

**THE THIRD GREEK BOOK: A
SELECTION FROM
XENOPHON'S
CYROPÆDIA**

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The Third Greek Book: A Selection from Xenophon's *Cyropædia* by Thomas Kerchever Arnold

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THOMAS KERCHEVER ARNOLD

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THE
THIRD GREEK BOOK.

A SELECTION FROM

XENOPHON'S CYROPÆDIA,

WITH

EXPLANATORY NOTES,

SYNTAX, AND A GLOSSARIAL INDEX.

BY THE LATE REV.

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PREFACE.

THE title-page of this Work sufficiently describes its contents. The volume comprises within itself all that the learner will require, in addition to the First and Second Books, for the study of these reading lessons.

Supposing him to have gone through the exercises of translation from English into Greek contained in the Second Book, he may commence, concurrently with this work, the First Part of the Practical Introduction to Greek Prose Composition: At the same time it may be suggested, that a variety of most useful exercises may be formed from each lesson of Xenophon, by requiring the pupil to modify the Greek in conformity with given alterations of the sense: for instance, by change of number and person, tense and mood; by transformation of participial and infinitive clauses into expressions with the finite verb, of dependent sentences into primary, of *oratio obliqua* into *oratio recta*, and *vice versâ*.

I think it right to mention that the *entire* work was in type at the time of the Author's decease. The *Notes* required only a last revision, and the insertion of the grammatical references. The *Glossarial Index*

was in a less finished state, and expected from the Author's hand, in the proof-sheets, various alterations of matter and arrangement. The object was, to give for each word its primary sense (as determined by the best authorities, especially by Liddell and Scott), and to trace the other applications, so far as is necessary for the understanding of the sense in which it appears in any passage of these Extracts. The principal constructions and remarkable phrases are also noted. I trust it will be found, in all these respects, sufficiently complete for the purposes of this Work.

I take this opportunity of mentioning—

(1) That the proof-sheets, in part corrected by the Author, of the *Key to the Second Greek Book*, are in my hands for revision, and that this work will appear with as little delay as possible.

(2) That the *Fourth Greek Book* (the last of the series) has been for some time ready for publication, and its appearance delayed only by the necessity of first completing the *Third Book*.

HENRY BROWNE.

Chichester, June 9, 1853.

SELECTIONS FROM XENOPHON.

I. FROM THE CYROPÆDIA.

Persian Education (Book 1. Chap. 2).

Ἔσται τοῖς Πέρσαις ἐλευθέρα ἀγορὰ καλουμένη, ἔνθα τὰ τε 1
βασίλεια καὶ τὰ ἄλλα ἀρχεῖα πεποῖηται. Ἐπιτεῦθεν τὰ μὲν
ἄντριά καὶ οἱ ἀγοραῖοι καὶ αἱ τούτων φωναὶ καὶ ἀπειροκαλίαι
ἀπελήλθοντες εἰς ἄλλον τόπον, ὡς μὴ μιγνύηται ἡ τούτων
τύρβη τῇ τῶν πεκαιομένων εὐκοσμῖα. Διήρηται δὲ αὕτη ἡ
ἀγορὰ ἢ περὶ τὰ ἀρχεῖα εἰς τέτταρα μέρη· τούτων ὃ ἔστιν ἐν
μὲν παισίν, ἐν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς
ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι.

Ἄρχοντες δ' ἐφ' ἐκάστῳ τούτων τῶν μερῶν εἰσι δώδεκα· δώ- 2
δεκα γὰρ καὶ Περσῶν φυλαὶ διήρηται· καὶ ἐπὶ μὲν τοῖς παισίν
ἐκ τῶν γεραιτέρων ἡρημένοι εἰσίν, οἳ ἂν δοκῶσι τοὺς παῖδας
βελτίστους ἀποδεικνύσαι· ἐπὶ δὲ τοῖς ἐφήβοις ἐκ τῶν τελείων
ἀνδρῶν, οἳ ἂν αὐτοὺς ἐφήβους βελτίστους δοκῶσι παρέχειν·
ἐπὶ δὲ τοῖς τελείοις ἀνδράσιν, οἳ ἂν δοκῶσι παρέχειν αὐτοὺς
μάλιστα τὰ τεταγμένα ποιῶντας καὶ τὰ παραγγελλόμενα
ὑπὸ τῆς μεγίστης ἀρχῆς· εἰσὶ δὲ καὶ τῶν γεραιτέρων προ-
στάται ἡρημένοι, οἳ προστατεύουσιν, ὅπως καὶ οὗτοι τὰ καθ-
ήκοντα ἀποτελῶσιν.

