

XENOPHON ON HUNTING

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OF HUNTING

1. 1. Hunting with dogs was the invention of the gods Apollo and Artemis; they gave it to Chiron and honored him thus on account of his justice.

2. And when he received it, he rejoiced in the gift and used it. And he had as students of hunting and other noble pursuits Cephalus, Asclepius, Melanion, Nestor, Amphiaraus, Peleus, Telamon, Meleager, Theseus, Hippolytus, Palamedes, Odysseus, Menestheus, Diomedes, Castor, Polydeuces, Machaon, Podalirius, Antilochus, Aeneas, and Achilles, each of whom was honored by the gods in time.

3. Let no one wonder that most of them, although pleasing to the gods, nevertheless died -- for such is nature; but they had great praise -- nor that they also were not contemporaries -- for Chiron's lifespan covered them all. For Zeus and Chiron were brothers, sons of the same father, but the mother of the former was Rhea, and that of the latter was the nymph Nais¹; 4. so he had been born before his students, but he died after he taught Achilles. 5. From the care they gave to their dogs, the chase, and the rest of their studies they were important and admired for their excellence.

¹Apollonius Rhodius (Argonautica I. 554) and Apollodorus I.9 make Chiron's mother the nymph Philyra.

6. Cephalus was taken by a goddess¹, but Asclepius achieved something better, to raise the dead and heal the sick; on account of this he is a god² and has everlasting fame among men.

7. Melanion was so outstanding for diligence that of those who were rivals in love, who were then the noblest and competed for the best marriages, he alone won Atalanta.

The excellence of Nestor has passed into Greek tradition, so that I would be telling it to those who already know.

8. And when Amphiaraus campaigned against Thebes, he gained the greatest glory and was honored by the gods everlastingly.³

Peleus even inspired among the gods the desire to give him Thetis and to celebrate his marriage before Chiron.⁴

9. Telamon was so mighty that he wed the woman he chose, out of a city of great size, Periboea, Alcathous' daughter. And when the first of the Greeks, Zeus' son Heracles, sacked Troy and gave prizes for valor, he gave Hesione to Telamon.⁵

¹Cephalus was loved by the goddess Eos (Hesiod, Theogony 986 ff.; Ovid, Metamorphoses VII, 704).

²Asclepius, son of Apollo and the nymph Coronis, was worshipped as the god of medicine. In his shrine at Epidaurus, sufferers slept in the sanctuary hoping Asclepius would prescribe a cure in their dreams (cf. Aelius Aristides, Sacred Teachings; also Aristophanes, Plutus 653-747).

³When the Seven Against Thebes were defeated, their seer Amphiaraus fled; but the earth opened before his chariot and swallowed him up (Apollodorus III, vi. 8. cf. also Euripides, Supplixes 925 ff; Pindar, Nemean IX, 24 ff.).

⁴When Prometheus foretold that the nereid Thetis was destined to bear a son mightier than his father, Zeus, who had been courting her, found it expedient to marry her to the mortal Peleus (Apollodorus III. xiii.5).

⁵Telamon, king of Salamis, assisted Heracles in his war against Laomedon, king of Troy, and was given Laomedon's daughter Hesione as his prize. By Hesione he was the father of Teucer; by Periboea, of Ajax the Greater.

10. The honors which Meleager received are well-known; he suffered misfortune because his aged father neglected the goddess¹, not for faults of his own.

Theseus by himself destroyed the enemies of all Greece; he made his fatherland much greater and is still admired even now.

11. Hippolytus was honored by Artemis and spoke with her; he died blessed for his modesty and obedience to divine law.

Palamedes, while he lived, far excelled those of his generation in intellect; when he died unjustly, he attained such retribution from the gods as has no other man. His death was not caused by those whom some think; for the one would not have been nearly the best of men and the other the equal of the good²; but bad men did this deed.

12. Menestheus, from his diligence in matters pertaining to hunting, was so outstanding for industriousness that the foremost of the Greeks agreed they were his inferiors in matters of war³, except for Nestor. And Nestor himself was said to be not his superior but his equal.

¹The story of Meleager and the Calydonian Boar is told in *Iliad* XI, 529-549. The goddess neglected by his father King Oeneus was Artemis; it was she who sent the Boar.

²Palamedes incurred the enmity of Odysseus, who was supported by his friend Diomedes. According to Hyginus, *Fables* 105, Odysseus forged a letter from Priam to Palamedes and hid a sum of gold under the floor of the latter's tent; the army tried Palamedes for treason and put him to death. cf. also Xenophon, *Apology* 26; Plato, *Apology* 41b.

³Menestheus, leader of the Athenian contingent at Troy, was a grandson of Erechtheus. When Theseus kidnapped Helen, her brothers Castor and Polydeuces invaded Attica and put Menestheus on the throne (Plutarch, *Theseus* 32 ff.).

13. Odysseus and Diomedes were individually brilliant; together they were the cause of Troy's capture.¹

Castor and Polydeuces displayed what they had learned from Chiron throughout Greece; on account of their renown from this, they are immortal.

14. Machaon and Podilirius, studying all the same things, became good in art, speech, and war.²

Antilochus, dying in place of his father, attained such renown that he alone was designated 'Philopator' among the Greeks.³

15. Aeneas, preserving his paternal and maternal gods and saving his own father as well, bore out a reputation for piety, so that the enemy granted him alone of the vanquished at Troy not to be disarmed.

16. Achilles, raised in this school, furnished such noble and mighty memorials that no one wearies of telling or hearing about him.

¹Troy could not be captured so long as it retained the Palladium, a wooden image of Athena that had fallen from the sky. Odysseus and Diomedes managed to enter Troy by stealth and steal the statue (Virgil, Aeneid II 162-70).

²Machaon and Podalirius, sons of Asclepius, were skilled healers and led the contingent from Tricca in Thessaly at Troy (Iliad II 831-835).

³The story of his death is told by Pindar in Pythian VI 28ff. Paris shot one of Nestor's horses, and the old man was then attacked by Memnon. Antilochus came to his father's aid and died fighting Memnon in single combat so that Nestor might escape.

17. These men became such from the care of Chiron, which even today the good love and the bad envy, so that if misfortune came to any in Greece, whether a city or a king, it was composed through them. But if all Greece had a quarrel or war against foreigners, through these men the Greeks conquered, so that they made Greece unconquerable.

18. So I advise the young men not to disdain hunting nor their other studies. For from these they become good at warcraft and the other things necessary to think and speak and act nobly.

II. 1. The first pursuit, then, which someone changing in age from childhood to adolescence should take up is hunting, then these other studies that command respect, taking his means into consideration: where they are sufficient, let him spend as much as the benefit is worth to him; where they do not, let him furnish enthusiasm to the extent of his power.

2. I shall describe how many and what kinds of equipment it is necessary to take up and the explanation of each, so that he may undertake the business with knowledge beforehand. And let no one consider these things trivial, for without them it would not be possible to do this.

3. It is necessary that the net-keeper be enthusiastic in his job, speak Greek¹, be about twenty years old, nimble, strong, and resolute, so that he may overcome what is laborious and take pleasure in his work.

