιλονεικίαι Sa vulgo: ἐγγί-
νεται ἀνθρ. φιλονεικία **D**.

P. 58. 1. 209. ὧν ἂν ἄρχωσι Hug cum **C** (Ald.): ὧν ἄρχουσι
cum **DA** (Iunt.) Sa vulgo.

§ **23.** 1. 211. κρατίστας Hug cum **D**: κράτιστα Sa vulgo.

1. 222. καὶ μέζονες—ἐπαίνου Hug Sa vulgo: τοῖς ἀξίοις
ἐπαινοὶ τε καὶ μέζονες ἐλπίδες Hertleinius ducem secutus
Pantaziden.

1. 224. φανοῖτο Hug auctore Cobeto: φαίνοιτο cum libris Sa.

§ 24. 1. 227. αἱ ἄν φαίνονται cum Dindorfio Hug: ἐὰν φαίνονται Sa vulgo.

1. 229. ἦν δὲ ταύταις τὰ νικητήρια Hug cum CD (Iunt. Ald.), ἦν δὲ ταῦτα νικητήρια cum CAG Di Sa He.

§ 25. 1. 234. τῇ τάξει ἐκάστη· ἡ δὲ τάξις Hug vulgo: τῇ τάξει· ἐκάστη δ' ἡ τάξις Sa He: Bornemannus legendum suspicatur τ. τ. ἐκάστη· ἐκάστη δ' ἡ τάξις coll. VI iii 21.

1. 239. ὥστ' ὑφίστασθαι τινας (τινα CD vulgo) κακίῳ ἑτερον ἐτέρου εἶναι Hug coll. VIII ii 28, Thuc. II 51: ὥστ' ὑφίστασθαι τινὰ κακίῳ ἐτέρου εἶναι Di Sa cum G: ἑτερον ante ἐτέρου habent CD.

P. 60. § 30. 1. 277. οἷς καλοίη Hug suadente Hertleinio: οὗς καλοίη Sa vulgo.

1. 282. πεμπάδα ὄλην Hug cum D: τὴν πεμπάδα Di Sa cum CAG.

§ 31. 1. 288. ἐπολεῖ Hug cum D (Iunt. Ald.) coll. ii 1. 156: ἐποιεῖτο cum CAG Di Sa vulgo.

CHAPTER II

P. 61. § 1. 1. 4. ἀφίκετο δὲ καὶ Hug cum D: ἀφίκετο δ' οὖν καὶ cum AG Di Sa vulgo.

§ 2. 1. 15. ἐγένοντο Sa cum AG pr.: ἐγένετο Poppe Hug: Sauppis adnotat 'librorum fides, verbi sedes, sequens numerus, distributionis notio pluralem tuentur'.

1. 16. τρία ἢ καὶ Hug cum G corr.: τρία καὶ Sa cum AG.

καὶ ἤρξατο μὲν ὁ μάγειρος Hug cum CD (Iunt. Ald.): ὁ μάγειρος om. Di Sa cum AG.

§ 4. 1. 30. ἀφ' ἡμῶν ἄρξεται Hug cum G pr. D: αὖ ante ἄρξεται addunt Di Sa cum GC corr.

P. 62. § 5. 1. 37. ἀνήλωτο μὲν αὐτῷ Hug cum CDG corr.: αὐτῷ om. Sa Di.

1. 45. ἐπιδεικνύω. ἐπὶ μὲν δὴ τούτῳ Hug cum CD: ἔφη 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 ἐκείνος ut supervacuum illatum Dindorfio videtur' (Saurpe).

1. 63. ἄνδρες πάντες Hug vulgo: πάντες om. Sa cum A.

P. 63. § 9. l. 77. *συνέτρεχον* Hug cum **CAG** pr: *συνέτρεχε* Di Sa cum Iunt. Ald.: *συνέτρεχεν* D.

§ 10. l. 85. *τὸ προσταττόμενον* Hug cum D duce Cobeto coll. VIII v 14: *τὸ ταπτόμενον* Di Sa cum **CAG**.

§ 11. l. 91. *εἶπεν· ὦ γάρ* Hug vulgo: *εἶπε· τί γάρ* Sa cum **AG**.

P. 64. § 13. l. 107. *ὁ ταξίαρχος* inclusit Bornemannus.

l. 110. *verba ὥσπερ—ἄγειν* Dindorfius languida dicit perverseque interposita.

§ 14. l. 115. *κλάοντας καθίζοντος* Hug auctore Cobeto *N.Z.* p. 643: *κλάειν καθίζοντος* Di Sa vulgo.

l. 118. *εὐρήσεις δὲ καὶ σύ* Hug cum D (Iunt. Ald.): *διό, ἔφη, καὶ σὺ νῦν...λέγοντα εὐρήσεις* Sa Di cum **CAG**.

P. 65. § 18. l. 148. *συνεξεληλύθασιν μὲν ἡμῖν* Hug cum C: *ἐξεληλύθασιν μὲν σὺν ἡμῖν* Di Sa cum D (Iunt. Ald.).

l. 149. *γένηται* cum **CD** Hug: *γίγνηται* Di Sa cum **AG**.

l. 153. *ἄρ' οὖν, πρὸς τῶν θεῶν* Hug cum **CDG** (Iunt. Ald.): *ἄρ' οὖν, ἔφη, πρὸς τ. θ.* Di Sa cum uno codice **A**.

P. 66. § 21. l. 179. *ψῆφον* vulgo Hug: *τὴν ψῆφον* Sa contra libros.

P. 67. § 22. l. 190. *verba οὐ μὲν δή* om. Sa cum **AG**.

l. 192. *μείον* Hug: *αὐτὸν μείον* Sa vulgo.

§ 25. l. 210. *τοῖς κοινῶνας* Hug auctore Hertleinio, favente autem Madvigio: *τῆς κοινωνίας* Di Sa cum **AG**, de quo Hugius: 'videtur in archetypo *κοινωνούς* et *κοινῶνας* duplex lectio fuisse, ex *κοινῶνας* ortum in *Δ* illud *κοινωνίας*, quod mirum est Dindorfio imposuisse'.

l. 212. *οὗτοι καὶ ἡγεμονικοί εἰσι* Hug cum **CDG** corr. (Iunt. Ald.): *οὗτοι καὶ* om. Di Sa cum **AG** pr.

§ 26. l. 215. *καὶ μὴ μέντοι σκοπεῖτε* Hug: *μηδὲ μέντοι σκοπεῖτε* Sa vulgo. 'At affirmans enuntiatum sequitur in prosa oratione *καὶ μὴ* vel *καὶ οὐ*, neque vero *μηδὲ* vel *οὐδέ*' (Hug).

l. 218. *ἀνθρώπους ἐκ πάντων* Di Hug omisso codicum *ἀνθρώπων*: *ἐκ πάντων ἀνθρώπων* Sa.

P. 69. § 31. l. 257. *πάντων τῶν γυμνασίων* Hug cum **CDG** (Iunt. Ald.): *πάντων γυμνασίων* (= 'all kinds of exercises') Di He Sa Br cum **A**.

CHAPTER III

§ 2. 1. 9. καὶ λέγειν καὶ ποιεῖν Hug: λέγειν καὶ ποιεῖν Sa; λέγειν καὶ προνοεῖν corr. Hermannus.

§ 3. 1. 15. pro ἐν ἑαυτοῖς ἔχωσιν Madvigius scribendum putat ἐλπίζωσιν. ὥς, εἰ μὴ...προθυμήσεται, οὐδὲν ἐσόμενον Hug cum CD (Iunt. Ald.): εἰ μὴ...προθυμήσεται, ὥς οὐδὲν ἐσόμενον Di Sa He Br cum AG.

1. 19. ὁ μαχόμενος Hug cum CDG corr. (Iunt. Ald.): μαχόμενος Di Sa He Br cum AG pr.

§ 4. 1. 22. τοῖς μὴ θέλουσιν Hug Poppo Iacobitz cum CDG corr. (Iunt. Ald.): τοὺς μὴ θέλοντας cum AG pr. Di He Bornemann Br Sa: Madvigius sic interpungendum putat: ὁ θεὸς οὕτως πως ἐποίησε τοὺς μὴ θέλοντας (sic agit cum iis qui etc.) ἐκπονεῖν τάγαθά· ἄλλους αὐτοῖς ἐπιτακτῆρας δίδωσι.

P. 70. § 6. 1. 47. ἡ ἐγὼ βούλομαι Hug cum CD (Iunt. Ald.): ἡ βούλομαι cum AG pr. Di Sa He Br.

§ 7. 1. 51. καὶ τὸ σῶμα καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ἐοικώς 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 ἀγεννεῖ ἀνδρὶ ἐοικώς: insuper vocem ἀφυῆς non solere de corpore dici, sed ad indolem animi pertinere: remoto autem illo οὐκ ἀφυῆς etiam concinnitatem orationis augeri'.

P. 71. § 8. 1. 61. τό τε πρὸς τοὺς π. Hug vulgo: τὸ τ' αὖ π. τ. π. Di Sa cum D (Iunt. Ald.).

§ 9. 1. 64. δέικνυται Hug cum C contra ceteros libros (et omnes editiones) qui praebent δέδεικται; cf. 1. 86 ἡ μάχη καταλείπεται.

P. 72. § 12. 1. 93. εὐθύμως uncis incl. Hug Hertlein: del. auctore Schneidero Breitenbachius ut ex marginali nota inlatum.

1. 94. ὁ κρίνων vulgo: ὁ κρινῶν Cobetus et mox κρινεῖ e coni.

§ 13. 1. 103. κρείττων Hug vulgo: κρείττων ὦν Sa cum AG coll. Mem. II iii 9.

§ 16. 1. 117. πολλοὶ ἐκατέρων συναγορεύοντες Hug e coni.: πολλοὶ ἐκατέροις (ἐκατέρω CD) συναγορεύοντες G corr. (Iunt. Ald.); πολλοὶ συναγορεύοντες cum AG Di Sa He Br.

P. 73. 1. 119. κρίνοντα vulgo: κρινούντα Cobetus.

§ 18. 1. 131. οἱ μὲν ἔβαλλον ταῖς βάλαις καὶ ἔστιν οἷ Hug cum D (Iunt. Ald.): οἱ μὲν βάλλοντες ἔστιν οἷ cum AG Zeunius

Di Sa vulgo, quod si legas, recte monet Hugius, cogitatione addendum esse *οἱ δὲ παλόντες*, quasi alteri iam nunc suum negotium susciperent; id quod postea demum factum sit *ἐπεὶ δὲ ὁμοῦ ἐγένοντο*. Ceterum in editione Hugii vucula *καὶ* ante *ἐτύχχανον* videtur typographi incuria excidisse. *ἔστιν οὖ* coni. Hertleinius.

1. 133. *ἐπεὶ δὲ ὁμοῦ ἐγένοντο* Hug cum CD (Iunt. Ald.): *ὅπου δὲ ὁμόσε γένοιτο* AG vulgo.

1. 135. *ἐπικυπτόντων ἐπὶ βώλους* Hug cum CD (Iunt. Ald.): *ἐπὶ βώλους* cum AG om. Di Sa He Br.

1. 138. *παιδιᾷ* Hug cum DG: *παιγνίᾳ* Sa cum A.

P. 74. § 21. 1. 161. *ἐπὶ τὸ ἀριστερόν* C pr. DG corr. (Iunt. Ald.), Hugius Schenklius secuti Weiskium Popponem Iacobitzium Bornemannum: *ἐπὶ τὸ ἄριστον* C corr. AG pr. Dindorfius Leunclavius Welsius Hutchinson Zeune Hertlein Breitenbach Sauppe alii, quod qui defendunt, *ἄριστον* accipiunt pro synonymo vocis *δεῖπνον* quae sequitur: recepta lectione singulare quid indicari, ut in praecedentibus *ἐπὶ τοῦ ποταμοῦ*, quod pertineat ad disciplinam militarem recte monet Hug. Vide not. exeget. Solet enim Xenophon etiam fictas narrationes minutis rebus tam accurate exornare quasi revera facta essent quae narrat.

1. 171. *εἰς ἓνα οὕτως* Hug praeunte Bornemannio: *εἰς ἓνα ἰόντων* vulgo: *ἰόντων* uncis incl. Sauppe, delevit Breitenbachius.

P. 75. § 22. 1. 181. *παρή* vulgo: *παρῇ* temere Cobetus.

CHAPTER IV

P. 76. § 1. 1. 8. *ὥπως ἂν προσίης* Hug Sa: *ὅπως ἂν προσίῃς* AG.

P. 77. § 7. 1. 50. *ἐξ ὅτου* praetulit Hug cum D (Iunt. Ald.) ut vere interrogativum: *ἐξ οὗ* cum CAG Di Sauppius, collato VI i 46.

P. 78. § 10. 1. 81. *ἔργων* del. Bisschop.

§ 11. 1. 88. *πρὸς μὲν οὖν σὲ πάντα ὁρᾶν, δν—εἶναι* cum CD (Iunt. Ald.) Hug vulgo: *πρὸς μὲν οὖν σὲ πάντα ὁρῶν αἰσθάνομαι πολλὰ δαπανῶντά σε* AG ceteris omissis: *πρὸς μὲν οὖν σε πάντων ὁρῶντων αἰσθάνομαι πολλὰ δαπανῶντά σε* Di (ed. Teubn.) Sa Schneiderum secuti.

P. 79. § 12. 1. 101. *ἡ ἐᾶσαι ἐν τῷ παρόντι* Hug de suo: *ἡ νῦν ἐᾶσαι ἐν τ. π.* Sa Di cum AG pr.

§ 13. l. 108. τοῦ μή Hug vulgo: τὸ μή vel solum μή, ut post verbum negans, scribendum putat Sauppius.

P. 80. § 16. l. 134. τοῦτο ἥδη ὑποπτον Hug cum CD Iunt. Ald.: ἥδη ὑποπτον sine τοῦτο Di Sa cum AG.

§ 17. l. 141. τῇ Ἀσσυρίᾳ Hug cum CDG corr. (Iunt. Ald.): τῇ Συρίᾳ cum AG pr. Di Sa.

l. 146. ἀν τοῖς Schn. Hug cum Pflugkio: ἀντοῖς cum libris Di Sa.

l. 147. αὐτὸς δ' ἀν ἔχων Pflugkio auctore Hugio: αὐτὸς δὲ ἔχων Sa vulgo.

P. 81. § 18. l. 157. τὴν πρὸς τὰ φρούρια ὁδόν Hug cum CD (Iunt. Ald.): ὁδόν om. Di cum AG.

l. 158. γίγνεται τὰ ἱερὰ...λέναι καλὰ Hug vulgo: ἰέναι καλὰ cum Dindorfio om. Sa, quorum illud ait librorum auctoritate, hoc consuetudine Xenophontea damnari. Sed ἰέναι καλὰ habent CDG corr. (Iunt. Ald.): καλὰ sine ἰέναι AG pr. Cf. etiam, monente Hugio, Anab. II ii 3 ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν ἱερὰ ἦν.

l. 159. ἐξάγει δῆ Hug cum CD (Iunt. Ald.): ἐξάγει Di Sa cum AG.

§ 20. l. 169. ἐγένοντο Hug cum CD (Iunt. Ald.): ἐγένετο Sa He Di cum AG.

§ 21. l. 182. τοῦτο προῖδών Hug cum CD (Iunt. Ald.): καὶ τοῦτο προῖδών Di Sa cum AG.

P. 82. § 23. l. 199. πρὸ τοῦ στρατεύματος εὐζώνους ἄνδρας Hug cum DG corr. (Iunt. Ald.): π. τ. σ. τ. τοῦ σεαυτοῦ ἄνδρας Di Sa, quod absurdum esse notat Hugius, 'quem enim alium exercitum in mente habere posse Cyrum praeter Chrysantae?'

P. 83. § 28. l. 228. μηδέ γε, ὅτι σὺ εἰθισαι Hug cum CD (Iunt. Ald.): μηδέ γε, ὅτι δύνασαι Di cum AG; μηδέ γε σὺ, ὅτι δύνασαι Sa.

§ 31. l. 244. ἔχων ἀπίη Hug cum Dindorfio, qui confert III i 35 ἀλλὰ νόμιζε, ἀν καταλίπης μηδὲν ἥττον σὰ εἶναι ὦν ἀν ἔχων ἀπίης, etiam Schenklio: ἔχων οἴσεις Sa cum GD corr.

P. 84. § 32. l. 254. Ἀρμενίων τῷ ἐντυγχάνοι Hug et sic vulgo ante Schneiderum: Ἀρμενίων ἐντυγχάνοι 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, II i 22, (singular) II ii 4, iv 19, vi 3

accumulation of infinitives I iii 13, vi 6

of participles I iv 11

accusative of respect or specification I ii 1, vi 15, II i 13, 25, ii 11, iii 15, 19, iv 2, 23

quantitative (*τι*) I ii 9, II, iii 17, iv 1, v 14, II ii 14

absolute (personal construction) II i 5, iii 3; (impersonal) I vi 12, II ii 20

adverbial I iii 9, 13, (*τέλος*) iv 1, 15, 22, v 8, 14, vi 8, 14, II i 18, 21, ii 27, iii 1

anticipatory I i 6, v 14, vi 28, II i 4, 11, 37, iii 5

cognate I iii 4, 5, 6, vi 7, 9, 36, 39, II i 19, ii 27; where neuter adj. takes the place of noun I iii 5, v 9, vi 6, 36

expressing the ground over which the motion passes (*τὰ δόσβατα πορεύου*) II iv 27

with *διαίρειν* I ii 4.

accusative with *θαρρῆν* I v 14
for dative after *ἐξεστὶ* II i

15

ACHAEMENIDAE I ii 1

adjective, masc. or fem. with partitive genitive (*ἡ ἡμισεία τῆς φυλακῆς*) I ii 9, II iii 17, iv 22, 24

neuter, having a general ref. to persons I vi 22; as predicate of masc. or fem. subject I ii 11, II i 29; with article for adverb II iv 26

predicate I iii 6, iv 3, 12, 17, vi 7, II ii 11, 15, iii 12, 23, iv 9, 10, 15, 16; used as adverb I v 7

simple, instead of adjective with *ὥν* II iv 26

verbal II ii 15, iv 10

adverb, position of, after verb I v 9; after adj. II ii 22

adverbs of intensity emphasized by *καί* I i 1, II i 13

AGLAÏTIDAS, Persa morosus, qui improbat iocos II ii 11

agora, the free, of the Persians I ii 3

alternative sentence, suppressed II iii 4

anakolouthon through change of construction II i 5, iii 2

anaphora with *μέν* and *δέ* I i 3, 4, iii 9, 18, iv 1, 11, vi 41, II ii 8

- antecedent, emphatic repetition of the II iii 5
 attracted into case of relative (acc.) I iii 14, II ii 26
 acc. with prep. understood before relative from II iv 11
 anticipatory accusative I i 6, v 14, vi 28, II i 11, 37, iii 5
 aorist, ingressive I i 4, iv 2, v 2, vi 16, 21
 gnomic I ii 2, II iii 4
 denoting a single act II iv 10
 infinitive after verb of hoping (without *ἄν*) I vi 10, II iv 23
 where we use pluperfect II ii 9, iii 19, iv 7, 9, 21
 indic. in the form of a question with *τί οὐ* II i 4
 apposition of whole and part I i 1, II i 4
 ARABIANS, the, subdued by Cyrus I i 4; subject to Assyria I v 2
 ARAGDAS, chief of the Arabians I v 2, II i 5
 archers, Median II i 5
 ARIBAIOS, king of Cappadocia, helps the Assyrians against the Medes II i 5
 Ἀρμένιος, ὁ, 'the Armenian king', renounces his allegiance to the Medians II iv 12
 [ARTABAZOS], a Median, his fondness for Cyrus I iv 27
 ARTAKAMAS, king of Phrygia major, helps the Assyrians against the Medes II i 5
 article, as demonstr. pron. I iii 9, iv 11, 15, 23, 26, v 3, II iii 8
 referring to previous mention I ii 12, v 4, 6, II i 2
 generic I vi 40, II iii 9, 21
 with cardinal numerals I ii 13, iv 16, II i 6
 for unemphatic possessive pronoun I iii 1, 4, 13, II iii 22
 irregularity in use of I iii 11, iv 5, II iv 16
 attributive position of II iii 12, iv 22
 omitted with quasi-proper names I ii 8; with parts of the body I iv 8, II iii 9, 18, 19, 20; with names of sciences I vi 23; with local designations (*πόλις*) I iv 17; in copulative expressions, particularly names of relationship I ii 7, II iii 10; with *ἕκαστος* I ii 6; with second of two substantives I v 3
 repeated with second substantive II iv 16
 ASSYRIA I i 4, II i 5, iv 17
 Ἀσσύριος, ὁ, 'the Assyrian king', his attack on Media, II i 5
 ASTYAGÈS, king of Media maternal grandfather of Cyrus I ii 1; death of I v 2; meaning of name I v 2
asyndeton II iii 16
 attraction (*ἐπιμέλεσθαι τούτου ὅπως* for *ἐπιμέλεσθαι ὅπως τούτο*) I ii 10
τὰ οἴκαδε for *τὰ οἴκου* I iii 4, II iv 16
 of relative extended to predicate adj. (*οἶψοι ἀνδρῶν*) II i 22
 (*τὸ ἀπὸ Περσῶν στράτευμα*) II i 10
 with adv. of comparison (*ὥσπερ*) I iv 15
 of the subject of an object sentence, as object of the principal sentence I i 6, v 14, vi 28, II i 10, 37, iii 5, v 14
 inverse (acc.) I iii 14, II ii 26
 attributive position of the article II iii 12, iv 22
 augury, favourable II i 1

B

- BABYLON, the king of II i 5
 BACTRIANS, subject to Cyrus I i 4; attacked by the king of Assyria v 2
 birth-days, ceremonious observance of, by the Persians I iii 9
brachylogy of comparison II i 15, 18, III i 3, 14, 19

C

- CAMBYSÊS, father of Cyrus, king of Persia, of the family of the Perseidae I ii 1; recalls Cyrus home from Media iv 25; escorts him to the frontier, while he lectures him on the duties and responsibilities of a general vi 2 sqq.
 camp life, stories of II ii
 CAPPADOCIA, subject to Cyrus I i 4; Aribaios, king of, joins the Assyrians in their attack on Media II i 5
 CARIANS, subject to Cyrus I i 4; refuse to join the Assyrians against the Medes I v 3, II i 5
 causative middle I iii 16, iv 18, II i 9, 30
 CHRYSANTAS, a Persian *ὁμότιμος*, his appearance and character II iii 5; his opinion on the distribution of rewards in the army ii 19, iii 5; is despatched on a secret mission by Cyrus to occupy the mountains of Armenia iv 22
 CHRYSOSTOM, St, quoted I iii 3
 CILICIANS subject to Cyrus I i 4; refuse to join Assyria against the Medians I v 3, II i 5
 comparative, with *μᾶλλον* added II ii 12, iii 12, iv 10 used alone, the second part of the comparison being

implied (*βέλτιον*) II iv 12, vi 23

- comparison, compendious II i 15, 18, iii 13, 14, 19
 compressed phrases, (*τὸ ἁλλεῖπον* 'the blame for failure') I v 13, II i 9, ii 22; (*τοῦτον τίνα λέγοι*) iii 1, 17, II iii 21; (*εἰς τοὺς ἐφῆβους ἐξέρχονται*) I ii 8, 12
 construction changed, as sentence proceeds II i 23, iii 2
 coordination of contrasted clauses (*parataxis*) I i 4
crasis:

ἄν for *ἀ ἄν* I vi 26, II i 27, iii 5

ἄνδρες for *οἱ ἄνδρες* II ii 7, iii 15

ἀνὴρ for *ὁ ἀνὴρ* II ii 7

ἄρχων for *ὁ ἄρχων* II i 31

κάκεινον for *καὶ ἐκεῖνον* II iv 8

κᾶν for *καὶ ἐάν* II i 9, 13, 15; *κᾶνταῦθα* for *καὶ ἐντ.* II iv 31

κάπενεγκών for *καὶ ἀπενεγκών* II iv 19

μεντᾶν for *μέντοι ἄν* II i 9
προὔπεμπε for *προέπεμπε* II iv 18

τᾶλλα for *τὰ ἄλλα* II ii 2, 3, 11

τᾶπιτηδεα for *τὰ ἐπιτήδεια* I vi 7, 10, II i 15

ταῦτά for *τὰ αὐτά* II iv 4

CROESUS, king of Lydia, joins the Assyrians against the Medians I v 3, II i 5

CYAXARÊS, son of Astyagês and uncle of Cyrus, censures his nephew I iv 9; his indolence I iv 22; succeeds his father as king of Media I v 2; asks help of the Persians against the Assyrians I v 4; complains of the smallness of their contingent II i 7, 8; enumerates the enemy's forces to Cyrus

II i 5; reproves Cyrus for not wearing the splendid Median dress which he had sent him, before the Indian embassy II iv 5; meaning of name I v 2
CYPRUS, when subject to Cyrus, I i 4

CYRUS, son of Cambysês by Mandanê, daughter of Astyagês I ii 1; when 12 years old, is taken by his mother to see his grandfather iii 1; begs her to let him stay behind 13; story of his award about the two coats and lesson inculcated upon him by the Justice-Master 17; wins the affection of Astyagês and all around iv 2; why he was overtalkative at first iv 3; develops in many qualities, becomes a bold rider and hunts first the animals in the royal park 4, 5; and then takes to more real sport in riding after the boar and other animals in their native wilds with Cyaxarês; goes out again with the king himself 14; his first battle, when, in a new suit of armour, he headed a charge upon the Assyrians 16; recalled by his father to Persia 25; where, on reaching man's estate, he is appointed to command the Persian force sent to assist the Medes against the Assyrians v 5; his speech to his chosen body-guard 7; his discourse with his father on the duties and responsibilities of a general vi 1; improvements effected by him in the army II i 11; institutes games and athletic sports 20; sagaciously conciliates ambassadors, sent from the king of India to learn the particulars of the quarrel between Media and Assyria, by

proposing that the king of India should be made arbitrator in the question iv 8; his plan for reducing the chief of Armenia to obedience 14; tomb of I i 5

D

DARIUS, extent of his empire I i 4

Dative of interest I iii 14, iv 5, 12, II iii 2, iv 8, 13

of respect instead of acc. with verbs of excelling I v 11, vi 8, II ii 29, iii 5; with participles I iii 2, 10, II i 11

ethic I iii 2, 15, 17, iv 12, vi 10, 26, 42, II ii 7, 9, 16

of accompaniment without σύν (αὐτοῖς τοῖς ἑπτοῖς) I iv 7, 17; with σύν II ii 9

of means I vi 10, II iii 8

causal I iv 24

of manner II iii 8, = adverb II iii 12, iv 28

of predicate after χρῆσθαι I i 1

after adj. of likeness, sameness (ὁ αὐτός) I iii 4, II i 15, ii 1

after δεῖ I vi 22

absolute I vi 2, II iv 19 of the agent after perf. pass. participle II iii 14

with compound verbs I iv 27

Deo volente, Greek equivalent to I v 14, II i 15, iv 14

diminutives in contemptuous sense I iv 13, 19, II ii 28

direct for indirect statement II iii 4

discourse, transition from, to indirect I iii 11

double entendre II ii 15

E

- Eagle, appearance of, in the east, a favourable omen II i 1; and hare II iv 19
 EGYPT subject to Cyrus I i 4
 ellipse of substantive, before
 genitive II iii 9
 of verb of doing I iv 24, vi 39
 of verb of being εἶναι (ἐστὶ) with:—
 ἀγαθόν II iv 29
 ἀγωνιστέον II iii 11
 ἀνάγκη I ii 10, iii 4, vi 36, II i 4
 δῆλον I v 11, II iv 24
 δύσφορον I vi 17
 ἐγγύς II iii 2
 εἰκός I ii 11, II i 1, ii 5, 10
 ἐλπίς II iv 23
 ἐργον II iv 24
 ἡδίων I vi 19
 ἡδιστος II iii 12
 ἡδύ I ii 11
 κράτιστον II ii 18
 κρείττον II iv 12
 μαθητά I vi 23
 δφελος I vi 18
 παροξυντικόν II iv 29
 προσῆκον II iii 8
 ῥάδιον I ii 10
 σαφές II i 3
 ταχίστη II iv 27
 χαλεπόν I vi 17
 χαλεπώτατος II iii 11
 (ἂν εἴη) with χαλεπὸν I iv 13, II iii 2
 (ὦν) I iii 14, v 10, II iv 25, 26
 of the indefinite subject of the infinitive II iii 15
 of noun with gen. absol.
 of participle I iv 18
 of preposition in the correlative clauses of comparisons, where ὡς precedes I vi 4
 of subst. (χώρα) I vi 9, II iv 22, (ὁδός) II iv 27

euphemism for 'defeat' II iii 6
 EUROPE, the nations of, autonomous I i 4

F

- Field, F., his *Otium Norvicense* quoted II ii 4
 forms of the same word, juxtaposition of different I v 5, II ii 25
 future indicative after verbs
 of fearing, (rare) II iii 6;
 with ὅπως after verbs of caring I ii 3, II i 11, 15, IV i 1; in pure final clauses II i 21
 of intention (φθονήσοντας = φθονεῖν μέλλοντας) II iv 10
 optative, only used in indirect discourse I v 3, II i 23, iii 17

G

- GABAEDOS, chief of Phrygia minor, helps the Assyrians against the Medes II i 5
 GABRIELI p. 309
 genitive case of measure
 I i 3, II iv 18
 of cause after a verb of emotion II iii 21
 of emotion II ii 4
 of time within which I iv 28
 of separation II iv 24
 of source I ii 1; vi 44 (μάθε μου)
 of the divided whole with διαιρεῖν I ii 5
 absolute, used needlessly, I iv 2, 20, vi 14; without noun I iv 18
 anticipatory I vi 23, II i 22, 29
 predicate, referring to the subject, after εἶναι, γίγνεσθαι I ii 15, II i 11
 after comparative for accusative with ἤ II iii 12

partitive, of the antecedent clause dep. on pronoun in relative clause I ii 12, vi 46, II i 9, 23, ii 27; dependent on articular infin. II i 21; after verb I iii 7, iv 20, v 1, vi 25, II iv 18; with *πρόσω* I vi 39; without any governing word II iii 7
gnomic aorist I ii 2, II iii 4
government, reflexions on the difficulty of I i

H

HELLENIC inhabitants of Asia, ultimately subject to Cyrus I i 4; uncertain whether they will join the Assyrians against the Medes II i 5

HERA I vi 1

HESIOD, Xenophon's reminiscences of, II ii 24, 25

HESTIA I vi 1

HOMER, reminiscence of, II i 25

homotimoi, the Persian I v 5, II i 3

hunting terms II iv 24, 25

hyperbaton I vi 1, II ii 13

HYRCANIANS, ultimately subject to Cyrus I i 4; become subject to the Assyrians I v 2

HYSTASPAS, a Persian peer, story told by II ii 2

I

ILLYRIANS I i 4

imperfect (*ἥκον*) in the sense of aorist II ii 9

inceptive II iv 19

participle I iv 25, vi 28, 29, II ii 3

infinitive I iv 27

with *ἄν*, to express customary action I iv 3, vi 40

INDIANS, subject to Cyrus I i 4; their alliance sought by the Assyrians I v 3; send an embassy to Cyaxarês II iv 1

indirect discourse, turned into direct I iv 28, vi 14, II iv 1, 7

infinitive, determinative I ii 11

in relative clause I iii 17 (*εἶναι*) in loose construction II ii 15

in exclamation II ii 4

of purpose (*πτεῖν ἐγγέας*) I iii 9, (*τοῦ μὴ λυσιτελεῖν*)

ἰδ., II iv 22

with *τοῦ μὴ* after verbs denoting hindrance etc.

II iv 13

with *τὸ μὴ* after verbs denoting hindrance etc.