Ἄ δὲ ἐκάστη ἡλικίᾳ προστέτακται ποιεῖν διηγησόμεθα, ὡς 3
μᾶλλον δῆλον γένηται, ἢ ἐπιμέλονται, ὡς ἂν βελτίστοι εἴεν οἱ
πολιταί. Οἱ μὲν δὲ παῖδες, εἰς τὰ διδασκαλεῖα φοιτῶντες, διά-
γουνσι μαθάνοντες δικαιοσύνην· καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο

ἔρχονται, ὡσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὡσπερ ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς καὶ ἀρπαγῆς καὶ βίας καὶ ἀπάτης καὶ κακολογίας καὶ ἄλλων οἷων δὴ εἰκός. οὓς δ' ἂν γνῶσι τούτων τι ἀδικούντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι.

4 Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥμισυ, ἀχαριστίας· καὶ ὅν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι [καὶ] τούτον ἰσχυρῶς. Οἴονται γὰρ τοὺς ἀχαριστοὺς καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας καὶ πατρίδα καὶ φίλους. Ἐπεσθαι δὲ δοκεῖ μάλιστα τῇ ἀχαριστίᾳ καὶ ἡ ἀναισχυντία· καὶ γὰρ αὕτη μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχροῦ ἡγεμῶν.

5 Διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην· μέγα δὲ συμβάλλεται εἰς τὸ μαθάνειν σωφρονεῖν αὐτούς, ὅτι καὶ τοὺς πρεσβυτέρους ὀρῶσιν ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας. Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι τοῖς ἔρχουσι· μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται, ὅτι ὀρῶσι τοὺς πρεσβυτέρους πειθομένους τοῖς ἄρχουσιν ἰσχυρῶς. Διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι· μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. Φέρονται δὲ οἴκοθεν σίτον μὲν ἄρτον, ὄψον δὲ κάρδαμον· πειεῖν δέ, ἣν τις διψῇ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι.

6 Πρὸς δὲ τούτοις μαθάνουσι καὶ ταξέειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἕξ ἢ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεῆς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται. Οὗτοι δ' αὖ οἱ ἐφηβοὶ διάγουσιν ὧδε· δέκα ἔτη, ἀφ' οὗ ἂν ἐκ παιδῶν ἐξέλθωσι, κοιμῶνται μὲν περὶ τὰ ἀρχαῖα, ὡσπερ προεῖρηται, καὶ φυλακῆς ἕνεκα τῆς πόλεως καὶ σωφροσύνης· δοκεῖ γὰρ αὕτη ἡ ἡλικία μάλιστα ἐπιμελείας δεῖσθαι· παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς τοῖς ἄρχουσι χρῆσθαι, ἣν τι δέωνται, ὑπὲρ τοῦ κοινοῦ· καὶ ὅταν μὲν δέη, πάντες μένουσι περὶ τὰ ἀρχαῖα· ὅταν δὲ ἐξῆρ βασιλεὺς ἐπὶ θήραν, τὰς ἡμισείας φυλάς καταλείπει· κοίη δὲ τοῦτο πολλάκις τοῦ μηνός.

Ἔχειν δὲ δεῖ τοὺς ἐξιόντας τόξα καὶ παρὰ τὴν φαρέτραν ἐν 7
 κολεῷ κοπίδα ἢ σάγαριν· ἐπὶ δὲ γέβρον καὶ καλτὰ δύο, ὥστε
 τὸ μὲν ἀφεῖναι, τῷ δ', ἂν δέη, ἐκ χειρὸς χρῆσθαι. Διὰ τοῦτο
 δὲ δημοσίᾳ τοῦ θηρᾶν ἐπιμέλονται, καὶ βασιλεύς, ὥσπερ καὶ ἐν
 πολέμῳ, ἡγεμῶν αὐτοῖς ἐστί, καὶ αὐτὸς τε θηρᾶ, καὶ τῶν ἄλλων
 ἐπιμελεῖται, ὅπως ἂν θηρῶσιν, ὅτι ἀληθεστάτῃ αὐτοῖς δοκεῖ
 αὕτη ἢ μελέτη τῶν πρὸς τὸν πόλεμον εἶναι. Καὶ γὰρ πρῶτι
 ἀνίστασθαι ἐθίζει, καὶ ψύχη καὶ θάλαπῃ ἀνέχεσθαι· γυμνάζει
 δὲ καὶ ὀδοιπορίας καὶ δρόμοις· ἀνάγκη δὲ καὶ τοξεῦσαι θηρίον
 καὶ ἀκοντίσαι, ὅπου ἂν παραπίπῃ. Καὶ τὴν ψυχὴν δὲ πολλὰς
 ἀνάγκη θήγεσθαι, ὅταν τι τῶν ἀλκιμῶν θηρίων ἀνθι-
 στήται· παίζει μὲν γὰρ δῆπου δεῖ τὸ ὁμοσε γυγνόμενον,
 φυλάσασθαι δὲ τὸ ἐπιφερόμενον· ὥστε οὐ βέβδιον εὐρεῖν ἐν τῇ
 θήρᾳ τί ἄπιστοι τῶν ἐν πολέμῳ παρόντων.