4. The purse-nets, snares, and large nets should be of thin Phasian or Carthaginian flax.² Let the purse-nets be of nine threads <of three strands, with each strand composed of three threads>, five spans long, with meshes of two palms' breadth, and let the closing strings run

¹Evidently the job of tending the nets was given to a slave, rather than being taken by one of the hunters; this throws additional light on Xenophon's remark (II.1) that a young man needs to consider his means before taking up hunting.

²i.e., cordage from Colchis, on the river Phasis, or from Carthage.

around the edge without knots, so that they may run easily; 5. the snares are of twelve threads <the large nets, eleven>, and the snares are two, three, four, or five fathoms in length, but the large nets are ten, twenty, or thirty fathoms:¹ if they are bigger, they will be hard to manage. Both have thirty knots, and the width of the meshes is the same as that of the purse-nets. 6. At the edges of the net the snares should have eyelets², but the large nets should have rings, with the cords looped.

7. The stakes for the purse-nets are ten palms in length, but let there also be some shorter: the unequal ones are used on sloping ground, so that the tops are raised to be equal; the equal ones are used on level ground. The tops of these should be easy to pull away and smooth. The stakes of the snares are twice as long as those of the purse-nets, and those of the large nets are five spans in

¹The system of measurement referred to in this section is based on the δάκτυλος, the width of a finger (approximately 18 mm or 3/4 inch.). Four δάκτυλοι make a παλαιστή or palm (7 cm. or 3 inches); three παλαισταί make a σπιθαμή or span, the distance from the tip of the little finger to that of the outstretched thumb (22 cm. or 9 inches), and the ὀργυία, or fathom, was the width of a person's outstretched arms (1.44 m. or 9 feet). This, however, presents a problem, for a net with meshes of two palms' breadth -- 14 cm. (6 in.) apart -- would not hold a hare, or at least not for long. Delebecque suggests that the meshes were rectangular. From Xenophon's remarks on the height of the nets (X.2) and the number of knots, assuming these to be those formed by the corners of the meshes, he calculates the mesh of the ἄρκυς to be 14 x 4 cm. and those of the ἐνοδία and δίκτυον to be 14 x 5 cm.

²eyelets of cordage, as opposed to δακτύλιοι, metal rings

length, having small forks with shallow notches. They should be solid and of a thickness proportionate to their length. 8. The number of stakes to be use for the large nets can be more or fewer: fewer, if they are held firmly in place; more, if they are held loosely.

9. Let there also be, where the purse-nets and snares and large nets will be, a calfskin bag for the game, and the brushhooks, so as to make the necessary fences of cut wood.

III. 1. There are two breeds of dogs, the Castorian and the Vulpine. The Castorians have their names from the fact that Castor loved to hunt and maintained the purity of the breed; the Vulpines, because they arose from both dogs and foxes, but over a long time their nature has remained constant.¹

2. Faults such as these mark the inferior and more plentiful sorts of dog: they are runty, hook-nosed, blue-eyed, nearsighted, ugly, stiff-gaited, weak, bald, lanky, ill-proportioned, spiritless, lacking a sense of smell, without sound feet.

3. Runt dogs often withdraw from the action because of their size; hook-nosed dogs are weak-mouthed and because of this they cannot hold onto the hare; blue-eyed and nearsighted dogs have weaker eyesight; ill-formed dogs look ugly²; stiff-gaited dogs finish up the hunt in bad shape;

¹Animals belonging to different species of the same genus may crossbreed, though the offspring are usually sterile. However, the dog and the fox belong not only to different species, but to different genera (Canis and Vulpes) within the family Canidae, so that a dog-fox crossbreed is highly unlikely. Konrad Lorenz, in Man Meets Dog (New York, Penguin, 1975, p. 14) hypothesizes that the various reddish- and golden-colored dogs descended from the golden jackal, Canis aureus.

²All the other canine faults interfere with the dog's performance in the hunting field; this is the only objection Xenophon makes on purely aesthetic grounds. For commentary see Steven Johnstone, "Virtuous Toil, Vicious Work: Xenophon on Aristocratic Style", Classical Philology 89, #3, July, 1994, pp. 226ff.

weak and bald dogs are unable to bear the stress; lanky, ill-proportioned dogs with clumsy bodies, move heavily; spiritless dogs leave the chase and get out of the sun and lie in the shade; those lacking in smell are barely aware of the hare; those without good feet cannot hold up to the hardships, even if they have spirit, but they give up because of the weakness of their feet.

4. There are also several ways in which dogs of the same breed follow the track. Some, when they take up the track, go ahead without giving a sign, so that one does not know that they are tracking, while others move their ears but keep the tail still, and yet others hold their ears unmoving but wag the tip of the tail.

5. Others prick up their ears and run, looking serious, along the track, with the tail lowered and protected; but many of these accomplish nothing: whirling madly about, they bay as they hurl themselves across the track, senselessly trampling the scent.

6. There are those that, with their many circlings and wanderings, assuming that the trail goes straight ahead, leave the hare behind; and whenever they run off the track, they guess, but when they see the hare, they tremble and don't go on until they see her¹ move.

7. Those that go forward and examine the discoveries of the other dogs on the track and in casting about, have no confidence in themselves; the brash ones will not let the wise dogs go forward, but they keep them back and make a fuss. And some take up false scents and show great eagerness over whatever turns up, though they are aware of their deception; others do these things in ignorance. But those that will not leave the beaten pathways, not recognizing the true track, are worthless.

¹I follow Marchant in referring to the hare as 'she'. The reason for this is that several complex sentences in Books V and VI are clear enough in the Greek, because of the case endings, but ambiguous in English because the hare, the chase, the track, and the barking of the dogs are all 'it'.

8. Dogs that do not recognize the track around the nest, but do run swiftly over that of the running hare, are poorly bred. Some follow gladly in the beginning, but become disheartened owing to softness; others cut in, then go astray; while yet others, senselessly rushing into the roads, deliberately go astray.

9. Many go back and give up the pursuit because they hate the chase, many because of fondness for human company. And many try to deceive, baying off the track, representing false tracks as true.

10. But there are those that do not do this, but, running in the midst of the pack, when they hear a shout, they leave what the others are doing and head for it unthinkingly. And some run along with the others uncertainly, but many take off on their own, thinking otherwise. And there are those that, carried along to the end with the pack, separate themselves out of deceitfulness or jealousy, and keep questing beside the track.

11. Most of these faults are due to nature; but even those due to ignorant handling are hard to mend: dogs like these would discourage even enthusiastic hunters.

I will tell what their breeding and appearance and other features should be.

IV. 1. First, then, they should be big; next, they should have heads that are light, snub-nosed and well-jointed, sinewy below the forehead; eyes that are prominent, dark, and shining; broad foreheads with deep dividing lines; small, delicate ears that are hairless behind; long, pliant, curved necks; broad chests that are not fleshless, with the shoulder blades standing out a little; the forelegs short, straight, rounded and solid, with straight elbows; the ribs not low on the ground¹, but extending towards the flank; the loins fleshy, midway between long and short, not too pliant or stiff; flanks midway between long and short; the haunches rounded and fleshy behind, but well-knit in front, with the insides

¹i.e., when the dog is lying down.

tucked in; hollow below the flanks; the tails long, curved, pliant; the thighs not stiff; the shanks long, curved, and firm; the hind legs much longer than the forelegs and wiry; the feet round. 2. And if the dogs are of this sort, they will be strong in appearance, agile, well-proportioned, swift-footed, and of a cheerful expression, with a good mouth¹.