I vi 29, II iv 23

with verbs of hearing I iv 25

epexegetic of demonstrative pronoun II ii 8;

of substantive I iv 4, 21

imperfect I iv 27

after *εἰπον* = *iussi* I iv 18, II ii 8, iv 21

aorist without *ἄν* after *δοκεῖν*, *εἰκός*, *ἐλπίζειν* I vi 10, II iv 23; with *ἄν* I ii 15, iv 17

articular, as accus. of reference I vi 18

accumulation of infinitives I iii 13, vi 6

ionic words: I ii 5, ii 1, 15, iii 16, iv 4, 7, v 12, 13, vi 17, 43, II i 18, ii 15, iii 4, 7, 15, vi 36

J

JAXARTÊS, the I i 5

JUNO: *v. s.* HERA

JUPPITER: *v. s.* ZEUS

K

KAVSTERFIELD (*Καῦστρον πεδίου*) II i 5

kissing, Persian custom of I iv 27; the hand in adoration II iv 19

L

- Liberty of speech I iii 10
 LINCKE, C. F. A. I iii 2, iv 27
 LYDIANS, the, subjects of Cyrus
 I i 4

M

- MAGADIDAE (?) I i 4
 MANDANÊ, daughter of Astyagês, mother of Cyrus I ii 1;
 takes Cyrus to visit her father
 iii 1; her return home iv 1
 MEDIA, bordered by Assyria I
 iv 17, by Persia II i 1; by
 Armenia iv 20; chief wild
 animals in I iv 7; court eti-
 quette in I iv 14
 MEDIANS, their love of dress and
 ornament I iii 2, II iv 6; of
 hunting I iv 15, 16
 middle voice, in causative
 sense I iii 16, iv 18, II 9, 30
 indirect or dative-like
 I iii 1, 9, II i 23, ii 5
 military phrase, a short II
 iii 21; technical terms I vi 43,
 II iii 22, iv 2, 3

N

- National names used as ad-
 jectives II i 13
 neuter adj. or pron. predicate
 of masc. or fem. noun
 subject I ii 11, II i 29
 having a general reference
 to men I vi 22
 noun, as subject, with
 plural verb II ii 2, iii 3
New Testament, the, a mistrans-
 lation in, corrected II ii 4
 nominative coupled to voca-
 tive II ii 18
 numerals, article with I ii 13,
 iv 16, II i 6

O

- Objective instead of subjective
 pronominal reference I i 5, v 2,
 II ii 24, iv 21

omens I vi 1

- optative of indefinite fre-
 quency I iii 3, 10, 11,
 12, iv 1, 3, 5, 15, 17, 23,
 II i 5, 30, iii 10, iv 11
 of indirect discourse I
 iii 15, iv 5, 8, 18, vi 13,
 24, II iv 7, 21
 of protasis dependent on
 a primary tense of the in-
 dicative I v 2
 in apodosis with indic. in
 protasis (in a particular
 supposition) II i 8; (in a
 general supposition) II iii
 20
 assimilated I iii 11, II
 iv 11, 17
 with *δν*, as potential,
 without protasis I ii 11,
 vi 13, II i 6, 8
 in relative clause with-
 out *δν* I vi 3, 19, 34, 40,
 II iv 7, 10
 in final clauses, where
 leading verb is Optative,
 referring to the Future II
 iv 17
 for subjunctive II iv 17
 of verbs ending in *-νυμι*
 I ii 3
 future, used in indirect dis-
 course only I v 3, II i 23,
 iii 17
 ending in *-οιην* in uncon-
 tracted verbs II iv 17
 aor., mode suffix of (*ἀρ-*
ξαις for *ἀρξειας*) I iii 11

P

- PAPHLAGONIANS, the, subject
 to Cyrus I i 4; refuse to join
 the Assyrians against the
 Medes v 3, II i, 5
 parasang, the length of a II iv 21
paronomasia (τὸ πᾶν—ἐν παντί
ἐργῶ) I vi 13, II iii 3
 participial construction, re-

- placed irregularly by that of the *verbum finitum* I iii 5, II i 11, iii 8, 17, 21
- participle with article used attributively= substantive, or verb preceded by relative pronoun I ii 3, iv 10, vi 37, II ii 12, iii 12, 13, iv 32 with subst.=subst. with gen. II ii 27
- gen., plural of used absolutely without subject (*σημανθέντων ὄτι*) I iv 18; used heedlessly (*ἀσθενήσαντος αὐτοῦ οὐδέποτε ἀπέλειπε τὸν πάππον*) I iv 2, 20, vi 14
- imperfect I iv 25, vi 28, 29, II ii 3
- adversative (neg. οὐ) I i 3, II i 15, II ii 13, iv 18
- supplementary with *διαγινωσκέναι* I ii 6, with *διαγινωσκέναι* I i 1, vi 8, with *διατελεῖν* I ii 6, v 8, *διατρίβειν* I iii 12, with *φθάνειν* I iii 12, iv 21; *τυγχάνειν* I iv 3, II ii 11; with verb of emotion, (*ὑπερέχαιρεν*) I iii 3, 12, iv 8, 15; with verb of appearing II iii 8; with verb of finding II ii 14, 22; of knowing I iii 2; with verb of satisfying I iv 14; with verb of remembering I vi 3, 29, II iv 12
- used as adjective I iv 20
- predicate I iv 28, II ii 14
- equivalent to protasis of a sentence I ii 15, vi 23, 26, II iv 15
- ὤν omitted I ii 14, v 10, II iv 25, 26
- ἐχών, λαβών I ii 11, iv 13, 17, 20, vi 10, II ii 17
- particular, transition from the, to the universal II iii 2
- PASARGADAE I ii 1
- people, name of, for that of the country which they live in I iv 26, v 14, II i 1
- perfect of final or abiding result I i 4, ii 3, 15
- PERSEIDAE, descendants of Perseus, ancestors of Persian kings I ii 1
- PERSEUS I ii 1
- PERSIA, proper I iii 2; different climates of I iii 3; divinities of I vi 1
- Persian empire, boundaries of the I i 5, II i 1; details of Persian system of education I ii 3—16; contingent, divisions of II iv 2
- PERSIANS, their division into 10 phylae I ii 5; their ordinary weapons 9; their ceremonious observance of birth-days I iii 10; their simplicity of dress and fare 2; their custom of kissing relations I iv 27, 28; Greek polytheistic system transferred by Xen. to them I vi 1
- personal construction in expressing 'it is evident' I iv 1, II ii 3, 12; 'it is said' I ii 2, vi 11, II i 20
- PERAULAS, a Persian commoner, his speech on the distribution of honors and rewards II iii 7
- PHOENICIANS, subject to Cyrus I i 4
- PHRYGIA, major and minor, subject to Cyrus I i 4; both join Assyria I v 3
- PHRYGIA minor II i 5
- physicians, state I vi 15
- pluperfect, used as an imperfect I iii 10, iv 8, 20, II i 10
- plural referring to collective noun I ii 2, vi 11, II iii 3, iv 21, 23
- of abstract nouns, in concrete sense I iii 11, vi 3

plural used distributively I
 iii 2, II i 23
 substituted for singular I i 1
 verb with neuter subject II
 ii 2, iii 3; with subject
 (collective) in singular II
 ii 9, iv 20
 neuter participle, in ref. to
 masses of men I vi 17
 poetical words or forms of
 words I i 1, ii 1, 12, 13, iv 3,
 4, 7, 18, 21, v 9, 13, vi 6, 9,
 17, 24, 26, 28, 36, 43, 45,
 II i 18, 31, ii 22, iii 15, iv 3
 positive (verb) to be evolved
 from negative II iv 23
 potential optative with *ἄν* I
 i 4, ii 11, vi 13, II i 8, 16
 predicate, appositive II i 8
 genitive I ii 15, II i 11
 tertiary II i 2
 preposition, supplied to rela-
 tive pronoun from ante-
 cedent II iv 11
 of motion with verb of rest
 I ii 4, iv 18, II i 23, iv 21
 repeated with the second of
 two homogeneous nouns
 II iii 13
 position of, between adj.
 and subst. II i 21
 omission of, in the cor-
 relative member of a com-
 parison, where *ὡς* pre-
 cedes I vi 4
 present, historical I vi 14;
 interchanged with past
 tense II i 19
 as future II iii 22
 participle, as partic. of im-
 perfect I iv 25, vi 28, II ii 3
 professional ignorance, ex-
 posure of I vi 22
 pronoun (plur.) referring to
 persons implied in a col-
 lective noun (*πάντα* after
δ,τι) I vi 11
 in the accus. neuter with
χρησθαι I ii 13, II iv 19

pronoun (*αὐτοῦ*), unusual collo-
 cation of I i 5
 assimilated to predicate
 I iv 28
 demonstrative used as an
 emphatic repetition of the
 (expressed or omitted)
 antecedent I iii 10, vi 38,
 II ii 25
 protasis, contained in partici-
 ple III i 5, vi 23, 26, II iv 15
 contained in adverb II i 19;
 referring to indefinite past
 time in a general suppo-
 sition II iii 20
 suppressed or implied I i 3,
 4, iv 17, II i 8
 proverbial expression II ii 15

R

Reclining at table, a Greek
 custom II ii 3
 redundant expression (*πάντα
 οὕτω προγγινώσκων*) II iv
 11, 13, (*προσάται οἱ προσ-
 τατεύουσιν*) I ii 5, (*προελ-
 θὼν πρότερος*) II ii 7
 comparative II ii 12,
 iii 12, iv 10
 reflexive pronoun, indirect
 I i 5, v 2, II iv 7, 21
 relative, singular, referring to
 plural antecedent I vi 11,
 II iii 10
 attraction of, into case of
 antecedent I iii 2, II iii
 6, iv 16
 clause, taking the place of
 the article I iii 7, iv 26,
 II ii 5, iv 17
 pronoun with optative I vi
 3, 19, 34, 40, II iv 7, 10

S

Sacrifice I iv 17
 SAKAE, a Scythian tribe I i 4
 SAKAS, cupbearer to Astyagēs
 I iii 8; the contempt of the boy
 Cyrus for him I iii 11

SAMBAULAS, a captain in the Persian army II ii 28

SCOTT, SIR WALTER, quoted I ii 8

SCYTHIANS, a great nation I i 4
seers, treacherous dealings of I vi 2

sentence, structure of, changed as it proceeds I iv 3, v 3, II i 5, iii 2

SHAKESPEARE quoted I iii 14
sling, held in contempt by the Greeks II i 18

SOGDIANA I i 5

Stoa Poekile, picture of battle of Marathon at the I ii 13

subject of the infinitive where indefinite, unexpressed II iii 15

of infin. in acc. although subject also of the princ. verb I iv 4

omitted II i 15

of one verb serving also as object to another II i 24
assimilated to predicate noun I iv 28, v 3

of the dependent, attracted as object into the primary, clause I i 6, v 14, vi 23, 28, II i 11, 22, 29, 37, iii 5, v 14

subjunctive of verbs ending in *-ννμι*, form of I ii 3

substantive, having construction of the verb from which it is derived II i 21

superlative, inclusive use of I iii 15, iv 2

SYRIANS, the II i 4

T

Trajection of *ἄν* I v 10, vi 18, 26
of *μέν* I i 5

trajection of *ὅτι* I iv 7
of *οὐ πάν* II iv 13
of *οὕτω* II ii 13
of *πολλοί* I iii 2, vi 21
of *ὥς* I vi 26

V

Verb positive to be evolved from negative II iv 23
referring to two subjects, though appropriate only to one (*zeugma*) II iii 9
used parenthetically I iii 11, iv 8, II i 5, ii 3

verbal forms, variations of, in juxtaposition I v 5

verbal adj. with accusative II ii 15, iv 10
substantives having construction of their verb I iv 17

VESTA: *v. s.* Hestia

W

Words of singular occurrence in Xen. I ii 3, iii 5, 7, iv 3, 16, 24, v 3, 10, 12, vi 10, 22, 28, 45, II i 22, 25, ii 13, 26, 28, 30, iii 15
post-classical and un-Attic I ii 10, 12, 15, iii 5, 14, iv 5, 18, v 3, vi 19, 27, 28, 41, II i 11, 13, 20, ii 25, 26, iii 24, 26

'world, in the', Greek phrase for II ii 18

worship by kissing the hand II iv 19; Persian, of the elements I vi 1

Z

Zeugma of verb II iii 9
ZEUS *πατήρ* I vi 1



The References are by *Book*, *Chapter* and *Section*. Where the reference is to a Note in the Critical Appendix, *cr.* follows the number.

)(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
- 7 un-classical words



INDEX II

GREEK

A

ἀγαθός τι I iii 15, v 9; ἀγαθὸν εἶναι = *prodesse, expedire*, II i 22, 27, iv 29; τὰ ἀγαθὰ, *res secundae, commoda*, II i 17, iv 10; τὰ καλὰ καὶ τὰγαθὰ II i 17. *fortis*, II ii 20
ἀγαπᾶν εἰ, *secum bene actum putare si*, II i 4
ἀγασθαι, *admirari, suspicere*, c. acc. II iii 19, c. gen. et acc. 21; cum dat. iv 9
ἄγγελος, *nuntius*, II iv 1; *legatus*, II iv 31
ἄγειν τὴν λείαν (i. q. ἄγειν καὶ φέρειν), *praedari*, I iv 19, 20; ἄγειν στρατιάν I vi 43; intrans. *ib.* ἄγειν ἡσυχίαν, *in statione subsistere, e loco non moveri*, I iv 18; ἄγε δὴ, *agedum*, II i 6
ἀγέλη, *grex*, I i 2
ἀγεννής² τὴν ψυχὴν II iii 7
ἀγορὰ ἐλευθέρα I ii 3; ἀγορὰν ἄγειν, *apportare merces ad victum necessarias*, II iv 32. Cf. IV v 42, VI ii 11, 38
ἀγοραῖοι, οἱ, *nundinatores, turba forensis*, I ii 3
ἄγρα, ἡ, *praeda, fera*, II iv 19
ἄγριος, *ferus*: ἄγριοι ὄντοι, I iv 7; ἄγριοι πολῖται, *immanes, qui nec leges nec homines colunt*, I vi 34
ἀγριοῦσθαι, *efferari*, I iv 24
ἀγρυπνεῖν, *vigilare*, I v 11
ἀγυιά^{4, 6}, ἡ, *via*, II iv 3, 4

ἀγύμναστος τινος, *rei rudis neglecta exercitatione*, I vi 29
ἀγχέμαχα ὅπλα, *arma ad cominus pugnandum*, I ii 13
ἀγχίνους, *sagax, sollers*, I iv 3
ἀγωνία², ἡ, *certamen*, II iii 15
ἀγωνίζεσθαι τι πρὸς τινα, *in aliqua re certare cum*, I vi 9, II ii 1; ἀγωνιστέον (ἐστὶ) II iii 11
ἀγωνιστής, ὁ, *certator*, I v 11
ἀδαής^{4, 6}, *rudis et imperitus*, I vi 43
ἀδειν, *carni inibus celebrare*, I ii 1
ἄδηλα, τὰ, *res incertae*, I vi 9
ἀδικεῖν II ii 16; τινὰ τι=ἡδικηκέναι II iv 8
ἄδικοι ἵπποι, *equi usui minus apti*, II ii 26 not.
ἀδύνατος, *infirmus*, I v 10
ἀεὶ ὄντες, *semperiterni*, I vi 46
ἀηδῶς ἐσθλαιν I ii 11, v 1
ἀθέμιτον, *nefas*, I vi 6
ἀθήρευτα² θηρία I iv 16
ἄθλον, *certaminis praemium*, I ii 12; ἄθλα προτιθέναι I vi 18
ἀθροῖζεν, *cogere, convenire iubere*, II iv 18
ἄθροος, *in unum locum coactus*, I iv 17, 22
ἀθυμία, *animi abiectio*,)(προθυμία I vi 13
αἰδώς, ἡ, *verecundia ne quid turpe palam committas*, I iv 4
αἱματοῦν⁶, ἡματωμένα ἀκόντια, *iacula cruore infecta*, I iv 10

αἰρεῖν, *capere fugientem et assequi*, I iv 21, vi 40, II iv 20

αἰρεῖσθαι *δικαστήν τινα, alius cuius arbitrio rem permitttere*, II iv 8

αἰρεσθαι πόλεμον, *bellum suscipere*, I vi 45

αἰρετόν, *optabile*, αἰρετώτερον II i 9

αἰσθάνεσθαι: ἦσθ' ὁ θῆσθαι, *animadvertisse, novisse*, I i 2, 6

αἴσιος, *faustus, boni ominis*, I vi 1, II iv 19

αἰσχος, *τῶς deformitas*, II ii 29

αἰσχρός, *ά, ον, deformis, turpis*, II ii 31

αἰσχύνεσθαι *τινα, revereri, cavere ne quid turpe committas coram aliquo*, I iv 22, II i 25; *μη αἰσχυνόμενος, sine pudore ullo*, I iv 26

αἰτεῖσθαι, *sibi petere*, I vi 5

αἰών, *ό, aevum*, II i 19

ἀκεστής, *ό, sartor*, I vi 16, ubi al. ἡπητήης

ἀκίνητος: *ἀκίνητον χώριον, locus non immutatus*, I vi 39

ἀκριβοῦν *τι, accurate tenere*, I iii 16, 17, II i 26, ii 9, iii 13

ἀκροᾶσθαι, *auscultare*, I iii 10
ἀκροβολίζεσθαι, *eminus pugnare missilibus*, I iv 23, II i 7

ἄκων, *invitus*, I iii 13
ἀλαζονεύεσθαι, *se ostentare*, II ii 11

ἀλαζών, *ό, iactator*, I vi 22, II ii 12

ἀλέξασθαι⁴, *propulsare vim et iniuriam*, I v 13

ἀληθεύειν, *in dictis et factis studere veritati*, (ἐξαπατᾶν, κλέπτειν, πλεονεκτεῖν, I vi 33

ἀληθής, *verus, 'genuine', 'natural'*, I ii 10; ἀληθῆ (not ἀληθῶς) λέγειν, *vera dicere*, I vi 22, II ii 11

ἀλίσκεσθαι, *capī: ψευδόμενος ἐάλωκα, mendacii convictus sum*, II ii 22

ἄλκιμος⁶: *ἄλκιμον θηρίον, belua ferox et robusta*, I ii 10; *ἄλκιμοι πρὸς τοὺς ἐναντίους* I iv 22, II iii 8

ἀλλά, at the beginning of a reply, II i 13, iii 5. *certe, tamen*, 'at least', I iii 6

ἀλλ' ἢ, *numi vero*, I iv 28, II ii 28

ἀλλὰ μέντοι, *at vero*, I vi 18, 24

ἀλλὰ μὴν, *at vero*, I v 14, vi 19

ἀλλ' οὐ, *et non (potius)*, II ii 19

ἀλλ' οὖν I iv 19

ἀλλά τοι, *atque*, I v 13, vi 9

ἄλλεσθαι, *salire*, I iv 11

ἄλλοθεν ποθεν, *ex alia qua parte*, I vi 43

ἄλλος, in appositive relation to adjective, I vi 38; ἄλλος ἄλλον τρόπον II i 4; ἐν μέν, ἐν δέ, ἄλλο, ἄλλο I ii 4; οὐδέν ἄλλο γ' I iv 13, 24, vi 39; οὐδέεις (ἄλλος omitted) ἢ II iii 10, I iv 13; τῇ ἄλλῃ (ἡμέρᾳ) = τῇ τρίτῃ II iii 24; τὰ τε ἄλλα καὶ I iii 9; ἄλλῃ, *alia via*, I ii 16; *alia ratione*, ἄλλῃ γιγνώσκων I v 13

ἄλλοσε, *alio*, I iv 17

ἄλλόφυλος, *alienigena*, I i 2

ἄλλως, *aliter*, ἄλλως πως I i 1, *aliam ob causam*, I ii 11; ἄλλως τε—καί, *cum alia de causa—tum*, I vi 11; *praesertim*, II ii 24, iv 11

ἀλυπτότατα (ἀλύπως), *sine omni molestia et offensione*, I iv 13

ἄμα, *simul*, I iii 10; ἄμα μέν—ἄμα δέ, *cum—tum*, II ii 8, iii 19, 23; ἄμα μέν—ἔτι δέ καὶ I iv 3; ἄμα καὶ—καὶ I vi 18; ἄμα λέγοντα, *inter dicendum*, I iii 6, ἄμα διδούς I vi 12. ἄμα αὐτῷ, *una cum eo*, II iv 30; ἄμα τῇ ἡμέρᾳ I ii 4, II iv 24

ἄμαξαι, ἢ: ἄμαξαι ('cartloads') σίτου II iv 18

ἁμαρτάνειν τινός, *aberrare, non ferire*, I iv 11; *falli in aliqua re*, I vi 16, (τοιαῦτα) *peccare*, I vi 36

ἀμελεῖν, *neglegere*,)(ἐπιμέλεσθαι I vi 23

ἀμελῶς ἔχειν περί τινα, *neglegere aliquem*, I ii 7

ἀμέτρως, *immodice*, I vi 34

ἀμιλλάσθαι ἐπὶ τὰ θηρία, *certatim in feras ruere*, I iv 15

ἀμφί, *de numero*, I ii 15, iv 16. τὰ ἀμφὶ τὸν πόλεμον, *res militaris*, II i 21; οἱ ἀμφὶ Κῦρον I iv 21, 23; οἱ ἀμφὶ τὸν πάμπαν θεραπευταί, *ministri aui*, I iii 7

ἀμφιεννύναι, *induere*, παῖδα... χιτῶνα... ἡμφελεσε I iii 17

ἀν, prepositive, for ἐάν, I iii 18 (condemned by Dindorf n. on I ii § 9)

ἀν, postpositive, with infinitive, I ii 7, 15, iv 17, vi 34, II ii 20; with participle, I vi 9; repeated with each emphatic word, II iii 6; anticipated hyperbatically with δοκῶ, οἶμαι etc., I vi 18

ἀνά, *de loco, per*: ἀνὰ τὰ ὄρη II iv 27, 28; ἀνὰ πᾶσαν ἡμέραν, *cotidie*, I ii 8; ἀνὰ κράτος, *omni vi*, I iv 23

ἀναβλέπειν I iv 12

ἀνάγειν, *suos ex acie reducere*, I iv 24

ἀναγκαῖος: τὰ ἀναγκαῖα, *necessitates naturae*, I vi 36

ἀνάγκην προστιθέναι τινί, *vi aliquem cogere*, II iv 12

ἀναγώνιστος διατελεῖ, *nullum unquam subit certamen*, I v 10

ἀναδέχεσθαι, *in se recipere, spondere*, I vi 18

ἀναλίσκειν⁶ ἔργον, *opus detrectare, negotio se subtrahere*, II i 31

ἀναιρεῖν, *tollere, evertere*, I i 1; Med. ἀναιρεῖσθαι, *tollere humo*, II iii 17

ἀναισιμῶν, *impendere*, II ii 15
ἀναισχυντία, *impudentia*, I ii 7
ἀναίσχυντος², *impudens*, II ii

25

ἀναίτιος, *culpa vacans*, I vi 10; ἀναίτιος ἀφροσύνης, *dementiae culpa liberandus*, I v 10

ἀνακαλεῖν ὄνομαστί, *compellare nominatim*, II ii 28; *acclamare exhortandi causa* I iv 22. ἀνακαλεῖσθαι κύνας, *canes revocare palantes*, I vi 19

ἀνακλάζειν², *latrare*, I iv 15

ἀνακράζειν, *exclamare*: ἀνεκραγόν II iii 20, ἀνακραγῶν II 3

ἀνακρίνειν, *percontari*, I vi 13

ἀνακτᾶσθαι τινα, *sibi conciliare*, I iii 9, iv 2, φίλους II ii 10

ἀναλαμβάνειν τινα, *socium asciscere*, I iv 19, v 14; ἀ. τὰ ὄπλα, *recipere arma oblata et in medio posita*, II i 19

ἀναλίσκειν, *absumere*: ἀνηλώκει I iv 5; ἀνήλωτο II ii 5; ἀναλωθῆναι τιτρωσκομένους, *vulneribus confici*, II i 8

ἀναμένειν τὸ πορίζεσθαι... ἔστ' ἀν, *differre rationem comparandi... donec*, I vi 10

ἀναμνησθεσθαι, *recordari*, I ii 11

ἀνανεύειν², *abnuere*, I vi 13

ἀνάπαλιν² περιφέρειν, *ordine inverso circumferre*, II ii 2

ἀναπείθειν, *persuadere*, II ii 16

ἀναπηδᾶν, *prosilire, currere ad*, I iv 2

ἀναπλήπασθαι², *impleri*, II ii 27

ἀναρτᾶσθαι, *sibi devincire, conciliare*, I iv 1, II ii 29; suo imperio subicere I i 5

ἀναστρέφειν, *conversum subsistere, e fuga convertere contra hostes persequentes*, II i 9. [Cf. Hell. VI ii 20, Anab. I x 12, REq. VI 5.]

ἀνατλήναι⁶ πόνον, *perferre laborem*, I ii 1

ἀνατρέπειν, *evertere*, II ii 5
 ἀναχωρίζειν, *recedere iubere*,
reducere, II ii 8
 ἀνδρείος ἀνὴρ, *vir fortis*, I iv I
 ἀνδρικός, *fortis*, I ii 12
 ἀνεπὶ κλητος, *vacans culpa et reprehensione* II i 22
 ἀνεπὶ ληπτος², *irreprehensus*, I
 ii 15
 ἀνεπιστήμων, c. gen. *imperitus*
 I vi 5
 ἀνευρίσκειν, *data opera invenire*, I vi 40
 ἀνέχεσθαι (*perferre*) ψύχη καὶ
 θάλαππη I ii 10
 ἀνὴρ, *vir*, emphatically, II ii
 21, iii 15;)(παῖς I ii 6; ἀνὴρ
 νεανίας, *vir iuvenis*, II ii 6, 7;
 ἀνὴρ τοῦ δήμου, *homo de plebe*,
 II ii 22; ὁ ἀνὴρ=ἐκεῖνος I vi 12,
 οἱ ἄνδρες (ἄνδρες)=οὔτοι II iii
 15; *maritus*, I iii 13
 ἀνθηρός², *floridus, recens*, i.e.
 non obsoletus nec usu tritus,
 I vi 38
 ἀνθίστασθαι, *resistere*, I ii 10
 ἄνθρωπος: ἄνθρωποι generi-
 cally 'mankind' I ii 7; τῶν ἐν
 ἀνθρώποις II ii 18. in con-
 temptuous sense II ii 23
 ἀνιάν, *male habere, molestiam exhibere*, I iii 15;)(ὠφελεῖν
 I iv 25
 ἀνιαρός, *moestus*, I iv 14
 ἀνιδρωτὶ, *segniter, remisse*, II
 ii 30
 ἀνιδρωτος², *sine sudore et excitatione*, II i 29
 ἀνιέναι, *remittere a perse-
 quendo*, I iv 21, 22
 ἄνισος, *iniquus*, II ii 17
 ἀνίστασθαι, *consurgere*, I ii 10,
 II iii 16, iv 20
 ἀνόητος, *ov, demens*, II ii 15
 ἄνοια², ἡ, I v 13
 ἄνομος, *ov, legibus repugnans*,
 I iii 17
 ἀνταγωνίζεσθαι, *dimicare*,
pugnare, I vi 8

ἀντασπάζεσθαι, *vicissim am-
 plecti*, I iii 3
 ἀντερέσθαι², *vicissim interro-
 gare*, II ii 22
 ἀντέχειν, *sustinere, resistere*,
 μὴ οὐ I iv 2; ἀντέχεσθαι τῆς
 ἀρετῆς, *studere virtuti*, II ii 27
 ἀντικαθιστάναι, *aciem hostibus
 opponere*, I vi 43
 ἀντικνήμιον², τό, *tibia*, pars
 cruris anterior, opposita surae,
 II iii 19
 ἀντιλαμβάνεσθαι τῶν πραγ-
 μάτων, *res gerendas suscipere*,
 II iii 6
 ἀντιλέγειν (*contradicere*) τὸ μὴ
 οὐχὶ—ἀξιοῦσθαι II ii 20
 ἀντίος, ἰα, ἰον, *adversus, op-
 positus*, I iv 8, 19; ἐκ τοῦ ἀ. I iv 8
 ἀντιπαραγίγειν², *contra ducere
 in hostes exercitum*, I vi 43
 ἀντιπαρακαλεῖν, *revocare, avo-
 care*, II ii 24
 ἀντιπληροῦν, *supplere*, in lo-
 cum militum qui desunt substitu-
 ere novos, II ii 26
 ἀντιτάττειν ἐκατέρωθεν εἰς ἐμ-
 βολὴν τοὺς ἡμιλείς τῶν ἀνδρῶν
 τῆς τάξεως, *centuriam bipartito
 divisam ita instruere, ut pars
 altera in alteram faciat impetum*,
 II iii 17
 ἀντωφελεῖσθαι εἶ ποιοῦντα,
*fructum beneficii in alium col-
 lati percipere*, I vi 11
 ἀνύσιμος², *ov, efficax* I vi 22
 ἀνύτειν μᾶλλον, *plus efficere*,
 I vi 5; ἀ. τὴν ὁδόν, *iter perficere*,
 II iv 32
 ἀνω καὶ κάτω, *sursum deorsum*,
huc illuc, I iii 4
 ἀνωφελής², *inutilis*, de agro
 inculto, I vi 11
 ἀξία, ἡ, *dignitas*: κατὰ τὴν ἀ.
 II iii 16
 ἀξιόνικος², *ov, dignus victoria*,
 I v 10
 ἀξιος ὀλίγου, πολλοῦ II ii 15, 18
 ἀξιούν, *aequum censere*, I vi 42,

II ii 17, iv 11; *velle, postulare*, I i 5, II iii 15

ἀξιουῖσθαι τοῦ ἴσου, *pari loco et dignitate haberi*, II ii 17, 20, iii 8

ἀοκνος, *impriger*, II i 31; ἀοκνότατα, *imprigerrime*, I iv 2

ἀπαγγέλλειν, *renunciare*, II iv 8

ἀπάγειν (στρατιάν) I vi 43, II iii 22; ἀπάγειν δασμόν II iv 12 i. q. ἀποδιδόναι

ἀπαγορεύειν, *vetare*, I iv 13, 14

ἀπαίδευτος, *ignarus*, I v 11

ἀπαράσκειν τινά λαμβάνειν, *imparatum opprimere*, II iv 15

ἀπατεών, *veterator, homo fraudulentus*, I vi 27

ἀπάτη, *fraus, iniuria clandestina*, I ii 6

ἀπειθεῖν, *non parere*, I ii 2, vi 26

ἀπεῖναι, *abesse*, I ii 4, II ii 27; *deesse, deficere*, I ii 10, 13

ἀπείργειν τινά τινος, *arcere*, I i 2

ἀπειροκαλία, *rusticitas*: φωναὶ καὶ ἀπειροκαλῖαι, *clamores decori et honesti expertes* I ii 3

ἀπειρος, *on, imperitus*, I iv 21; ἀπείρως ἔχειν, *imperitum esse*, I vi 17

ἀπελαύνειν τιμῶν, *arcere a consequendis honoribus*, I ii 3, ἀπελήλαται 15, ἀπελαθέντες II i 15

ἀπέχειν τινος, *distare*, I i 3, II iv 21; ἀπέχεσθαι τινος, *abstinere ab*, I i 2, v 7: οὐκ ἀπέχεσθαι τὸ μὴ οὐ seq. infinitivo I vi 32

ἀπιστον, *non credibile, a fide abhorrens*, II iv 17 (al. ἀπίθανον)

ἀπῆει (ἀπιέναι), *abibat*, II i 1

ἀπλότης, ἡ, *simplicitas*, I iv 3

ἄπλουν ἔργον, *res simplex*, ad quam non varia rerum genera pertinent, I vi 27; ἀπλουστέρα ὁδός, *via magis compendiaria*, minus impedita ambagibus, I iii 4 ἀπλῶς διδάσκειν, *sine distinctione, generatim*, non distin-

guendo personas, tempora, loca, res, I vi 33

ἀπό, *propter*, I iii 5, vi 44; φόβος ἀφ' ἑαυτοῦ, *metus, quem ipse afferebat*, I i 5; ὠφελείσθαι ἀπό τινος I i 2. inde a: ἀπὸ παιδός (*a puerili aetate*) I ii 16; ἀπὸ παίδων ἀρξάμενοι I v 11; ἀπὸ γενεᾶς, *a natalibus*, I ii 13; ἀφ' οὗ, *a quo tempore*, I ii 9, 13.

meaning of, in composition: (ἀποτελεῖν) I ii 5; (ἀποδιδόναι) I vi 12, II iv 14, 22; (ἀπάγειν) II iv 12

ἀποβαίνειν, *evenire*, I v 13

ἀποβουκολεῖν, *perdere*, I iv 13 annot.

ἀπογεύεσθαι, *degustare*, I iii 4

ἀπογράφεσθαι, *proferi nomen suum, nomen edere apud*, II i 18, 19

ἀποδεικνύναι, *efficere, reddere*, I ii 5, vi 18, II i 23. *demonstrare*, with participle, II ii 25

ἀποδιδόναι, *reddere debitum*, I vi 12, II iv 14, 22

ἀποδιδράσκειν, *clam aufugere*, ut nescias, quem in locum, sed φεύγειν fit palam I iv 13, vi 40; οὐκ ἀπεδίδρασκεν εἰς τὸ μὴ ποιεῖν, *non desinebat facere*, I iv 5

ἀποκαθαίρεσθαι τὴν χεῖρα εἰς τὰ χειρόμακτρα, *abstergere manum mantilibus*, I iii 5; ἀποκαθαροῦνται ταύτης (sc. τῆς κακίας) II ii 27

ἀποκαλεῖν, *avocare, arcessere, redire domum iubere*, I iv 25

ἀπόκεισθαι, 'to be laid up in store, garnered', II ii 15 [An. II iii 15, Dem. de cor. § 198, [Dem.] 23, § 42, Soph. Oed. Col. 1751].

