morals and for his acquaintance with science, and supported the credit of the Platonic school by his lectures, his writings, and his conduct. He lived to the first year of the 116th Olympiad, or the eighty-second of his age, when he lost his life by accidentally falling, in the dark, into a reservoir of water.

XENOPHANES, the founder of the Eleaic sect of phi­losophy among the Greeks, was born at Colophon, probably about the sixty-fifth Olympiad. From some cause or other he left his country early, and took refuge in Sicily, where he supported himself by reciting, in thc court of Hiero, elegiac and iambic verses, which he had written in repre­hension of the theogonies of Hesiod and Homer. From Sicily he passed over into Magna Græcia, where he took up the profession of philosophy, and became a celebrated pre­ceptor in the Pythagorean school. Indulging, however, a greater freedom of thought than was usual among the dis­ciples of Pythagoras, he ventured to introduce new opinions of his own, and in many particulars to oppose the doctrines of Epimenides, Thales, and Pythagoras. Xenophanes pos­sessed thc Pythagorean chair of philosophy about seventy years, and lived to the extreme age of 100 years, that is, according to Eusebius, till the eighty-first Olympiad. The doctrine of Xenophanes concerning nature is so imperfect­ly preserved, and obscurely expressed, that it is no wonder that it has been differently represented by different writers. Perhaps the truth is, that he held the universe to be one in nature and substance, but distinguished in his conception between thc matter of which all things consist, and that la­tent divine force which, though not a distinct substance, but an attribute, is necessarily inherent in the universe, and is the cause of all its perfection.

XENOPHON, an illustrious philosopher, commander, and historian, was the son of Gryllus, an Athenian, and is supposed to have been born in the fourth year of the eighty-third Olympiad, 445 b. c. When he was a youth, Socrates, struck with his personal appearance, determined to admit him into the number of his pupils. Meeting him by acci­dent in a narrow passage, the philosopher put his staff across the path, and stopping him, asked w,here those things were to be purchased which are necessary to human life ? Xenophon appearing at a loss for a reply to this un­expected salutation, Socrates proceeded to ask him where honest and good men were to be found ? Xenophon still hesitating, Socrates said to him, “ Follow me, and learn.” From that time Xenophon became a disciple of Socrates, and made a rapid progress in that moral wisdom for which his master was so eminent. Xenophon accompanied So­crates in the Peloponnesian war, and fought courageously in defence of his country. He afterwards entered into the army of Cyrus as a volunteer in his expedition against his brother. This enterprise proving unfortunate, Xenophon, after the death of Cyrus, advised his fellow-soldiers to at­tempt a retreat into Greece. They listened to his advice ; and having had many proofs of his wisdom as well as cour­age, they gave him the command of the army, after the death of their generals. In this command he acquired great glory by the prudence and firmness with which he conducted them back, through the midst of innumerable dangers, into their own country. The particulars of this memorable service are related by Xenophon himself in his Anabasis, frequently called the Retreat of the ten Thou­sand. After his return into Greece, he joined Agesilaus, king of Sparta, and fought with him against the The­bans in the celebrated battle of Chaeronea. The Athe­nians, displeased at this alliance, brought a public accu­sation against him for his former conduct in engaging in the service of Cyrus, and condemned him to exile. The Spartans upon this took Xenophon, as an injured man, under their protection, and provided him a comfortable retreat at Scillus. Here, with his wife and two children, he remained several years, and passed his time in the so­ciety of his friends, and in writing those historical works which have rendered his name immortal. A war at length arose between the Spartans and Eleans ; and Xenophon was obliged to retire to Lepreum, where his sons had taken refuge. He afterwards removed, with his whole family, to Corinth, where he is supposed to have died, about the age of ninety; but the chronology of his life is involved in ob­scurities from which it cannot easily be extricated.

Of the works of Xenophon there are many editions. The *editio princeps* was printed by Junta, Florent. 1516, fol. An edition more correct, and containing some works omitted in the first, issued from the press of Aldus, Venet. 1525, fol. After several intervening impressions appeared that of H. Stephanus, 156), fol. Another important edi­tion, several times reprinted, was that of Leunclavius, Basil. 1569, fol. After a long interval, this was followed by the edition of Wells, Oxon. 1703, 5 tom. 8vo. The editor, who is not commended for his fidelity, has added Dod- well’s *Chronologia Xenophontea.* This edition of Dr Wells was republished with considerable improvements by Thieme, Lipsiæ, 1763-4, 4 tom. 8vo. A valuable edition with a commentary was afterwards published by Weiske, Lips. 1798-1804, 6 tom. 8vo. We shall only mention another edition, that of J. G. Schneider, Lips. 1815, 6 tom. 8vo. A very useful accompaniment of any edition must not be overlooked, namely Sturz’s *Lexicon Xenophonteum.* Lips. 1801-4, 4 tom. 8vo. The materials had partly been col­lected by Thieme. Of several works of Xenophon there are many separate editions, some of them very elaborate. Several of them have likewise been translated into many different languages. Gail published “ Œuvres complètes de Xénophon, traduites en Français, accompagnées du texte, de la version Latine, et de notes critiques.” Paris, 1797- 1804, 6 tom. 4to. A supplementary volume, in three parts, containing various appendages, was subsequently published. The French version is not entirely new. The translations of the Cyropædia, Anabasis, and Memorabilia, by Dacier, Larcher, and Levêque, have been adopted with some slight modifications. Some of his works have been repeatedly translated into English ; but we shall only specify the ver­sion of the Cyropædia by the Hon. Maurice Ashley Cooper, of the Anabasis by Edward Spelman, of the Memorabilia by Sarah Fielding, of the Symposium by Dr Wellwood, and of the History by Dr Smith, dean of Chester.

Χενορηον, a native of Ephesus, is supposed to have written towards the close of the second century. His ro­mance, “ De Anthia et Habrocome Ephesiacorum libri v.” was first edited by Cocchi, Lond. 1726, 4to. An Italian translation had previously been published by Salvini, Lond. 1723, 8vo. The original work appears in the collection of Mitscherlich, *Scriptores Erotici Gravi.* Biponti, 1792-4, 3 tom. 8vo. It was about the same time edited by Polyzoes, Viennæ Aust. 1793, 8vo. A much better edition was soon afterwards published by Baron Locella, Vien. Aust. 1796, 4to. Another edition, regarded as the best, was published by Peerlkamp, Harlemi, 1818, 4to. This romance of Xeno­phon the Ephesian has repeatedly been translated into French and German, as well as Italian; and an English version was published by Rooke, Lond. 1727, 8vo.

XERES de la Frontera, so called to distinguish it from a small town of the same name near Antequera. It is the capital of a district of the province of Andalusia, in Spain, about ten miles from the sea-shore at Puerto Santa Maria. The early history of this place is obscure, and the origin of its name a very disputable matter with Spanish antiquaries. It was known to the Romans as Acta Regia in the time of Pliny, but only the name is given. It is chiefly remarkable in history as the place where the great battle between the Moors and the Goths was fought in 714, by which, after a contest of eight days, the former were