A Greek Lexicon of Xenophon's *Hiero*

ἀγαθός το ὠφέλιμος

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περαίνω · accomplish....744
περιάπτω · invest oneself with....745
περίβλεπτος · gazed at....745
περιβλέπω · gaze at....746
πίμπλημι · fill....746
πιστεύω · trust....747
πίστις · trust....750
πιστός · trustworthy....752
πιστῶς ἔχειν · the trusting relation toward others....755
πλείων · more....757
πλεονεκτέω · come off better....758
πλεονεξία · coming off better....761
πλῆθος · the multitude....764
πλησιάζω · come near....766
πλουτίζω · enrich....767
πλοῦτος · wealth....769
ποθέω · long for....772
πόθος · longing....773
ποιητής · poet....773
πολεμέω · wage war....774
πολεμία · enemy country....774

πολέμιος · enemy....775
πόλεμος · war....778
πόλις · city....781
πολίτας ἑταίρους · the citizens your comrades....784
πολίτης · citizen....787
πολλαπλάσιος · many times as much....790
πολυτελής · costly....791
πονηρός · bad....791
πόνος · toil....792
πορεύομαι · travel....794
ποτόν · drink....795
πρᾶγμα · thing; trouble....796
πραγματεύομαι · busy oneself....796
πράττω χρήματα · exact money....797
πρὶν ἀπάρχεσθαι · before offering the first portion....800
προαισθάνομαι · perceive in advance....802
πρόθυμος · eager....802
προκαθίστημι · post guards before oneself....803
προκινδυνεύω · run risks....804
πρόμαχος · champion in the front line....804
προνοέω · take forethought....805
προπετῶς · headlong....805
προπονέω · toil in front....806
πρὸς ἀλλήλους · in one another....807
προσδέομαι · need....807
προσδέχομαι · look forward to....808
προσεῖπον · greet....808
προσήκω · be fitting....809
προσίημι · accept....810
πρόσοδος · revenue....810
προσποιέομαι · pretend; claim....813
πρόσρησις · greeting....815
προστατεύω · lead....816
προστατέω · have as leaders....818
προστάτης · leader....819
προστάττω · command; assign....822
προτίθημι · set out....824
προτιμάω · honor above others....825
προφυλάττουσιν οἱ νόμοι · the laws stand guard over....826
προφυλάττω · stand guard over....829

ῥᾳδιουργέω · the easygoing....832
ῥίς · nostrils....832
σαφής · clear....833
Σιμωνίδης · Simonides....833
σιτίον · food....834
σῖτος · food....835
σιωπάω · silent men....835
σκέψις · inquiry....836
σκληρός · hard....836
σκοπέω · look into....837
σόφισμα · sophistication....837
σοφός · wise....838
σπανίζω · be short of....842
σπονδή · truce....842
στερέω · be deprived of....845
στεφανόω · crown....848
στόμα · mouth....848
στρατεία · campaign....849
στράτευμα · army....849
στρατεύω · march....850
στρατιά · campaign....850
στρυφνός · astringent....851
συγκαταμίγνυμι · mingle with....851
συγχαίρω · share in the rejoicing....852
συγχωρέω · grant....855
συλάω · despoil....855
συμβόλαιον · contract....856
σύμμαχος · ally....857
συμπαρακολουθέω · follow close beside....859
συμπαρέπομαι · attend....860
συμπαρομαρτέω · go along with....860
συμπεριάγω · take around with oneself....861
συμπόσιον · drinking party....861
συναγείρω · gather together....862
συναναγκάζω · compel....863
σύνειμι · be with, keep company....863
συνεῖναι ἑαυτῷ · keep company with oneself....866
συνελόντι εἰπεῖν · to put it briefly....869
συνεπικοσμέω · adorn....869
συνεπικουρέω · come together to aid....870

συνήδομαι · share pleasure....870
συνουσία · company....871
συντάττω · draw up in formation....874
συντέμνω · cut down....874
σφάλλω · stumble; overthrow....875
σχολή · leisure....875
σῴζω · keep safe, preserve....878
σῶμα · body....880
σωφρονίζω · bring to temperance....881
σωφροσύνη · temperance....883
τὰ ἆθλα ἀποδιδόναι · the giving of prizes....885
τὰ δέοντα · what is needed....887
τὰ εἰωθότα · the customary....890
τὰ ἐπίκαιρα · the strategic points....892
τὰ ἱκανά · what is sufficient....894
τὰ ἴσα · equal acts....896
τὰ καθ' ἡμέραν · daily expenses....897
τὰ περιττά · superfluities....899
τὰ πολεμικά · war....901
τὰ πολιτικά · the affairs of the city....903
τὰ τῶν πολεμίων · what belongs to enemies....905
τὰ τῶν φίλων · what belongs to friends....907
τὰ χαλεπὰ ἀποκεκρυμμένα · the hardships hidden away....909
τἀγαθά · good things....912
ταπεινός · submissive....912
τάττω · post....913
τεῖχος · wall....913
τεκμήριον · sign....914
τέκνον · children....916
τεκνοποιός · that beget children....917
τελέω · go to....918
τερπνός · agreeable....918
τῆς ψυχῆς φυλακή · guarding one's life....919
τιμάω · honor....921
τιμή · honor....924
τιμῆς τε καὶ ἐπαίνου ἔρως · love of honor and praise....927
τιμωρέω · avenge....930
τὸ θεῖον · the divine....930
τὸ κοινὸν ἀγαθόν · the common good....933
τὸ φιλεῖσθαι · being loved....935