ἀποκοιμάσθαι, *capere somnum*, II iv 22, 30

ἀποκωλύειν, *aditu prohibere*, I iii 11

ἀπολείπεσθαι τινος, *discedere ab aliquo*, I vi 21

ἀπολογεῖσθαι περὶ τινος, *defendere, patrocinari*, II ii 13

ἀπομύττεσθαι, *nasum emungere*, I ii 16

ἀπονία, ἡ, *laborum detrectatio*, II ii 25

ἀπονός, *otiosus, deses*; ἀπονώτερον διάγειν, *magis otiose degere*, I vi 8

ἀποπέμπειν, *a se dimittere, ex sua disciplina*, I iii 18, II ii 6. Med. 'to take leave of', I iv 27

ἀποπτύειν, *exspuere*, legebatur I ii 16 ubi nunc πτύειν

ἀπορεῖσθαι, *angi, nescire quid faciendum sit*, I vi 2

ἀπορία, ἡ, *rerum necessariorum penuria*, I vi 10. ἀπορίαι, *difficultates, inopia*, I vi 24

ἀπορός, ον: εἶναι ἐν ἀπόροις, *in angustiis esse*, I vi 3

ἀπορροφεῖν τοῦ οἴνου, *gustare vinum*, I iii 10

ἀποσοβεῖν, *abstergere*, II iv 23

ἀποστρέφειν, *a via avertere*, II iv 25. ἀποστρέφεισθαι, *reverti*, I iv 25

ἀποτελεῖν τὰ καθήκοντα, *satisfacere officio*, I ii 5

ἀποτυγχάνειν, *amittere*, I vi 45

ἀποφάναι, *negare*, I vi 13

ἀποφέρειν, *deferre*, I iv 26

ἀποφεύγειν, *aufugere*, I vi 40

ἀποχωρεῖν, *secedere, excerni*, I ii 16

ἀποψᾶσθαι τὴν χεῖρα, *sibi abstergere manum*, I iii 6

ἀπρακτεῖν παρὰ τινος, *nihil impetrare, repulsam ferre apud*, I vi 6

ἀπρονοήτως, *temere, inconsiderate*, I iv 21, 22

ἀπροφάσιστοι σύμμαχοι, *socii prompti et parati ad officium subeundum*, II iv 10

ἀπροφασίως, *libenter, sine tergiversatione*, II iii 8

ἀπτεσθαί τινος, *afficere ali-*

quem, molestum esse et grave aliquid, I vi 25

ἄρα, *igitur*, I vi 31, II ii 10, 15; in apodosi post ἀπεκρίνατο I iii 2, post ὁ δέ 8, 9, post ὥς I iv 11; with imperfect I iii 10; εἰ ἄρα II iii 5, εἴποτε ἄρα I vi 2, ἦν ἄρα I iii 17, vi 41; ταῦτ' ἄρα I iv 27 ἄρ' οὖν, *num igitur*, II ii 18; ἄρά γε, *num*, I vi 12, II ii 1

ἀργεῖν, *otiosum esse*, I ii 15. Pass. *per socordiam negligi*, II iii 3

ἀργός, *otiosus, qui victum sibi laborando non quaerit*, I vi 17; ἀργὸς γῇ I vi 11

ἀρεστός, *gratus*, II iii 7

ἀρήγειν, *opem ferre*, I v 13

ἀριστᾶν, *prandere*, I ii 11

ἀριστερόν, τό, I iii 11

ἄρκυς, ἡ, *rete*, II iv 25

ἄρμα, τό, II i 5, ii 26

ἀρμόττειν, *congruere, convenire*, II i 16; κρίτης τοῦ ἀρμόττοντος, *iudex de eo, quod sit aptum et congruens*, I iii 17

ἄρπαγή, *rapina*, I ii 6

ἄρπάζειν, *arripere*, II iii 10

ἄρπαξ, *rapax*, I vi 27

ἄρπεδόνη⁷, *laqueus*, I vi 28

ἄρρητον, *silentio praetermissum*, I vi 14

ἄρταμος¹, *coquus*, II ii 4

ἄρτι (modo) τε καὶ I vi 22

ἀρύειν, *haurire*, I iii 9; ἀρύσασθαι, *sibi haurire*, I ii 8

ἀρχεῖα, τὰ, *palatia procerum et magistratuum*, I ii 3, 4

ἀρχεῖν ἀδίκων χειρῶν I vi 13. δ. εἰσόδου, *habere potestatem concedendi aditus*, I iii 14. ἄρχεσθαι, *initium facere*: δ. λόγου I vi 2,

σκώμματος II ii 28, c. part. I i 2, ἀρξάμενος ἀπὸ τινος I v 11, vi 8, II ii 2

ἀρχή, *magistratus*, I ii 5. pl. *qui gerunt magistratum*, I ii 12, 13. *initium*, ἐξ ἀρχῆς αὖ II ii 10. ἀρχήν, *omnino*; τὴν

ἀρχὴν μή I ii 3, ἀρχὴν μή vi 16

ἀσθενεῖν, *aegrotare*, I iv 2

ἀσθενοῦν⁷, *debilitare*, I v 3

ἀσινής⁶, *innocuus*, I iv 7

ἀσκαρδαμυκτὶ, *fixis oculis*, non *conniventibus*, I iv 28

ἀσκεῖν τὰ ἀμφὶ τὸν πόλεμον, II i 21, τὸ σῶμα ὁμοίᾳ τροφῇ, *eodem victu corpus curare*, II iii 8, τὸ σῶμα πρὸς ἰσχύν II i 20; ἡσκήκεις ἔλκειν I vi 39

ἀσκέσθαι II i 22

ἀσκητὴν εἶναι τῶν καλῶν κα-
γαθῶν ἔργων, *rebus honestis bo-
nisque studere*, II i 21

ἀσπάζεσθαι, *amplexari*, I iii 2; *salutare*, II i 1, 2; *amare*, *magni facere, colere*, I iv 1, 26

Ἀσσύριος, *Assyriorum rex*, II iv 7, 8

ἀστέιος, *urbanus*, II ii 12

ἀσυγκόμιστος καρπός, *fruges
nondum collectae in horrea*, I v 10

ἀσφαλής, *tutus*, II i 9; ἐν ἀσφαλεῖ εἶναι τοῦ μὴ γενέσθαι II iv 13

ἄτακτος, *inordinatus*, I vi 35, 37

ἀτάρ, *at vero*, I vi 9, II i 3

ἀτάρακτος, *intrepidus*, II i 31

ἄτε, *quippe*, cum participio, I iii 3, II ii 3

ἀτιμάζειν, *ignominia notare*, I vi 20, II ii 27

ἀτιμία, *ignominia*, II ii 13

ἄτιμος, *ignominia notatus*, I ii 14; ἄ. βίος, *vita obscura, ho-
norum expers*, II iii 11

ἄτοπος, *iniquus*, 'unreason-
able', II iv 11

ἀτυχεῖν τι, non *impetrare ali-
quid*, I iii 14, παρὰ τινος, *ab
aliquo nil impetrare*, I vi 6

αὖ, *rursum, simili modo, quo-
que*, I i 1, v 1, vi 40, II iv 21; αὖ
πάλιν I vi 13. *vicissim, contra*,
I iv 23, II iii 2; οὕτως αὖ II iv 26

αὖθις, *rursum, itidem*, I iv 5, II i 1.

alio tempore, posthac, II i 7

αὔξειν, *augere aliquem opibus*, I vi 45

αὔπνος⁶, *insomnis*, II iv 46

αὐτίκα, *exempli gratia*, ad rem *exemplo confirmandam*, I vi 9

αὐτόθεν, *inde, ex illo ipso loco*, II i 4

αὐτόματος, *sua sponte*, I iv 13

αὐτόνομος, *liber, sui iuris, qui
suis utitur legibus*, I i 4

αὐτός, used epaneptically or *redundantly*, I iii 15, iv 2; as *indirect reflexive*, I i 5, v 2, II ii 24, iv 9, 21; ἴψε, αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι I iv 7, σὺν αὐτῷ τῷ θώρακι II ii 9; αὐτοῦ placed between the article and its substantive, I i 5

ὁ αὐτός, *idem*, c. dat. τὸ αὐτὸ ἡμῖν I iii 4, II i 16, ii 1

αὐτοῦ, *ibi*, I iv 1

ἀφέλκειν, *abstrahere*, I iv 24

ἀφηγεῖσθαι, *ducem esse in re-
cedendo*, II iii 22

ἀφθονία, *copia*, I iv 17

ἀφθονος, *copiosus*, II iv 11

ἀφιέναι, *dimittere*, 'to allow to depart', I ii 8, II iv 24.

emittere e manu telum, I ii

9. *permittere, non vetare*, I ii 2, iv 11, 14. ἀφέμενοι τοῦ

πολλοῖς προσέχειν τὸν νοῦν II i 21

ἀφικνεῖσθαι εἰς τὸ ἴσον, *eo pervenire ut par sis*, I iv 5; ἀ.

εἰς λόγον, *incidere in sermonem*, II ii 1

ἀφροδίσια, τὰ, *res venereae*, I vi 34

ἄφρων, *insipiens*: ἄφρονα ἀ-
λσκεσθαι, *prae stupore capi*, I vi

40

ἀφροντίστως² ἔχειν, *segnem
et socordem esse*, I vi 42

ἀφύης, *ineptus natura*, I vi 32; τὸ σῶμα οὐκ ἀφύης, *qui est forma corporis haud indecora et in-
venusta*, II iii 7

ἀφυλακτεῖν c. gen.)(ἐπιμέ-
λεισθαι I vi 5

ἀφυλάκτους λαμβάνειν, in-
cautos opprimere, I vi 37

ἀχαριςτία, animus ingratus,
I ii 7; ἀχάριστος, I ii 7

ἄχθεσθαι, gravari, aegre ferre,
I iv 25; seq. ὅτι, I iii 5

B

βάδην, lente, gradatim, II ii 30
) (τρέχων

βαδίζειν, incedere,)(τρέχειν,
II iii 10, 14

βάθος, τό, altitudo, in tacticis
linea a fronte aciei s. agminis
usque ad extremum agmen: opp.
μήκος, longitudo, quae est a
cornu altero ad alterum, II iv 2, 4

βάλλειν, eminus ferire, I iv 5;
β. εἰς τὸ μέτωπον, frontem ferire
iaculo, I iv 8; ἐπὶ σκοπὸν β. I vi
29

βάρβαροι, de Persis, I ii 1
βαρέως φέρειν, graviter ferre,
II ii 5

βασιλειον, τό, regia domus,
palatium regis, II iv 3, 4;
βασιλεια, τά, aedes regiae, I i 5,
ii 3, II iv 5, 24

βασιλεύειν ἐν Πέρσαις, regnare
apud Persas, I v 4

βασιλεύς, rex Persarum, I ii 1;
de Iove II iv 19

βασιλικός, regius, βασιλι-
κόν, τό, mos regis, I iii 18)(τὸ
τυραννικόν

βασιλικῶς παρῆναι, regio cum
adparatu adesse, I iv 14

βήπτειν², tussire, II ii 5

βία, vis, I ii 6; βίᾱ, vi, I iii 17

βίαιος, violentus, I iii 17

βλαβή, damnum, II ii 12

βλακεία, ἡ, socordia, ignavia,
II ii 25

βλάξ, ignavus, ineptus, I iv 12

βλάπτειν, nocere, I vi 18

βουκόλος, bubulcus, I i 2

βούλεσθαι, velle: τί βουλό-

μενοι, cur, II ii 11, βουλό-
μενος δειπνεῖν, ut cenaret, I iii 4

βουλεύειν, consilium capere,
decernere, II iv 15; βουλευέ-
σθαι, deliberare, II i 7; re delibe-
rata statuere I iv 17

βραχύτεροι λόγοι, verba pau-
ciora, I iv 4, ἐν βραχυτάτῳ δη-
λοῦν, perpaucis ostendere, I ii 15

βροντή, tonitru, I vi 1

βρώμα, τό, esculentum, I iii 4

βῶλος, ἡ, gleba, II iii 17

Γ

γαμεῖν, uxorem ducere, I iv 16

γάρ, nam, I ii 15, v 8, 12, vi
44; explanandi causa illatum
post pronomen demonstrativum,
II iv 26. reddit rationem

sententiae omissae, I iv 12, vi 29,
II i 4, 7, 13, iv 12, 15

γάρ δῆ: I ii 6, iii 10. γάρ
οὖν, vero, I vi 22, 25, II i 7. οὐ

γάρ; nonne, I vi 12

γαστήρ, ventriculus, II iii 24:
γαστρὸς ἕνεκα, ventris implendi
causa, I ii 8

γε, quidem, certe, repeated in
one sentence, II ii 3; γε δῆ I vi
43; γε μέντοι II i 11; γε μὴν
I ii 2, II i 23, iii 10, 18; δέ γε
I vi 28; καί—γε I iv 9, II i 3;
νῦν γε, nunc quidem, quantum
attinet ad hunc diem, I iv 9

γελᾶν ἐπὶ τινι, I iv 4, II ii 5, 10

γέλως, ὁ, risus, II ii 5

γενεά, origo generis, I i 6;

natales, I ii 8, 13

γενέθλια², natalitia, dies nata-
lis, I iii 10

γενναῖος κύνων, canis generosus,
I iv 15, 21

γένος, τό, gens, familia, I ii 1

γεραίτερος, senex, I ii 4, 13, 14;

γεραῖτεροι, seniores, senatores,
I v 5

γέρρον, clypeus parvus Persi-
cus, differt magnitudine ab ἀσπίδι,
I ii 9, 13, II i 9, 21

γίγνεσθαι τῶν γεραιτέρων, *in ordinem senatorum recipi*, I ii 15; γ. ἐγγύτατα, *quam proxime accedere*, I iv 23; *se praestare*, χείρονες οὐδὲν ἐγένοντο I v 8; de victimis II iv 18; πλείον ἢ πεντήκοντα ἔτη γεγονώς ἀπὸ γενεᾶς, *quingagenario maior*, I ii 13; γεγονώς ὑπὲρ τὰ στρατεύσιμα ἔτη, *qui excessit aetatem militarem*, I ii 4

γινώσκειν, *statuere, censere*, I i 3, v 13, II iv 8. *cognitum habere ac perspectum* II iii 15. *sentire, de sensu gustus*, I iii 5

γνώμας παρασκευάζειν, *praeparare animos*, II i 21

γνώρισμα², τὸ, *signum, nota qua res agnosci potest*, II i 27

γούν, *certe*, 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, poësis, eloquentia, geometria, philosophia*, I ii 6

γράφειν, *pingere*, I ii 13

γυμνάζειν, syn. ἐθίζειν, *exercere*, I ii 10, vi 32

γυμνητικά² ὅπλα i.q. τῶν γυμνήτων I ii 4

Δ

δαήμων⁴, *peritus, prudens*, I ii 12

δάκνεσθαι, *morderi, i.e. molestia, dolore affici*, I iv 13

δαπάνη, *sumptus*, I vi 9, II ii 25

δασέα¹ ὄρη, *montes arboribus consiti*, II iv 23. [Cf. Anab. II iv 14 παραδελσὺν δασέος παντοίων δένδρων]

δασμός, *tributum*; δασμὸν ἀπάγειν II iv 12; δ. ἀποδιδόναι II iv 14, 22; δ. φέρειν II iv 31

δαψιλέστατα, *largissime, nulla adhibita parsimonia*, I vi 17

δέ, *epanaleptic*, I vi 43; omitted with ἔπειτα I iii 14, iv 11,

II iii 22; with τέλος I v 14; δέ without μέν, marking a second relationship, I v 2

δὲ δὴ I iii 4

δεῖδω: δέϊσας περὶ τινος, *alicui timere, sollicitum esse de aliquo*, I iv 22; ἐδεδοίκειν (*cui formae Dind. ed. Lips. 4 p. XVII ἐδεδελεῖν v. ἐδεδίκη praefert*), I iii 10

δεῖ, c. dat. I vi 22; δεῖν understood with δοκεῖν, II iv 23 [cf. Hell. IV vii 4, v i 15]

δεῖν, *ligare, vincire*, I iv 11

δελνός c. inf., I iii 18, iv 12, v 9

δειπνεῖν, *cenare*: τὸ ἀριστον τοῦτο δειπνήσαντες I ii 11

δειπνοποιεῖσθαι, *parari cenam iubere*, II v 21

δεῖσθαι τινος, *rogare aliquem*, I iv 12, v 4; *indigere*, I ii 9; δεῖσθαι τι τοῦ βασιλέως, *aliqua in re beneficio regis indigere*, I iv 1, II i 3, δεόμενοι τινος, *qui aliquem convenire volunt*, I iii 8

δεκάδαρχος, *decurio*, II iii 21

δεκαδύς, *decurialis*, II ii 30

δεκάς, ἡ, *decuria*, II i 22

δεξιός, *dexter*, in auspiciis Graecorum est *faustus*, II i 1

δέον, *si opus fuerit*, I v 11; τὸ δέον ποιεῖν, *officium suum praestare*, ὡς δεῆσον καὶ τούτων I vi 12, II iv 4; τὰ δέοντα, *necessaria*, I vi 10, II iii 3

δέρη⁶, *collum*, I iii 2

δеспότης, *herus*, I i 1; *dominus*, I iii 18

δέχεσθαι, *recipere quod offertur*, I iv 26, vi 10; *probare*, I v 5

δὴ, *resumptive*, I iii 2, II ii 9, iii 19; 'as they say', II iii 13; πολλάκις δὴ II ii 16; ἐνταῦθα δὴ II iv 24; οὗτοι δὴ II iii 14; οἶα δὴ II i 24; ἐν ἄλλοις τε πολλοῖς καὶ δὴ I vi 21; πῶς δὴ, *qui quaeso?* I iii 10, vi 22; c. imperativo, I iii 9

καὶ δὴ, i.q. ἦδη, II iv 17

καὶ μὲν δή, I vi 3, sep. II ii 2
 δηλός ἐστιν ὅτι, *patet eum*,
 I iv 2

δημοκρατία, *forma civitatis popularis*, I i 1

δημόσιοι ἀγῶνες, *certamina publica*, I ii 12

δημότης^{4,6} i. q. δημοτικός, *plebeius*, II iii 7, 15; δημοτική ἀγῶνία, *certamen cum plebeis*, II iii 15

δήπου, *nimirum, sane, ut opinor*, I v 12, vi 7, 9, 16

δήτα, *sane, utique*, οὐ δήτα I vi 28

διά c. gen.: δι' ἐαυτῶν κτᾶσθαι I i 4; διὰ χρόνου, *multo tempore post*, I iv 28; διὰ παντὸς τοῦ αἰῶνος, *semper*, II i 19; διὰ παντὸς οὕτως II iv 3, 4; διὰ στόματος ἔχειν, *in ore habere*, I iv 25

διαβαίνειν, *transire*, II i 1

διαβάλλειν τινα πρὸς τινα, *calumniari*, I v 3

διάγειν, *vivere*, I ii 2; with supplementary participle I ii 6; δ. τὰ ἔτη, *transigere*, I ii 13; δ. σιωπῇ, *perpetuo silere*, I iv 14; δ. σωφρόνως I ii 8

διαγίνεσθαι ἄρχοντα, *perpetuo frui imperio*, I i 1; δ. ἐν τοῖς ἐφήβοις, *versari inter ephebos*, I ii 15

διαγωνίζεσθαι τι πρὸς ἀλλήλους, *de re certare inter se*, I ii 12, iv 4
 διαδιδόναι, *distribuere*, I iv 10, 26.

διαδοχή, c. dat., *qui priori custodiae succedant*, I iv 17

διαίρειν, *divisione facta constituere cum dupl. acc.*, διήρηται τέτταρα μέρη I ii 4, 5

δίαιτα, ἡ, *victus*, i.e. *cibus et potus*, I ii 16; δίαιται εὐτελέσται I iii 2

διακείσθαι οὕτω πρὸς τινα, *hoc animo et studio erga aliquem esse*, I vi 4

διακελεύεσθαι ἐαυτῷ, *se ipsum hortari*, I iv 13

διακοντίζεσθαι, *iaculando certare*, I iv 4

διακριβοῦν τὰς τάξεις, *centurias accurate cognitias habere*, II i 27

διαλέγεσθαι, *colloqui*, II i 1

διαλύειν τὴν σκηνὴν εἰς κοίτην, *e convivio discedere cubitum*, II iii 1

διαμνημονεύειν, *commemorare*, I ii 2

διανοεῖσθαι (*cogitare*) ὥς, II iii 3

διανύτειν ὁδόν, *conficere iter*. Pass. διηνύσθαι I iv 28

διαπαιδεύεσθαι³, *per tempus legitimum erudiri*, I ii 15

διαπράττειν, *efficere*, I iv 13, vi 19; διαπράττεσθαι, *perficere*, I iv 1; δ. ἀγαθά, *assequi commoda*, I v 9

διασώζειν, *servare, non consumere*, I vi 19

διατάττειν, *constituere*, II ii 19

διατείνειν, *extendere*, I iii 4

διατείνεσθαι I iv 8, 23

διατελεῖν with supplementary participle, I ii 6, v 8, vi 3; without suppl. part.: εἰ τις ἀναγώνιστος διατελέσειεν I v 10; ἄπιμος διατελεῖ I ii 14; διατελεῖν (*transigere*) τὰ ἔτη I ii 12, 13, v 4

διατοξεύεσθαι⁷, *sagittis certare*, I iv 4

διατρίβειν περὶ τὴν θήραν, *venationi immorari*, I ii 11; with supplementary participle, I ii 12

διαφαίνεσθαι, *pellucere*, I iv 3

διαφέρειν τιος, *ab aliquo differre*, I i 4, II ii 1; δ. φρονήσει, *prudentia excellere*, II iii 5; δ. τιος εἰς τι, *alicui praestare re*, I iii 1, 6; οὐδὲν διαφέρει II iii 4

διαφθείρειν, *dilaniare*, de bel-luis, I iv 7; *corrumperere*, II ii 16

διαχειρίζεσθαι, *administrare*, I iv 25

διαχρήσθαι, *uti*, I v 12
 διδασκαλεῖον, *schola, ludus*,
 I ii 15

διδάσκειν, *docere, argumentis ostendere et persuadere*, II i 8; *praecipere*, de legibus, I vi 20; διδάσκεισθαι, causative, *filium erudiendum magistro tradere*, I vi 2

διδόναί: δός μοι ἄρξαι αὐτοῦ, *concede mihi imperium in istum*, I iii 11

διέρχεσθαι, *permeare*, I i 5; διελθὼν τὴν παιδείαν ταύτην, *huius institutionis cursu absoluto*, I v 1. *percensere*, I vi 14

διερωτᾶν², *interrogare*, I iii 15

διεῖναι, *pertransire*, II iv 3

διϋστάναι, *per intervalla collocare*, II iv 20

δικάζειν, *ius dicere*, I ii 6; δ. ἐγκλήματος I ii 7; δικάζεσθαι, *indicio cum aliquo contendere*, I ii 7

δικαιος, *legibus conveniens*, I iii 17; τὰ δίκαια, *iura, instituta*, I iii 18; δίκαιον ἄρμα II ii 26

δικαιοσύνη I ii 6

δικαστής, *iudex, arbiter*, I iii 17, II iv 8

δίκην διδόναι ὑπό τινος, *poenas dare alicui, plecti ab aliquo*, I vi 45

δίκτηον, τό (rete), ἔμπεταννύναι I vi 40

διό, *quapropter*, II ii 14

διορίζειν, *distinguere, duo a se discernere*, I vi 31

διπλοῦς, *duplex*, II iii 23, 24

δισμύριοι² II i 6

δίψα, ἡ, *sitis*, II iii 13

διψῆν, *sitire*, I iii 11

διωγμός, *persecutio*, I iv 21

διώκειν, *venari feras*, I iv 14;

διώξει I iii 14

δοκεῖν, *putare, censere*, I vi 10; δοκεῖ μοι, *censeo*, II iv 10; δοκῶ μοι, *videor mihi*, I vi 20; δοκεῖν, *existimari*, I vi 22, 45;

ἐδοκοῦμεν καταμεμαθηκέναι I i 1, ὁρᾶν 2, ᾗσθησθαι δοκοῦμεν 6. δοκεῖ for δοκεῖ δεῖν II iv 23

δοκιμάζειν, *probare*, I v 7

δοκίμως, *probe*, I vi 7

δολερός², *fraudulentus*, I vi

27

δολοῦν², *fallere*, I vi 28

δόλωσις³, *fraus*, I vi 28

δόξαν λαμβάνειν, *celebritatem nominis adipisci*, I vi 22; παρασχέσθαι περὶ αὐτοῦ, *opinionem de se excitare, efficere ut homines iudicent*, I vi 22

δορκάς, ἡ, *caprea, 'antelope'*, I iv 7, II iv 20

δορυφορία⁷, *satellitium*, II iii 10

δ' οὖν, I iv 7, 15, II iii 11

δρόμος, *cursus*, I ii 10; δ. ἐνθα περιπατοῦμεν, *spatium curricula*, II iii 22

δύναμις, ἡ, *copiae, exercitus*, I vi 10, II i 4, iv 17, 18; ὅπως ἐστὶ δ., *quantum potes*, I vi 33

δύνασθαι, *validum esse*, I ii 13 [cf. Soph. Oed. C. v. 496]; μέγα δ. I vi 41; ἐδυνάσθη⁴ I i 5

δυνατοί, *robusti, 'able-bodied'*, II iii 6; εἰς τὸ δυνατόν II i 22

δύσβατα, *loca penetratu difficilia*, II iv 27

δυσθετούμενος², *male affectus*, II ii 5

δύσκολος, *morosus*, II ii 2, 6

δυσόρατα, *δίκτυα, retia visum fugientia*, I vi 40

δυσφορεῖν⁶, *stomachari, vehementer commoveri*, II ii 8

δύσφορος, *gravis et molestus*, I vi 17

δυσχωραί, αἱ, *loca impedita, iniqua*, I iv 7, vi 35

δωδέκαρχος², *praefectus duodenum militum*, II iv 4

δωρεῖσθαι, *largiri*, II i 17

Ε

ἐάν, *sinere, permittere*, I iv 9; *sinere, intactum relinquere*,

II iv 12. οὐκ ἔαν, *vetare*, I iii 10, iv 14, II ii 8

ἐαυτόν, with inf. where third person is subject, I iv 4

ἐγγίγνεσθαι τινι, *inesse, innasce*, II i 22

ἐγγύθεν, *e propinquo*, I vi 40

ἐγγύς, *in vicinia*: τὰ ἐ. φύλα, *finitimae nationes*, I v 2; ὁ ἐγγύτατα ἡμῶν sc. κατακείμενος, *qui nobis proximus accumbebat*, II ii 5

ἐγείρειν, *excitare*; ἐγρηγόρει, I iv 20; ἐγρηγορώς, *vigilans*, I vi 35

ἐγκαλεῖν, *accusare*, I ii 7

ἐγκλημα, τό, *accusatio, causa forensis*, I ii 6, 7

ἐγκράτεια, ἡ, *continentia*, I v 9

ἐγκρατής γαστρός, *temperans in victu*, I ii 8

ἐγχεῖν, *infundere*, I iii 8, 9; ἐγχεισθαι, *sibi infundere*, I iii 9

ἐγχωρεῖ, *licet*, I iv 6

ἐδυνασθῆ⁴, = ἐδυνήθη (δύνασθαι) I i 5

ἐθελόπονος², i. q. φιλόπονος, *laboriosus, ad labores impiger*, II i 22

ἐθίζειν, *assuefacere*, I ii 10; ἐθίξεσθαι τι, *discere exercendo*, II iii 32; ἐθισθέντες ἐν τοιούτῳ ἔθει, *his moribus exculti*, I vi 33

εἰ, *si*: εἰ—εἴτε καὶ μή, *utrum—necne*, II i 7, εἰ γε οὐ (not μή) II ii 3, τι δὲ εἰ μή I iv 13; εἰ δὲ μή, *sin minus*, I ii 11, praec. εἰ—γε, I vi 26. εἰ, with indic. ‘that’ after a verb expressive of wonder, I vi 46, II i 16; of annoyance, II ii 3. εἰ, ‘whether’, I iv 6, vi 41, II iv 31 εἰδέναι χάριν, *gratiam habere*, I iii 14, vi 11

εἶδος, τό, *forma corporis*, I ii 1

εἰκάειν, *conicere*,)(εἰδέναι I vi 44; εἰκάξεσθαι τινι, *imitari aliquem*. II iii 19

εἴκειν ζημίαις, *poenis se commoveri sinere*, I vi 21

εἰκῆ, *temere*, II ii 22

εἰκός I vi 6; ὡς τὸ εἰκός, *ut par est*, II ii 11; ὡς εἰκός II ii 10; ὥσπερ εἰκός, *uti mos erat*, II i 1, 2; *ut fieri solet*, II iii 20

εἰκότως, *merito, non abs re*, I i 2, vi 3

εἶναι, *esse*: ἐκὼν εἶναι, *sponte*, II ii 15. ἔστω, *licet, fieri potest*, I vi 11, 37, II i 27, iv 17; ἔστιν ὅτε, *interdum*, II i 30; ἔστιν ὅλ seq. ὅ δὲ II iii 18; c. dat. pers. I ii 4

εἰπεῖν, *iubere*, I iv 18, II ii 8, iv 21

εἰς, *in, eis* τό c. inf. I iv 5; ‘as regards’ lit. ‘to the account or score of’ I i 6, iii 1; ‘with a view to’ II iii 1, II iv 11; εἰς τοῦτον τὸν χρόνον I iv 16; ἀναλίσκειν εἰς τι II iv 9; with numerals, II i 4; εἰς ἕνα λέναι, *singulos deinceps procedere*, ‘to march in single file’, II i 26, εἰς δύο II iii 21, εἰς τέτταρας, *quaterni*, II iii 21; with verb of rest, εἰς τοὺς ὁμοτίμους καθιστάμενοι II i 13, 23; εἰς μέτωπον στήναι, *in fronte consistere*, II iv 2; εἰς τὸ δυνατόν II i 22; εἰς with acc. for dat. II i 24; εἰσέρχεσθαι εἰς τοὺς ἐφήβους I v 1. Cum gen. εἰς διδασκάλου sub. οἰκίαν II iii 9

εἰσέρχεσθαι, *de legatis*, II iv 7; εἰσέρχεσθαι εἰς τοὺς τελέλους, *in numerum virorum recipi*, I ii 15

εἰσιέναι, *introi*, τὰ εἰσιόντα, *cibus potusque*, I vi 17

εἰσκομίζειν, *domum ferre alii*, I iv 9

εἰσπορεύεσθαι, *ingredi*, II iii 21

εἶσω, *intus*, II iii 21

ἐκ, i. of Place: ἐκ τοῦ ἔμπροσθεν στήναι, *in parte anteriore stare*, II ii 6, ἐξ ὁποίας χώρος ἐστίν II i 27, but ἐκ χειρὸς

(παλτῷ) χρῆσθαι = *cominus*, to use the spear with the hand.

