

Hunting with hounds was a significant pastime for the elite at all periods of antiquity and writing about it is thus a potential location for creation and contestation of elite values and identity. Xenophon's *Cynegeticus* presents a practical account of how to hunt with hounds framed by a lengthy preface and conclusion setting out a moral and cultural context for hunting. He argues that hunting, when practised as he describes, could provide an education in the *arête* required to form young men into good soldiers and citizens. In particular it could provide a superior education to that offered by contemporary sophists against whom Xenophon makes a striking attack.

Writing in the 2nd Century A.D., the Greek writer and Roman statesman Arrian presents his *Cynegeticus*, also a short prose treatise on hunting with hounds, as following on from Xenophon's work, stating that "what his [Xenophon's] treatise lacks, as it seems to me, not through carelessness, but through ignorance of the Celtic breed of hounds and the Scythian and Libyan breeds of horses, I will cover, having the same name as he, and being of the same city, and having shared the same interests from youth – hunting, generalship and philosophy" (Arrain, *Cynegeticus* 1.4, trans. Philips & Willcock 1999). Arrian's work goes on to explain how contemporary hunting with gaze hounds improves upon the hunting practiced in Xenophon's day using scent hounds in conjunction with nets and snares. Arrian's work thus supplements Xenophon's work, rather than reiterating its information, yet it still interacts closely with Xenophon's text to form almost a commentary on the original. Though Arrian's preface begins with a brief sketch of Xenophon's work that mentions Xenophon's distinctive framing material, he does not directly discuss the educational value of hunting.

This paper explores what Arrian, who presents himself here and elsewhere as the 'new Xenophon', gains by placing his work in such a dialogue with Xenophon's account, rather than styling it as a more independent work, and particularly considers how Arrian's work might indeed be responding more subtly to the moral and cultural pedagogy suggested for hunting by Xenophon. It considers especially the passage describing the exemplary behaviour of Arrian's favourite bitch, Hormé. This favourite animal is presented in rather anthropomorphic terms; she has learnt to conduct herself appropriately in human society, to communicate effectively with her human companions and to accompany Arrian in his daily activities as a good citizen of Athens to where he retired after his Roman political career. This and other insertions of personal experience into the work are a part of Arrian's self-presentation that can be set in the context of other models of self-presentation from the period and interrogated for what values the behaviour developed in animals, and indeed humans, by hunting in Arrian's *Cynegeticus* might demonstrate and exemplify.