3. In tracking they should quickly get off the beaten path, put their heads to the ground slantwise, being glad when they find the scent and letting their ears droop. They should go along the trail together, eyes continually glancing about and tails wagging, circling frequently as they approach the nest.

¹The dog must be able to seize prey in his jaws and hold it. cf. Xenophon's remark on hook-nosed dogs in III.3.

4. When they are near the hare itself, they should make it plain to the hunter, running back and forth more quickly, making it evident by their excitement, their heads, their eyes, the change in their bearing, looking up and at the ground, returning to the hare's nest and casting about forwards and backwards and to the side, being truly excited in their spirits and rejoicing that the hare is near.

5. They should pursue vigorously and not leave off making a loud barking and baying; they should all come out together with the hare. They should run after it quickly and brilliantly, keeping close together and giving tongue again and

again rightly; they should not leave the trail and return to the hunter.

6. Along with this appearance and behavior they should be spirited and sure-footed, with good noses. They will be spirited if they do not leave the hunt when it is stiflingly hot; they will have good noses if they catch the scent of the hare in places that are bare, dry, and sunny during the dog days¹; they will have good feet if their feet are not torn by running in the mountains at that same time of year; they will have good coats if they have fine, thick, soft hair.

7. The color of the dogs should not be entirely red, black, or white; for this is not a sign of good breeding, but a single color is a sign of a wild strain.

8. So the red and the black [dogs] should show white hairs on their foreheads, and the white dogs, red ones; at the top of their thighs the hair should be straight and thick, and also on the loins and the lower part of the tail, but moderately thick above.

¹lit. "when the star is rising." The reference to heat and dryness indicates that the star is Sirius in the constellation Canis Major, whose rising with the sun was believed to cause the oppressive heat of late summer.

9. It is better to take the dogs to the mountains often, and not so good to take them to cultivated land: for in the mountains it is possible to track and pursue without hindrance, but neither is possible on cultivated land on account of the paths.¹

10. It is also good to take the dogs over rough ground, even without finding a hare; for they develop good feet and their bodies get good exercise in such places.

11. They should carry on until midday in summer, but all day in winter, any time but midday in autumn, and before evening in spring. For these are the times when the temperature is mild.

¹ i.e., because the dogs and the hunter must keep to the paths and not trample someone's plantings.

V. 1. The hare's scent lies long in winter on account of the length of the nights; in summer it lasts a short time for the contrary reason. So in winter there is no scent in the morning, when there is frost or rime. For the rime holds back the heat in itself through its strength, but the frost congeals it.

2. And the dogs' noses become numb and cannot smell when things are this way, until the sun thaws them or the day advances. And then the dogs can smell and the scent rises. 3. And much dew holds down the scent and conceals it, but rain occurring over a period of time, bringing up scents from the earth, makes for bad scenting until it dries. South winds make things worse, for they scatter the moistened scents; but the north winds, if it is not dissolved, condense and preserve it. 4. But rain and drizzle wash it away, and the moon deadens its warmth, especially when the moon is full. Scents are very rare then, for the hares, rejoicing in the light, leap high in the air and take long strides as they play with one another. And the scent becomes confused when foxes go across it.

5. Spring, being pleasantly temperate, yields clear scents, except when the blooming earth hinders the dogs, mixing the odors of the flowers with the scent. In summer the scents are faint and dim; for the earth, being hot, obscures the heat which the scents have, for it is faint. And the dogs do not smell so well then because their bodies are relaxed. In autumn the scents are clear, for the crops which the earth bears have been harvested, and the weeds have withered with age; so the smells of the fruits do not cause trouble by mingling with the scents.

6. The scents lie straight, for the most part, in winter, summer, and fall, but those of spring are tangled together; for the animal is always coupling, but especially at this season, so on account of this, wandering about in company with one another, they necessarily produce tangled scents.

7. The scent of hares approaching the nest lasts longer than that of those running from it, for the hare travels to the form haltingly, but the running hare goes fast.

So the earth beside it, condenses the former scent, but does not fill with the latter. But the scent lasts longer in woods than in open spaces, for in running through and sitting up she touches many things. They lie down in the things which the earth grows or has on itself, under anything, on it, in it, or far away, nearby, or somewhat between these extremes -- sometimes even in the sea, leaping onto what they can, and in fresh water, if there is anything sticking out of it or growing in it. 9. When a nest has been made, the hare often goes to it when it is cold, in winter, and when it is hot, to a nest in the shade, but in spring and autumn, to a sunny one. Hares on the run do not go to the nest in this way, because they are driven away by the dogs. 10. A hare lies down with her thighs beneath her but with her front legs most often together and stretched out, placing her chin on the tips of her paws, with her ears spread over her shoulderblades. Then the soft parts of her body are covered. She also has her hair as a protective covering, for her hair is thick and soft.

11. And when the hare is awake, she blinks her eyelids; but when she is asleep, her eyelids are open and unmoving, and her eyes are still. When she sleeps, she twitches her nostrils a great deal, but less when she is awake. 12. When the earth is bursting with vegetation, they keep to the fields rather than the mountains. The hare remains wherever she is when she is being tracked, unless she becomes afraid for her young; then she moves off.

13. The hare is so prolific that when she has raised some of her offspring she is raising others and pregnant with yet others. The scent of the leverets is stronger than that of the grown hares; for since their limbs are weak, they sprawl entirely upon the earth. 14. So those who love hunting leave the ones that are too young to the goddess¹. The yearlings run the first race fastest, but other races not so fast, for they are agile, but weak.

15. To find the track of the hare, bring the dogs up out of the cultivated land where they catch the scent into the fallow uplands, the meadows, the thickets, the streams, the rocks, the woods;

¹Artemis, protectress of wild animals.

and if the hare moves, do not call out, lest the dogs become frenzied and have trouble finding the track.

16. When the hares are found and followed by the dogs, it is possible that they may cross streams and double back and plunge into clefts and holes. For they fear not only the dogs but also eagles: for, crossing the barren uplands, they are snatched up, until they are yearlings. 17. The dogs run down and catch the bigger ones.

Mountain hares are swiftest, those of the plains less so, and those of the marshes are slowest. Those that roam all these places are difficult in the chase, for they know the shortcuts. For they run mostly uphill or on level ground, less often on uneven ground, and least often downhill.

18. When pursued, hares are most visible across broken-up ground, if they

sometimes¹ have red coloration, and across stubble, on account of the reflection. But they are also visible in the paths and roads, if those are level, for the color of their coats stands out. But they are invisible when they retreat to the rocks, the mountains, stony ground, and thickets, because of the similarity of color.