τολμάω · dare....938
τοῦ θείου ἐγγυτέρω · nearer to the divine....939
τράπεζα · table....941
τρέπω · rout....941
τρέφω · maintain....942
τυγχάνω · obtain....943
τυραννέω · be tyrant....944
τυραννικὸς βίος · the tyrant's life....946
τυραννίς · tyranny....949
τύραννος · tyrant....952
τῷ ὄντι · in fact....955
τῷ χρόνῳ τῆς ἡδονῆς · in the duration of his pleasure....957
ὑβρίζω · commit outrage....959
ὑβριστής · given to outrage....960
ὑμνέω · sing of....960
ὑπανίσταμαι · rise from one's seat....961
ὑπεξαιρέω · quietly remove....961
ὑπὲρ τοῦ · so that....962
ὑπερβάλλω · exceed....963
ὑπερεύ · exceedingly well....965
ὑπηρετέω · serve....966
ὕπνος · sleep....968
ὑποδύομαι · undergo....971
ὑπολαμβάνω · take up....971
ὑπολογίζομαι · take into account....972
ὑπομένω · endure....972
ὑποπτεύω · suspect....973
ὕποπτος · under suspicion....973
ὑπουργέω · render service....974
ὑπούργημα · service....976
ὑπουργία · service....976
φαιδρός · cheerful....978
φάλαγξ · phalanx....979
φανερός · plain to see....979
φαῦλος · inferior....980
φθονέω · envy....980
φιλεῖν καὶ μὴ φοβεῖσθαι · out of love and not fear....983
φιλεῖσθαι καὶ ἐρᾶσθαι · be loved, and loved with desire....985
φιλέω · love....988
φιλία · friendship....991

φιλικῶς · in a friendly way....993
φιλονικία · rivalry....994
φιλόπολις · loving one's city....996
φίλος · friend....998
φιλοτιμία · love of honor....1001
φοβερός · fearful....1003
φοβέω · fear....1004
φόβος · fear....1007
φονεύς · murderer....1009
φόρημα · burden....1010
φροντίζω · be anxious for....1010
φυλακή · guarding....1010
φύλαξ · guard....1011
φυλάττω · guard....1014
φυλή · tribe....1016
φύσις · nature....1017
φύω · be made by nature....1019
χαλεπός · hard....1020
χαρά · delight....1021
χαρίζομαι · grant a favor....1021
χάρις · favor....1024
χειρόομαι · subdue....1026
χορηγικός · choral....1027
χορηγός · chorus-producer....1027
χορός · chorus....1028
χράομαι · use....1030
χρῆμα · money....1031
χρήσιμος · useful....1032
χρῆσις · use....1034
χρίω · anoint....1034
χρόνος · time....1035
χώρα · land, countryside....1036
ψυχή · soul, life....1036
ψῦχος · cold....1040
ᾠδή · song....1040
ὠνέομαι · buy....1041
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ὠφελέω · benefit....1042
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Preface

This Lexicon accompanies the Diotimos Editions facing-page edition of Xenophon's *Hiero*: E. C. Marchant's Greek text (*Xenophontis Opera Omnia*, volume V, *Opuscula*, Oxford, 1920), with the edition's Introduction, English translation and notes, its Key Words of the Dialogue, the essay on later readings, Outline, Editorial Note and Glossary. Its headwords are words and phrases of the dialogue, in Greek alphabetical order: the longer entries treat those on which its argument and its drama turn, the shorter ones the vocabulary around them. It holds eight hundred and twelve entries.

The dialogue. The *Hiero* is a conversation between two men. Hiero, son of Deinomenes, was tyrant of Syracuse from 478 BC until his death in 467/6, a patron of poets and a winner of chariot races at Olympia and Delphi. Simonides of Ceos (about 556–468 BC), the lyric poet of victory odes, dirges and epigrams, spent his last years at Hiero's court. Xenophon, the Athenian companion of Socrates (about 430–354 BC), sets them talking at a moment when "both had leisure" (1.1). For seven chapters Hiero argues that the tyrant enjoys himself less than the private man and suffers more; for the last four Simonides tells him how a ruler might be loved, and promises that he would be "happy without being envied" (11.15). The one other person named, Dailochus, is the boy with whom Hiero is in love (1.31).