2. *post*, 'after' of change from a former state: ἐκ τῶν πρόσθεν δακρύων γελᾶν I iv 28. II. of

Time: *inde* α, ἐκ παλδων I ii 9, V i 2, 7, II iii 10, ἐκ παιδίου I vi 20, iii 10; ἐκ νυκτός, *de nocte*, I iv 2, I iv 28, ἐκ τούτου = *μετὰ τοῦτο*, *tum, hinc*, I i 3, iv 24, vi 10, II ii 17, 18, iii 10; *ab hoc tempore*, I ii 8. III. of Origin; 'from', 'according to'; ἐκ τῶν ἔργων κρίνεσθαι II ii 21. *propter*: ἐκ τούτων, *his de causis*, I vi 33; ἐξ ὅτου, *qua de causa*, II iv 7; ἐκ τοῦ ἡττᾶσθαι, *propterea quod*, I iv 5. Adverbial

phrases: ἐκ τοῦ ἀντίου I iv 8; ἐκ τοῦ ἴσου, *aequis conditionibus*, II iii 8; ἐκ πολλοῦ, *multo ante*, I vi 41; ἐκ τοῦ ἐμφανούς, *palam*, I vi 41, ἐκ τοῦ φανεροῦ II ii 17, ἐξ ἀρχῆς, *ut antea*, I iv 13; *denovo* II ii 8

ἑκαστος, *quisque*: ἐκάστη ἡλικία I ii 5 [cf. *de rep. Lac. V 1*]; κράτιστοι ἑκαστα II i 21; κατ' οὐρὰν ἐκάστη εἶποντο II iv 3; ἐκάστοις τῶν στρατιωτῶν II i 21

ἐκατέρος, *uterque*, I iii 17
ἐκβάλλειν ἐκ τῆς τιμῆς I iii 9
ἐκβῶσθαι, *excurrere ut opem ferat suis*, I iv 18

ἐκγελᾶν I iii 9
ἐκδύναι, *exuere*, I iii 18, iv 26
ἐκεῖνος, in reference to what follows, II iv 25

ἐκκλίνειν, *terga dare*, I iv 23
ἐκκρίνειν, *loco movere, coetu excludere*, I ii 14

ἐκμανθάνειν², *indagare, explorare*, I vi 40

ἐκπηδᾶν, *prosilire*, I iv 8
ἐκπίνειν, *ebibere*: ἐκπίομαι I iii 9

ἐκπλέως, *ων, expletus, copiosus*, I vi 7

ἐκπλήττειν, *animum alicuius percellere*, I vi 40. Pass. ἐκπεπλήχθαι ἐπὶ τῷ κάλλει I

iv 27; ὑπὸ τοῦ ἐκπεπλήχθαι II ii 5

ἐκποδῶν ἡμῶν γεγένηται τὸ δόξαι etc. *a nobis amotum s. alienum est*, I v 13

ἐκπονέειν τὰ καλὰ, *recte factis operam dare*, I v 7; ἐ. τὰγαθὰ, *laborando acquirere*, II iii 4, v 9; τὰ εἰσιόντα I vi 17, τὸ ὕγρον I ii 16. Pass. ἐκπονείσθαι τὴν διαίταν I ii 16

ἐκτραχηλίζειν², *excutere, per collum effundere sessorem*, I iv 8

ἐκτρίβειν πῦρ², *terendo ignem elicere*, II ii 15

ἐκφέρεσθαι πρὸς τὸ γενέσθαι, *eo deferri ut fiat*, I vi 34

ἐκὼν εἶναι, *sponte*, II ii 15

ἐλαύνειν ἐπὶ, *impetum facere in*, I iv 20; fut. ἐλῶ I iv 20

ἐλέγχειν, *percontari, examinare*, I vi 13

ἐλευθέρα ἀγορά I ii 13

ἐλιγμός², ὁ, ἐλιγμοὺς πολλοὺς πλανᾶσθαι, *per multas vagari ambages*, I iii 4

ἔλκειν (*trahere*) τὰς πάγας I vi 39

ἐλλείπειν τι τῶν νομιμῶν, *suo deesse officio in re al.*; τὸ ἐλλεῖπον, *quod deficit*, I v 13

ἐλπίζειν, *sperare*, cum fut. I v 9, cum aor. et ἄν II iv 15

ἐλπίς ἐστι cum inf. aor., II iv 23; ἐλπίδας ἐμποιεῖν τινι, *spem boni excitare in alicuius animo*, I vi 19

ἐμβαίνειν εἰς κινδυνον II i 15

ἐμβάλλειν βουλὴν περὶ τινος εἰς τὸν στρατόν, *referre ad exercitum, ut consultet*, II ii 18; λόγον περὶ τινος II ii 19; ἐμβ. τὴν ψῆφον, *decreti faciendi gratia referre*, II ii 21

ἐμβαμμα, τό, *ius quo tingitur cibus*, I iii 4

ἐμβάπτεσθαι, *intingere*, II ii
 5 ἐμβλέπειν τινι, *intueri aliquem*, I iii 2
 ἐμβολή, *impressio, impetus*, II iii 17
 ἐμμένειν, *durare*, I ii 16
 ἐμπεταννύναι⁷, *expandere, tendere in loco*, I vi 40
 ἐμπιμπλάναι, *explere*. Pass. ἐμπλησθῆναι, *satiari cibis*, I iii 4. c. partic. πρὶν Κύρος ἐμπλησθεῖν θηρῶν I iv 14
 ἐμπρίπτειν ἀτάκτως, *temere et imprudenter incidere in*, I iv 22
 ἐμποδίζειν τὸν παλόντα, *percutientem impedire*, II iii 10
 ἐμποιεῖν τινι (*iniciere alicui*) ἐλπίδας I vi 19
 ἐν, I. of Place, *in* 'in', *inter* 'among': ἐν Πέρσῃς I iii 2, iv 25, ἐν τοῖς παισὶν I v 1; ἐν ἀνθρώποις II ii 17. de rebus quibus instructi aliquid facimus: ἐν μεγάλοις φορτοῖς βαδίζειν καὶ τρέχειν II iii 14; ἐν ταύτῃ τῇ ὀπλίσει II i 16, iv 1. II. of the Instrument, Manner or Means: ἐν τινι γιγνώσκειν, *ex aliqua re perspicere*, I vi 21, ἐν ἱεροῖς δῆλον, *patet ex sacrificiis*, I vi 2, ἐν πλοτεῖ διασώζειν I vi 19, ἐν νόμοις παιδεύειν I ii 2. III. of Time; ἐν τῷ παρόντι II iv 12; ἐν καιρῷ, *opportune*, I iv 6; ἐν δέλπῳ I iii 14; ἐν τούτῳ, *tum*, I iv 4, *interea*, I iii 17; ἐν ᾧ—ἐν τούτῳ II i 20, 21
 ἐναγχος, *nufer*, II iv 12
 ἐναντίος, *adversus*, ἐναντία τούτων, *quae his sunt contraria*, I vi 28. *hostis*, I iv 22
 ἐνδεής, ἐνδεέστεροι τι, *in re aliqua deteriores* II ii 1
 ἐνδεικνύναι, *ostendere*, I vi 10
 ἐνδεῖσθαι οἰκετῶν, *penuria familiae laborare*, II ii 26
 ἐνδηλος, *qui satis declarat*, I iv 1

ἐνδιδόναι, 'to hand', I iii 8, 9
 ἐνδόθεν κινεῖσθαι, *ex aedibus se movere*, I iv 13
 ἐνδον i. q. οἶκοι, *domi*, I iv 8
 ἐνδύναι χιτῶνα, *induere tunicam*, I iii 17, ἐνδύς, *indutus*, II iv 6; ἐνέδυσεν αὐτὸν στολὴν καλὴν, *induit eum pulchram vestem*, I iii 3. ἐνδύεσθαι ταῖς ψυχαῖς τῶν ἀκουόντων, *se insinuare in animos auditorum*, II i 13
 ἐνεῖναι, *inesse*, II i 25, ii 26
 ἐνεργον στρατεύμα, *exercitus strenuus*, II ii 23
 ἐνετός, *subornatus*, I vi 19
 ἐνθενπερ, *indidem unde*, I ii 2
 ἐνθουσιᾶν², *furore agi*, I iv 8
 ἐνθυμείσθαι, *cogitare*, I i 3
 ἐνιαυτός, 'a single year', I v 1
 ἐνορᾶν, *cum dat.*, *intueri*, I iv 27; *perspicere, cognitum habere*, I vi 9, II i 9
 ἐνταῦθα, 'in this case', II iv 31
 ἐντολή, *mandatum*, II iv 30
 ἐντὸς τοξεύματος, *intra telii iactum*, I iv 23
 ἐντρίψις² χρώματος, *fucatio*, I iii 2
 ἐντυγχάνειν τινι, *incidere in aliquem*, I iv 17, II ii 6, iv 23, 32, ἐντυχεῖν τῷ ἀρίστῳ, *prandii fieri participem*, I iii 11
 ἐξαγγελία, *indicium*, II iv 23
 ἐξαγγέλλειν, *enuntiare*, II iv 17
 ἐξάγειν, *secum ducere ad bellum*, I vi 15. ἐξάγεσθαι γέλωτα ἐκ τινος, *risum elicere ex aliquo*, II ii 15
 ἐξάλρειν, *in altum tollere*, II iv 19
 ἐξαιρεῖν, *elicere*, II ii 23
 ἐξακισμύριοι², II i 6
 ἐξαμαρτάνειν παίων, II i 16
 ἐξανιστάναι, *excitare*, II iv 20
 ἐξαπατᾶν ἐν πάλῃ, *decipere*, I vi 32
 ἐξάρχειν τι, *praecire alii*, I iv 4

ἐξεικάζειν, *similem reddere*, I vi 39; *praeire alii*, I iv 4

ἐξελαύνειν, *foras exagitare*: ἐξελαῖ I iv 16; *prodire equo*, I iii 3

ἐξελέγγειν, *redarguere*, I vi 22

ἐξέρχονται εἰς τοὺς τελείους ἄνδρας I ii 12, οἱ οὐδέποτε ἐξεληθόντες, *numquam domo profecti in militiam*, II i 2

ἐξέστιν, *licet*, c. acc. II i 15

ἐξέτασιν ποιέσθαι ἐν τοῖς ὅπλοις II iv 1

ἐξηγεῖσθαι τῆς πράξεως, *se praebere ducem ad rem agendam*, II i 29

ἐξοδὸν ποιέσθαι, *expeditionem parare*, I v 14

ἐξοπλίζεσθαι ὅπλοις I iv 18

ἐξορμᾶν, *proficisci*, I iv 20

ἐξω τῆς οἰκίας γίνεσθαι, *domo egredi*, I vi 1; ἡ ἐξω θῆρα I iv 7

ἔοικα εἶναι, *videor esse*, I iv 9;

ἐοικότες, *similes*, II iv 23

ἐπάγεσθαι συμμάχους I vi 11

ἐπαίρεσθαι δώροις, *muneribus commoveri*, I vi 21

ἐπανατείνειν ἐλπίδας II i 23

ἐπανιέναι, *redire ad superiora*, I ii 15

ἐπάρχειν I i 4

ἐπεὶ, *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

ἐπειδὴ τάχιστα, *ut primum*, I v 6, ἐπειδάν II iii 22. *quoniam*, I v 13

ἐπειπερ, *quandoquidem*, I v 11
ἐπειτα, with participle, I ii 2, iii 10, II ii 7, iii 11, vi 11;
ἐπειτα, *tamen*, I vi 11; καὶ περὶ II ii 31; sine δέ, post πρώτον μὲν, I iii 14, iv 11, II iii 22

ἐπερέσθαι, *iterum interrogare*, I iii 5, 8, II ii 22

ἐπερωτᾶν, *iterum interrogare*, I iii 15, vi 12, II iii 20

ἐπεσθαι, *pro pelthesθαι* s. ἀρχεσθαι I vi 26, II i 11; οἱ ἐπόμεινοι, *comites*, I iv 7

ἐπέχειν, *subsistere*, I iv 23

ἐπὶ, I. c. gen. 'in': ἐπὶ τῶν πράξεων, *in rebus gerendis*, I vi 25; 'in the time of', ἐπὶ τῶν ἡμετέρων προγόνων I vi 31, ἐφ' ἐνός 'in single file', II iii 21, iv 2; ἐπὶ μετώπου, *in fronte*, II iv 3. II. c. dat. 'at': ἐπὶ θύραις γενέσθαι II iii 21, ἐπὶ τοῖς ὀφθαλμοῖς II iv 31; 'with' 'besides' with verbs of eating, κάρδαμον ἐπὶ τῷ σίτῳ ἔχειν I ii 11, 'on occasion of', ἐπὶ τῷ δέλπνῳ I iii 12; 'because of', I iii 16, iv 24, vi 39, II ii 12, iii 10, iv 18; *pene* 'in the power of', τὸ ἐπὶ σοί, *quod est in tua potestate*, iv 12, ὅπως μὴ ἐπὶ μάντεσιν εἴης, I vi 2; 'on condition of', I vi 11, 31; *proxime post*, 'after', 'behind', II ii 6, iii 7, 22; οἱ ἐπὶ ταῖς ἀρκυσὶ, *qui rebus observandis serviunt*. III. c. acc. 'for the purpose of', I ii 6, iii 11, iv 5, II, 24, vi 12, 36, II iii 18, τὸ ἐπὶ σε I iv 12

ἐπιβουλεύειν, *observare ea quae ad rem aggradiendam sint opportuna*, I iv 13

ἐπιγαμία, *mutuum conubium*, I v 3

ἐπιγαυρόθεις² (ἐπιγαυροῦσθαι), *animo elatus*, II iv 30

ἐπιγίγνεσθαι, *accurrere*, I vi 40
ἐπιδαψιλεύεσθαι² τινός τινι, *largiri, affutim suppeditare*, II ii 15

ἐπιδεικνύναι, *ostendere*, II ii 5
ἐπιδεῖν: ἐπιδεδεμένοι τραύματα, *quibus obligata sunt vulnera*, II iii 19

ἐπιδιδάσκειν, *docere reliqua*, I iii 17

ἐπιδιδόναι τοῦ ἑαυτοῦ μέρους, *alii de sua portione largiri*, I v 1. intrans. *proficere* I iv 12

ἐπιέναι, *adventare*, II iv 22;
ἐν τῷ ἐπιόντι χρόνῳ II i 23

ἐπιζητεῖν, *requirere, desiderare
absentem*, I ii 4

ἐπιθυμεῖν, *sensu praegnantī*,
I iv 3

ἐπιθυμία, *cupiditas*, I iv 3;
libido, veneris cupiditas, I vi 34

ἐπι-καταμένειν², *diutius man-
ere*, I ii 11

ἐπικνήμιον¹, τό, II iii 19

ἐπίκουρον καλεῖν, *ad opem
ferendam accersere*, I v 13

ἐπικουφίζειν, *levius facere*, I vi
25

ἐπικύπτειν, *se inclinare*, II iii
18

ἐπιλανθάνεσθαι τι, *oblivisci*, I
vi 7; ἐπιλέλησθε ὅτι I iii 10

ἐπιλέγειν, *addere dicendo*, I iii 7

ἐπιλείπειν, *desse, non sup-
petere*, II iv 11, ἐπιλείπει αὐτὸν

ἡ δαπάνη, *sumptibus faciendis
non est par*, I vi 9, 10

ἐπιμειδιάν², *subridere*, II ii 16

ἐπιμέλεια, *procurandi ratio*,
I vi 13, ἐπιμέλειαί I vi 4

ἐπιμέλεισθαι, *curare*, I ii 10,
vi 5, 12; τούτου ὅπως for ὅπως

τοῦτο I vi 23, II i 22

ἐπιμένειν (ἔκπῳ), *se continere
in equo, non excuti*, I iv 8

ἐπιμνήσκου, *mentionem
facere*, I iv 27, vi 12

ἐπίνοια, *solers inventum*, II iii
19

ἐπίπνοος βίος, *vita aerumnosa*,
II iii 11

ἐπίπροσθεν ποιῆσθαι, *ante se
collocare* (ut post alium 'lateas
tectus'), I iv 24

ἐπιπτόμενος II iv 19

ἐπισκώπτειν, *iocari*, I iii 10

ἐπισταμένως⁶, *scite, prudenter*,
I i 3

ἐπιστατεῖν (*praeesse*) ζῶν I
i 2

ἐπιστάτης, i.q. ἀγνωθῆτης,
praemiorum dispensator, II ii 19

ἐπιστέλλειν, *mandata dare*,
I iv 26

ἐπιστημόνως, *perite*, I v 11

ἐπιτακτήρ⁴, ὁ, *qui imperat*, II
iii 4

ἐπιτάττειν, *praecipere*, de me-
dico, I vi 21

ἐπιτελεῖν, *perficere*, I iv 25

ἐπιτήδειος, *idoneus, aptus*, I iv
17; τὰ ἐπιτήδεια s. τὰ ἐπιτή-
δεια I vi 7, 10, II i 15

ἐπιτηδές², *de industria, data
opera*, I vi 2

ἐπιτιθέμαι ζημίαν, *poenam pro-
ponere*, I ii 2; ἐπιτίθεσθαι τι, *adoriri, invadere*, I vi 36

ἐπιτρέπειν, *sinere, non pro-
hibere*, I i 2

ἐπιτυγχάνειν, *incidere*, I iv 17,
II ii 6

ἐπιφάνεσθαι, *in conspectum
venire subito, ex improvviso* II iv
17; τῷ I vi 43

ἐπιφέρεισθαι, *se inferre, irruere*,
I ii 10, II iv 19

ἐπίχαρις, *iucundus, qui placet*,
I iv 4

ἐπιχειρεῖν, *conari*, II ii 23

ἐπιχώριος: τὰ ἐπιχώρια, *in-
stituta patria*, I iv 25

ἐποχος, *sensor probabilis, equi-
tandi peritus*, I iv 4

ἐράν, *vehementer cupere*, I iv 5

ἐραστής ἐπαίνου, *laudis avidus*,
I v 12

ἐργάζεσθαι, *opus facere, agrum
colere*, I iv 13; ἀγροῦς I vi 11

ἐργάσιμα², *loca culta*, I iv 16

ἐργάτης, ὁ, *agricola, qui opus
facit*, I vi 11; ἐργατῆς στρατηγός,
imperator strenuus, industrius,
(ἀγρός I vi 18)

ἔργον, *res gesta*, I iv 24; ἔργον
τῆς θήρας, *venatio ipsa*, I iv 17;

facinus, ἔργον πονηρὸν I ii 3,
munus, officium, I iv 25, II i 11;

de opere necessario vel imperato,
ἡμέτερον ἔργον II i 11; σὸν
ἔργον II iv 24; ἔργα ἀρετῆς,

virtutis studia, I v 8, ἔργα πολεμικά *partes rei militaris*, I vi 13, 18; ἔργον ἐστὶ, *difficile est*, I i 5; ἔργον ἰσχύος, *res ad quam efficiendam opus est corporis robore*, I ii 12; προθυμίας μάλλον ἢ τέχνης ἔργον II iii 11
ἐρευνᾶν, *investigare*, I ii 12
ἔρις τῆς μάχης, *contentio proelii*, II iii 15
ἐρμηνεύς, ὁ, *interpres*, I vi 2
ἔρρωμένος (ἱππος), *robustus*, I iv 20
ἔρρωμένως, *fortiter*, II iii 6
ἐρυθραίνεισθαι², *erubescere*, I iv 4
ἐρμυμός, *munitus, tutus*, I vi 35
ἔρχεσθαι, *venire*, I iii 15, II iv 7; *ire*, I vi 9, 10 cum partic. fut. I vi 4; ἔρχεσθαι διὰ πάντων τῶν καλῶν, *omnis honestatis curriculum conficere*, I ii 15, ἐλθὼν ἐδιδασκον II ii 6
ἐρωτᾶσθαι, *interrogari*, c. acc. rei, I iv 3
ἐσθής, ἡ, *vestis*: ἐσθήτες φαν-λότεραι I iii 2
ἐσθλεῖν, *edere*, I ii 11; ἡδέως, II i 29; τὰ ἐσθλόντα I vi 17
ἐσθλός) (πουηρός, I v 9
ἐσπέρα, *occidens*, I i 5, II iii 22
ἐστι, i.q. ἔξεστι, I vi 37, II i 27, iv 17
Ἑστία πατρώα, the sacred Fire of the Persians, identified by Xen. with the Greek Goddess, I vi 1
ἐστιᾶν, *cena excipere*, I iii 10
ἔστιν ὅτε, II i 30
ἔστιν οὐ, II iii 18
ἐταῖρος, *sodalis*, II ii 1, 5
ἐτερος ἢ, I vi 2
ἐτι, *adhuc*, ἔτι καὶ νῦν, *etiamnum*, I ii 16, iii 2, II iv 20.
ἔτι δέ πορρο, *praeterea*, I vi 31, II iv 14; cum compar. I vi 17
εὖ, *bene*: εὖ ποιεῖν I vi 30; verbo suo postpositum, τῷ λέγειν

εὖ I v 9; εὖ ἐξαπατᾶν, *scite fallere*, I vi 32
εὐδαιμονία, *felicitas*, I v 9
εὐδοκιμεῖν, *probari*, I vi 38
εὐέφοδος²: εὐέφοδα χωρία, *loca quae facile adiri et capi possunt*, II iv 13
εὐήλατος: εὐήλατα, *loca equitatu idonea*, I iv 16
εὐζωνος, *expeditus*, II iv 23
εὐθεράπεντος², *cuius benevolentia obsequiumque conciliari facile potest*, II ii 10
εὐθυμείσθαι, *hilaritati indulgere*, II iii 19
εὐθυμία, *oblectamentum*, I iii 12
εὐθύμως, *alacriter*, II iii 12;
εὐθυμότερον II ii 27
εὐθύνειν², *regere*, I i 2
εὐθύς, de loco II iv 24; de tempore, *statim, sine mora*, I vi 9, 20, cum participio, II iii 10
εὐθύς, *rectus*; εὐθυτέρα ὁδός I iii 4
εὐκοσμία, *modestia, disciplinae ordo*, I ii 3
εὐκόσμως², *ornate*: εὐκοσμή-τατα, II iv 1
εὐλήπτως³: εὐληπτότατα, *ita ut facillime manu prehendi possit*, I iii 8
εὐμενής, *benignus* (dedeo), I vi 2
εὐπειθής, *obediens*, II i 22
εὐπετῶς, *facile*, II i 27
εὐπιστος, *obediens*, I ii 12
εὐπορεῖν, *abunde habere*, I vi 10
εὐπόρως, *facile*, I vi 9
εὐρίσκειν, *invenire*, I vi 40, *excogitare*, I vi 14, II i 8, *intelligere* c. part. ii 7, 14
εὐστόχως², I iv 8
εὐσχημόνως, *decenter*, I iii 8, 9
εὐτάκτως, *composite*, II ii 3
εὐτελέστερα διαταί, I iii 2
εὐφήμει, *bona verba, quaeso*, II ii 12
εὐφορος, *superl.* II iii 14
εὐφραίνεισθαι τῷ γέλῳτι, *risui indulgere*, II ii 5

εὐφυής (*ingeniosus*) πρὸς τι, I vi 32

εὐχαρις¹, *facetius, lepidus*, II ii 12; εὐχαριστότατοι II ii 1

εὐχέρωτος: *superl.* I vi 36

εὐχέσθαι τοῖς θεοῖς τὰγαθά, *a dis precari bona*, II iii 1

εὐωχεῖσθαι (*epulari*) κρέα, I iii 6

εὐωχία, *epulum*, I v 1, II iii 23

ἐφέπεσθαι, *insequi, proxime sequi*, I iv 20, 22

ἐφηβος, I ii 4, 9

ἐφίεναι, *admittere*, I i 2. Med.

ἐφίεσθαι, *arpetere*, ἔργου αἰσχροῦ I ii 3, τῶν ἀλλοτρίων, I v 13

ἐφίστάναι: *med. subsistere*: ἐφίστηκασιν τοῖς ἵπποις, I iv 19

ἔχειν, *habere*; ἔχειν πλεόν, *meliori esse conditione*, I vi 26,

27; ἔχειν ἡσυχίαν I iv 18, ἡλικίαν I vi 34, ἔχειν διὰ στόματος I iv 25,

ἔχειν πειθομένους I vi 22, ἐν ἑαυτοῖς ἔχειν, *cogitare*, II iii 3;

comprehendere, capere, II i 30; *in matrimonio habere*, I v 4;

posse, I iv 24, vi 18. *intrans.* with *adv.* of manner,

ἔχειν ἀπείρως I v 11, vi 20, ἀριστα I vi 18,

φιλοτίμως I vi 26, ἀφροντίστως I vi 42, ἀθύρως II iii 6, βεβαιωτέρως II i 13.

ἔχων, 'with', I ii 11, iii 14, iv 15, 17, vi 10, II i 10, iv 9, 24, II iv 17, 24, 31

ἐχθρός, *inimicus*, II iv 10

ἐχυρός, *munitus*, II iv 13, ἐχυρώτατα 17

ἔωθεν, *a matutino tempore*, I vi 36

ἔως, ἡ, *aurora*; πρὸς ἔω, *solem orientem versus*, I i 5, II iii 22

ἔως, *dum, donec* 'until', *cum opt.*, I iii 11; *cum adv.* et *coni.*, I v 10.

quamdiu, usque dum, 'while', 'so long as', τοιαῦτα ἐπολεῖ, ἔως διεδίδου I iii 7

Z

Ζεὺς πατρῷος, I vi 1, ὦ Ζεῦ καὶ πάντες θεοὶ II ii 10

ζημία, *damnum, iactura boni*, II ii 12

2. *multa, poena*, I ii 2

ζητεῖν, *quaerere*, II ii 26

ζῶον, τό, *animal*, I i 2, 3

H

ἥ, 'or', I ii 3, iii 1; ἥ—ἥ, '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;

alioquin, 'or else', II i 21

ἥ, *num*, I iv 19, 27; ἥ γάρ II ii 11; ἥ οὐκ I iii 18; ἥ καὶ I iii 6.

ἥ μὴν in *iurando c. verbo finito*, II iii 12; ἥ που, *nimirum*, II ii 13

ἥ v. ἥ περ, = *qua via* I i 2; ἥ ἀριστον II iv 32; *qua ratione* I i 6

ἡγεῖσθαι, *viam monstrare*, II ii 8, ἡγεῖσθαι τινι τὴν ὁδὸν II iv 27;

ἡγεῖσθαι τινας, *praeesse alicui* I i 4. *ducere, existimare*, I v 7, *omisso δεῖν* I vi 8

ἡγεμονικός: ἡγεμονικοὶ πρὸς τὰ πονηρὰ, *qui possunt alios ad scelera impellere*, II ii 25

ἡγεμών, *dux viae*, II iv 22, 27, 30, ἡγεμόνες τοῦ ζῆν ἡδέως (labores) *qui ad vitae suavitatem ducunt*, I v 12. *dux exercitus*, I ii 10

ἡδεσθαι, *laetari*, *c. dat.* I iv 15; *c. partic.* II ii 28

ἡδέως, *libenter*, I iv 14, v 1, ἡδιον, *libentius*, I vi 4, II iii 12

ἡδὴ τῆνικαῦτα I vi 26

ἡδονή, *hilaritas*, I iv 15

ἡδυπαθεῖν μεμαθηκώς, *vitae molli assuetus*, I v 1

ἡδὺς φαγεῖν, *esu suavis*, I ii 11

ἡκεῖν (of things), I v 13, II i 8, ii 3

ἡλθίος, *stolidus, fatuus*, I iv 12

ἡλικία, *aetas hominis*, I ii 5, 6, 34

ἥλιος, *aestus solis*, I vi 25

ἡμέρα, ellipse of, I ii 11, II iii 20, 24; τῆς ἡμέρας I vi 42; ἅμα τῇ ἡμέρᾳ I ii 4; τὴν ἡμέραν, *interdiu*, I ii 9, vi 40; τὰς ἡμέρας I iii 12

ἡμερα, sc. κρέα, *carnes animalium domesticorum*) (θήρεια I iii 6

ἡμισυς, *dimidius*, c. gen. I ii 9, II iii 17, iv 22

ἦν τε... ἦν τε, *sive... sive*, I i 5
ἡνίκα, c. ind. *cum, quando*, I iv 27, II ii 6; ἡνίκα' ἂν c. conl. I ii 4

ἡπηρεταί *vulgata lectio est* I vi 16, ubi ἀκεσταί *edidi cum Hugio*

Ἡρακλῆς: ὦ Ἡράκλεις I vi 27

ἡρέμα, *quiete, placide*, I iv 19
ἡρόμην: inf. ἐρέσθαι, I iv 19, 28

ἥρωες, *heroes*, II i 1
ἡσυχίαν ἔχειν, *quiescere*, I iv 18

ἡσυχος: ἡσυχαιτέρα φωνή, *vox sedatior, remissior*, I iv 4

ἡττάσθαι τοῦ ἀγρυπνεῖν, *non posse ferre vigilias*, I v 11

ἡττον, *minus*, οὐδὲν ἡττον II i 31; ἡκιστα I ii 7

ἡττων, *minor*: ἡττων τι, *in aliqua re inferior*, I iv 4

Θ

θάλαττα, ἡ, *mare*, I i 4
θάλλπος, τό, *aestus*: pl. θάλλπη I ii 10

θάνατος, *mors*, I ii 14
θαρραλέως, *fidenter*, II ii 22

θαρρεῖν I vi 37, τι, *aliquid non reformidare*, I v 14; θάρρει I iii 18; θαρρῶν I iv 7, v 13, II ii 15

θαυμάζειν, *mirari*, with interrogative sentence, I iv 18, II iv 9; θαυμάζεσθαι, *colli*, I i 1

θαυμαστός, *mirus*, I vi 46: *absurdus* II i 13

θέα, ἡ, *spectatio*, I iv 24

θεᾶσθαι, c. partic., *spectare*, I iv 15, vi 18, τινά II ii 28

θεῖος, ὁ, *avunculus*, I iv 5, 7, 9
θέλειν, *velle*, I iv 10; ὁ θέλων II iv 32

θέμις ἐστί, *fas est*, I vi 6
θεός: σὺν θεῷ I v 14, σὺν τοῖς θεοῖς II i 15, iv 14

θεραπεύειν, *parere*, de servis, I iii 7; pass. θεραπευέσθαι, *colli*, II i 23

θεραπευτής², *famulus*, I iii 7
θέρος, *aestas*, I vi 25

θέσμος⁶, *lex*: θεσμοὶ τῶν θεῶν I vi 6

θήγειν⁶, *acuere*, θήγειν τὰς ψυχάς, *animos fortiores alacrioresque reddere*, I ii 10, vi 41, II i 11, 13, 20

θήρα, ἡ, *venatio*, I ii 9, iv 5, II iv 19; pro concret. II iv 25

θηρᾶν, *venari, venando capere*, I ii 10, iv 11; τοῦτους ἀγαθοῖς θηρατέον λόγοις καὶ ἔργοις, *amorem eorum captare oportet*, II iv 10

θήρειος², *ferinus*: θήρεια κρέα, *carnes ferarum*,) (ἡμερα I iii 6

θιγγάνειν, *tangere*, I iii 5
θνήσκειν, *mori*, I iv 11

θράσος, τό, *temeritas*, I iv 3
θρασύτης², ἡ, I iv 9

θυγατήρ, ἡ, *filia*, I ii 1
θύεσθαι, *sacrificare*, II iv 18

θύραι, *fores, atrium regiae*, I iii 2, iv 4; sine artic. II iii 21

θώραξ II i 9, 16

I

ιάσθαι, *mederi*, I vi 16
ιατρική τέχνη, *ars medica*, I vi 15

ιατρός, *medicus*, I vi 15, 22, II iii 5

ιδεῖν 'in appearance', II iii 5
ιδίος, *proprius, suus*; ἰδία χρήματα II iv 9; *privatus* I i 1

(δημόσιος
ιδιώτης, *homo privatus*) (πόλις,

I vi 45; *miles gregarius*, I vi 25, II i 22; *rudis, imperitus*, I v ii bis

ἰδρῶν, *sudare*, I iv 28

ἰδρῶς, *sudor*, II iv 6, ἰδρῶτα παρέχειν τινι II i 29

ἱερά, *exta, auspicia*, I vi 2

ἱερείον: ἱερεῖα, *animalia quaelibet ad mactandum in usum hominum*, I iv 17, II ii 2

ἱέναι, *ire*, I v 14, II iv 22, ὁμοσε ἱέναι II i 9, ἱτέον II i 21, ἴωμεν ἐπὶ τοὺς πολεμίους I v ii

ἱέναι, *mittere, iacere; ἔεσθαι, impetu ferri*, I vi 36

ἱκανός, *sufficiens*, I vi 7; c. inf. II i 13, 30. *idoneus, peritus*, I v ii; c. acc. I vi 15;

c. inf. I iv 12

ἱκανῶς, *satis*, II i 21

ἱκετεύω, *parenthetically*, I iii II, iv 10

ἱλεως, *propitius*, de deo, I vi 3, 46; ἱλεως καὶ εὐμενής I vi 2, II i 1

Ἰλλύριος, I i 4

ἱμάτιον, τό, *vestis*, I vi 16

ἵνα=ὅπου 'where' I vi 40;

=ὅπως 'in order that' c. coni. I ii 11, iii 6, ἵνα μή I vi 34; c. opt. I iii 4

Ἰνδος I i 4, v 3, II iv 7

ἱππάριον, τό, *equuleus*, I iv 19

ἱππασίμος: ἱππάσιμα χωρία, *loca equitatus idonea*, I iv 14

ἱππεύειν, *equitare*, I iii 3, v II, vii 14

ἱππεύς, *equus*: ἱππέας I iv 14, 16, 17, II i 5

ἱππικός, *equester*: ἡ ἱππικὴ (sc. τέχνη) I iv 5; ἡ ἱ. δύναμις II iv 18; τὸ ἱ. I vi 43

ἵπποι, *oi, equitatus*, I iv 17

ἱπποκρατία², *victoria equestris*, I iv 24

ἱππομαχῶντας νικᾶν, *equestri proelio vincere*, I vi 6

ἱππότης, *equus*, I iv 18

ἱππόφορος² (φέρβειν), *equorum pastor*, I i 2

ἰσηγορία, *aequabile ius dicendi* i.e. vociferandi (de ebriis promiscue conclamantibus) I iii 10. [Cf. Herod. v 78]

ἰσομοιρεῖν, *partes aequales consequi*, II ii 18; c. gen. II iii 5

ἰσομοιρία II ii 21

ἰσόμοιρος, *aequas partes habens*, II ii 18; c. gen. II i 31

ἰσόπεδον, τό, *planities, campus patens*, I vi 41

ἴσος, *aequalis*, παρ, ἴσων τυγχάνειν II ii 20, ἴσον ἔχειν, *esse iure pari*, I iii 18; c. dat. II iii 5, τῶν ἴσων ἡμῖν μετέχειν II i 15,

εἰς τὸ ἴσον ἀφίκετο τινὶ τῇ ἱππικῇ I iv 5; εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε I vi 28;

ἐκ τοῦ ἴσου, *eodem modo, quo olim*, I iv 12

ἰστάναι, *collocare*, II ii 6; στήσας τὸ πρόσωπον, *vultu constanti, ad severitatem composito*, I iii 9. *intrans. subsistere, non ulterius progredi*, II iv 2;

ἔστησαν I iv 23; εἰστήκει I iv 8

ἰσχυρὸς ἰδεῖν, *robustus specie*, II iii 5, ἰσχυρὸς χεῖμων, *saeva hiemps*, I vi 39; ἰσχυρά φυγῇ I iv 22; ἰσχυρὰς φυλακὰς ποιοῦνται, I vi 37

ἰσχυρῶς, *vehementer, valde*, ἰσχυρῶς πείθεσθαι, *studiose obtemperare*, I ii 8, ἱ. κολάζειν I ii 7, λυπούμενον ἰσχυρῶς I iv 14; ἱ. ἐπεμέλετο, *sedulo curabat*, I vi 20, ἱ. ἐθέλουσιν I vi 21

ἰσχός, ἡ, *robur corporis*, I ii 12, vi 17; *exercitus, 'main force'*, I iv 19

ἴσως, *fortassis*, I iv 3, 22, II i 13

Κ

καθαίρω² ἐγχεῖν, *munde vinum infundere*, I iii 8

καθεύδειν, *dormire*, I vi 35

καθήκει: τὰ καθήκοντα, *officia*, I ii 5 annot.