19. When they are ahead of the dogs, they stop and, sitting up, raise themselves and listen, if the baying or noise of the dogs is somewhere near; and they run away from the direction in which they hear it. 20. And when they do not hear them, but nevertheless imagining, rather than trusting their ears, they hop this way and that, past and through the same places; mixing their track with other tracks, they retreat. 21. The hares found in open country are the longest-running on account of being clearly seen; the shortest-running are those from the thickets, for the darkness is a hindrance.

22. There are two types of hare: one is big, with dark coloration and has a large white patch on the forehead, and the smaller is tawny, having a small

¹I agree with Delebecque's reading of ἐνίοτ': although the northern or varying hare is celebrated for its seasonal color changes, many hares and rabbits display seasonal variation to a lesser degree. This is just the kind of detail an avid hunter would notice.

with a small white patch. The former have spots around the tail in a circle; the latter, at one side. And the eyes of the former group are flashing, but those of the latter are greyish. And the black around the tip of the ear is broad in the former, small in the latter. 24. Many of the islands, both desert and inhabited, have the smaller kind. There are more of them there than on the mainland, for in many of the islands there are no foxes, which come up and take both the adult hares and the young. Nor are there eagles, for they inhabit the high mountains rather than the small ones, and the mountains on the islands are for the most part rather small. 25. Hunters seldom come to the desert islands, and in the inhabited islands there are few people, and most of those not fond of hunting, and one is not able to take dogs into the holy islands. So when few of the old hares, as well as the young ones, are hunted out, the animals must of necessity be plentiful.

26. For many reasons the hare does not have keen sight: for she is pop-eyed, her eyelids are too small and do not furnish protection for her eyes, and on account of these things her vision is dim and blurred. 27. In addition to this, the fact of the animal's being asleep much of the time does not help her see.

Also, her speed contributes greatly to her nearsightedness, for she swiftly bears her vision past each thing, before she knows what it is. 28. And their fear of the dogs when they are pursued, following after these things helps take away their foresight. So on account of these things she hurls herself forward, not noticing many things, and falls into the net. 29. If she fled in a straight line she would seldom suffer this; but running in a circle and cleaving to the places where she was born and raised, she is caught.

The hare is not often caught by the dogs because of the speed of her feet; those that are caught, are caught despite the nature of their bodies, meeting with an accident, for no animal of her size is equal to her in construction. For her body is composed thus: 30. She has a light head, small, hanging down, narrow in front; the neck is delicate, curved, not rigid, and fairly long;

the shoulder-blades are straight and unconnected at the top; the forelegs are light and close together; the chest is not deep, the ribs light symmetrical, the loins curved, the thighs fleshy, the flanks supple, the sides long, the haunches round and the right distance apart at the top; the thighs are large, compact, muscular outside, and not swelling on the inside; the shanks are long and firm; the forefeet are very pliant, narrow, and straight, and the hind feet solid and broad; both are indifferent to rough ground; the hind legs are much bigger than the forelegs and inclined slightly outward; the hair is short and light.

31. So it is impossible, from the combination of these qualities, for the hare not to be strong, flexible and extremely agile. The proof of her agility is this: when she goes quietly -- no one ever saw or ever will see a hare walking -- she puts down her hind feet in front of and outside her front feet. And this is

how she goes; this is clear in snow. 32. She does not have a tail suitable for running, for the tail is not capable of steering the body on account of its shortness. But the hare does this with one of her ears, even when she is pursued by dogs. For she drops and points one ear sideways, when she is harassed, and thus supported she swiftly wheels around and in very little time leaves the pursuer behind. 33. In this way the animal is so charming that no one who saw one tracked, found, pursued, and captured her would not forget whatever he desired.

34. When hunting on cultivated land, keep off the growing crops and leave the pools and streams alone, not only because disturbing them is inconsiderate and wrong, but also, so that those who observe you will not be tempted to break

the laws themselves. And when the closed season falls, it is necessary to put aside everything pertaining to hunting.

People who sell books with pages like this in them have
no souls. -- JDS

VI. 1. The dogs' equipment is collars, leashes, and belts. The collars should be soft and wide so that they do not injure the dogs' hair; the leashes should have loops for the hand, but nothing else, for those made in one piece with the collar do not control the dogs well. The belts should have broad straps, so that they do not rub the dogs' flanks. The spurs should be sewn in, to protect the breed.¹

2. Dogs should not be taken out to hunt when they do not take their food readily (this is a sign they are not well), or when it is very windy. For the wind carries away the scent, and they cannot smell; and the purse-nets and large nets will not stand up. 3. When neither of these circumstances prevents, take them out for two days². But do not let the dogs become accustomed to chasing foxes, for it is their utter ruin, and they are never there at the right time. 4. Take them hunting in varying terrain, so that they may be familiar with the hunting grounds and yourselves with the terrain. Go out early, so that the dogs may not be deprived of the scent, as latecomers rob the dogs of the hare and themselves of the game. For the nature of the scent is too thin to last all day.

¹i.e., to prevent the dogs from breeding indiscriminately when one of the bitches is in heat. The στελμονία is thus a sort of chastity belt.

²lit., 'for three days' But the Greeks counted inclusively: from noon today until noon tomorrow would be reckoned as two days, rather than one.

5. The net-keeper should go hunting in clothes that are not too heavy. He should set up the purse-nets in winding paths, rough country, slopes, and hollows that are close to permanent, snow-fed streams. For the hare most often flees into these places; how many other places there are would be endless to tell. 6. Let him make clear but narrow passages and pathways, at daybreak and not too early, so that if the line of nets is near the place to be beaten, the hare is not frightened hearing the noise nearby (if they are far apart, it matters less if it is done early), making the lines of nets clear. 7. So that nothing will resist, fix the stakes at an

angle, so that when pushed against, they will take the strain. On the tops let him toss equal loops and press against them in the same way, lifting the pouch of the net into the middle. 8. Let him fasten a big, long stone to the rim, so that the net will not pull away when it contains the hare. Let him make the line of nets long and high, so that the hare may not jump over. In tracking, let him not be too zealous: for it is not hunting, but rather the appetite for useless labor, to try every way to make the capture quickly.

9. Let him stretch the large nets in flat places, but let him put the snares both in the roads and from the pathways to the adjacent areas, fastening the cords to the ground, bringing the outer angles together, fastening the poles between the upper cords, placing the running cords on the tops, and closing the gaps. 10. Let

him go all around carefully. If a purse-net is pulling a stake over at an angle, he should stand it up. When the hare has been chased into the net, let him run forward, and let him shout as he runs. But when the hare has fallen into the net, let him stop the frenzy of the dogs, not touching them but encouraging them. And let him inform the hunter, calling out that the hare has been caught, or that it has run by on this side or that, or that he didn't see it or didn't see clearly.