Ἐξέρχονται δὲ ἐπὶ τὴν θήραν ἀριστον ἔχοντες κλείον μὲν, 8
 ὡς τὸ εἶός, τῶν παιδῶν, γὰρ δὲ ὅμοιον. Καὶ θηρῶντες μὲν
 οὐκ ἂν ἀριστήσαιεν· ἦν δὲ τι δεήσῃ ἢ θηρίου ἕνεκα ἐπικατα-
 μέναι, ἢ ἄλλως βουληθῶσι διατρίψαι περὶ τὴν θήραν, τὸ
 ἀριστον τοῦτο δειπνήσαντες τὴν ὑστεραίαν αὐθιρῶσι μέχρι
 δείπνου· καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα λογιζονται, ὅτι μιᾶς
 ἡμέρας σίτον δαπανῶσι. Τοῦτο δὲ ποιῶσι τοῦ ἐθίζεσθαι
 ἕνεκα, ἵνα, ἐάν τι καὶ ἐν πολέμῳ δεήσῃ, δύνανται τοῦτο ποιεῖν.
 Καὶ ὕψον δὲ τοῦτο ἔχουσι οἱ τηλικούτοι, ὅ,τι ἂν θηρῶσιν· εἰ
 δὲ μή, τὸ κάρδαμον. Εἰ δὲ τις αὐτοὺς οἶεται ἢ ἐσθίειν ἀηδῶς,
 ὅταν κάρδαμον μόνον ἔχουσιν ἐπὶ τῷ σίτῳ, ἢ πίνειν ἀηδῶς,
 ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω, πῶς ἡδὺ μὲν μᾶζα καὶ ἄρτος
 πεινῶντι φαγεῖν, πῶς δὲ ἡδὺ ὕδωρ διψῶντι πιεῖν.

Αἱ δ' αὖ μένουσαι φυλαὶ διατρίβουσι μελετῶσαι γὰ τε ἄλλα, 9
 ἃ παῖδες ὄντες ἔμαθον, καὶ τοξεύειν καὶ ἀκοντίζειν· καὶ δι-
 αγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν. Εἰσὶ δὲ καὶ
 δημόσιοι γούτων ἀγῶνες, καὶ ἄθλα προτιθεταί. Ἐν ἧ δ' ἂν
 φυλῇ πλεῖστοι ὄσι δαημονίστατοι καὶ ἀνδρικώτατοι καὶ ἐν-
 πιστότατοι, ἐκαιοῦσιν οἱ πολῖται καὶ τιμῶσιν οὐ μόνον τὸν
 νῦν ἀρχόντα αὐτῶν, ἀλλὰ καὶ ὅστις αὐτοὺς παῖδας ὄντας
 ἐπαίδευσε. Χρῶνται δὲ τοῖς μένουσι τῶν ἐφήβων αἱ ἀρχαί,
 ἦν τι ἢ φρουρῆσαι δεήσῃ, ἢ κακούργους ἱρευνησαι, ἢ ληστὰς
 ὑποδραμεῖν, ἢ καὶ ἄλλο τι, ὅσα ἰσχύος τε καὶ τάχους ἔργα
 ἐστί. Ταῦτα μὲν δὲ οἱ ἐφήβοι πράττουσιν. Ἐπειδὴν δὲ τὰ
 δεκά ἔτη διατελέσωσιν, ἐξέρχονται εἰς τοὺς τελείους ἀνδρας.