καθίζεῖν τινα κλαίοντα II ii 14
καθιστάγει ἄλλοις τινα δικάζειν,
constituere qui ius dicat aliis, I iii
 16. Pass. *referri in numerum*,
eis τοῖς ὁμοτίμοις καθιστάσθαι
 II i 13. intrans. *eis τὰς*
τῶν λοχαγῶν χώρας καταστή-
σεσθαι II i 23; *in ordinem red-*
igi, *καταστήναι* II i 27

καθοπλίζειν, *armare*, II i 11

καί: A. copulative *et*: to
 add epithets after πολλύς: πολλὰ
καί μεγάλα I v 9. **καί ταῦτα**,
idque I vi 45, II iii 9; *praesertim*
 II ii 12, 16. **καί—γε**, *et certe*,
 'and what's more', 'yes and':
 I iv 11, v 10, vi 8, 31, 37, II i 4,
 ii 14, iii 15. **καί—δέ**, *et prae-*
terea, I i 2, 4, ii 10, 14, iii 14, iv
 2, 18, vi 10, II ii 17. **καί** after
 ὁ αὐτός, *idem ac*, I iii 18.

II. **καί—καί**, *cum—tum*: II iii 1,
 iv 15. οὐπω—**καί** I iv 28;
 ἄρτι—**καί** I vi 22; *σχεδόν τε*
καί II i 10. III. in abrupt

questions, I iii 5, 10, vi 16,
 22; II ii 15, 19, 20. **καί δὴ**,
 'and in particular', I iv 14, vi 43,
 II ii 9, iv 17, *καί δὴ καί* I vi 21.

καί μὲν δὴ I vi 3. **καί τοι**
 I v 9, II ii 17. **καί—μέντοι**
 I iv 9, 20, II ii 8, 26; **καί μὴν—**
γε II iii 22. **καί—τοίνυν** I i 2,
 ii 5, iii 16, vi 20, II ii 24.

καί ὅς I iii 9, II ii 7, 30; **καί ὅμως**
 II i 13. B. as an adverb,
etiam, *vel*, *adeo*, I i 5, iv 11, vi
 17, 34, II ii 10, iii 23. **κἄν**=

καί εἰάν, *etiam si*, I iv 9, II i 13.
καί δὴ i. q. *ἤδη* II iv 17.

καί cumulative in each bimem-
 bral clause, I v 3, vi 3, 12, II ii
 6, 17, μάλλον ἢ *καί* II i 17, iii 23,
 see lex. to Xen. Oec. p. 64* b.

καί to emphasize adverbs of
 intensity; *καί λίαν* II iii 13, *καί*
μάλα I iii 10, *καί μάλιστα* II i
 13, *καί πάνν* I vi 39. **καί γάρ**,
etenim, 'for in fact', where *καί*

relates to the whole sentence,
 I iv 2; **καί γάρ τοί**, I i 4

καινός, *novus*, I vi 38

καίπερ, *quamvis*, c. partic. I i 4

καιρός, *tempus opportunum*,
commodum, I iii 8, iv 6, II i 30,
 iii 21. c. inf. II ii 21

κακία, *ignavia*, II ii 27

κακολογία, *maledicentia*, I ii 6

κακός, *malus*, *ineptus*, *κακοί*
κοινωνοί πόνων II ii 25; *ignavus*,
 II i 25. *κακῶς εἰδότες* II iii 13
κακουργεῖν, c. acc., *damnum*
inferre, I vi 29

κακουργία: pl. *rationes alteri*
nocendi, I vi 28

κακούργος, *maleficus*, I ii 12

καλεῖν, *vocare*, *arcessere*, II
 ii 3, 30; *vocare ad cenam*, II
 iii 21, 23, *κεκληγμένος* 22.

Pass. *nominari*, I i 2, II i 9

καλινδεῖσθαι ἐν τινι, *versari*
in aliqua re, I iv 5

καλλιερῆσθαι, *litare*, I v 6

κάλλος, τό, *pulchritudo*, I iv 27

καλός, I. *pulcher*, I ii 1, iii 2.

honestus, I ii 4, v 7, *καλός*

κάγαθός I iii 1; *μηδὲν καλὸν*
κάγαθόν ποιῶν II iii 5. τὰ *καλά*
 I ii 15, II i 17. *καλὸν ἐστι*=

πρέπει I ii 4. II. in ref. to use;
καλός σῆτος I vi 6; *faustus*:
καλὴ ἔσται ἡ θήρα II iv 19,
γίγνεται τὰ ἱερὰ καλά II iv 18

καλῶς, *perite*: κ. *πιεῖν ἐγχείας*
 I iii 9, *καλῶς καὶ ἀνδρείως ποιεῖν*
 I iii 1, *καλῶς ἐποίησας προειπῶν*
 I iv 13

κάμνειν, *morbo laborare*, I vi
 16

κἄν=*καί εἰάν* II i 6

κἄν=*καί εἰάν* I i 1, 27, II i 13,

15

κάνδυς I iii 2

κάπειτα=*καὶ ἔπειτα* II ii 31

κάπρος, ὁ, *aper*, I iv 7, 8, 11,
 II iii 9

κάρδαμον, τό, *nasturtium*, I ii
 8, 11

καρπός, ὁ, *fructus*, I i 2, v 10
καρπούσθαι, *fructum colligere*,
I v 10

καρτερεῖν, abs. I v 1; πρὸς
ῥῆγος II iii 13; καρτερὸς πρὸς
πάντα I vi 25

κατά, I. c. gen. *de*, 'concern-
ing', I ii 16. II. c. acc.

1. de loco: κατὰ χώραν II iv
3; distributive, κατὰ φυλάς,
tributum, I iv 17, κατὰ τάξεις,
centuriatim, II i 25, καθ' ἓν I vi
22. 2. κατὰ πόδας αἰρεῖν, *cursu*
capere, I vi 40; κατ' οὐραν τινος
II iii 21, iv 3. 3. de tempore:

οἱ κατ' ἐμέ, *aequales mei*, I iv 14
καταβαίνειν, *ex equo descendere*,
I iv 8; *versus mare proficisci*, I i 4
καταβάλλειν, *proicere*; pass.
καταβεβλημένα II i 27; *ab-*
icere, II ii 4; *prosternere*, I iii 14,
iv 8

καταγελᾶν, *deridere*, II iv 15
καταγιγνώσκειν, *deprehendere*,
cognoscere, I iii 10

καταθεῖν, *decurrere*, I iv 17

κατακαίνειν, *occidere*, I iv 5, 23

κατακείσθαι, *discumbere* in
convivio, II ii 3

κατακλίνειν, *discumbere iu-*
bere, II iii 21

κατακρημνίζειν, *praecipitem*
dare, pass. I iv 7

κατακτάσθαι², *sibi parare*,
acquirere, I vi 45

καταλείπειν, I iii 13, 15.
Pass. II iii 11

καταλύειν, *tollere*: pass. κατ-
ελύθησαν I i 1, καταλεύσε-
ται ἡ ἀρχή I vi 9

καταμανθάνειν, *intelligere*, *an-*
imadvertere, I i 1, iii 10, II i 21

καταμένειν I iv 1, 17, II i 18

κατανοεῖν, *intelligere*, *anim-*
advertere, I vi 8, II iv 3.

considerare, *cogitare*, κατανοῶν
περὶ τούτων I vi 20

καταπλήττειν, *percellere*, *ter-*
rere; καταπληῖξαι πάντας I i 5

καταπράττειν, *studio et labore*
sibi parare, II iii 5

καταρρεῖν, *defluere*, *decidere*,
I v 10

καταρροφεῖν⁷, *absorbere*, I iii 9

κατάρχειν c. particip., *facere*
initium, I iv 4

κατασκευάζειν, *parare*, σκηπὴν
τινι II i 25, πρόφασιν II iv 17,
τὰ φρούρια ὡς ἐχυρώτατα II iv 17.
Med. σκηπὴν κατεσκευάσατο
II i 30

κατασκευή, 'instrument', I vi
22

καταστρέφεσθαι, *suo imperio*
subigere, I i 4, v 2, 3

κατατιθέναι, *deponere*, ἀκόντια
I iv 10, ὅπλα II i 14

καταφανές ποιεῖν ὅτι I vi 14

καταφρονεῖν τινός II iv 12;
absol. II iv 22

καταχωρίζειν, *disponere*, II ii 8

κατερεῖν², *accusaturum esse*,
I iv 8

κατέχειν, *cohibere*, *sistere*:
κάτεσχε τὸν κάπρον I iv 8,

γέλωτα II ii 5. abs. *urgere*,
instare, I iv 22; *colere*, 'to be in

a place' de dis, II i 1

κατηγορεῖν ὀλιγοεστῶν, *pro-*
dere pueritiam, I iv 3

κάτοπιν² διώκειν, *a tergo per-*
sequi, I iv 21

κάτω: ἄνω καὶ κάτω I iii 4

κεῖσθαι, as passive perfect of
τιθέναι, II ii 12. κείται ἐν

κοινῷ, *in medio est propositum*,
aditus patet omnibus ad, II iii 8

κέκραγα: ἐκεκράγειτε I iii
10 where Dindorf and others

prefer ἐκεκράγετε. See HA.
§ 458

κελεύειν, c. acc. et inf., I iii 9

κέρας, τό, *cornu*, II iii 9; *latus*
aciei, II iv 29: κατὰ κέρας ἀγειν,
protenso utroque cornu exercitum

ducere, I vi 43

κερδαίνειν, *lucrari*, II ii 12

κῆρυξ, *caduceator*, II i 31

κηφὴν, ὁ, *fucus*, II ii 25
κινδυνεύειν, *in periculo esse*,
I iv 10, vi 44, II iii 4. c. infin.
'there is a risk that', I v 3

κινεῖσθαι, *de loco suo se com-
movere*, I iv 13, 19. τὴν θήραν
II iv 25. τὰς θρυβας I vi 39,
τὸ κεκινημένον χώριον I vi 39
κλαῦμα⁶, τό, *fletus* (only in
plural), II ii 14

κλέπτειν I ii 2, τὰ τῶν φίλων,
clam auferre, I vi 31

κλέπτῃς, ὁ, *fur*, I vi 27

κλήζεσθαι⁴, *nominari*, I ii 1

κληροῦσθαι, *sortiri*, I vi 46

κλήσις, ἡ, *vocatio*, I vi 19

κλοπή, *furtum*, I ii 6

κλύζειν⁶, *eluere*, I iii 9

κλώψ, ὁ, *fur*, II iv 23

κνήμαι, *suras*, II iii 18

κνημὶς, ἡ, *tibiale*, II iii 18

κοιμάσθαι, *dormire*, I ii 4, 9,
vi 36

κοινός, 1. *communis*, c. gen. v.
dat., II ii 19; πᾶσιν ἐν κ. κεῖται
II iii 8, τὸ κοινόν *commune civi-
tatis* I ii 9, v 4. 2. *publicus*,
I ii 14. κοινῇ, *communi con-
silio*, I vi 10, II iv 11

κοινῶνες, *socii*, II ii 25

κολάζειν, *castigare*, I ii 7, vi 20

κολέος⁶, ὁ, *vagina*, I ii 9

κολοβός², *mutilus*, I iv 11

κόμαι⁶ πρόσθετοι I iii 2

κομίζειν καρπὸν ἀπὸ τινος,
fructum percipere ex, I v 10

κομφῶς², *scite, belle*, I iii 8

κοπίς, ἡ, *ensis*, I ii 9, 13, II i 9,
ii 9

κοσμεῖν, *instruere, disponere*,
II i 26. ornare, I iii 2, II iv
6; τινί I iii 3

κόσμος, *ornatus*, I iii 2; κόσ-
μος ἂν ἦν ἐμοί, *mihi fuisset
decori*, II iv 5

κράζειν; v.s. κέκραγα

κρατήρ, ὁ, *crater*, I iii 10

κρατιστεύειν τί τινος, *praestare
alicui aliqua in re*, I v 1

κράτιστός τι I vi 13, II i 21
κράτος, τό, *victoria*, II i 17,
ἀνὰ κράτος I iv 23

κραυγή² I iv 8

κρέα, τὰ, *carnes*, I iii 4, II ii 2

κρεάδιον², *caruncula*, I iv 13

κρέιττων τι, *qui excellit ceteris
aliqua re*, I iv 4

κρίνειν, *iudicare*, de praemiis
victorum, II iii 16, ποτέρου ὁ
χίτων εἴη I iii 17, *iudicium
facere ex re*, II iii 6; θανάτου,
causas capitales iudicare, I ii 14

κρίτης, *iudex*, τοῦ ἀρμόττοντος
I iii 17

κρυψίνους⁷, *consilii sui dis-
simulator*, I vi 27

κτᾶσθαι, *acquirere*, I i 4; *sibi
facere*, τινὰ πειθόμενον I i 3

κτῆμα κάλλιστον, I v 12

κτῆσις, *acquisitio*, I iii 17

κύαθος⁶, ὁ, *cyathus*, I iii 9

κυβερνᾶν ναῦν I vi 6. Pass.

τῇ γνώμῃ τινὸς κυβερνᾶσθαι I i 5
κυβερνήτης, *navis gubernator*,
I vi 21

κύκλος, *orbis, circulus*; κατὰ
μέσον τὸν κ. II ii 3

κύων, ἡ, *canis*, I vi 40

κῶθων², ὁ, *ampulla*, I ii 8

κωλύειν τινὰ τινος II iv 23,
ἀπὸ τινος I iii 11. Pass. κωλυό-
μενος II iii 10

Λ

λαγχάνειν, *sorte accipere*, κλη-
ρούμενος ὅ, τι λάχοι πᾶντοι I vi
46

λαγῶς, ὁ, *lepus*, I vi 40

λαλεῖν², *loqui, garrire*, I iv 1

λαμβάνειν, *capere*, I iii 10, II
ii 4; *accipere*, λήψεσθαι I vi 11;
τὸ μέγιστον II ii 4, δῶρα I iv 26,

τὰ τεταγμένα I iii 18, κακὸν I vi
21, πληγὰς I iii 16. *compre-
hendere, deprehendere*, τοὺς πολε-
μίους ἀτάκτους. Pass. I vi 35,

ἀπαράσκειν ἂν λαμβάνοντο
II iv 15, εἰλημμένος II iii 15

e fuga retrahere, I iv 13. *poscere*, λαμβάνειν καὶ δίδοναι λόγον I iv 3. **λαβών**, 'with', I iv 13, 20, II ii 17

λαμπρός, *splendidus*, de ornatu vestis II iv 5; de facinore illustri I iv 17. **adv. λαμπρότατα** II iv 1

λανθάνειν, *latere, ignorari*, I vi 25. c. particip. I vi 40, βουλεύοντες λελήθαμεν II iv 15: om. particip. II iii 10. c. acc. p. I vi 1, ubi λήσαντα legebatur

λάσια, *τά, loca virgultis obsita et impedita*, I iv 16

λέγειν, *dicere*, I iv 20, vi 41, λέγουσι, *fama est*, I ii 6, ὁρθῶς II iv 6, ἐν αὐτοῖς (*coram iis*) I v 6; λέγειν τινά τι I iv 24, cf. II i 5; λέγεται, *dicitur*, pers. constr. with inf. I iv 25; c. acc. et inf. I iv 26; *iactare*, I iii 10; *significare*, I vi 15; λέγειν)(ᾄδειν I ii 1; λέγειν τι I iv 20, II iv 16

ληλατεῖν⁶ (*λεῖα, ελαύνειν*), *praedas agere*, I iv 17, 20

λεῖα, *praeda*, I iv 19

λειμών, ὁ, *pratium*, I iv 11

λείπειν, *linquere superstitem*, I vi 41, τινί τι, *reliquum facere*, II i 21, ii 3. **λείπεσθαι τινι**, *rei succumbere, non ferre posse*, I v 11

λεκάριον², *τό, patella*, I iii 4, ubi al. λεκάριον

λεπτός, *tenuis*, I iv 11

λέων, ὁ, *leo*, I iv 7, v 12

λήγειν, *finem habere*, II ii 17; τῆς θήρας, *venandi finem facere*, II iv 21

ληστής, *latro*, I ii 12, II iv 23

λιμός, *fames*, I v 12, II iii 13

λιπαρεῖν, *instare rogando*, I iv 6

λιπαρός, *nitidus*, I iv 11

λογίζεσθαι, *supputare*, I ii 11; *argumentando colligere*, I vi 7; *reputare, apud animum considerare*, I vi 8, II ii 14

λογοποιεῖν², *comminisci, fingere*, II ii 13

λόγος, *fabula*, II ii 13; *narratio historici*, I iii 1, λόγος)(ᾠδή I iv 25. **ratio**, λόγον δίδοναι καὶ λαμβάνειν I iv 3

λογχοφόροι⁶, *hastati*, II i 5

λοιδορεῖν τινα, *obiurgare*, I iv 8; *λοιδορεῖσθαι τινι* I iv 9

λοιπός, *reliquus*, II ii 5; τὸ λοιπόν, *ceterum*, I iv 15; *postea*, II iii 24

λοῦσθαι, *se lavare*, I iii 11

λόφος, *tumulus, collis*, II iv 19

λοχαγός, *dux, qui praest* λόχῳ, II i 22, ii 5, 6

λοχίτης, *miles ad λόχον pertinens*, II ii 7

λόχος, *quarta pars τῆς τάξεως, manipulus 24 militum*, II i 22, ii 6, iii 21

Λυδός II i 5

λύειν, *liberare*; pass. *λελυθῆσθαι* ἀπ' ἀλλήλων, *non communi uti imperio*, I i 4

M

μά, iurandi particula, *per*: *μά* *Δία* ἀλλὰ I iv 28, II ii 31; *μά* *Δι'* οὐ μὲν δὴ I vi 9, II ii 22; *μά* *Δι'* οὐ γάρ II iii 31; *μά* τὸν *Δι'* οὐ I iv 12; *ναὶ μά* τοὺς θεοὺς II ii 2, *ναὶ μά* *Δία* I vi 6, 8, 29, II ii 15

μάγειρος¹, *coquus*, II ii 2

μάζα, *panis hordeaceus*, I ii 11

μαθήματα ἀγαθὰ, *litterae s. artes bonae*, II ii 14

μαθητόν, *quod disci potest*, I vi 23

μαίνεσθαι τῇ τόλμῃ I iv 24

μακρός, comp. *μάσσων*, II iv 27

μάλα πάλιν I iv 28. [Cf. Soph. El. 1410 μάλ' αὖ]

μαλακίεσθαι, *segniùs agere*, II iii 3

μαλακός, *mollis*, ἐπὶ τὸ πρηνὲς καὶ μαλακόν, II ii 24

μᾶλλον, redundant with comparative, I vi 25, II ii 12, iii 12, iv 10, 15. οὐδὲν μ., *nihilominus* I iv 22

μανθάνειν τὰ γράμματα I ii 6, c. inf. I ii 8, τί τινος, *ab aliquo aliquid dicere*, I iii 10, vi 44, παρά τινος II iii 9. *cognoscere*, II iv 31. *intellegerere*, I iii 10

μανός, *rarus*, μανστέροις I iv 4
μαντική, *divinatio*, I vi 2, 23
μάντις, *vates, interpres consilii divini*, I vi 2

μαρτυρεῖν πρὸς τὸ ἀγαθόν II ii 26

μαρτυρία¹, *testimonium*, I ii 16

μάρτυς, *testis*, I vi 16
μᾶστων^{4,6}: v. s. μακρός
μαστεύειν^{4,6}, *quaerere, studere, animo contendere*, II ii 22

μάτην, *temere*, 'without cause', II i 3

μάχαιρα, i. q. κόπης, I ii 13, II i 16, 21

μάχεσθαι ὑπὲρ τινος II i 21
μάχη, *pugnae ratio*, II i 7, iii 9, 15

μεγαλοπρεπῆς ἐπιμέλεια, *cura praestantior et honorificentior*, I vi 16; *magnificus, splendidus* in sumptu et cultu II iv 5

μεγαλόφρων, *animosus*, II i 29

μέγας, *magnus*, de statura, παῖς μ. I iii 17, II iii 5 οἱ μεγάλοι ἄνδρες, *viri adulti*, 'full-grown men' I iii 14. 2. de numero, μέγала ξθνη I v 3.

μέγα s. μέγала, ut adverbium praepositum verbis, II i 26, iii 13

μέγεθος λαμβάνειν, *grandiusculum fieri*, I iv 3

μεθόρια, τὰ, *fines*, I iv 16, 17
μεθύσκεισθαι, *inebriari*, I iii 11

μειονεξία³, *conditio deterior*, II i 25

μειράκιον, τό, *adolescentulus*, II i 28

μείων: οὐ μείους, *non pau-*

ciores, II i 5; μεῖον ἔχειν I iii 18, λαβεῖν II ii 4; μείον adv. II i 5, 6

μέλει μοι τινος I vi 16

μελετᾶν, *meditari, exercere*, c. acc. I ii 12, v 9, II iii 23. c. infin. I ii 12, II iii 14. c. dat. τόξω μελετᾶν II i 21. Pass. I vi 18, 41

μελέτη, *exercitatio, meditatio*, I ii 10

μέλλειν, 'to be about to be or do', 'to be destined to be or to do'; c. inf. fut. ἔμελλον I iv 16. *velle, propositum habere*, 'to intend', 'mean' (sequente in apodosi necessitatis significatione) I vi 17, II iv 10. c. inf. praes. I vi 16, II iv 30, *cunctari, differre*, I iii 15. ὁ μέλλων ἀγών II i 25

μέλος, τό, *carmen*, I vi 38

μεμνηῖτο I vi 3: v. s. μιμνήσκεισθαι

μεμπτός (οὐ), *haud spernendus*, II i 11

μέμφεσθαι τινι II ii 13, τινί τι, *alicui aliquid crimini dare*, I iv 6

μὲν. A. I. used absolutely or determinatively without correlative δέ, 'certainly', 'surely': II i 4, iv 19. οὐ μὲν δὴ, in answer to a question, I vi 9, II ii 22. II. followed by δέ in the correlative clause:—1. to mark opposition: I ii 1, 2, II iii 14. 2. where the clauses contain different matter without being opposed: ἐν μὲν—ἐν δέ I ii 4, II i 5, 9, ii 9; most frequently with the article used pronominally: I i 1, ii 9, iv 15, v 3, II iii 18, iv 23. 3. with the principal word repeated (*anaphora*), I i 3, 4, iii 9, 18, iv 1, 11, vi 41, II ii 8. 4. where one of the two clauses is really subordinate to the other (*parataxis*), I i 4. 5. where equivalent particles take the place of

δέ, as ἀλλὰ I iv 3, μέντοι I iii 2, 13, v 8, II i 9, ii 2, iii 22, iv 13.

6. when the antithetical clause is implied mentally but not expressed, I ii 3, II i 4. This μέν *solitarium* is used to emphasize assertions made by a person concerning himself, as opposed to others, ἐγὼ μὲν I iv 12, II i 5, ii 10. with the demonstrative pron., I vi 36, with interrogatives, with proper names. μέν omitted in previous clause, I v 11, vi 20, II iii 5.

B. μέν before other particles:—

1. where each particle retains its own separate force; μέν γάρ I ii 10, vi 45. to express positive certainty on the part of the speaker, οὐ μὲν δὴ I vi 9, iv 19. μέν δὴ in transition, continuative, I i 6, ii 1, 2, 6, iv 1, 25, v 5, II i 1, iii 16, iv 8.

καὶ μὲν δὴ I vi 3. μέν...οὖν II ii 1.

2. when the combination of particles causes a corresponding change of sense: μέν γε II i 2, 16, ii 2, 14

μένειν, *manere domi*, I ii 12, iii 15, παρά τινι I iii 14. *in acie stare*, II i 9

μέντοι, 1. as Conjunction, *tamen, vero*, I iv 9, v 8; add. γε I vi 8, II i 5, iv 13, 23, καὶ—μέντοι I iv 9, 20, γε μέντοι II i 9, 11, μέντοι γε I vi 8. ἀλλὰ μέντοι I vi 18. 2. as Adverb in strong protestations, I iv 19, vi 6

μέρος, *pars*, I ii 4, II iii 6; *minus*, I vi 45; ἐν μέρει, *vicissim, mutatis vicibus*, II iii 18

μεσημβρία, *meridies*, I i 5
μέσος, *medius*, τῶν ἐν μέσῳ II ii 3, εἰς τὸ μέσον κατατιθέναι, *in medio proponere*, II i 14, κατὰ μέσον τὸν κύκλον II ii 3, τῷ μέσῳ τῆς σπουδῆς, *mediocri festinatione*, II iv 28

μετά c. gen. *cum*, μετὰ πλειό-

νων ἀγωνιέσθαι II i 12, μετὰ τινος εἶναι, *stare ab aliquo*, II iv 7, οἱ μετ' ἐμοῦ, *mei*, II iv 16, οἱ μεθ' ἑαυτοῦ II i 20. as a periphrasis for adverb: II i 22 μετ' εὐταξίας = εὐτάκτως. c. acc. *post*, μετ' ἐμέ *post me secundo loco*

μεταθεῖν, *cursu persequi*, II iv 24
μετανοεῖν (*sententiam mutare*)
μὴ οὐ c. coni. I i 3

μεταπέμπεσθαι, *arcessere, ad se vocare*, I iii 1, II i 10

μεταστρέφειν, *se convertere*, II ii 7

μεταφέρειν², *transferre*, I vi 39
μετεῖναι, *obvenire*, II iii 6

μετέχειν, *participem esse*, c. gen. ἀρχῶν καὶ τιμῶν I ii 15, μετέλχετε τῶν ἴσων τινι II i 15; c. acc. μεθέξω πλείον μέρος II iii 6

μέτριος, *modicus, mediocris*: μ. διαίτα I ii 16, II iv 22, 30, τὸ μέτριον = μετρίως II iv 26.

of number, II iv 14

μετρίως ἔχειν I iii 14 *pervulgata est locutio de hominibus rebusque in quibus quis possit acquiescere*, Plat. Euthyd. p. 305 d
μετρίως μὲν φιλοσοφίας ἔχειν, μετρίως δὲ πολιτικῶν, Apol. p. 39 b, Theaet. p. 145 d (*Heindorf*)

μέτρον, τό, *norma*, I iii 18
μέτωπον, τό, *frons apri*, I iv 8; *aciei* II iii 21, iv 2, 3

μέχρι, *usque ad*, c. gen. μ. ἑσπέρας, *ad vesperam usque*, I iv 23, μ. τοσούτου, *ad hoc usque intervallum*, I iv 23

μή, *ne*, I. as Adverb: (1) in independent sentences of command, warning etc., I v 11 μὴ πάθωμεν ταῦτα. (2) in dependent clauses, 1. with final conjunctions: I ii 2, 3, iv 13, 17, v 9, vi 2, 9, 24, 29, 34, II ii 20. 2. in the protasis of conditional sentences, I ii 5, 16, iv 10, v 3, vi 18, II iii 10. 3. in relative clauses when they imply

a condition or generality, I ii 15, iii 8, vi 3, 19, 39, 46, ἀ μή ἱκανοί εἰσιν ὑπισχνουμένοις II ii 12. 4. a. with the infinitive and predicate participle:

ὃν ἂν γνῶσι μὴ ἀποδιδόντα χάριν I ii 2, I iii 7, 9, iv 5, 26, vi 8, 12, 16, 31, 33. b. after verbs of negative result, I i 3, iv 13 ἀπαγορεύω σοι μὴ κινεῖσθαι, I iv 2 οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι, I vi 32 οὐκ ἀπέλχοντο ... τὸ μὴ οὐ πλεονεκτεῖν, II ii 20. Cf. II iv 13. 5. with the participle, when it can be resolved into a conditional clause, I ii 15, iv 22, vi 6, 22. II. as Conjunction, after verbs of fearing etc., I iii 10 ἐδεδοίκεν μὴ φάρμακα μεμυγμένα εἶη, iv 2, 12, 23, vi 10. Elliptical expression: μὴ ὅπως (*ne dicam*)—ἀλλ' οὐδέ I iii 10. μὴδέ=καὶ μὴ II ii 12. Cf. II ii 26. μὴδέ—μήτι II iv 27

μηδέποτε, *numquam*, I v 9, vi 10, II, 42

μήν, ὁ (*mensis*): παμπολλῶν μηνῶν ὁδόν I i 3, τοῦ μηνός I ii 9

μήν, *vero*: ἀλλὰ μήν, *verum enimvero*, I vi 19. οὐ μήν ἀλλά, *verumtamen*, I iv 8. τί μήν I vi 28, II i 9, ii 11. γε μήν: v. s. γε

μήποτε, *forte*, I vi 10

μηρός, ὁ, *femur*, II iii 8

μήτηρ, *mater*, I ii 1, II iii 10, τῆς Κύρου μητρίδος ἀδελφός, *avunculus*, I v 2

μήτοι γε II iii 24

μηχανᾶσθαι, *moliri*) (*comparare*, c. acc. I vi 13, 22; c. inf. I vi 35; μηχανᾶσθαι γέλωτα, *risum movere*, II ii 12, 14, προσόδου πῶρον I vi 10

μηχανή, *machina*: μηχανὰς μηχανᾶσθαι ἐπὶ τινι, *artibus uti in aliquem*, I vi 39

μηχανήματα πρὸς τοὺς πολεμικούς, *consilia adversus hostes excogitata*, I vi 38

μιαρός², *sceleratus*, I iii 11

μιγνύναι, *miscere*: φάρμακα ἐν κρατῆρι I iii 10. Pass. μιγνύηται I ii 3

μικρός, *parvus*, ἐν μικρῷ χωρίῳ I iv 11

μικρόν, *pauculum*, I ii 15, μικροῦ, *propemodum*, I iv 8

μμεῖσθαι, *imitari*, I iii 10

μμενησκεισθαι, *recordari*, c. gen. τῶν ἄλλων ἢ μέμνησαι I vi 12, τῶν θεῶν μεμνηῖτο I vi 3, μέμνημαι τοῦτό σου λέγοντος I vi 8; c. acc. I vi 5 μέμνησαι ἐκεῖνα, 10 τόδε μέμνησο, II iv 25; c. inf. obj. I vi 10; c. partic. μέμνημαι ἀκούσας σου, *memini me audire cum diceret*, I vi 3, II iv 12; followed by a relative particle, μέμνημαι ὅτε I vi 12, μνήσθητι πῶς I vi 16. *mentionem facere*, I iv 12, II i 10

μισεῖν, *odio habere*, I ii 7, iii 11

μισθός, *stipendium*, μισθὸν φέρειν, *pecuniam pro disciplina pactam ferre*, I vi 12

μισθοφόροι, *mercede conducti*, II i 2

μοιχεύειν, *adulterium committere*, I ii 2

μόλις, *vix, tandem*, I iii 4, iv 24, μόλις πῶς I iv 8

μοναρχία, *unius potestas*, I i 1

μόνος, *solus*: II iii 11, μόνος τῶν ἄλλων I iv 24. μόνον, I iv 21, οὐ μόνον ἀλλὰ καὶ I iv 9, vi 17

μορφή, *species corporis*, I ii 2

μουσικός, *artis musicae* (τῶν μουσικῶν) *peritus*, I vi 38

μόχθος⁶, *labor*, I vi 25

μυριάς I ii 15, II i 6

μύριοι I v 5, II i 5

μυριστός² II iii 6

μυσάττεσθαι², *fastidire, aversari*, I iii 5

N

ναὶ μὰ Δία I vi 29, II iii 10; ναὶ μὰ τοὺς θεοὺς I iv 27, II ii 2

νάπος, τό, *saltus*, I vi 43
 ναρθηκοφόροι, *ferulas gestantes*, II iii 18, 20
 νάρθηξ, ὁ, *ferula*, II iii 17, 18, 20
 ναῦς, ἡ, acc. pl. *naves* I vi 6
 νεανίας, *iuvenis*: ἄνδρα νεανίαν II ii 6, 7; *robustus*, I iii 6
 νεανισκέεσθαι⁷, *aetatem iuvenilem transigere*, I ii 15
 νεαρός, *iuvenilis*, I iv 3
 νέμειν, *tribuere, tradere*, II i 9
 νέμεσθαι, *pasci*, I i 2, vi 40
 νέος, *novus*, I vi 38; *iuvenis*, comp. II iv 18
 νῆ [τὸν] Δία, I iii 6, 10, 11, iv 19, 28, II ii 28
 νικᾶν, *vincere*, II iii 2
 νίκη, *victoria*, II iii 2
 νικητήριον, τό, *victoriae praemium*, II i 24
 νομεύς, ὁ, *pastor*, I i 2
 νομίζειν c. inf. et acc. *putare* I iv 5, 17; c. inf. I v 9.
 c. dupl. acc. I v 7, vi 11. Pass. I i 2, vi 14
 νόμιμος, *legum cultor*, I vi 27, νόμιμον, *legibus consentaneum*, I iii 17; *usu receptum*, I ii 14, 15, iii 2, vi 34, τὰ πρὸς τοὺς πολεμίους νόμιμα I vi 34
 νόμος, *mos*, I ii 2, 4, iv 27, 28. *lex*: σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι I iii 17
 νοσηρός⁷ de loco, *insalubris*, I vi 16
 νυκτερινός, *nocturnus*, I vi 43
 νύξ, ἡ, *nox*: ἐκ νυκτός I iv 2, ἡμέρας καὶ νυκτός II iii 23