11. Let the hunter go out wearing old, lightweight clothing and shoes for hunting, a club in his hand, and let the netkeeper follow. Near the hunting ground let him go forward in silence, so that the hare, if one is anywhere near,

may not flit away at the noise. 12. Having tied each of the dogs separately to the trees, so that they may be easily loosed, set up the purse-nets and large nets, as has been said. After this let the netkeeper be on guard; let the hunter himself, taking the dogs, go gradually towards the hunting ground. 13. And praying to Apollo and to Artemis of the Wild to share their animals, let him loose one dog, whichever is the cleverest tracker, if it is winter, at sunrise, but if it is summer, before daylight, and at the other seasons between the two. 14. When the dog takes up a scent that goes straight out of the crossing ones, let loose another. If the trail continues, let the hunter send out the other dogs one by one at short intervals, and let him follow, not pressing, calling to each by name, not often, so that they are not excited too soon. 15. But they go forth from joy and ferocity, disentangling the tracks along the same tracks that run through one another,

crossing, circling, straight, crooked, thick, sparse, familiar, unfamiliar, running past one another, wagging their tails rapidly, ears cocked and eyes flashing. 16. And when they are near the hare, they make it clear to the hunter, moving their bodies back and forth along with their tails, rushing forward in a hostile manner, running past one another in rivalry, coming quickly together, breaking apart and again rushing forward. Finally they will reach the hare's bed and attack her.

17. But she, starting up suddenly at their baying, will flee the noise of the dogs. Let the hunter cry as he follows, "Yo, dogs, yo, dogs; yes, dogs!" And winding his cloak around his hand and taking up his club, he should run with the dogs after the hare but not head her off, for that is useless. 18. But the hare, running away and swiftly going out of sight, turns back again

to where she was found, for the most part. Let him cry out to the man starting up, "Let the boy hit; hit; hit!" And that person should indicate whether she has been caught or not.

19. And if the hare has been taken in the first running, let him call the dogs back and look for another; but if not, let him run the dogs as fast as possible and do not give up, but go forth vigorously. And if they meet the hare and follow it again, let him call out, "Good, good, dogs; follow, dogs!" But if far ahead and he cannot catch up to them and is far astray from the runners, or he cannot see them somewhere going back and forth or chasing or holding to the trail, let him find out by shouting to whomever he meets, as he runs by, "Hey, have you seen the dogs?" 20. But when he finds them, if they are on the trail,

let him stand by and urge them on, calling in turn the name of each dog, making as many variations in the tones of his voice as he can, high, low, soft, and loud. In addition to the other calls, if the pursuit is on amountain, let him encourage them thus, "Good, dogs; good, o dogs." If they are not on the right track, but one overrunning it, let him call to them, "No, back; no, back, o dogs." 21. When they come near the track, let him lead them round, making many close circles. But wherever the track is faint to them, let him place a pole as a sign for himself, and let him retrace from there until they recognize the track, encouraging and flattering them. 22. When the track is clear, they will run swiftly after it, hurling themselves forward, leaping upon it, working together, reading the trail, giving signs to one another, setting recognized boundaries for each other. When

they rush along the track together this way, let him run with them, not restraining them, so that they may not overrun the track in their zeal.

23. When they are around the hare and show this clearly to the hunter, let him take heed, lest [the hare], being afraid of the dogs, should slip away. But, they, wagging their tails, falling over each other and often jumping over one another and continually baying, raising their heads, looking at the hunter and showing that this trail is true, raise the hare and chase her, baying. 24. If she hurls herself into the nets, or if she passes by on the inside or outside, in each of these cases let the netkeeper call out. And if she is caught, look for another; but if not, run on, using the same encouragements.

25. But when the dogs are tired of chasing and it is late in the day, then the huntsman must seek the exhausted hare, not passing over any vegetation the earth sends up or has upon itself, making his turnings close, so that they may not

overlook her (for the animal lies down within a small space and does not move from weariness and fear, leading the dogs up,encouraging them, exhorting the gentle ones often, the stubborn ones seldom, those in between moderately, until he either runs the hare to death on foot or she runs into the nets.

26. After this, taking up the purse-nets and the long nets, and rubbing down the dogs, let him leave the hunting ground, staying, if it is a summer afternoon, so that the dogs' paws may not be burned on the journey.

VII. 1. Breed the bitches and release them from work in the winter, so that, having rest, they may produce a fine litter towards spring, for that is the best time for the growth of dogs: there are fourteen days in which they are in heat. 2. Having kept them from breeding until then, mate them with good dogs so that they may become pregnant more quickly. Do not take them out continually to hunt when they are near term, but at intervals, so their keenness will not cause a miscarriage. They give birth after sixty days.

3. When the puppies are born, leave them with the mother and do not put them under another bitch, for nursing by another does not promote growth; but their mother's milk and breath are good for them, and her caresses are dear to them.

4. When the puppies can get about, give them milk for a year, and what food they are going to live on all the time, but nothing else. For heavy feeding distorts their limbs and produces illness in their bodies, and their internal organs do not grow right.

5. Give them short names that are easy to call out. They should be names like these: Psyche, Thumos, Porpax, Styrax, Longche, Lochos, Phroura, Phylax, Taxis, Xiphon, Phonax, Phlegon, Alke, Teuchon, Hyleus, Medas, Porthon, Sperchon, Orge, Bremon, Hybris, Thallon, Rome, Antheus, Heba, Getheus, Chara, Leuson, Augo, Polus, Bia, Stichon, Spoude, Bryas, Oinas, Steppos, Krauge, Kainon, Turbas, Sthenon, Aither, Aktis, Aichme, Noes, Gnome, Stibon, Horne.

6. Take the female puppies to the hunting-ground when they are eight months old, the males at ten months. Do not turn them loose on the trail to the hare's nest, but, holding them on long leashes, let them follow

hare's nest, but, holding them on long leashes, let them follow the tracking dogs, letting them run to and fro along the trail. 7. And when the hare has been found, if they seem to be ready for the run, do not let them go immediately, but when the hare gets started running, so that they cannot see her, send out the puppies. 8. For if he looses good-looking dogs, spirited for the chase, nearby, seeing the hare they will strain themselves and break, for their bodies are not yet firm. So it is necessary that the hunter guard against this. 9. But if they aren't good at running, nothing prevents his loosing them: for since they have no hope of catching the hare right away, they will not experience this problem.

Let them make pursuit as long as they are willing to follow the track; when the hare is caught, give her to them to tear apart. 10. When they are no longer willing to continue, if they are scattered, retrieve them, until they become

accustomed to go ahead until they find the hare, lest, seeking her in an orderly way, they come to finish by questing about, a bad habit to learn.

11. Give them their food near the nets while they are young; when the nets are being taken up, so that, if they should wander during the hunt, they will come back safely. They will discontinue this when they regard the game with hostility, and they will be more interested in hunting than in being fed. 12. The huntsman himself, for the most part, should give the dogs their food; for when they are hungry, they do not know the cause, but when they desire and receive, they love the giver.

VIII. 1. Track the hare when it snows so as to hide the earth; if there is any dark area on it, it will be hard to track. But when it keeps snowing and there is a north wind, the tracks are visible on the surface for a long time, for it does not melt quickly; but if there is a south wind and the sun shines brightly the tracks are visible for a short time, for it melts quickly. But when it keeps snowing continually, one must do nothing, for the tracks are hidden; nor if the wind is high, for it piles up the snow and wipes out the tracks.

2. One must not take the dogs out to hunt when these conditions hold, for snow burns the dogs' noses and feet, and it wipes out the scent of the hare, because it is frosty. But taking the nets, go with someone else to the mountains away from the cultivated land, and when you find the track, follow it.