How an entry is built. The longer entries are articles. Each opens with the Greek headword and the edition's English, a line saying what the word is in the dialogue, and the forms in which it occurs. **At a Glance** gives the word, its place in the *Hiero*, the edition's rendering and a passage to begin with. **Meaning** says what the word meant in Xenophon's Greek. **Use in the book** follows the word through the dialogue. **Places to read** lists the passages, and its first sentence says exactly what the list holds. Where the material allows, **Elsewhere in Xenophon** gives the chief places in his other works, **Other ancient sources** the poets, historians and philosophers who used the word or told the same story, and **Later readings** what later readers made of it. **Translation in this edition** sets

out how the edition renders the word and its family, with the readings of Marchant's apparatus where they bear on the sense. **See also** names related entries. The shorter entries give every form and every place of the word under **Attested**, with a gloss and the passages that matter, and close with **See also**.

References. The dialogue is cited, as Marchant prints it, by chapter and section: "1.30" is the thirtieth section of the first chapter. Marchant sets each section number beside the line on which the section begins; the entries cite the section in which a word stands, as the edition's English divides it, and give two sections ("3.3–4") only where a passage runs from one into the next. Xenophon's other works are cited by book (where there is more than one), chapter and section, Homer by book and line, Hesiod's *Theogony* by line, Herodotus and Thucydides by book, chapter and section, Lysias by speech and section, Euripides by line, Plato's dialogues by the pages and sections of Stephanus' edition, Aristotle's works by book and chapter and by the pages, columns and lines of Bekker's edition, the Aristotelian *Constitution of the Athenians* by chapter and section, Pindar's odes by ode and line, Diogenes Laertius' *Lives of the Philosophers* by book and section, Stobaeus' *Anthology* by book, chapter and excerpt, and Hobbes' *Leviathan* by chapter. Marchant's apparatus is cited by chapter and section, with the witnesses as he names them: A, the Vatican manuscript on which his text rests, and the later hand that corrected it; the Harleian manuscript, descended from A; C and M, the manuscripts of Modena and of Venice; "the later manuscripts" for his *det.*; and Stobaeus, the anthologist of the fifth century AD, and Athenaeus, author of the *Deipnosophists* (about AD 200), where they quote the dialogue. The scholars whose corrections he records are named as he names them.

Quotations and translations. Quotations of the *Hiero* are from the edition's English, and quotations of its Introduction and notes from the edition, word for word; its spelling is kept throughout. Translations of other works are the compiler's own. Where a connection between the *Hiero* and another text is the compiler's, the entry says that the passage can be read so.

The Entries

ἀγαθός · good

The goods a tyrant lacks, and the good things Simonides promises · Hiero

τῶν μεγίστων ἀγαθῶν, *tōn megistōn agathōn*, "the greatest goods"; μέγα ἀγαθόν, *mega agathon*, "a great good"; ἀγαθοῖς, *agathois*, "good things"; ἀγαθούς, *agathous*, "good"

At a Glance

The word. Ἀγαθός is good of its kind and good for someone: a good horse, a good man, a thing that does a person good. Its neuter plural, τὰ ἀγαθά, is "goods" or "good things".

In the *Hiero*. Hiero builds his case as a reckoning of goods: tyrants "have the least share in the greatest goods" (2.6), and peace (2.7), friendship (3.1–3), being loved (3.5) and trust (4.1) are taken one by one. Simonides' counsel answers with goods to be produced and shared: "many good things" from farming (9.7), honor for "the man who introduces something good" (9.10), and at the last "all rejoicing with you in your good things" (11.12).

In this edition. "Good" throughout; the neuter plural is "goods" once (2.6) and otherwise "good things".

A place to read. 2.6–4.1, where the greatest goods are counted and the tyrant is found to have the least share in each.

Meaning

Ἀγαθός (*agathos*) has no agreed etymology. It is the general Greek word of commendation, and it always implies a standard: the good horse is good at a horse's work, and in the *Hiero* it is "because of its excellence", its ἀρετή (*aretē*), that a good horse is hard to kill (6.15). Its comparative and superlative come from other roots, as βέλτιστος, "best" (9.2; see βέλτιστος). The neuter, τὸ ἀγαθόν, is "the good" or "a good", and its plural τὰ ἀγαθά the goods of a life: whatever benefits the one who has it. In

Xenophon the good is never far from the useful, and the question of the *Hiero* is not what is good in itself but which goods a tyrant can have.