O

ὀγμεύειν² τι, *ante aliquem procedere*, II iv 20
 ὀδοπορία, *iter*, I ii 10
 ὀδός, *via*, I vi 21, 24, II iv 18, ὁ, ὁρεινή, *iter per loca montana*, I vi 43, II iv 22. ὀδός ἐπὶ τι, *ratio efficiendi aliquid*, I vi 24,

καὶ τίνα δὴ ὁδὸν ἰών, *quomodo tandem?* I vi 16
 οἶδα, *memini*, I vi 6, 29
 οἷεσθαι, *putare, opinari*: c. acc. et inf. ᾤετο I iv 10, v 9.
 οἶμαι, *opino*, parenthetically, I iii 11
 οἷεσθαι δεῖν II ii 6, II iii 10
 οἷκαδε γράφειν ἐπιστολήν, *ad suos epistulam scribere*, II ii 9, τὰ οἷκαδε ποθεῖν, *desiderio reditus in patriam teneri*, I iii 4
 οἰκεῖν, *administrare*, II ii 26
 οἰκέως, *familiariter*, I iv 1
 οἰκέτης, *servus*, I i 1, iv 13
 οἰκόθεν, *domo*, I ii 8, e patria, II iv 9; de domestico iure II ii 19; de consuetudine domestica, II iii 4
 οἷκοι, *domi*, in patria, *apud suos*, I ii 14, iii 18
 οἰκονομία, *rei domesticae administratio*, I vi 12
 οἰκονομικός)(πολιτικός, *rei privatae administrandae peritus*, II ii 14
 οἶκος, *domus*, I i 1; *familia*, I vi 17
 οἰκτρός, *miserandus*, II ii 13
 οἶμαι: v. s. οἷεσθαι
 οἶος, *qualis*, in exclamation, II ii 10, iv 5. c. infin. 'disposed to', II ii 23, praecedente τοιοῦτος I ii 3. οἶος=ὅτι τοιοῦτος I iv 8
 οἶός τ' εἶμι c. inf. 'to be in a position to'; ὁπότε οἶον τ' εἶη, *quotienscumque otium esset*, I iv 15
 οἶον, *ut*, II iii 9; οἶα, *utpote*, I iii 2
 οἰωνίζεσθαι, *augurium captare*, I vi 1
 οἰωνοί, *aves*, I vi 44
 ὀκνεῖν c. acc., *timere*, II ii 21
 ὀκνηρότερον προσιέναι, *cunctantius adire*, I iv 6
 ὀλβος⁶, ὁ, *opes*, I v 9
 ὀλιγαρχία I i 1
 ὀλιγοετία³, *annorum paucitas*, I iv 3

ὅλος, *totus*, II i 24
 ὀμνύναι, *iurare*, I iii 10
 ὀμόγλωττοι, *qui eadem utuntur lingua*, I i 5
 ὀμογνωμονεῖν *τινί*, *cum aliquo consentire*, II ii 24
 ὀμογνώμων: ὀμογνώμονά τινα λαμβάνειν *in suam sententiam aliquem adducere*, II ii 24
 ὀμόθεν, *cominus*: διώκειν, *proxime insequi*, I iv 23, παῖσθαι II iii 20
 ὀμοιος, *similis*, *τινί* II i 11; ὁμοιοι, *qui sunt eiusdem conditionis*, I v 5, vi 25, II i 13; τῶν ὁμοίων ἡμῶν ἀξιόσθαι, *praemiis nostris paria consequi*, II i 15
 ὁμοίως, *eodem modo*, I iv 4, II i 25: seq. ὥσπερ I iv 6, vi 6
 ὁμολογεῖν, *confiteri*. Pass. ὁμολογητέον², II i 21; ὁμολογείται, *constat, communi scriptorum consensu traditur*, I ii 1, ὁμολογεῖσθαι, *publice probari*, I iii 18
 ὁμοροι, *oi*, *finitimi*, II i 6
 ὁμόσε *λέναι* τοῖς πολεμίοις, *cominus congradi cum hoste*, II i 9, 21, ὁμόσε φέρεσθαι, *irruere*, I iv 11, ὁμόσε γίγνεσθαι I ii 10, II iii 18
 ὁμότιμοι, *oi*, *proceres Persarum qui pari sunt dignitate*, I ii 15,)(ὁ δῆμος τῶν Περσῶν I v 5,)(ἄνδρες δημότῃ II iii 15. Cf. II i 2, 3, 9, 13, II 21, iii 5
 ὁμοῦ, *una*, *eodem in loco*, σκηνοῦντες II i 25; εἶναι, *convenisse, coniunctum esse*, I iv 17, γίγνεσθαι II iii 18, 20, φέρεσθαι *ἐπὶ* τινα, *instare persequendo aliquem*, I iv 23
 ὁμόφῦλοι *ὄρνιθες*, *aves generis eiusdem*, I vi 39
 ὁμως, *tamen*, II i 13; post participium I iv 9, II ii 13; ὁμως δέ II iv 23, καὶ ὁμως I i 1
 ὄνομα, *as* appositive, ὁ ἀλάζων *ὄνομα* II ii 12

ὀνομάζειν: pass. II ii 12
 ὀνομαστί, *nominatim*, παρακαλεῖν I iv 15, ἀνακαλεῖν II ii 28
 ὄνος (*asinus*) ἀγριος I iv 7, II iv 20
 ὀξέως (*celeriter*) ὑπακούειν II iv 6
 ὀπη, *qua via, qua*, I iv 8, seq. ταύτῃ II iv 27
 ὤπισθεν, *a tergo*, I vi 40; *oi* ὀπισθεν, *posteriores*, II ii 8
 ὀπλή, *ungula equi*, II iii 9
 ὀπλίζειν, *armare*: ὀπλισμένοι I vi 35
 ὀπλισις, *armatura*, II i 16
 ὀποι, *quo*, I iii 4; ὀποι ἄν I i 5
 ὀποῖος, *qualis*, rel. ὀποῖος ἄν, *qualiscumque*, I i 2, II iii 15
 ὀποῖός τις οὖν, *qualiscumque*, 'of any kind soever', II iv 10
 ὀποσάκις, *quotiens*, II ii 30, iii 23
 ὀπόσος, rel. *quantus*, I vi 9, ὀπόση ἐστὶ δύναμις I vi 35; c. ἄν et con. I vi 9, 42, II i 22, ὀποσοσούν I i 1
 ὀπότε, *quando, cum*, c. opt. iter. I iii 17, iv 23, II i 5, 26, iii 21. ὀπότε γε, *quandoquidem, siquidem*, II ii 13
 ὀπότερος, *uter*, I iii 17
 ὀπου, *ubi*, c. ind. II ii 9
 ὀπου γε, *quandoquidem*, II iii 11
 ὀπως, relative adv. 'as', I ii 2, iv 9. in indirect questions, 'how': ὀπως ἂν ἄριστα, *quo pacto optime*, I iv 14, vi 35, 43; esp. in object clauses with fut. ind. after verbs of deliberation etc. I ii 3, II i 15, iv 11; c. con. I ii 10, iv 13; c. opt. et ἄν vi 2. with fut. ind. no verb preceding, ὀπως μὴ ἀπολεῖ μαστιγούμενος I iii 18. as final conjunction I vi 2, 16
 ὀπως-οὖν, *quocumque modo*, II i 27
 ὀπως-τι-οὖν: οὐδ' ὀπωςτιοῦν φθορεῶς, *ne cum ulla quidem invidentiae suspitione*, I iv 15

ὁρᾶν, *videre*, c. dupl. acc. I i 2, 3, 10, II iii 8; ὁρᾶν πρὸς τινα, *respicere ad aliquem* i.e. *expectare aliquid ab aliquo* II iv 11; *videre* 'to see to', 'keep in view', II ii 8; ἰδεῖν I v 8; ἔψεσθαι I iv 10, II iv 1; ὁρατός I vi 2

ὀργίζεσθαι, *irasci*, II ii 5
ὀρέγεσθαι, c. gen., *appetere*, II iv 21

ὀρεινὴ χώρα I iii 3, ὁδός I vi 43; sine subst. ἡ ὀρεινὴ II iv 22

ὀρθίος, *arduus*: ἡ ἀρετὴ πρὸς ὀρθίον ἀγούσα, *in loca ardua ducens*, II ii 24

ὀρθοῦσθαι, *erectum stare*, I iii 10
ὀρθῶς δικάσας I iii 16, λογίζεσθαι, *rem recte considerare*, II ii 14
ὄρια, τὰ, *fines regionis*, I iv 18, II i 1, iv 31

ὄρκος, *iusiurandum*, σὺν θεῶν ὄρκῳ λέγω, *iuro per deos*, I iii 12

ὀρμᾶσθαι, *proficisci* contra hostes, I i 4, v 13, ἐπὶ τὴν στρατείαν I vi 1, ἐπὶ τινα, *aggređi*, II iv 15, εἰς ἔριν II iii 3, ὀρμᾶσθαι ἀπὸ θεῶν, *initium facere a cultu deorum*, I v 14, ἀπ' ἐλαχίστων I vi 17, ἐκ τοῦ Ἰσου II iii 8, ὁ λόγος ὠρμήθη, *narratio coepta est*, I ii 16

ὄρνις, *avis*, I vi 39
ὄρυγμα, *fovea*, I vi 28

ὀρχεῖσθαι (*saltare*) ἐν ῥυθμῷ I iii 10

ὅς, *qui*, σὺν ᾗ ἔχουσ δυνάμει II iv 17, ἔστιν οἷ, *sunt qui*, II iii 18, ὅς—ὅτος, I iii 10, vi 5, II ii 25, iii 6, vi 46; οὗτος ὅς I vi 15, 45, II i 21. pron. demonstr. καὶ ὅς II ii 7, 30

ὅς γε, *quippe qui*, II ii 10
ὄσμη, *odor*, I vi 40

ὅσος in exclamations, I iii 4, iv 19. ὅσον μέτρον, *modice*, II iv 22, ὅσῳ πλεονάκεις I iii 14

ὅσαπερ, *perinde ac, tamquam*, I v 12

ὅστις: διαδίδου ὅτῳ σὺ βούλει I iv 10, ὅτῳ δ' ἀρκεῖ, *καταμενέτω* II i 18. as collective with plural antecedent, I vi 11. in indirect questions, οὐκ οἶδ' ὅστις

ἄνθρωπος γεγέννηται I iv 12
ὅσ-τισ-οῦν, *quicumque*: οὐδ' ὅτιοῦν, *ne tantillum quidem*, *omnino nihil*, I vi 12

ὅστισπερ II ii 21
ὅτε: *quando*, c. Ind. I i 3, iii 10, II iv 6, μέμνημαι ὅτε I vi 12, ἔστιν ὅτε II i 30; c. Opt. iterat. I vi 3. ὅταν I ii 9, vi 10, II iii 3

ὅτι, *quod*, pro acc. et inf. Latin. c. ind. I i 3, 6, 13, iii 5, 15, iv 7, 8 etc.; c. opt. post histor. temp. I iii 15, iv 10, cum opt. et ἄν I vi 3, pleonastice, I iii 15.
2. *quia*, I ii 8, iv 3, διὰ τοῦτο... ὅτι, I ii 10, II ii 1.

ὅτι, in answer to a question, I iii 15, 26. 3. *quam*, c. superl. ὅτι μεγαλοπρεπέστατον II iv 5, ὅτι προσωτάτω II i 1

οὐ, *non*, οὐ at end of sentence, I iv 10. 1. neg. of single words, οὐ ῥάδιον I ii 10, οὐκ ἔαν I iii 10, οὐ μόνον... ἀλλὰ καὶ I ii 12, iii 9, οὐκ ὀρθῶς I iii 16, οὐ πάνν II ii 24, οὐ πάνν ἐν ἐχυροῖς for ἐν οὐ π. ἔχ. 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 μὰ τὸν Δι', οὐ μὲν δὴ I vi 9, 27 (cf. II ii 22). οὐ, ἀλλὰ II iii 8
οὐ, *sui, tibi*, indir. reflexive I iv 2. Pl. σφίσι I iv 1, II i 13, iii 20; σφᾶς I iv 1, II i 1, iv 7

οὐδαμῶς, *nequaquam*, I vi 27
οὐδέ, 1. as Conjunction, 'and not', 'nor', τόξα οὐκέτι ἔχοντες οὐδέ παλὰ στρατεύονται I ii 13. 2. as Adverb, *ne—quidem*, 'not even', 'also not',

I iii 10, v 10, vi 12, οὐδὲ εἰς II i 21, ii 5, 27, iii 9, 10; double οὐδέ in bimembral clauses, I vi 18, οὐδέ—γε I v 11

οὐδείς, 1. *nullus*, I vi 14, 18, etc. 2. *nemo*, οὐδείς ἔστις οὐ I iv 25, οὐδένες (rare) I ii 1, οὐδέν, *nil*, I iii 10, II i 5

οὐδέν, Adv. I iv 2, vi 16, 44, iv 8; οὐδέν τι II ii 4, iv 9; οὐδέν μάλλον I iv 22, οὐδέν ἦττον 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 1, Lobeck *Phrynich.*

P. 457

οὐδέπω, *nondum*, II i 20

οὐκέτι, *non aequè, non item*, I v 8, vi 27, οὐκέθ' ὁμοίως I iv 4

οὐκοῦν, *igitur*, I iv 19; *atqui*, I vi 9. interrog. *nonne igitur*,

II iv 15

οὖν, resumptive, II iii 21

οὐποτε, *numquam*, I iv 18

οὐπω, *nondum*, I iii 11, iv 4, 19

οὐπώποτε I vi 4, II ii 30

οὐρά, *agmen extremum*, κατ' οὐράν τινας ἔπεσθαι, *a tergo sequi*, II iii 21, iv 3

οὐράγός, *qui cogit agmen*, II iii 22

οὐράνια σημεῖα, *signa caelestia*, ut fulgur, tonitru, fulmen, I vi 2

οὐρανός, *aër, caelum*, ἥλλοντο πρὸς τὸν οὐρανόν I iv 11

οὐρεῖν², *mingere*, I ii 16

οὔτε...οὔτε I i 2; οὐ...οὔτε...οὔτε II iii 6; οὔτε...οὔτε...οὐδέ...γε I vi 6, II ii 26; οὔτε...τε, *neque...et*, II iii 6, οὔτε...οὐδὲ μὴν...οὐδέ II ii 15 (cf. IV v 27); οὐδέν...οὔτε...οὔτε II i 31

οὗτος, in lieu of corresponding deictic adverb, I iii 17. Cf. οὔτοι IV iii 9. καὶ ταῦτα, *praesertim*: v. s. καὶ

οὔτω as corroborating word

after a participle, I v 9, vi 5, 15, II i 1. οὔτω, position of, after the adjective, II ii 10, 22; before preposition II ii 13

οὔτωσί II ii 11

ὄφελος, indecl. noun, *utile, id quod conducit*; ὄφελος οὐδὲν γεωργοῦ ἀργοῦ, *agricola otiosus est nulli usui*, I vi 18, ἀρετῆς οὐδὲν ὄφελός ἐστι I vi 14

ὀφθαλμός, *oculus*, I iii 2

ὀχεῖν, *vehere, portare*, τὴν φιάλην I iii 8

ὄχλος, *plebs*: ὄχλου ἰσομοιρία, *ius aequabile, quo plebs et optimates, boni et ignavi, eorundem commodorum fiunt participes*, II ii 21

ὀψιμαθής, *qui sero didicit*, I vi 35
ὀψον, *opsonium, quidquid cum pane comeditur*, I ii 8, II ii 4, 5

Π

πάγη², pl. πάγαι, *retia avibus pacta in terra*, I vi 39

πάθος, *casus acerbis*, II ii 5

παίγνια¹, v. l. pro παιδιὰ, II iii 18

παιδάριον, τὸ, *puerulus*, I iv 12

παιδεία, *institutio, disciplina*, I i 6, iv 3, v 1

παιδεύειν, *instituere*, I ii 2, 3;

c. inf. I vi 12, c. dupl. acc. 20; ὀρνιθας, *instituere aves*, ut cantu suo pelliciant alias ad laqueos I vi 39. Pass. I i 6, ii 2

παίδευμα μέγιστον, *disciplina maximae utilitatis*, I v 11

παιδιὰ, *lusus*, II iii 18, 20

παιδικὸς λόγος, *iocus, sermo amatorius*, I iv 27

παλεῖν, *caedere, verberare*, I ii 2, iii 17; *ferire cornu* II iii 9; *rostrum* II iv 19; *ferire gladio vel hasta cominus*) (τοξεύειν et ἀκοντίζειν I iv 21, 23, II i 16

παῖς, *filius*, I v 4; οἱ παῖδες, *liberi*, II iv 15. *puer* I iii 1,

vi 28; ἐκ παιδῶν ἐξελλθεῖν I ii 9;
ἐκ παιδῶν I v 7

πάλη, *lucta*, I vi 32

πάλιν, *rursus, retro*, ἐλθεῖν I
iv 13; ἤκειν 28. *iterum*, I iii
15, II ii 26

παλτόν, *hasta maior*, quae et
cominus et eminus pugnando
servit I ii 9, 13, iii 7

πάμπαν^{4,6}, *omnino, plane*, I i
1, iv 4

πάμπολος, *permultus*, pl. I i
3, 4, II i 5

παντάπασι, *omnino*, I iii 10,
17, iv 2, 12, vi 14

παντελῶς, *prorsus, omnino*, I
v 7

παντοδαπός, *omnis generis*,
varius, I iii 4

πάντως, I iv 6, II ii 15; παντὶ
τρόπῳ πάντως, *omni omnino*
modo, II i 13

πάνυ, *valde*, καὶ πάνυ I i 1,
vi 39; πρόσω πάνυ I vi 39; οὐ
πάνυ τι I i 1; transposed II iv
13. in replies: πάνυ μὲν οὖν
I vi 4

παρά c. gen. παρὰ θεῶν πυν-
θάνεσθαι, *ex dis quaerere*, I vi
23; παρὰ τινος μανθάνειν II ii 6;
ἐλθεῖν II i 9, iv 1; τὰ παρὰ τῶν
θεῶν σημαίνοντα, *quae a dis por-
tenduntur*, I vi 2; παρὰ Κύρου
τιμῆς τυγχάνοντα II iii 8; παρὰ
θεῶν ἀνυχεῖν I vi 6; παρὰ ἀν-
θρώπων ἀπρακτεῖν I vi 6; παρὰ
θεῶν πρακτικός I vi 3; ἀποβήσεται
παρ' ὑμῶν, *per vos, opera vestra*,
I v 13; τὸ παρὰ Κναξάρου στρά-
τευμα II iv 21; ἀκριβοὶ πάντα τὰ
παρὰ σοῦ, *tua mandata*, II ii 9

c. dat. *apud*, I ii 6; παρὰ
διδασκάλους I ii 15; 'in the sight
of', 'in the judgment of' I vi 10

c. acc. *iuxta*, I ii 9, iv 18 (ubi
dativum exspectes additum ad
μένειν), vi 43, II iv 29. *contra*,
I vi 2, 33, 44. *ad* 'to', 'in
comparison with' II ii 22

παραβαίνειν τι, *migrare ali-
quid, non servare*, I ii 2

παραβάλλεσθαι, *periculo ob-
icere*, ἴσα II iii 11

παραγγέλλειν, *edicere*, I ii 5;
c. inf. II iii 21, iv 32

παράγειν, *ab altitudine milites
ducere in frontem*, II iii 21

παράδεισος, *vivarium*, I iii 14

παραδιδόναι: διῶξαι παραδόν-
τες ἑαυτοὺς, *dum persequendos se
praebent*, I vi 37. *renunciare*,
tradere per manus, τὰ παρα-
γελλόμενα, II iv 2

παραινεῖν, *adhortari, cum dat.*
et inf. II iii 15

παρακαλεῖν, *advocare, arces-
sere*, I v 7, II i 5. *hortari, in-
citare*, I iv 15, II i 13

παρακατακέκλιμενος⁷ i. q. παρα-
κλίτης II ii 28

παρακέλευσις, *adhortatio*, I vi
19 ubi al. παρόρμησιν

παρακλίτης³, *qui iuxta accu-
bat mensae*, II ii 28

παραλαμβάνειν, *accipere ab
aliis tradita*, πατρίους ἀρχάς I i 4;
nancisci, παραλαβὼν τὰ ἔθνη
αὐτόνομα ὄντα I i 4. *sibi ad-
iungere, secum ducere*, I iv 15

παραλλάττειν, *praeterire*, I iv
21

παραμελεῖν (τὰ Br) τῶν θεῶν,
rem divinam negligere, I v 14

παράνομα, *quae adversantur
legibus et institutis*, I vi 6

παραπίπτειν, *casu occurrere*, I
ii 10

παρασάγγης II iv 21

παρασκευάζειν, *parare*. Pass.
I vi 18, II iv 18; *efficere* c. dupl.
acc. I vi 18; αὐτῶν παρεσκευάσε
τὰς γνώμας ὡς II i 21, οὕτω τὴν
ψυχὴν παρεσκευασμένοι II i
11. Med. *se parare, meditari*:
παρασκευάζεται ὡς ἀπιοῦσα I iii
13, v 9. *sibi parare* v. *appa-
rare*, I v 14, II i 10. *efficere*,
ut act., II i 23; κρατίστας (κρά-

τιστα Bo Br) τὰς τάξεις παρεσκευάσθαι II i 23

παρασκευή, *apparatus belli*, I v 4

παραστάτης, *qui in acie a latere collocatus est*, II i 13

παρατείνειν, *mora cruciare*, I iii 11

παρατιθέναι, *apponere*: pass. τὰ παρατιθέμενα II i 30; *exponere, docere* I vi 14

παρατυγχάνειν, *forte adesse*, I iv 18. 'Intelleguntur stipatores, non milites conscripti' (*Sturz*)

παραυτικά: ἐν τῷ π., *in praesentia, illico* II ii 24; αἱ π. (*breves*) ἡδοναί I v 9, II ii 24

παραφέρειν, *ad comedendum apponere*, I iii 6. *praeterferre* II ii 4

παραχρήμα, *repente, ἐν τῷ π., statim*, II iv 13

πάρδαλις, *ews, ἡ, panthera*, I iv 7, vi 28

παρεγγυᾶν, *e tempore statim imperare*, II iii 21

παρεῖναι *els, advenire et adesse*, I ii 4; πρὸς τινα II iv 21.

ἐν τῷ παρόντι, *hoc ipso tempore*, II iv 12

παρεκτέον⁷ γέλωτά τινι II ii 15: v. s. παρέχειν

παρέρχεσθαι, *praetergredi, 'to march past'*, II ii 7, iv 29

παρέχειν, *dare, praebere*, I iii 14, iv 5. *afferre, gignere* cum

nominiibus affectionem animi significantibus, *eὐθυμίας* I iii 12; *γέλωτα* II ii 13, 15; *ἰδρῶτα* II i 29.

with infin. of purpose I ii 9, 13. with reflexive pronoun, *παρέχειν ἑαυτὸν ἀγαθόν* II i 11, *εὐπειθῇ* II i 22, I vi 5.

with double accus., *praestare, efficere* (syn. *ἀποδεικνύναι*), I ii 5, II i 22.

Med., *sibi efficere, praestare*, I vi 22, *πειθομένους παρέχεσθαι τοὺς στρατιώτας* I vi 20

παρίεναι (πάρειμι), *intrare*, I ii 2. *praeterire certando: παρήει* (*superabat*) I iv 5

παρίεναι (παρήμι), *admittere, aditum permittere*, I iv 6

παριστάναί: pass. *adstare, praesto esse: μάρτυρες αὐτοῖς παρίστανται* I vi 16

παροξυντικός², *excitandi vim habens, παροξυντικόν, incitamentum*, II iv 29

παρορμᾶν, *incitare*, II iv 10, *ἐς τι* II ii 1, iii 12

παρόρμησις², *incitatio*: v. s. παρακέλευσις

παροψίς, *lanx in quibus opsonia apponuntur*, I iii 4

πάς, *omnis, πάντων ἀοκνότατα* I iv 2; *omnis generis, ἐκ πάντων, ex cuiuslibet nationis hominibus*, II ii 26. τὸ πᾶν

adv. *omnino*, τὸ πᾶν διαφέρει I vi 13, ἐν παντὶ πλέον ἔχειν I vi 27, II ii 22, ἐν πᾶσι I vi 20, πάντα (neut. pl.) adv. with adj. I vi 8

πασσυδί⁶, *omni impetu, cum universis copiis*, I iv 18

πάσχειν, *pati, affici beneficiis v. iniuria*: εὐ πάσχειν I vi 45, τι I v 10, vi 45. πάσχειν τι, *aliquid humanitus mihi accidit*, euph. pro *clade affici*, I iv 22, II i 8, II

πατήρ, *pater*, I ii 1

πάτριος, *patrius*; πατρλοὺς ἀρχάς I i 4

πατρίς, *patria*, I ii 7

πατριώτης², ὁ ἐκ τῆς αὐτῆς χώρας (*Ammونیus*): π. ἵπποι II ii 26

πατρῶος, *paternus, Ζεὺς πατρῶος* et Ἑστία πατρῶα I vi 1

παύειν, med. c. gen. πανσομένοους τοῦ διωγμοῦ I iv 21; c. partic. κλάων ἐπαύετο I iv 2, διψῶν παύεται I iii 11, c. οὐδὲν coniunctum vi 16

παχύς, *crassus*, II iii 17

πεδινός, *campestris, planus, ὁδός* I vi 43

πεδίον, *campus, planities*, II iii 30,)(τὰ ὄρη II iv 24

πεζή: v. s. πεζός

πεζικός, *pedester*; τοὺς ἀγαθοὺς τὰ πεζικά ('service on foot') I iii 15

πεζός, *pedes, pedester*; πεζή (πεζική Sa) δύναμις, *peditatus*, I vi 10, II iv 18

πείθειν, *suadendo movere*: πείσαι I iv 12, τινά c. inf. I vi 22. Med. c. aor. pass., *persuaderi sibi pati, moveri*, I vi 45; τινί, *credere*, I vi 6, 15; *parere, obedire*, I i 1

πειθώ, *obedientia*, II iii 19

πείρα, *usus*, I v 13; πείραν διδόναι, *specimen sui v. artis suae dare*, I vi 22

πειράσθαι, med. c. aor. pass. *conari, studere*. c. inf. I i 6, iii 15, iv 5, v 14, vi 11, 16, 28

πειστικός², *vim habens persuadendi*, I vi 10

πελάζειν^{4,6}, *propius accedere*, I iv 20; τινί I iv 7

πελταστής, *cetratus*, I iv 16, v 5, II i 5

πεμπάδαρχος, *semidecuriae praefectus*, II i 22, 23, 26, iii 21

πεμπάς (πεντάς¹ Sa), *semidecuria*, II i 22, 26

πέμπειν, *mittere*, τινά II iv 7, 14. *prosequi* (de dis), τινά I vi 2

περί A. c. gen. *de*: ἐγγινώσκομεν περὶ αὐτῶν I i 3, vi 15.

propter, I ii 13, II i 22. *quod attinet ad*, absolute, I vi 15.

pretium indicans: περὶ παντὸς ποιεῖσθαι I iv 1. B. c. dat. *circa*, θώραξ περὶ τοῖς στέρνοις I ii 13. C. c. acc. *circum*, *apud*, de vicinia: ἀγορά π. τὰ ἀρχεῖα I ii 4, II iv 4; οἱ περὶ τινα, *alicuius milites s. satellites*, I iv 18.

erga, in, ἀμελῶς ἔχειν περὶ θεοὺς I ii 7, II i 1

περιάγειν, *circumducere*, I iii 3

περιάγεσθαι, *secum circumducere*, II ii 28 (ubi περιάγεις Bo Br)

περιαιρεῖν, *adimere*, II i 21

περιάπτειν, *annectere, comparare*, τινί τιμάς I v 9

περιβάλλεσθαι, *sibi circumdare, sibi sumere, auferre*, I iv 17

περιγίγνεσθαι, c. gen. *superare*, I vi 9

περιελαύνειν, *circum equitare*, I iv 24

πέριξ, *circumcirca*, τὰ π. ἔθνη, *gentes finitimae*, I v 2, vi 10

περίοδος, *circuitus, missus ferculorum*, II ii 2

περιοικοδομεῖν¹, *saepto includere*, I iv 11

περιορᾶν, *sinere, negligere*, c. participio; περιείδον I v 10

περιπατεῖν, *obambulare*, II iii 22, 23

περιπλανᾶσθαι², *oberrare*: ταῦτα περιπλανώμεθα, *cibos gustamus varios* (Sturz), I iii 5

περιποιεῖν γέλωτα ἔκ τινος, *lucrari risum*, II ii 15 annot.