3. If the tracks are confused, go back out of them to the same place, circling to see where they go. The hare wanders about, having no place to lie down, and at the same time is accustomed to be tricky in her movement because she is always pursued. Apart from this, 4. when the trail is clear, go ahead.

It will lead to either a shady place or a steep one, for the winds pile up the snow in such places. Many good sleeping places are left behind; she is looking for this. 5. When the track leads to places of this sort, do not go close, so that she does not stir, but go around in a circle, for there is hope that she is there. And it will be clear: for nowhere do the tracks pass through places like this.

6. When it is sure that she is there, leave her, for she will stay. Look for another hare before the tracks become obscure, taking note of the time so that, if you find others, there will be time enough to surround them. 7. When the time has come, extend the nets around each of them the same way as in places without snow, taking in whatever she may be near, and when they are set up, move to make her go forth.

8. But if she gets out of the nets, pursue along the track; but she will go to another place of this sort, if indeed she does not press herself into the snow. So one must examine where she may be and surround it. But if she does not

wait, follow her; for she will be caught without the nets, since she will be quickly exhausted by the depth of the snow and the fact that big lumps of it will cling to the bottom of her hairy feet.

Aaaaaghhh!!!

IX. 1. You must have Indian dogs for fawns and deer, for they are strong, big, swift-footed and spirited; having these qualities, they can work hard.

Hunt the newborn fawns in spring, for they are born at this time. 2. Go into the groves to observe where the deer are plentiful; where they are, the hunter should come with his dogs and javelins into this place before daybreak, tying up the dogs outside the wood so that they may not see the deer and howl, but keeping watch himself.

3. When daylight comes he will see each doe leading her fawn to the place where she intends to make it lie down. Putting the fawn down and giving it milk and looking about lest they be observed by someone, each guards her own, moving off from it. 4. Seeing this, let him loose the dogs, but let him take

javelins and approach the first fawn, where he saw it laid, taking note of the places so that he will not be mistaken, for they differ greatly in appearance on close approach from what they seemed to be from afar. 5. When he sees the fawn, let him come close. It instinctively stays still, pressing against the earth, and it will let itself be lifted, bleating loudly, unless it is wet. In that case it will not stay; for soon the wetness which it has in itself, condensed by the cold, makes it go away. 6. Followed by the dogs it will be caught with difficulty; when it is taken, let him give it to the netkeeper. But it will bleat; and the doe, seeing and hearing this, will come running to the one who is holding it, seeking to rescue it. 7. In this opportune moment, let him set the dogs on her and ply his javelins. When this one has been overcome, let him go on to the others and hunt them in the same way.

8. And in this way the newborn fawns are taken.

But those that are already big are hunted with difficulty; for they feed with their mothers and the other deer. And they flee, when they are pursued, in the midst of them, sometimes in front, but rarely in the rear. 9. Defending them, the does trample on the dogs, so that the fawns are not easy to capture, unless one attacks immediately and scatters them, in order to hunt one of them individually. 10. Being thus outstripped, the dogs are left behind in the first running, for the loss of the other deer makes the fawn panicky, and nothing is so swift as a fawn of that age; but in the second and third runnings they are quickly taken, for their bodies are not able to withstand the strain because they are still young.

11. Caltrops are set for the deer in the mountains, around the meadows and streams and copses, on the trails and the cultivated areas to which they go.

12. The caltrops must be woven of yew, without bark, so they will not rot, having the form of circular wreaths, with nails of iron and wood woven alternately into the plait, with the iron ones longer, so that the wooden ones will yield to the foot, but the iron ones will bite into it. 13. The noose of the cord

which is laid upon the wreath should be woven of sparto¹, as should the cord itself, for it is very resistant to rot. The noose itself and the cord should be tough; the wooden clog attached to it should be of common oak or holm oak, three spans long, with the bark attached, and a palm thick². 14. To set the caltrops, make a hole in the ground five palms deep, circular, equal in size above to the wreath of the caltrop, but tapering inside down to the bottom. Also make a hole in the ground big enough to put the cord and clog into. 15. Having made this, lay down the caltrop on the hole, lower than the surface of the ground, and lay the noose of the cord around the wreath; and, laying the cord and the clog into the place for each, lay down thistle stems on the wreath, not extending beyond it. 16. After this, throw some dirt on it: first, that taken out of the diggings, but on top unbroken soil from a distance, so that the position may be

¹Liddell and Scott identify this plant with Spanish broom (Spartium junceum).

²for measurements, see note on II. 4

as unnoticeable as possible to the deer. Carry the remainder of the dirt far away from the caltrop, for if the deer smells something recently moved, it becomes frightened, and it does so quickly.

17. Taking the dogs, inspect the traps that have been set in the mountains, especially in the morning, but also at other times of day, and, in the cultivated lands, early. For in the mountains they are caught not only at night but also during the day because of the solitude; but in the cultivated lands, at night, because they are afraid of humans during the day. 18. When you find a caltrop turned up, pursue the trail of the clog, loosing the dogs and urging them along, looking to see where it leads. It generally will be obvious, for stones will have been moved, and the drag-marks of the clog will be clear in cultivated areas. But if it crosses rough country, the rocks will hold torn-off bits of the bark from the clog, and thus the pursuit will be easy.

19. If the deer is caught by the forefoot, it will quickly be taken, for in running the clog strikes its whole body and its face. But if it is caught by the

hind foot, the clog, as it is dragged behind, is a hindrance to the whole body, and sometimes it is carried into the forks of branches, and if the deer does not break the cord, it is caught there. 20. But whether you take it this way or overcome it by fatigue, if it is a buck, do not go near it: for it strikes with its antlers and also with its hooves, and if it is a doe, with its hooves, so spear it from a distance.

Deer are also taken by pursuit, without caltrops, when it is summer. For they become too tired, so that they are speared standing. And they throw themselves into the sea and into pools, being desperate when they are hard pressed, and sometimes they fall from lack of breath.

X. 1. For wild boar you must have Indian, Cretan, Locrian and Laconian dogs, nets, javelins, boar-spears and caltrops. First, it is necessary to have dogs of each breed, not just any old kind, so that they may be ready to fight the wild animal. 2. The nets should be of the same linen as those for hares, of forty-five strings of three strands, with each strand composed of fifteen threads. From the top the width should be ten knots, and the depths of the meshes a cubit¹; the closing strings should be one-and-one-half times as thick as the meshes. Let them have rings at the edges, with the ropes laid under the meshes, with their ends passing out through the rings. Fifteen are enough.

3. There should be javelins of every kind, with broad, razor-sharp heads and sturdy shafts. The boar-spears, first, should have heads five palms long,

¹A *πυγών* was the distance from the elbow to the first joint of the finger, twenty *δάκτυλοι* or five *πάλαισταί* (i.e., about 35 cm. or 14 inches).

with sturdy teeth made of bronze at the midpoint of the socket, and cornel-wood shafts the thickness of a lance. The caltrops should be like those for deer.

You should have companions, for the animal is hard to capture, even by many men.