περιτίθεσθαι, *induere*, στρεπτόν II iv 6

περιφέρειν, *in orbem circumferre cibum et potum in conviviiis, ut singuli convivae sumant*, II ii 2, 3, 4

περιφορά, *circumlatio, missus ferculorum*, II ii 4

πῇ, *quo facto*, I vi 14 (in obl. interr.) πῇ (enclit.) I ii 16

πιθανός, *ad obediendum paratus, obsequiosus*, II ii 10

πίνειν, *potare*, I ii 11

πίπτειν, *procidere*, εἰς γόνατα I iv 8. *cadere, in proelio caedi*, οἱ πεπτωκότες I iv 24

πιστεύειν, *fretum esse, niti*: πιστεύων τοῖς χρήμασι I vi 9, v 13

πίστις, *fides* qua dictis aliorum creditur: τὴν αὐτοῦ παρακέλευσιν ὥς μάλιστα ἐν πίστει διασώξω, *servare quam maxime fidam*, i. e. numquam mentiendo praestare ut adhortationibus credatur, I vi 19

πλανᾶσθαι ἀνὰ τὰ ὄρη, *vagari, errare incerta via*, II iv 27

πλατύς, *latus* : πλατείας ὁδοῦς I vi 43

πλατύτης², *amplitudo corporis*, I iv 11

πλέγμα², *rete*, I vi 28

πλέον, *plus*, adv. acc. I iii 1. v. s. πολὺς

πλεονάκις², *saepius*, I iii 14

πλεονεκτεῖν, *plus habere, melioris esse conditionis*, I iii 18, vi 29, 31, 33, 37, II ii 25; τινός, *ex alicuius incommodis sua commoda comparare*, I vi 32, 35, τινί II ii 20, τοῦ ἡλίου, τοῦ ψυχούς, τῶν πόνων, *plus aestus, frigoris, laborum habere*, I vi 25

πλεονέκτης τῶν πολεμίων, *ex hostium incommodis sua captans commoda*, I vi 27

πλεονεξίαι, *artes quibus quis utitur ut sit potiori conditione quam alter*, I vi 28, 39; pl. πλεονεξίαι I vi 35, 41

πλέος⁴, *plenus*, ἀπό τινος I iii 5
πληγή, *plaga* : πληγὰς λαμβάνειν, *verberari*, I iii 16, vi 29; πληγαί τινος, *verbera, quae ab aliquo infliguntur*, II iii 20

πλήθος, *multitudo, numerus*, II i 6; πλήθει, *numero*, II i 8; πλήθος adv. acc. II i 25; πλήθος συνελθόν, *concio militum*, II ii 20

πλήν adv. *extraquam*, I ii 4, 13, II i 17. praepos. c. gen. *praeter*, I ii 4

πλησιάζειν, *accedere*, I iv 7; c. dat. I iv 15

πληττειν, *percutere, caedere* : pass. πληγῆσθεσθαι II iii 10; *vulnerare eminus*, ὅτι πληγεῖεν ταῖς βόλαις II iii 20

πλούτος, *divitiae*, I vi 45

ποδάγρα, *pedica*, I vi 28

ποθεῖν, *desiderare*, τὰ οἰκοθεν I iii 4

ποθέν (enclit.), *alicunde*, I vi 43

πόθος, *desiderium*, II i 28

ποί, *aliquo*, I ii 16, iii 3, iv 28

ποιεῖν *A. fabricari, efficere ut existat aliquid*, med. ὅπλα ἃ ὁ πάππος περὶ τὸ σῶμα ἐπεποίητο I iv 18. Pass. ἔνθα τὰ ἀρχαία πεποιήται I ii 3, πάντα πεποιημένα παρασχεῖν, *comteatum paratum suppeditare*, II i 21. *ingere animo*, II iii 2.

efficere : γέλωτα ἐκ τινος II ii 15, θήραν I iv 14, II iv 17, φνυγὴν τοῖς πολεμοῖς I iv 22. c. inf.

auctorem esse ut fiat aliquid, θαρρήσαι αὐτοὺς ποιήσαντες I vi 37, λανθάνειν ἐποίεις τοὺς ἔμπροσθεν 40, κλάειν ποιεῖν II ii 13, iv 14, ποιεῖν εὐ ἀσκεισθαι ἔκαστα I vi 18. de bello et pace : σπονδὰς ποιήσαντες II iii 1.

with nouns periphrastically for the equivalent verb: c. acc. ἐπιγαμίας πεποιημένοι I v 2, εἴ τινα λόγον ποιήσαιτο, *si quid dissereret*, I vi 13, συμμαχίαν ποιεῖσθαι, *sibi comparare*, I v 3.

c. dupl. acc. *reddere aliquem aliquid*, ἑαυτὸν δεσπότην πεποίηκεν I iii 18, v 2, ἀτάκτους ποιήσαι τοὺς πολεμίους vi 37, II ii 30. Med. σύνδειπνον καὶ παρακλίτην πεποιημένον ἄνδρα ὑπέρδασεν II ii 28.

facere, putare, περὶ παντὸς ἐποιεῖτο διαπράττεσθαι I iv 1. *B. agere*, 'to do')(πάσχειν : ἵνα μὴ αἰθῆς τοῦτο ποιῇ I iv 13, ἃ πρὸς τοὺς φίλους ποιητέον I vi 13; παρά τι ποιεῖν I vi 33. 2. c. dupl. acc. *afficere, tractare*, τοὺς πολεμίους κακῶς ποιεῖν I vi 28, εὐ ποιεῖν οὓς ἂν τις ἐθέλῃ I vi 24, ταῦτα ἐποίησαν τοὺς βάλλοντας II iii 18. c. adv. πῶς ποιεῖ; I iii 11, iv 13, καλῶς ἐποίησας προειπών I iv 13, οὕτως ἐποιοῦν II ii 28.

used vicariously, I ii 9, II, iv 27, II i 1, iii 8
ποιητέον, *facere oportet*, I vi 31

ποιητής μηχανημάτων, *auctor, excogitator*, I vi 38

ποιός, *qualis*, II ii 29; in obl. interr. I iv 7, vi 44; c. τίς I i 6; II ii 10

πολεμεῖν, de privata inimicitia, I iii 11

πολεμικός, *bellicus*: τῶν π. ἔργων I vi 13, 18, τὰ πολεμικὰ ἀγαθὰ I v 9, πολεμικώτατον κτήμα I v 2 (ubial. πολιτικώτατον *civitati utilissimum*)

πολέμιος: ἡ πολεμία sc. χώρα, *hosticum*, I vi 11

πόλεμος, *bellum*, I ii 10

πολιορκεῖν, *urbem obsidere, bello premere, oppugnare*, II iv 13; *expugnare*, I v 2

πόλις, *urbs*, sine articulo, ἐκ πόλεως I iv 17, εἰς πόλιν II i 1; *civitas, cives*, I iv 25, vi 45

πολιτεία, *forma civitatis*, I ii 15

πολιτεύεσθαι ἄλλως πως, *alia quadam civitatis forma uti*, I i 1

πολίτης, *civis*, I ii 3

πολιτικός, *reipublicae administrandae peritus*,)(οἰκονομικός II ii 14

πολλάκις, *saepe*, I ii 9

πολλαπλάσιος, *multo maior*, πολλὰ πλάσιαν (δύναμιν) I vi 10; πολλὰ πλάσια, *multo plura*, εὐφρανόμενοι I v 9

πολλαχοῦ, *multis locis, saepe*, II ii 14

πολύευκτος⁶ πλούτος, *vois tantopere expetitum* I vi 45. Photius πολύευκτον: τίμιον, πολυπόθητον

πολυλογία², *loquacitas*, I iv 3

πολυλόγος², *loquax*, I iv 3 (compar.)

πολύς, *multus*, ὁδὸν πολλήν I iv 28; ἐκ πολλοῦ sc. χρόνου, *iam dudum*, I vi 41; ὥς ἐπὶ τὸ πολύ, *plerumque*, I vi 37. adv. πολύ c. compar. I iii 2, vi 37; c. superl. I iii 2; πολλά, *saepe*, I v 14

compar. πλείων: πλείονας οἰκέτας I i 1; ἀριστον πλείον I ii 11; πλέον s. πλεῖον ἔχειν = πλεονεκτεῖν I iii 18, vi 26, 27, II ii 22; c. gen. I v 9; pro πλεῖν extra structuram, πλεῖον τι γεγονότες ἢ τὰ πεντήκοντα ἔτη, *annos paulo amplius quinquaginta nati*, I ii 13; neut. adv. I iii 1, πλεῖον ἢ εἴκοσι II i 6

superl. τὰ πλεῖστα, *plerumque*, I iv 23

πολυτελῶς, *sumptuose*, πολυτελέστερον δευπνέω I vi 8

πονεῖν, *molestos labores subire*, πονῆσαι I v 11; *laborare* i.e. *premi ab hostibus et urgeri*, I iv 21

πονηρία, *improbitas*, II ii 24

πονηρός, *malus, improbus*)(ἐσθλός I v 9; *ignavus*, πονηροὶ ἐπὶ πονηρῶν ἱππαρίων I iv 19.

τὰ πονηρά, *scelera*, II ii 25

πόνος, *labor*, I ii 1, 5, II, vi 25, II i 29 etc.

πορεύεσθαι, *iter facere*, I i 2, 5, iii 3, τὰ δύσβατα, *per devia*, II iv 27; πρὸς τινα II i 2, πρὸς τὰ βασίλεια II iv 24; εἰς Μήδους II i 1; διὰ τῶν ἡδονῶν II ii 24

πορίζεσθαι, *sibi v. suis comparare*, I vi 10, II i 15

πόρος, *meatus, iter* ferae, I vi 40, II iv 25. *modus parandorum reddituum*, I vi 9, 10

πορσύνειν^{4,5,6} κακὰ τοῖς πολεμοῖς, *damna afferre hosti*, I vi 17

πορφυρίς, *stola purpurea*, II iv 6

πόσος, *quantus*: πόσοι τινές II i 2; in obl. interr. c. opt. I vi 22, II i 2

ποταμός, *fluvius*, I ii 8 etc.

ποτέ (enclit.), *aliquando*, I i 1, II ii 1; εἰ δέ ποτε I vi 29; εἰ ποτε ἄρα I vi 2. in questions, *tandem, τί ποτε* I iii 11

πότερος, *uter*, I iii 2, for ὁ πότερος I iii 17. in a disjunctive question, πότερον (πότερα)...ἢ, II ii 8; obl. I iii 15, 17, II iv 12

ποτέρως (*utro modo*)...ελ...ἢ εἰ II iii 4, iv 6

ποτόν, *potus*, I ii 8, II iv 32, 37, 38

πού (enclit.), *usquam*, εἴ που I ii 13, II iv 17

πού = πῶς I vi 10 not.

πούς, *pes*, ποσὶν ταχύς II iii 6; κατὰ πόδας αἰρεῖν I vi 40

πράγμα, *res*, I iv 12; pl. τὰ πράγματα 'circumstances' I vi 9. *res molestae*, πράγματα ἔχειν I iii 4, iv 5

πραγματεύεσθαι, *negotia conficere*, II iv 26

πρακτικός (*facile impetrans*) παρὰ θεῶν I vi 3

πρανής, *pronus*,)(ὀρθιος II ii 24

πράξις, *res gesta v. gerenda, negotium*, II i 29; pl. *res gestae* I iii 1

πρᾶος, *mansuetus, placidus* I vi 33

πρώτερος, *mansuetior*, II i 29

πράξις τῆς διδασκαλίας II iii 21. Al. *intellegunt ob disciplinae patientiam*

πράττειν, *perficere, exsequi*, II i 29. intrans. 'to do', 'to fare', ὅτε τὰ ἀριστα πράττοι I vi 3. vicarious use of, I i 3, v 9, vi 16, 20

πρᾶως φέρειν, *leniter ferre*, II ii 8; εἰς, *aequo animo pati*, II ii 22

πρέπειν, *convenire*, II i 24

πρεσβεία, *legatio*, II iv 1

πρέσβεις, *legati*, II i 31

πρεσβύτεροι, *adulti*)(παῖδες I ii 2

πρίσθαι, aor. ὦνείσθαι, I iii 17

πρίν, *priusquam*, c. inf. II ii 4, 10. praec. sent. neg. (a) c. ind. I iv 23; (β) c. coni. et ἄν I ii 8, II ii 8; (γ) c. opt. I iv 14

πρό, praep. c. gen. *pro*, *ante*, de loco, II iii 10. *pro* i.q. ὑπέρ, πρό τινος βουλευέσθαι, *commodis alicuius consulere*, I vi 42

προάγειν, *provehere*, προῆγεν αὐτὸν ὁ χρόνος I iv 4

προβάλλεσθαι, *sibi praetendere*, II iii 10

προγιγνώσκειν II iv 11

πρόγονοι, ol, *maiores*, I v 8

προδιδόναι, *prodere, deserere*, προδῶσοντας II iv 10

προείδον, v. s. *proorān*

προείρηκα, v. s. *προλέγειν*

προέρχεσθαι, *anteire*, προεληλυθόλης II iv 17, 18. *pro-dire*, II ii 70

προέχειν τῷ χεῖρι, *manus praetendere*, II iii 10. c. gen. *potiorem esse, praestare alicui*, II i 16

προηγείσθαι, *itineris ducem esse*, II i 1

προθυμείσθαι, *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

προθύμως, *alacriter, prompte, impigre*, (προθυμότατα) ἄσκειν II i 24; διδάσκειν I iii 7; ἔκπονεῖν I v 7; καλεῖν I vi 21; μαρθάνειν I iv 8; πυρθάνεσθαι I iv 7; ὑπακούειν I vi 19

προϊέναι, *progredi*, II ii 6, 7; προϊόντος τοῦ χρόνου I v 2; πρόειμι, *prodibo*, I v 14

προκαλεῖσθαι τινά τι, *provocare aliquem ad certamen aliquod*, I iv 4: cf. Plutarch Sympos. II i 5 οὕτως ὁ Κύρος, ἐν οἷς ἐλείπετο ἑταίρων, εἰς ταῦτα προκαλούμενος ἐγένετο προσηγῆς καὶ κεχαρισμένος

προκείσθαι, i.q. ἐν κοινῷ κείσθαι II iii 8. *propositum esse*: ἅθλα πρόκειται II iii 2

προκινεῖν, *promovere, progredi iuvare*, προῦκίνησαν τὸ στίφος I iv 21. Pass. *progredi, propius accedere*, ὡς εἶδον προκινηθέντας I iv 23

προκρίνεσθαι, *prae ceteris eligi, praeferendum iudicari*, II iii 8

προλαμβάνειν, *occupare*: προλαβόντες ἐπιμέλονται, *ante curant*, I ii 3

προλέγειν, *antea narrare*, I iv 13, II iv 32; προειρήκαμεν I ii 9; τὰ προειρημένα I ii 15.

προponere, προεἶπε νικητήρια II i 24, ii 19; ἀγῶνας προειπών I vi 18, II i 22. *publico edicto monere, denuntiare*, II i 22; προειπόντα II iv 32; ἦν μὴ προρρηθῇ I ii 4; ἀσκοῦσαι τὰ προειρημένα II i 24

προνοεῖν, *providere, curare*, ἄλλο οὐδέν I iv 24. *aliorum causa curare, prospicere rebus aliorum*, c. ὡς μὴ I vi 8; *cavere*, I vi 24. Cf. Oecon. IX 66 τὸ προνοεῖν μὴ τι κακὸν λάβῃ

πρόνοια, *providentia*, I vi 23

προορᾶν, *praevidere, προιδῶν* II iv 21

προορατός³: τὰ προόρατα, *quae praevideri possunt*, I vi 23

προορμᾶν, *intrans., proruere, prouehi*, I iv 21

προπέμπειν, *praemittere*, II iv 18, 23, 31. *deducere*, I iv 25

προπετής, *proclivis*, I iv 4

προπετῶς, *inconsiderate*, I iii 8

πρός A. c. gen., *per*, πρὸς τῶν θεῶν II ii 18, 29. B. c. dat. *apud de loci vicinia*: πρὸς τῇ Ἀσσυρίᾳ, *in finibus Assyriae*, II iv 47; πρὸς τοῖς περὶ οὖς γενέσθαι, *ad pedes usque pervenisse*, I iv 23.

praeter, πρὸς τῷ πεφυκέναι II iii 10, iv 12; πρὸς τούτοις, *praeterea*, I i 2, v 1, vi 11.

C. c. acc. *erga*, ἃ πρὸς τοὺς φίλους ποιητέον I vi 31; *adversus, contra*, πρὸς ὄρθιον II ii 24; φέρεται πρὸς κάπρον I iv 21, 22, vi 26, II i 4. *secundum, pro*, de ratione, I vi 43, II i 4. *propter*, πρὸς ταῦτα II i 4. Adv. πρὸς δ' ἔτι II i 31

προσάγειν τοὺς δεομένους βασιλέως, *adducere ad regem eos qui eum convenire volunt*, I iii 8; τινά τινι I iv 24. *arroni iubere*, I iii 4. *intr. προσάγειν* πρὸς πολεμίους, *in hostes ducere exercitum*, I vi 43

προσαιρεῖσθαι, *sibi cooptare, eligere*, I v 5, 6, 7

προσβλέπειν, *intueri*, II ii 29

προσβοηθεῖν, *opem ferre*, I iv 19

προσγίγνεσθαι, *advenire, adesse, de rebus inanimis*, I v 1, vi 34

προσδεῖ ἀνδρῶν ἡμῶν, *nobis opus est militibus praeter eos, quos iam paratos habemus*, II i 7

προσδεῖσθαι, *insuper opus habere*, c. gen. II iv 11; τι I iii 17. *insuper cupere*, I v 1

προσδοκία², *expectatio, spes*, I vi 19

προσελαύνειν, *equo advehi*, I iv 8, 20, προσήλασε τῷ ἵππῳ I iv 18, τοῖς ἵπποις προσελάσας πρὸς τὰ φρούρια 17

προσέρχεσθαι, *advenire, accedere*, II iii 2, τινί I iv 27

προσέτι, *praeterea, insuper*, I vi 22, π. δὲ καὶ II i 31

προσεύχεσθαι, *precari*, τοῖς θεοῖς, I vi 1, II i 1

προσέχειν τὸν νοῦν τινί, *animum advertere*, II i 21. *observare, colere*, I iv 20

πρόσηβος⁷: ὥρα τοῦ πρόσσηβον γενέσθαι, *aetas pubertati proxima*, I iv 4

προσῆκει, *par est*, c. inf. προσῆκον (sc. ἔστι) II iii 8. *decet, convenit*, II i 15

πρόσθεν, *adv. de loco, ὁ πρόσθεν, anterior*, II ii 8. *de tempore*, I ii 8,)(τότε I iv 25; οὐ πρόσθεν πρὶν I ii 8, iv 23, ὁ π. χρόνος II i 16, ἡ π. φυλακή I iv 17

πρόσθετοι κόμαι, *comae adscititiae*, I iii 2

προσιέναι (πρόσειμι), *advenire, appropinquare*, II i 4, iv 21, *adire*, προσῆει I iv 6, τιῷ II iv 12

προσκαθῆσθαι, *obsidere*, II iv 13

προσκοπεῖν², *prospicere, ante perpendere*, I vi 42

προσκτᾶσθαι τί τινι I v 8

προσκυνεῖν, *adorare*, II iv 19

προσλαμβάνειν, *assumere, secum sumere*, I iv 16, II iv 16

προσμιγνύναι, *accedere*, πρόσ-πιξας πρὸς τὰ ὄρια II iv 21

πρόσσοδος, *reditus*, προσόδου πόρον I vi 10

προσπίπτειν τιῷ, *accurrere ad aliquem*, I iv 4

προσποιεῖσθαι, *simulare*, c. inf. II ii 5, 12

προστατεύειν, *praeesse*, I vi 7, τινὸς ὅπως, *imperio et auctoritate sua efficere, curare*, I ii 5

προστατής, *praefectus, magistratus*, I ii 5

προστάττειν, *imperare*, τιῷ τι v. τιῷ ποιεῖν τι I ii 2, 6, II i 21.

Pass. I ii 5, τὸ προσ-ταττόμενον II ii 10

προστιθέναι, *addere*, ἱππέας τιῷ II iv 14, τιμάς τινι II ii 18, ἀνάγκην τιῷ II iv 12

προστίθεται, *sibi asciscere*, τινὰ πολέμιον πρὸς τοῖς ἄλλοις II iv 12

προστρέχειν, *accurrere*, I iii 11

προσφέρεισθαι (pass.), *irruere*, I iv 8, τὰ προσφερόμενα (θηρία) II iv 25

πρόσω, *procul*, II iii 20, iv 19, c. gen. II iv 17; πρόσω ἐλαύνειν τινός, *proficere in re*, I vi 39; προσωτάτω σταθέντες II i 11

πρόσωπον, *vultus*, I iii 9, iv 24; *facies*, II ii 29; κατὰ πρόσωπον, *adversus*, I vi 43

πρότερον, *prius*, πρότερον πρὶν II ii 10

προτιθέναι ἀθλα, *proponere praemia certaminis*, I ii 12, vi 18

προτρέπειν, *impellere*, τὸ πρό-τρέπον πείθεσθαι, *quod obedi-entiam provocat*, I vi 20. προ-τρέπεσθαι τινα εἰς τι II ii 14

προφάνειν, *ostendere, propo- nere*, ἀθλὰ τιῷ II i 23

προφασίζεσθαι, *causari, ex- cusationis loco afferre, praelexere*, ἀσχολῶν II ii 30

πρόφασις (πρόφημι), *causa quae praelexitur, praeextus*, II i 25, ii 15; πρόσφασιν κατα-σκευάζειν, *causam praelexere*, II iv 17

προχωρεῖν, *procedere*, II iii 16 plqprf.; impers. προχωρεῖ μοι, *commodum est*, I ii 4

πρῶ, *mane*, I ii 10, iv 16, 17

πρῶην, *nuper*, II ii 2

πρώτος, *principem tenens lo- cum*, II iii 6; pro adverbio poni- tur I iv 2, 20

πρώτον, *primum*: π. μὲν—ἦν δέ που I ii 13, πρῶτον μὲν—ἔπειτα I iii 14, iv 11; τὸ πρῶτον, *primo, prima vice*, I v 1

πτέρον, *ala*, II iii 14

πτηνός (πέτεσθαι), *volucris*, I iv 11; τὰ πτηνὰ I vi 39

πυνθάνεσθαι τινος, *sciscitari, percontari ab aliquo*, I iv 7, τινός τι II iv 7; *sciscitando comperire*, I i 5

πῶ (enclit.) only in negative clauses: οὐδὲν πω, *nihil dum*, II i 5; οὐ γὰρ πω I v 11

πῶλεῖν, *vendere*, II iv 32

πῶποτε, *umquam* (only in neg. clauses), I i 2, 3, II iii 9

πῶς (enclit.), *quodammodo, nes- cio quomodo*, I iv 8, II i 25, ii 5, iii 7; with adverbs, μόλις πως I iv 8, οὐτως πως II ii 11, ἄλλως πῶς I i 1

πῶς, *quomodo?* I iii 10, iv 13, vi 22. sequente adiectivo vel adverbio non est *quam*, sed *ut* ad omnem sententiam pertinens, I ii 11. indirect for ὅπως, I iv 3, vi 43; πῶς οὐ, *quidni?* II iii 11. καὶ πῶς I iii 10

P

ῥάδιος, *facilis*, cum Inf. I ii 10, ῥάστη ὁδός II iv 27

ῥαδιουργεῖν, *ob fugam laboris officio suo deesse* (προνοεῖν τε καὶ φιλοπονεῖν I vi 8, syn. ὑφίστασθαι τε καὶ κακῶς εἶναι πρὸς τοὺς πολέμους II i 25

ῥαδιουργία, *facilitas faciendi*, I vi 34 annot.

ῥαδίως, *facile*, I iii 15; comp. ῥάον I v 12

ῥηγνύναι, *rumperē*: pass. ἡμῶν ῥαγέντων I vi 16

ῥήτρα⁴⁵, *institutum, scitum, lex non scripta* I vi 33

ῥίγος, *frigus*, II iii 13

ῥυθμός: ὀρχεῖσθαι ἐν ῥυθμῶ, *ad numerum saltare*, I iii 10

ῥώμη, *robur, vires corporis*, I iii 10

ῥωννύναι: Prf. pass. part. ἑρρωμένος, *robustus, viribus pollens*, I iv 20

Σ

σάγαρις, *securis, bipennis*, Hesych. πελέκιον μονόστομον I ii 9, II i 9, 16

σαντοῦ, *tui ipsius*, I vi 10

σάφα, *certo*, σάφ' ἔσθι I vi 10, 18

σαφής, *certus*, II i 4, 5

σαφῶς εἰδέναι, *certo scire*, I vi 19, σαφέστερον δηλοῦσθαι I ii 15

σημαίνειν, *imperare*, I ii 8, iv 18, c. inf. II iii 18. *indicare*, I iv 6. Pass. τὰ παρὰ τῶν θεῶν σημαίνόμενα I vi 2

σημεῖον, *portentum, signum*

quo Deus futurum significat, I vi 1, 2, II iv 19

σιγᾶν, *tacere, non clamare*, I vi 40

σιγῇ, *tacite*, I iv 13

σιτεῖσθαι, *cibum sumere*, I ii 8

σιτίον, *cibus*, II iv 32 (ubi Df. σῖτα legit)

σιτοποιεῖσθαι (med.), *cibum sibi parare*, I vi 36

σίτος, *panis*, I ii 8, 11.

cibus, II iv 18

σιωπᾶν, *tacere, silentio praetermittere*, I iv 3

σιωπῇ, *tacito*; διῆγεν I iv 14

σκαρδαμύττειν, *convivere*, I iv 28

σκεπτέον, *considerandum (est)*, I iii 17

σκέψασθαι, *reputare, considerare, τὸ δίκαιον* 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

σκοπεῖν, *spectare, respicere*, I vi 8, II ii 18. c. ὅπως, *providere*, iv 11. c. ὅπως, *circumspicere*, II ii 26, πρὸς τι I vi 8.

Med. c. acc. I vi 10

σκοπός, *speculator*, I vi 40.

meta, ἐπὶ σκοπὸν βάλλειν

I vi 29

σκότος, *tenebrae*; ἐν σκότει, *nocte*, I vi 40; οἱ ἐν σκότει ὄντες, *quorum vita in obscuro latet*,

II i 25

σκυθρωπός, *tristis, qui animi aegritudinem prodit vultu*, I iv 14

σκυλακώδης³: τὸ σκυλακῶδες, *mos catulorum, imprudentia*,

I iv 4

σκύλαξ, *catulus*, I iv 15

σκῶμμα, *iocus*, II ii 28

σκώπτειν, *iocari*, I iii 8, 10; τινά, *ioco petere aliquem*, I v 1

σός, *tuus*: τὰ σά, *res tuae*, I vi 43
 σοφός, *prudens, rerum facien-*
darum fugiendarumve peritus, I i i
 σπάνιος, *rarus*, ἰδεῖν ἵππον
 σπάνιον I iii 3
 σπείρειν, *serere*, I^v 10, σῖτον
 I vi 6
 σπεύδειν, *festinare*, ἐπὶ τὸ αὐτό
 I iii 4
 σπονδή, *libatio*, τὰς τρίτας
 σπονδὰς ποιεῖν sc. Iovi servatori,
 i. q. *cenam finire*, II iii i
 σπουδάζειν πρὸς τινα, *agere*
cum aliquo, I iii ii
 σπουδαῖος, *vir gravis et probus*
)(φαῦλος II ii 24. *qui alienus*
est a risu et iocis, II ii 16; σπου-
 δαῖα)(γελοῖα II iii i, σπου-
 δαιότερόν τι πράττειν, *gravius*
aliquid agere, II iii 20
 σπουδαλός², *cum gravitate*,
 I iii 9
 σπουδή, *festinatio*, II iv 6
 στενός, *angustus*)(πλατός
 I vi 43, στενωτέραν ἀγυῖαν
 II iv 3
 στέργεσθαι (*diligere*) ὑπὸ τῶν
 φίλων I vi 24
 στέρνα, *tá, pectus*, I ii 13,
 II i 9, 16
 στίφος, *τό (στελεῖν), globus*,
densum agmen, I iv 19, 21
 στολή, *vestis*, II iv 23; *stola*,
amictus longior, I iii 3, iv 26,
 II iv i
 στόμα, *os*, διὰ στόματος ἔχειν,
in ore habere, I iv 25. *aditus*,
introitus (viae), II iv 4, (τῶν
 πόρων) iv 25
 στοχάζεσθαι ἀνθρώπων, *homi-*
nes ictu petere, collineare, I vi 29
 στρατεύεσθαι, *militare*, de mi-
 litibus, I ii 13, 14, II ii 19, iv 12
 στρατεύμα, *exercitus*, I iv 17,
 vi 16, II i 2, ii 18
 στρατεύσιμα ἔτη, *aetas militiae*,
 I ii 4

στρατηγεῖν, *fungi munere im-*
peratorio, I vi 12
 στρατηγία, *munus imperatori-*
um, I vi 12
 στρατηγικά ἔργα, *officium*
imperatoris, I vi 12
 στρατηγός, *imperator*, I vi 18
 στρατιά, *exercitus*, I iv 17, vi
 9, 14
 στρατιώτης, *miles gregarius*,
 Pl. I vi 12, 20, 26
 στρατιωτικός, *militaris*: τὰ
 στρατιωτικά, *res bellicae*, II i
 22
 στρατοπεδεύεσθαι, *castra me-*
tari, habere, I vi 43
 στρατόπεδον, *locus ubi castra*
locantur, I vi 16
 στρατός, *agmen*, II iv 28
 στρεπτός = περιδέριος κόσμος,
torques, I iii 2, 3, II iv 6
 στρυφνός¹, *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
 συγκεράννυσθαι τινι ὥστε
 οικείως διακεῖσθαι, *cum aliquo*
familiaritate coniungi, I iv i
 συγκομίζεσθαι, *colligere sibi*
pr. fructus, acquirere, I v 12
 συγκόπτειν, *caedere, vulnerare*,
 οἱ συγκεκομμένοι τοῖς νάρθηξι
 II iii 20
 συγκοσμεῖν⁷ II ii 26
 συγκροτεῖν τῷ χεῖρει, *manus*
complodere, II ii 5
 συζευγύναι, *eodem iugo iun-*
gere, ἵππους II ii 26
 συλλαμβάνειν, *comprehendere*,
captivum facere, II iv 23.
adiuvare, conferre, prodesse, I vi
 25
 συλλέγειν, *colligere, undique*

conquirere, I iii 14. *convocare* milites in contionem, I v 6, II iii 1. Pass. *comparari*;

συνελέγετο αὐτῷ ἡ πολυλογία, *loquacitas ei conflabatur*, I iv 3

συμβαίνειν, *accidere*, I vi 24

συμβάλλειν, *cogere*, *congregare*, II i 5. Med. *συμβάλλεσθαι*, *conferre*: *συμβαλέσθαι λόγους περὶ τινος*, *rem ad deliberandum proponere*, II iv 21; *συμβάλλεσθαι πρὸς*, *conferre*, *prodesse ad*, II iv 21, *μέγα ἐς τι* I ii 28

συμβουλευέιν *τινί*, *consilium dare*, *suadere*, I vi 46; seq. infin. II i 13; de dis, I vi 2, 3.

Med. *inter se deliberare una*, II i 7 ubi Df habet *βουλευσόμεθα*

συμβουλία, *consilium*, *θεῶν* I vi 2

συμμαχεῖν *τινί*, *auxilium ferre alicui*, I iii 15

συμμάχεσθαι, *belli socium esse*, II i 13

συμμαχία, *societas belli*, I v 3

σύμμαχος, subst. *commilito*, II i 11, iv 10

*συμμηχανᾶσθαι*⁷, *una conquirere* v. *excogitare*, τὰ ἐπιτήδεια I vi 11

συμμιγνύναι *ἐς χεῖρας*, *manus conserere*, II i 10 not.

*συμπαίστωρ*⁷, *collusor*, I iii 14

συμπαρέπεσθαι, *comitari*, *iuxta sequi*, de praemiis, II i 23

συμπαρομαρτεῖν *ἐπὶ τι*, *adesse in re*, I vi 24

συμπείθειν, *persuadere*, II ii 24

συμπέμπειν *τινί*, *cum aliquo mittere*, I iv 7, II iv 31

συμπίπτειν, *congregari*, *πολεμῶν* II i 11

συμπλέειν, *una navigare*, I vi 21

συμπιπνεῖν, *eosdem labores sustinere*, II i 29

συμπροπέμπειν, *una deducere*, *prosequi*, I vi 1

συμφέρειν, *conferre*, *prodesse*,

συνόλσειν I vi 23, *συμφέρον* II ii 20

σύμφορος, *utilis*, *commodus*, II iv 15

σύν, *cum*, *una cum*, 'along with', II iv 22. of concurrent circumstances, I iv 4.

with collateral notion of help or aid, *σὺν θεῷ* I v 14, *σὺν τοῖς θεοῖς* II i 15, iv 14, *σὺν θεῶν ὄρκῳ* λέγω II iii 12. 'furnished with', of things that belong to or are attached to a person, II i 4, II i 21.

'in accordance with', *σὺν νόμῳ* I iii 17. Cf. *σὺν τῷ δικαίῳ* VIII ii 23, *σὺν τῷ καλῷ* VIII i 32, *σὺν τῇ γνώμῃ* τινός VIII v 20. According to Tychos Mommsen Xenophon uses *σύν* 556 times, μετά 275 times in the *Cyropaedia*

συνάγειν, *convocare ad contionem*, II i 10

συναγορεύειν *τινί*, *adstipulari*, *alicuius sententiam sua comprobare*, II ii 20, iii 16, ταῦτα II ii 21

συναλτίας, *auctor*, *adiutor*, in utramque partem, *τινός* *τινί* I iv 15

συναλίζειν, *congregare*, πολλοὺς *συναλίσας* I iv 14. Pass. *συναλίζεσθαι* *ἐς ἄνδρας*, *ad coetum virorum cooptari*, I ii 15

συνάπτειν *μάχην*, *conserere manum*, I vi 41

συναρμόζειν, *coagmentare*, *construere*, *apte componere*, in aedificiis, II i 27 (pass.)

συναρπάζειν, *corripere*, II iv 19 *συναχθεσθαι*, *una dolere*)(*συνήδεσθαι*, I vi 24

συνδεῖν, *constringere*, *implicare*, *ἐαυτὸν συνέδει* I vi 40

σύνδειπνος, *conviva*: *σύνδειπνον* ἄγεσθαι, *umbra secum ad cenam adducere*, II ii 28

συνδοκεῖν *impers.*, *videri de pluribus qui in re aliqua consentiunt*, I vi 8, II ii 21

συνειδέναι, *conscium esse*, I v
II i, vi 4, II i 29

συνείναι, *versari cum aliquo*
I iv 4

συνεῖπειν τινι, *comprobare sententiam alicuius*: fut. συνερεῖν
II ii 22

συνελαύνειν, *compellere, cogere*,
συνελάσας τὰ θηρία I iv 14

συνεξορμᾶ *legebatur* I iv 20,
ubi nunc ἐξορμᾶ (in hostem) ruit
συνεπικουρεῖν, *una opem ferre*,
I vi 24

συνεπισπᾶσθαι², *ad se attra-*
here, sibi adiungere, II ii 24

σύνεργός τινος, *adiutor operis*,
socius in aliqua re, II iv 10

συνετός, *intelligens*, II i 31

συνήδεσθαι, *collaetari*, I vi 24

συνήθης, *familiaris*, II iii 7

συνθηρευτής⁷, *socius venatio-*
nis, II iv 15

συνιέναι (συν, ἴημι), *cognoscere*,
intellegere, *συνείης* I vi 2

συνίστασθαι, *συνεστηκέναι et*
συστήναι, *eodem loco stare*, II i
29. *coire, coniungi*, ἔθνη συν-
εστηκότα *els ταὐτό* I v 3. *coire*
seditione, conspirare, ἐπὶ τινα I i
2, v 4

συνισχυρίζειν³ τινά, *robur af-*
ferre alicui, corroborare, II ii 26

σύνουδα: v. s. *συνειδέναι*

συνουσία (συνείναι), *consue-*
tudo, congressus, I iv 4, II ii 1, 2

σύνταξιν ποιεῖσθαι, *exercitum*
instruere, II iv 1

συντάττειν, *instruere, disponere*
milites, συνταξάμενος, *acie in-*
structa, II iv 32. Pass. συν-

τεταγμένοι I iv 18

σύντομος ὁδός, *via compendia-*
ria, I vi 21, 22

συντρέφειν, *una educare, alere*,
συντετραμμένος I iii 2, vi 34,
θηρία τὰ συντρεφόμενα II i 28

συντρέχειν, *una currere*, II ii 9

συντυγχάνειν τινι, *casu inci-*
dere in aliquem, I iv 4

σῦς, ὁ, ἡ, *aper*, πολλοὺς σῦς
II iv 20

συσκευάζειν, *alii discessuro*
vasa et dona colligere, συσκευά-
σας ἄλλα παντοδαπά, *cum omnis*
generis rerum apparatu, I iv 25

συσκηνέιν, *contubernalem esse*
i. q. *συνδειπνέιν* II ii 1

συσκηνία, *contubernium*, II i
26

σύσκηνος, *contubernalis*, II
ii 22, *qui in eodem tentorio epu-*
latur, II ii 29

σφάλλεσθαι (pass.), *titubare*,
labefactari, ταῖς γνώμας καὶ τοῖς
σώμασι I iii 10. *detrimentum*
capere, I vi 24, II ii 26

σφενδονητής, *funditor*, I v 5,
II i 5

σφετερός, *suus*, I iv 21, 23

σφόδρα, *strenue*, φεύγειν I vi
40 ubi Bornemann σφοδρῶς

σφοδρός, *gnavus, strenuus*,
acer, II i 31, ii 25

σχολάζειν, *vacare, facultatem*
habere, c. inf. II i 9

σχολή, *otium*: σχολή ἔσται
τινι c. inf. I vi 17, II i 16.