I shall tell how it is necessary to use each of these things in the hunt. 4. First, coming where they think the quarry may be, loose one of the Laconian hounds, and, keeping the others tethered, go around with the dog. 5. When it picks up the trail, follow in single file, keeping exactly to the track. The hunters will have many clear signs of it: tracks in the soft ground, broken branches in the thick woods, and, where there are trees, the scars of its tusks.

6. The dog that is tracking will generally come to a wooded place. For the most part, the boar rests in such places, for they are warm in winter and cool in summer. When the dog comes to the den, it bays, but the boar usually does not get up.

7. So, taking this dog, too, along with the others, tie them far away from the den and set up the nets in sheltered places, hanging the meshes on short, forked branches. Make a long, continuous tunnel of the net itself, standing supporting sticks on both sides inside, so the interior may be as bright as possible to the boar entering it. Fasten the closing string to a sturdy tree, not to brush, for brush catches in the strings.

Above each net, block the weak spots with wood, so that the boar may make his charge into the net and not slip away.

8. When they are set up, go to the dogs and loose them all, and take the javelins and boar-spears and advance. Let the one who is most experienced urge on the dogs; let the rest follow in order, leaving plenty of room between them, so that the boar may have enough room to run, for if in his retreat he should rush into a crowd, there is danger of being gored, since he vents his fury on whomever he runs into.

9. When the dogs are near the den, go on in. The noise will rouse him, and he will toss any dog that attacks him in front. He will rush into the net; if not, it is necessary to pursue him. And if the ground is sloping where the net holds him, he will get up quickly; but if it is flat, he will immediately stand still, having the net about him.

10. At this opportunity the dogs will attack him, so it is necessary to be careful in throwing javelins and rocks at him. Stand behind him and a long way off until he has forged ahead and pulled the noose of the net tight. Then let whoever is most experienced and powerful of those present advance and strike him in front with a boar-spear.

11. But if, attacked with javelins and rocks, he refuses to pull the noose tight, but loosens it and makes a run at his attacker, the latter must, whenever this happens, attack with the boar-spear, holding it in front of him in his left hand, with the right hand behind. For the left hand keeps it straight, while the right hand drives it home. His left foot should follow the same hand in front; the right one, the other hand. 12. Approaching, he should put the spear forward, his legs not much further apart than in wrestling, turning his left side towards his left hand¹, then watching the animal's eyes and observing the movement of its head. Let him present the spear, taking care lest the boar

¹ The boar-hunter thus advances crabwise, in the manner of a fencer, and for the same reason: in order to present the smallest possible target area.

knock it from his hands with a toss of the head, for a charge follows the knocking.

13. But if this happens, he must throw himself on his face and clutch the undergrowth beneath him; for if the beast attacks him in this position, on account of the curving of its tusks it cannot lift him, but if the hunter is raised off the ground he is certain to be gored. So the beast tries to lift him; if it cannot, it bestrides him and tramples him. 14. There is only one escape from this, when he is in this crisis: one of his companions must approach with a boar-spear as if to throw it, to provoke the boar. But he must not throw it, lest he hit the fallen man.

15. When he sees this, the boar will turn against the man teasing him in his anger and ferocity, leaving the one he has under him. That man must get up quickly, remembering to rise grasping his spear, for safety is not honorable without victory. 16. He must attack again in the same way and offer it inside the shoulder-blade, where the throat is, and press hard. But the animal advances

fiercely, and if the teeth on the spear-point did not stop him, he would come up the shaft, pushing himself forward at the one holding the spear.

17. He has such great strength that he has properties no one would think possible: for when he is freshly killed, if someone lays hairs on his tusk, they contract, for the tusks are hot. In the living animal they are red-hot when it is aroused, or the hairs on the bodies of the dogs would not be set on fire round about when he misses goring them. 18. So the male causes this much trouble and even more when he is caught.

If the animal caught is a sow, run up and strike, taking care not to be knocked down; for you are sure to be trampled and bitten. So try not yourself fall under her; but if this happens against your will, the same things are done to rouse her as in the case of the boar. When you are up, strike with the boar-spear

until you kill her.

19. They are also taken in the following way. Nets are set up for them at the crossings of the ravines in the copses, hollows, rough places, openings into meadows, marshes, and ponds. The designated man, armed with a boar-spear, guards the nets. The rest bring forward the dogs, looking for the best places; when the boar is found, it is followed. 20. So if it falls into the net, the net-keeper should take up his spear and advance and proceed as I have said; but if it doesn't fall in, pursue it. It is also captured when it is stifflingly hot, being followed by the dogs. For although the beast is exceedingly powerful, it becomes tired and short of breath. 21. Many dogs die in a hunt of this kind, and the hunters themselves are in danger when, during the chase, they must approach an exhausted animal with their boar-spears, or one in the water or standing at the edge of a precipice or in a thicket and unwilling to come out, for neither a net nor anything else keeps him from rushing to meet the one approaching him. All the same one must go on, when it is so, and show the spirit, on account of which they chose to strive at this enthusiasm. 22. He must use the spear and the forward position of the body, as has been said.

For if something goes wrong, it will not be from doing something wrongly.

Caltrops are also set for them just as for deer, in the same places, with the same inspections and pursuits and approaches and practices.

23. It is difficult to catch their young, for they are never alone when they are small; and when the dogs find and approach one, it swiftly vanishes into the woods; and they are generally accompanied by parents, who are dangerous at that time and more likely to fight for their young than for themselves.

XI. 1. Lions and leopards, lynxes, panthers, bears and other such animals are hunted in foreign countries around Mount Pangaeus and Cittus beyond Macedonia, and on Olympus in Mysia and on Pindus, on Nysa beyond Syria, and near other mountains capable of supporting them.

2. They are taken in the mountains, because of the difficult terrain, by use of the poison aconite. The hunters put it out, mixing it into what each animal enjoys, around pools and other places the beasts go.

3. Some of them that go down into the plain during the night are cut off by men with horses and armor and taken, putting the hunters in danger.

4. And for some of them they make great, round, deep trenches, leaving a pillar of earth in the middle. At night they put a tied goat on the pillar, and they fence the trench all around with wood, leaving no opening so that the animals will not see it. Hearing the bleating in the night, they will run around the fence, and when they do not find an opening, they leap over it and are caught.

XII. 1. I have finished with the practice of hunting. But the enthusiasts of this sport will derive many benefits: for it furnishes health to the body, improves sight and hearing, retards old age, and provides excellent training for war.

2. First, when they travel under arms over hard roads, they will not give up, for they will stand up to the hardships on account of having become accustomed to carrying weapons in hunting wild animals. Then they will be able to sleep on hard ground and be good guards of their assigned posts. 3. And in attacks on the enemy they will be able at the same time to charge and to execute the commands passed along, because they themselves catch animals this way. Placed in the front they will not desert their posts, because they can endure. 4. When the enemy is in flight, they will pursue them in order and safety in every kind of terrain through habit. If their own side meets with disaster, they will be able, in wooded and steep places and other difficulties, both to preserve themselves honorably and to save others: for familiarity with the activity will furnish them with superior knowledge.