σχολῇ, *lente, tarde*, II iv 6

σώζειν, *servare, non perire*
pati) (ἀπολέσαι I vi 6

σῶμα, *corpus*, ἀσκεῖν II i 20,
εὖ ἔχειν τὸ σῶμα I vi 18: cf. II i
15

σωμασκεῖν, *corpus exercere*, I
vi 17

σωφρονέιν, *sapere*, I ii 8, vi 26

σωφρόνως, *modeste*, I ii 8

σωφροσύνη, *frugalitas, mo-*
destia, I ii 8. *castitas et pudici-*
tia, I ii 9, σωφροσύνην μηχαν-

ᾶσθαι τινι, *alicuius cupiditates*
coercere, II ii 14

Τ

τακτικός: τὰ τακτικά, *ratio*
instruendi exercitus, I vi 14, 23,
II i 20

ταξίαρχος, *centurio qui praeest tñ τάξει* II i 18, 22

τάξις, *centuria seu centum pedites*, I vi 18, II i 25, iii 17, 21; **τάξις** ἰππέων, *turma equitum*, I iv 20

ταράττειν, *turbare*, II i 27

ταχέως, *celeriter*, I iv 20

τάχος, *celeritas*, I ii 12, II iv 5

ταχύ, *celeriter*, I i 1, iii 1, 15; superl. ὡς **τάχιστα** I iii 1, v 14, II iv 1. **ταχύς**, *celer*, II i 31

τέ (enclit.) 1. single without **καί**, I iv 17, II i 13. 2. double **τέ—τέ**, *et—et*, I i 1; triple **τέ—τέ—τέ** I i 2. 3. **τέ—καί**, *cum—tum*, I i 1, iii 1, vi 17, 20; to connect unlike things I vi 25.

4. **τέ—δέ**, II i 22

τεκμαίρεσθαι τί τινι, *colligere aliquid ex aliqua re*, I iii 5

τέλειος ἀνὴρ, *qui ad virilem pervenit aetatem*, II 4, 5, 12

τελευταῖος, *postremus*, II iii 22, 23

τελευτᾶν, *finire*: **τελευτῶν**, *ad extremum, tandem*, I iv 9, vi 19

τέλος, *finis*, τὸ τέλος τῆς σκηνῆς ἐποίησαντο II iii 24.

as Adverb, I v 14, II i 18, iv 7; **τέλος δέ** I iv 1, 15, II iii 1; **τέλος δὲ** I vi 14. *munus*: ἐν

τέλει γενέσθαι *imperium suscepisse* I vi 15, *eis τέλος καταστήναι* I v 7

τέταρτος, *quartus*, II iii 21

τετρακισμύριοι II i 5

τετρακισχίλιοι II i 6

τέτταρες I v 6

τέχνη, *ars*, 'skill', II iii 11,

τέχναι πολεμικαί I vi 26, *eis πόλεμον τέχναι* I vi 14. *dolus*, 'trick', I vi 13

τηλικούτος, *qui est hac aetate*, I ii 11

τηνικαῦτα, *tunc*, I ii 13

τιθεῖναι, *ponere, collocare*. Med.

τίθεσθαι τὴν ψῆφον, *sententiam ferre*, I iii 17

τιμᾶν, *aestimare*, hinc 1. *honore prosequi*, I ii 12, iii 7, 8, 9, vi 20, ἐκάλει καὶ ἐτίμα, *ad cenam vocabat honoraturus*, II i 30.

2. *ornare praemiis s. beneficiis*, I iii 3, II iv 9. Med. **μελίζονος τιμᾶσθαι**, *pluris aestimare*, II i 13

τιμῇ, *honor*, **τιμὴν νομίζειν τι**, *sibi ducere honori*, I vi 11.

praemium, II i 23, ii 18.

munus, I ii 15, iii 8, 9

τιμωρεῖσθαι (med.), *punire, supplicium sumere*, I ii 6, iv 9

τίνεσθαι (med.), *ulcisci*: ἐχθροὺς τίσασθαι I vi 11

τίς (enclit.) *aliquis*: λέγειν τι, *aliquid momenti, recte aliquid dicere*, I iv 20, II iv 16.

indefinitely=Fr. 'on', Germ. 'man', 'they', I iv 3, vi 18.

'some one' of many; τὸν μὲν **τινα** II iii 19. c. *adject.*

βλάξ τις I iv 12, **πολὺν τινα χρόνον** I iv 27, **μικρὸν τι μέρος** I vi 14, **ποῖός τις** II ii 10, **ὁποῖοί τινες** II ii 2, πόσος **τις** II i 2, 4.

τί adv. acc., II i 16, ii 14, **μή τι**, *nullo modo*, II iv 27.

Post **τίς** sequitur pluralis, I ii 2

τίς (interr.) in direct or indirect question, I i 6, iii 17, II ii 11.

τί γάρ I vi 5, 12; **τί δέ** I vi 28, II ii 11; **τί δὲ** I iii 10;

τί ποτε I iii 11; **τί οὐκ ἔλεξας** = **λέξον** II i 4. See n. on Hier. I § 3

τιτρώσκειν, *vulnerare*, II i 8 (pass.)

τοί (enclit.), *sane, omnino*, ἀλλά—**τοί** I v 13

τοίνυν, *igitur*, I i 2, 5, II ii 23, 24, iv 8

τοιούτος, *talis*, seq. οὗτος I ii 3, vi 19, seq. οὗτος II i 30; **τοιαῦτα** = **ταῦτα καὶ τοιαῦτα** I iii 7.

ὁ **τοιούτος** I ii 3, II ii 25, ἐν τῷ **τοιούτῳ** I vi 41

τόλμα, ης, *audacia, animus intrepidus*, I iv 24, II i 17

τολμάν, *fortem esse, audere*, I iv 13

τοξεύειν, *sagittare, sagitta ferire*, I ii 8, θηρίον I ii 10

τόξευμα, *teli iactus*, ἐντὸς τοξέυματος γίνεσθαι I iv 23, εἰς τόξευμα ἀφικέσθαι ib.

τόξον, *arcus*, I ii 9, iv 23

τοξότης, *sagittarius*, I v 5, II i 5

τόπος, *locus*, II iv 20

τοσοῦτος, *tantus*, στρατιά I v 5, γῆ I i 5; μέχρι τοσοῦτου I iv 23, τοσαῦτα φύλα (ἄσα) I i 5.

nonnisi tantum, tam parum, ἢν τοσοῦτον ἐπιδιδῶ I iv 12: cf. VI i 4, iii 22; τοσοῦτον adverbial, διαφέρειν I i 6, seq. ὥστε 4: cf. my supplementary note on Cic. de Off. III § III l. 8

τόσῳ for τοσοῦτῳ I vi 26

τότε, *tunc*: τῇ τότε θήρᾳ I iv 15; post partic. illatum καλλιερησάμενος δὲ τότε προσηρέιτο I v 6. Cf. IV i 4

τράχηλος, *collum*, II iii 18, 20

τρέπεσθαι (med.), *in fugam compellere*, II iii 18. Pass.

versari, occupari in, οἱ ἂν ἐπὶ ἐν ἔργον τράπωνται, *qui unius rei studio dediti sint*, II i 21

τρέφεσθαι, *ali, nutrir*, I iv 5, II i 21. *educari*, I iv 1, II i 15

τρέχειν, *currere*)(βάδην λέναι II ii 30,)(βαδίζειν II iii 10, δρᾶμόντα II ii 9

τρισμῦριοι, *triginta milia*, II i 2

τρίτος, *tertius*, II iii 1, 21

τρόπος, *modus*: παντὶ τρόπῳ, *quousvis modo*, II i 13, ἄλλος ἄλλον τρόπον II i 4. *ingenium, mores*, II ii 11, 16

τροφή, *nutrimentum, alimentum, victus*, II iii 8

τροχάζειν⁶, *currere*: τροχάζων, *citato gradu*, II iv 3

τυγχάνειν, *consequi*, c. gen. I vi 4, τῶν αὐτῶν II i 19, τῶν ἀξίων, *iusta consequi praemia*, II ii 21, τινός, *attingere aliquem telo*, II iii 18; παρὰ τινος, *consequi ab aliquo*, I vi 10, II iii 8; coniungitur cum ὑπό et genetivo I vi 10.

τυγχάνειν ὄντα, *forte esse, casu adesse*, I iv 3, II ii 11, iv 32

τυραννεῖν, *civitatem antea liberam imperio suo subicere*, I i 1

τυραννικός: τὸ τυραννικόν (ἐν ᾧ ἐστὶ τὸ πλεῖον οἰεσθαι χρῆναι πάντων ἔχειν))(βασιλικόν I iii 18

τύρβη², *strepitus, turba*, I ii 3

τύχη, *fortuna*: τῆς τύχης, *o infortunium!* II ii 3

Υ

ὑβρίζειν, *insolenter et petulanter agere*. Pass. στολή ὑβρισμένη, *insolenter ornata*, II iv 5

ὑγιαίνειν, *valere corpore*, I vi 14, 15, 16

ὑγίεια, *valetudo*, I vi 12, 16, 17

ὑγιεινός, *sanus, valens corpore*, I vi 16. *saluber*, de locis, I vi 16

ὑδροποσία², *aquae potus*, I v 12

ὑγρός, *humidus*: τὸ ὑγρόν, *humores corporis*, I ii 16

υἱός, *filius*, I iii 1, υἱοῖς II ii 14, τοὺς υἱεῖς I iv 1

ὑπάγειν, *dolo pertrahere*, I vi 37

ὑπακούειν, *morem gerere, parere*, I i 3, II ii 30; τοῦτο II ii 3

ὑπανίστασθαι, *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

ὑπεῖναι, *subesse*, I iv 23

ὑπεκκομίζεσθαι, *res suas sub-*

vehere, II iv 13 ὅσα δύναίτο ὑπεκκομίσασθαι *metu hostium in montes*

ὑπεναντίος, i. q. ἐχθρός, *adversarius*, I vi 38

ὑπέρ, c. gen. *pro*, *in commodum*, *in salutem*, I ii 13 παρέχουσιν ἑαυτοὺς... χρῆσθαι... ὑπὲρ τοῦ κοινοῦ; *verbis, nomine*, 'instead of', 'in the name of', II i 13; *pro*, 'in behalf of', II i 21; ὑπὲρ ἡμῶν, *nostra causa*, I iv 12; *gratia*, 'because of', II ii 11. c. acc. *ultra, supra*, οἱ ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονότες I ii 4

ὑπεραισχυρός⁷, *valde deformis*, II ii 28

ὑπερβάλλειν, *insignem esse, praestare*, πρόσωπον ὑπερβάλλον αἰσχει, *supra modum, egregie deformis*, II ii 29. Med. *vincere, superare*, II i 8

ὑπέρδασυς⁷, *valde hirsutus*, II ii 28

ὑπερεκπλήττεσθαι² ἐπὶ τινι, *vehementer admirari aliquem*, I iv 25

ὑπερηδέως⁷, *libentissime*, I vi 21

ὑπερμέγεθες ἔργον, *res summae difficultatis*, I vi 8

ὑπερπλίμπλασθαι, *supra modum impleri*, I vi 17

ὑπερφιλῆιν, *vehementer amare*, I iv 6

ὑπερφοβείσθαι, *vehementer metuerē*, I iv 2

ὑπερχαίρειν, *vehementer delectari*, I iv 8; c. partic. *μανθάνων* I iii 3, *χαριζόμενος* I iii 12

ὑπηρετεῖν, *officio satisfacere, imperata facere*, I iv 2, *τινι* I vi 10, τὰ συμφέροντά τινι, *commodis alicuius servire*, I vi 39

ὑπηρετής, *minister, qui exercitui commeatum praebet*, II i 21, 31. 'adjutant', II iv 4

ὑπηρετικά ὅπλα, *armamentariorum militum*, II i 18

ὑπισχνείσθαι, *polliceri*, c. inf. fut. II ii 12

ὑπνομαχεῖν⁷, *cum somno pugnare*, II iv 26

ὑπνος, *somnus*, I v 11

ὑπό, c. gen. *a, ab*, to mark the agency, c. verbis passivis: ὑπὸ τῶν πολλῶν τιτρωσκόμενοι II i 8, 13, iii 10; c. verbis neutris, ὑπ' ἄλλων αἰδοῦς τεύξει I vi 10, 45. *prae, propter*, οὐ δύναμιν σιγᾶν ὑπὸ τῆς ἡδονῆς I iv 15, ὑπὸ τῆς χαρμονῆς 22. c. dat. *sub*, de imperio: εἶχον ὑφ' ἑαυτοῖς τὰς τάξεις II i 26. c. acc. *sub*, de imperio, τοὺς ὑπ' αὐτόν I v 3

ὑπογραφή² τῶν ὀφθαλμῶν, *pigmentum, pictura*, I iii 2

ὑποδέχεσθαι, *excipere irruentem feram*, II iv 20, *hostes* I vi 35

ὑποδύεσθαι, *subire, tolerare*, πόνον I v 12

ὑπολαμβάνειν, *excipere sermonem*: ὑπολαβὼν εἶπε, *respondit, dicentem excepit*, II ii 2

ὑπολείπεσθαι, *subsistere, remanere*, I iv 27

ὑπομένειν, *remanere*, II iv 29. *sustinere*, κλύδωνον I ii 1

ὑποπέμπειν, *clam mittere nuntium*, τινὰ πρὸς τινα II iv 21

ὑποπτεύεσθαι (pass.), *suspectum videri*, II iv 16

ὑποπτήσσειν, *timere, revereri*, τινά I vi 8, *τινι* I v 1; absol. *verecundum esse*, I iii 8

ὑποπτος, *suspectus*, II iv 16

ὑποτέμνεσθαι, *intercipere*, I iv 19, 21

ὑποτρέφειν, *intus alere*, II i 17

ὑποτρέχειν², *intercipere*, I ii 12

ὑποχείριος γίγνεσθαι, *in hostium venire potestatem*, II iv 13, 15

ὑποχωρεῖν τοῦ πεδίου, *e campo se subducere*, II iv 24

ὕς ἀγριος, *aper*, I vi 28

ὑστεραία, ἡ, *dies posterus*: τῇ ὑστεραίᾳ, *postridie*, I iv 16, II iii 1

ὑστερίζειν, *tardius sequi*, c. gen. κραυγῇ οὐδὲν ὑστεριζούσῃ τοῦ λαγῶ, *clamore qui non it lepore tardius*, i.e. *qui usque ad leporem pertingit* (Sturz), I vi 40: vid. annot. ad 1.

ὑστερος, *priori proximus*, II iii 21: superl. **ὑστατος**, *ultimus, ultimo loco*, II ii 3, iii 22

ὑφηγέσθαι, *praecire*, II iv 27

ὑφίσθαι, *remissius agere, segnioresse esse in officio obeundo*, II i 25

Φ

φαγεῖν, *comedere*, de homine, I ii 11

φαιδρουν³, *exhilarare*. Pass. **φαιδρωθέντα** II ii 16

φαιλαιν, *nomen alicuius de-ferre*, I ii 14. Pass. *apparere, conspici*, I ii 16, iv 7, II, 17, vi 1, 43, II i 23, iv 5. c. inf. = *videri*, I vi 7, **φανεῖσθαι** II iii 20. c. dat. pers. II iv 5. c. partic. I iii 1, vi 24, II i 24. c. adj. I vi 14

φάλαγξ, 'line of battle'; ἐπὶ φάλαγγος)(ἐπὶ κέρως I vi 43

φάναι, *dicere*, post εἰπεῖν I iii 6 etc.: *ἔφη, inquit*, I iv 13, vi 8, 9, 18 etc.; placed between substantive and its attribute ὦ ἄνδρες, *ἔφη*, φίλοι II ii 27, cf. III i 30 ὦ γαθέ, *ἔφη*, Κῦρε, VII v 20

φανερὸς εἰμι εὐ ποιῶν, *liberalitas mea nota est omnibus*, I vi 24, **φανεροὶ** γίνονται ὅτι ποιῶσι II ii 12; ἐκ τοῦ φανεροῦ, *aperte, non clam*, II iv 17

φαρέτρα, *pharetra*: ephebos venatum exeuntes ἔχουν τὸ ξα παρὰ τὴν φαρέτραν I ii 9

φάρμακον, *venenum*, I iii 9

φάσκειν (φάναι), *dicere*, c. inf.

I iv 4, τῷ φάσκοντι στρατηγεῖν με πεπαυδευκέναι I vi 12

φαῦλος, *vilis, nullius pretii*, ἐσθῆτες φαυλότεραι I iii 2.

contempnendus: φαῦλον ἔργον I vi 27. *ignavus*)(σπουδαῖος II ii 24

φαυλότης, *vilitas, tenuitas* de veste, II iv 5

φείδестhai, *parcum esse*: c. inf. μὴ φείδου διδάσκων, *doce liberalliter et copiose* I vi 35

φέρειν, *ferre*; ἐνεγκὼν πρῶως II ii 8, ῥᾶον I v 12. *solvere, pendere*, μισθὸν I vi 12, δασμόν II iv 32. Med. **φέρεσθαι**, *secum ferre*, I ii 8. Pass. *impetu ferri*, I iv 2, ἐπὶ τῷ 23, ὁμοσε I iv 11, **φυγῇ** I iv 23. *ferō-*

μενος, 'swiftly', 'with a rush', ἥκει τὰ χαλεπὰ φερόμενα II iii 3

φεύγειν, *fugere*; ὅποι ἐφευγε cervus I iv 8

φημί: v. s. φάναι

φθάνειν c. partic. act. = *πρότερος* v. *πρότερον* I iii 12, iv 21, c. partic. pass. II iv 25, **φθάνων** ἔλκειν ἢ τὰ πτηνὰ φεύγειν I vi 39, **φθάσας** ἀσθενώσω, *prius debilitabo*, cf. III iii 18 **φθάσαντες** *δηοῦμεν, prius vastamus*

φθονεῖν, *invidere*, c. dat. II iv 10

φθονερῶς, *invidiose*, I iv 15

φθόνος, *invidia*, II iii 12

φιάλη, *patena*, I iii 8, 9

φιλανθρωπία, *humanitas, studium hominibus bene faciendi*, I iv 1

φιλάνθρωπος, *humanus, hominum studiosus, qui nihil humani a se alienum putat*, superl. I ii 1

φιλεῖν, *diligere*, II iii 12. *oculari*, I iii 9, iv 28, II ii 31

φίλια, (ἡ χώρα), I vi 9, II

φιλίκός, *aptus ad amicitiam confirmandam, ad humanitatem declarandam*, II iv 32

φιλοθρηία⁷, *venandi studium*, II iv 26

φιλόκαλος, *elegantiae studiosus*, I iii 3, περί ὄπλα II i 22

φιλοκερδεῖν, *lucro studere*, I vi 32

φιλοκλίνδυνος, *alacriter pericula subiens*, II i 22

φιλομαθής, *discendi cupidus*, I ii 1, c. gen. I vi 38

φιλονικεῖν, *inter se contendere*, I iv 15

φιλονικίαι, *contentiones cum aemulatione iunctae*, περί τινος II i 22

φιλοπονεῖν, *strenuum esse*, I vi 8

φιλόπονος, *laboriosus*, II ii 31

φίλος, ὁ, *amicus*, I ii 7

φιλοστοργία⁷, *propensio ad amorem et benevolentiam*, I iv 3

φιλόστοργος, *a natura propensus ad amorem*, I iii 2

φιλοτιμία, *gloriae studium*, I iv 1

φιλότιμος, *ambitiosus*, I ii 1, iii 3; superl. II i 22

φιλοτίμως ἔχειν πρὸς τὸ ἀγαθὸν φαίνεσθαι, *ardere studio virtutis bellicae*, I vi 26

φλυαρεῖν, *nugas agere*, I iv 11

φοβεῖσθαι (pass.), *timere*, I iv 7, 19, II iv 22

φόβος, *metus*, τῷ ἀφ' ἑαυτοῦ φοβῶ I i 5

φοιτᾶν εἰς διδασκαλεία, *scho-las frequentare*, I ii 6, εἰς διδασ-κάλου (sc. οἶκον) II iii 9

φορεῖν, *gestare*, γέρον II i 16

φόρημα, *gestamen*, II iii 14

φορτίον, *sarcina, onus*, II iii 14

φράττειν, *obsepire, obstruere*, II iv 25

φρονεῖν (φρήν), *sapere, pruden-tem esse*, I ii 13, iv 20. φρονεῖν μέγα, *efferrī animo*, II iii 13

φρόνημα, *animus intrepidus*, II i 13

φρόνησις, *prudentia*, II iii 5

φρόνιμος περί τινος, *prudens in aliqua re*, I vi 15, 21, 22, 23

φροντίζειν, *solicitum esse*, II ii 4

φρουρεῖν, *locum tueri praesi-dio*, I ii 12

φρούριον, *castellum*, I iv 16, 17, 18

φρουρός; οἱ φρουροί, *milites praesidiarii*, I iv 17

φυγή, *fuga*, I iv 22

φύειν, *gignere*. φύεσθαι, *provenire de fructu*, I vi 6, *nasci de hominibus*, II i 15, πεφυκώς ἄνθρωπος, *homo natus, per suam naturam*, I i 3; πεφυκέναι, *de vi naturae sive motu et instinctu quo quis ad aliquid fertur*, II iii 10

φυλακή, *custodia, praesidium*, I ii 9, ισχυρὰς φυλακὰς ποιεί-σθαι, *diligenter sibi prospiciunt*, I vi 37.

custodia pro custodiibus, I iv 16, φ. νυκτεριναί vi 43

φύλαξ, *custos*: φύλακες ἐφ' ἵππων, *praesidium equestre*, I iv 7

φυλάττειν τινὰ ἀπὸ τινος, *tutum aliquem praestare ab aliquo*, I iv 7, φυλάττεσθαι, *cavere*, I vi 6, οὐδέν, *non timere*, II i 16

φυλή, *tribus*, I ii 5

φῦλον, τό, *natio*, I i 5, v 2

φῦναι: s.v. φύειν

φῦσα¹, *flatus*, I ii 16

φύσις, *natura hominis, indoles*, I i 16, φύσει II iii 9, 10

φυτεύειν, *plantare, serere*, I v 10

φωνή, *vox*, pl. *clamores*, I ii 3

X

χαίρειν, *gaudere, laetari*, τινί I iv 24

χαλεπός, *difficilis factu*, I i 3, vi 17, II i 21, τρέφειν, *qui diffi-culter alitur*, I iii 3, χαλεπὸν δύνασθαι, *difficile est ut quis pos-*

sit, I vi 24. τὰ χαλεπά, *periculosa, molestiae*, II iii 3. *gravis*, II i 21. de feris, *infestus*, I i 2

χαρίεις: *χαρίεν*, ironice, *bella res fuerit*, i.e. *miserum et stolidum*, I iv 13

χαρίζεσθαι, *gratificari, rem gratam facere*, τινί I i 5, iv 2, 14; τί τινι I iii 12, 13, iv 9

χάρις, *gratia quae sequitur beneficium*, χάριν ἀποδιδόναι, *g. referre*, I ii 7, χάριν εἶδέναι τινι I iii 14, τινός vi 11

χαριτία³, *ridicule s. lepide factum*, II ii 13

χαρμονή⁶, *gaudium*, I iv 22

χειμών, *hiemps*, ἐν χειμῶνι I vi 25

χείρ, *manus*, I iii 9, *bracchium*, I iii 2, ἐκ χειρός, *comminus*, I ii 9. Pl. εἰς χείρας τινός ἐλθεῖν, II ii 15, εἰς χείρας συμμιγνύναι

manus conserere, congregi cum aliquo, II i 11, χειρῶν ἀδίκων ἄρχειν I v 13

χειρόμακτρον, *mantile*, I iii 5

χείρων, *deterior*, II i 15. Pl. *χείρονες* I v 8

χιλάρχος, *praefectus mille militibus*, II i 23

χίλιοι, *mille*, I v 5

χιλιοστός³, *millesimus*, II iii 6

χιλιοστὺς, *cohors mille militum*, II iv 3

χιτών, *tunica*, I iii 17, χιτῶνες πυρφυροὶ I iii 2

χόρος, *canentium saltantiumque coetus*, I vi 18

χρεία, *rei necessitas*, I vi 10

χρή, *oportet*, I iii 18, iv 7, vi 46, II ii 8, c. acc. et inf. I iv 19

χρήζειν^{4,6} τινος, *desiderare, cupere aliquid*, II i 18, c. inf. I vi 15

χρήμα, *res*; ἔλαφος καλὸν τι χρήμα καὶ μέγα I iv 8, σφενδονητῶν πᾶμπολύ τι χ. II i 5. Pl. *χρήματα*, *opes*, I iv 19, *pecunia*, v 3

χρηῖσθαι, *uti*, I v 2, λόγοις βραχυτέροις I iv 4, *χρηῖσθαι* τί τινι I ii 13, iii 6, iv 13; vi 2, II iv 19.

χρηῖσθαι πειθόμενοις, *habere obediētes*, I i 1. *habere, uti, tractare*, ὡς χρή συμμαχοῖς *χρηῖσθαι* I v 11, νυκτὶ ὅσα περ ἡμέρα *χρηῖσθαι* I v 12

χρήσιμος, *utilis*, *χρήσιμά ἐστιν* ἀπότερα ἐπὶ λτασθαι I vi 30

χρόνος, *tempus*, I i 1, ἀφ' οὗ χρόνου I ii 13, διὰ χρόνου, *post longius temporis intervallum*, I iv 28, ὀλίγου χρόνου I iv 28

χρυσοχάλινος, *freno aureo ornatus*, I iii 3

χρῶμα, *color corporis naturalis*, 'complexion', I vi 16

χώρα, *locus quem in ordine aliquo tenet*, I ii 4, II i 29; ἐν μισθοφόρου χώρα εἶναι II i 18, 23; ἔπεσθαι κατὰ χώραν, *eodem ordine quo collocati fuissent*, II iv 3.

ager, regio, I iv 18

χωρὶον, *locus*, ἱππάσιμον I iv 14, II iv 19

χωρίς, *praeter, praep. c. gen.* *χωρὶς τούτων, illis exceptis* I v 5

Ψ

ψάλιον, *armilla*, I iii 2, 3, II iv 6

ψεύδειν, *fallere, frustrari*, τὰς ἀγαθὰς ἐλπίδας, *spes vanas ostendere*, I v 13. Med. *mentiri*, II ii 11, τί II ii 22, τινά, *decipere aliquem, fidem datam non servare*, I vi 19

ψηφίζεσθαι, *suffragiis decernere s. constituere*, *ψηφίσασθαι* ὥστε μή c. inf. II ii 20

ψηφίσμα: ἐβούλετο γενέσθαι τοῦτο τὸ ψήφισμα, *militum sententias colligi*, II ii 21

ψηφός, *calculus, suffragium*, τὴν ψήφον τίθεσθαι I iii 17

ψυχή, *animus*, φιλόανθρωπος τὴν ψυχὴν I ii 1, ταῖς ψυχαῖς

παρεσκευασμένοι, *hoc animo, hoc consilio*, II i 11, *θήγειν τὰς ψυχὰς* II i 11. *animi libido: μέτρον αὐτῷ οὐχ ἡ ψυχῇ, ἀλλ' ὁ νόμος* I iii 18

ψῦχος, *frigus*, I vi 25. Pl. ψύχη καὶ θάληπη I ii 10

ψωραλέος, *scabiosus*, I iv 11

Ω

ᾧδε (ὅδε), *hunc in modum*, I ii 3, 13, iv 13

ᾠδῇ (ἀοιδῇ, ᾠδεῖν), *cantilena, carmen*, I iv 25,)(λόγος II ii 13

ᾠνιος, *venalis, τὰ ᾠνια, promercalia, in foro venalia*, I ii 3

ᾠρα, *tempus opportunitum, ᾠρα ἂν εἴη* I iv 13, 28; ᾠρα τοῦ πρόσηβον γενέσθαι, *aetas pubertati proxima*, I iv 4

ὥς, *ut*: I. 1. relative Adv. seq. οὕτω I vi 11, II iii 15.

2. *quasi, tamquam*, de simulato consilio, de rei specie externa, de opinione, (a) c. partic. Praes. I i 1, 6, iii 5, 13 ὥς βουλόμενος ἐλθεῖν, *prae me ferens proficisci*, II iv 17; (b) c. partic. Fut. I iv 16, v 9, vi 12, 14, II ii 4, antecedente οὕτω II i 11; (c) c. Gen. absol. I vi 11, II iv 1; (d) c. Acc. abs. I iv 21, 23, vi 1, 12, 35.

3. c. numeralibus, ὥς δύο παρασάγγας II iv 21; c. adv. ὥς τὰ πολλά II i 30, ὥς ἐπὶ τὸ πολὺ I vi 37. 4. c. superl.

ὥς τάχιστα, *quam celerrime*, I iii 1, v 14, vi 26, II iv 1, ὥς μάλιστα I vi 19, ὥς ἥδιστα I iii 3, ὥς κάλλιστα I v 14, ὥς βέλτιστοι II i 11, ὥς λαμπρότατον II iv 5, ὥς ἐν ἐχρωτάτῳ I vi 26, II iv 17.

5. in exclamationibus: ὥς καλὸς I iii 2, ὥς ἄρα ἐφλυαροῦμεν iv 11

II. Coniunctio 1. *postquam*, I iv 4, 18, 19, 20, II iv

20. 2. = ὅτι *quod*, pro Acc. c. inf. I i 3, ii 3, 5, II iv 12, 20, vi 5. 3. *quia, nam*,

I iv 5, 13, vi 12, 17, 21.

4. *ut finale*, seq. coni. I ii 3, 5, v 9, II i 9, iv 20, addito ἂν II iv 26, 28; seq. opt. II iv 20; c. inf. adiuncta consequentiae cum consilii notione, I i 1, ii 2, 8, v 11; post comparat. II iv 3, post verbum nuntiandi II iv 23; c. inf. pro indic. I i 2, ii 8, vi 39, II i 10, 23, iv 3. (See Soph. Oed. Col. 385 with Jebb's note); for ὅπως with verb of striving (rare) I vi 2. [ὥς, in the sense of ὥστε 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 ὥστε. 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]

ὥς ἂν, c. optat., non consilium aut finem, sed modum et rationem significat I ii 5, iii 8, II iii 14

III. Praepos. c. personis: εἰσιέναι ὥς ἐμέ I iii 14, iv 26

ὡσαύτως I iv 18, II iii 21, ὡσαύτως οὕτως, *plane eodem modo*, I i 4, vi 3

ὥσπερ *quemadmodum*, I ii 9, in comparationibus I iii 9, ὥσπερ — οὕτω I iv 21, eodem casu quo res comparata positum, dativo I iv 15; ὁμοίως ὥσπερ I iv 6, ὥσπερ ἂν εἰ I iii 2, ὥσπερ γε I vi 34, II i 27, iii 9, qua in coniunctione γε particula tolli similitudinis significationem dicit Klotz Devar. II i 312

ὥστε, *ita ut* I. i c. acc. et inf.

antecedente οὕτως I iii 9, τοσαύτην I i 5; non antec. οὕτως etc. I ii 9, 16, iv 1, 4. II c. ind. I iv 1, 2.

II. *itaque, quocirca* I iv 28, vi 17, II ii 25, iv 12; c. imper. I iii 18. Dicitur ὥστε super-
vacaneum esse post παρακαλού-
μενοι II i 19, post ψηφίζεσθαι

ii 20, post συνερεῖ 22. III. *ea conditione ut*, I iv 10

ὠφελεῖν, *prodesse, iuvare*, τινά I iv 25, τὸ κοινόν II ii 20, τὰς ψυχὰς iii 23, τοῦτο II ii 27.

Pass. *fructus percipere, iuvare*: τί πρὸς τι II i 25, μεγάλα 26, ἀπό τινος I i 2



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