5. And, indeed, some men of this sort, when a great crowd of allies had been put to flight, renewing the fight by their own strength and courage, have turned the tables on a victorious enemy that blundered because of difficult terrain. For to keep body and spirit in good condition is to be close to success.

6. Our ancestors, knowing that from this sprang their success against the enemy, took care of the young. For although produce was in short supply, from the beginning they made it a custom not to prevent the hunters from hunting over any of the crops growing on the earth, 7. and in addition they did not allow hunting at night within many stades, so that those who possess this skill might not take the animals away from the young men.¹ For they saw that this is the one pleasure of the young that supplies the most good qualities. For they perceived that it makes them sensible and fair by training them in what is true, and that it is through men like this that they achieve success in war and other matters as well. 8. And if they wish to pursue any of the other noble pleasures, it does not interfere with any of them, as do other ignoble pleasures which one ought not to

¹Xenophon makes it clear in II that hunting is a diversion for the upper class. In order to insure a plentiful supply of hares, therefore, it was necessary to enact laws to keep the poor -- always more numerous than the rich -- from poaching hares merely in order to eat.

learn. Out of such men come good soldiers and generals. 9. For their toils take away from both body and soul the things that are base and insolent, but they increase the appreciation of excellence: they are the best,

for they would not tolerate injustice to their city nor injury to their land.

10. Some say one should not love hunting, so as not to neglect domestic matters, not understanding that those who benefit their city and their friends are all very careful of their domestic affairs. 11. So if the lovers of hunting prepare

themselves to be useful to their country in matters of greatest importance, they will not dismiss their own affairs; for each person's property is preserved and destroyed along with his city, so that men of this kind save their own possessions along with those of others. 12. But many of those who say these things, made

irrational by envy, choose to be destroyed through their own vice rather than be saved by another's virtue. For most pleasures are ignoble, and, by giving in to them, these men are encouraged to say or do what is worse. 13. Then from their empty words they raise up enmities, and from their evil deeds diseases and losses and death for them and their children and friends, lacking perception of

evils, but perceiving pleasures more than other men. Who would entrust the safety of a city to these men?

14. However, whoever is a lover of the things I recommend will abstain from these evils; for a proper education will teach him to obey the laws and to say and listen to what is right. 15. So those who continually prepare themselves to undergo hardship and to learn bring toilsome education and cares to themselves, but safety to their city. But those who do not want to learn because of the labor involved, but to divert themselves in unseasonable pleasures, are by nature worthless. 16. For they heed neither laws nor noble words: because they do not exert themselves, they do not discover what sort of person the good man must be, so they cannot be either reverent or wise; and, consorting with the ignorant, they find many faults with those who are educated. 17. So with these men nothing comes out well; all the things useful to men were discovered by the better kind. Thus the better men are those who are willing to toil.

18. And this is demonstrated by an important example. For among the ancients, those disciples of Chiron whom I mentioned, while still young, beginning their studies with hunting, learned many noble things. Out of this there developed in them great virtue, on account of which they are admired even now. It is clear that all desire virtue, but because it is attained through toil, the many give up.

19. For the achievement of virtue is obscure, but the toils involved in it are manifest. So perhaps, if her body were visible, men would neglect virtue less, knowing that just as she is visible to them, so they themselves are seen by her.

20. For whenever someone is seen by his beloved, he surpasses himself and neither says nor does ugly or ignoble things, for fear of being seen by him.

21. But, not thinking themselves seen by virtue, men do many base and ugly things, because they do not see her. But she is present everywhere because she is immortal, and she honors those who are good around her, but she dishonors the ignoble. If they knew this, that she sees them, they would hurl themselves

into the toils and studies by which she is acquired with difficulty and they would prevail upon her by their labor.

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XIII. 1. I wonder at those called sophists, most of whom say they lead the young to virtue, but they lead them to the very opposite. For we have not seen any man anywhere whom the sophists have made good, 2. but many things have been written by them on frivolous subjects, offering vain pleasures to the young, but virtue to no one: to those hoping to learn something from them, they furnish a waste of time; they keep one from other, useful pursuits; and they teach bad things. 3. So I blame their great faults more strongly; but as to what they write, I blame their sayings for being far-fetched and never containing any honest maxims by which the young might be trained to virtue.

4. I myself am a layman, but I know that the best thing is to be taught what is good by one's own nature, and the second best is to be taught something by those who truly know rather than by those who possess the art of deception.

Perhaps I do not speak cunningly, for I do not seek to do so: I seek to express what I know to those who have been properly educated for virtue. For words will not teach, but maxims will if they are good ones.

6. And many others blame the sophists, and not the philosophers, for being clever in words but not in thoughts. I am well aware that perhaps someone of this sort will say that what has been written well and carefully has not been written well and carefully, for it will be easy for them to censure quickly and wrongly. 7. And indeed it has been written thus, so that it might be right, and so that it might produce men who are not sophisticated, but wise and good.

I do not want my writings to seem anything more than useful, so that they may forever be irrefutable.

8. The sophists speak to deceive and write for their own profit, and do no good to anyone. For there never was, nor is there, a wise man among them, but it is enough for each of them to be called a sophist, which is a reproach before men who reason well. 9. So I advise: be careful of the sophists' teachings, but do not despise the arguments of the philosophers. For the sophists hunt the wealthy and the young, but the philosophers are friends to all alike, and they neither honor nor despise the fortunes of men.

10. Do not emulate those who recklessly seek advantage, either private or public, considering that the best of them are judged favorably but are full of toil, while the bad ones fare ill and are also judged unfavorably. 11. For they take away the property of private citizens and of the state, they are less useful than the private citizens in matters of security, and they

have bodies most shameful and ugly for war and cannot endure. But the hunters offer their bodies and property in good condition for the common good of the citizens.

12. And these hunt wild animals, but those others hunt their friends. Those who attack their friends have a bad reputation with everyone, but the hunters who attack wild animals have a good reputation: for if they make a capture, they vanquish enemy forces; but if not, they win approval first for attacking enemies of all the city, then because they act neither to harm a man nor from the desire for profit. 13. Then out of the attempt itself they become better in many respects and wiser, for which we will tell the reason. For if they did not conquer through labors and reasoning and much care, they could not capture game. For their antagonists, fighting for their lives and homes, are there in force, so that the hunter's efforts are in vain if he does not overcome them by superior discipline and quick-wittedness. 15. So those who want more than their share of civic power practice to overcome friends, but the hunters practice to overcome a common enemy, and their practice makes them

braver in the face of other enemies, while the others are much less so. The hunters go on their chase with prudence, the others with an ignoble rashness. 16. The former can despise bad manners and ill-gotten gains, but the latter cannot; in religious matters, nothing hinders the latter from impiety, but the former are most reverent.

17. For an old saying maintains that even the gods enjoy this activity, both as participants and spectators. So, keeping these things in mind, the young men who do the things I recommend will be dear to the gods and reverent, thinking that these things are seen by some god. They will also be good to their parents and to their whole city and to each one of their friends and fellow-citizens. 18. And not only those men who loved hunting were good, but also the women to whom the goddess Artemis gave this gift, Atalanta and Procris and whomever else.