Use in the book

Goods enter with the soul. In Simonides' catalogue of pleasures, after the senses and the body, come "good things and bad", at which "there are times when we seem to me to take pleasure, and times again to feel pain, through the soul by itself, and times when we do so in common, through the soul and through the body" (1.5). The soul's goods are named and then set aside, while the conversation goes through sight, hearing, food and the pleasures of Aphrodite (1.11–38).

They return when Hiero turns from the body to the tyrant's whole condition. Simonides has listed what he takes to be the tyrant's real advantages: horses, arms, finery, houses, servants, and the power "to harm your enemies and to benefit your friends" (2.2). Hiero answers that these are the possessions the crowd sees, while the hardships lie hidden in the souls of tyrants (2.3–5; see ἄθλιος), and then sets a measure of his own: "tyrants have the least share in the greatest goods and possess the most of the greatest ills" (2.6). The goods he counts are not things owned. Of peace, "a great good for human beings", tyrants have the smallest share (2.7); friendship the cities know to be "the greatest and sweetest good for human beings" (3.3); being loved, Hiero judges, is so great a good that "good things really come of their own accord to the one who is loved, both from gods and from human beings" (3.5; see τἀγαθά); and whoever has the least share in trust must "come off worse in a great good" (4.1). Each is a relation with others: peace with those he rules (2.11), friendship with kin and comrades (3.7–8), trust at table and in marriage (4.1–2). A tyrant may own everything on Simonides' list and still lack all of these, because they can be had only from others.

The word also measures men. The tyrant, Hiero says, recognizes the valiant, the wise and the just, and fears them; the hard thing is "to think some men good, and to be compelled to use others" (5.2; see ἀναγκάζω). His image for the citizen he fears is a horse, good but feared, hard to kill "because of its excellence" (6.15–16; see ἀνήκεστος). For a tyrant a good

man is a dangerous possession. Even the city's good fortune is no good of his: "if good seasons come and there is an abundance of good things", he does not share in the rejoicing (5.4).

Hiero's portrait of the man truly honored joins the two uses. Men honor him when, thinking him able to be their benefactor, they believe "that they relish good things at his hands", and "each looks upon him as his own good" (7.9; see οἰκεῖον ἀγαθόν). The benefactor becomes himself one of the goods of those he benefits.

Simonides' counsel takes up the word as a promise. Prizes for farming would bring it about that "many good things would be accomplished" (9.7); if it were plain "that the man who introduces something good will not go unhonored", many would "make it their work to look for something good" (9.10); Hiero should spend even from his private possessions "for the common good" (11.1; see τὸ κοινὸν ἀγαθόν), and his court would be a festival of "those who wish to exhibit whatever they have that is wise or beautiful or good" (11.10). The last use answers the chapter on friendship. Those who love a man, Hiero had said, "share his pleasure in his good things" (3.2); Simonides ends by promising him "all rejoicing with you in your good things" (11.12). Hiero had counted goods that only others can give; Simonides answers that a ruler who gives goods will be given them in return.

Places to read

Every passage in which ἀγαθός occurs, with τἀγαθά (3.5) and καλοὶ κἀγαθοί (10.3).

1.5 Simonides: through the soul by itself, or through soul and body in common, we take pleasure and feel pain at good things and bad.

2.6–7 Hiero knows from experience that tyrants have the least share in the greatest goods and the most of the greatest ills; peace is thought a great good.

3.1–3 Friendship is a great good; those who love a man share his pleasure in his good things; the cities know it to be the greatest and sweetest good for human beings.

3.5 Being loved is so great a good that good things come of their own accord to the one who is loved, from gods and from human beings.

4.1 Whoever has the least share in trust comes off worse in a great good.

5.2 The hard thing a tyrant suffers: to think some men good, and to be compelled to use others.

5.4 Even when good seasons bring an abundance of good things, the tyrant does not share in the rejoicing.

6.15 The citizens a tyrant fears are like a good horse that is feared, hard to kill because of its excellence.

7.9 The man truly honored is one at whose hands men believe they relish good things, and whom each looks upon as his own good.

9.7 Prizes for farming: for the citizens who turned to it, many good things would be accomplished.

9.10 If the man who introduces something good were sure of honor, many would make it their work to look for something good.

10.3 The mercenaries could provide many benefits to the beautiful and good.

11.1 Hiero should spend even from his private possessions for the common good.

11.10 At Hiero's court there would always be a festival of those who wish to exhibit what they have that is wise or beautiful or good.

11.12 All would rejoice with him in his good things.

Elsewhere in Xenophon

Xenophon's Socrates treats the good as relative to the one it benefits. When Aristippus of Cyrene, the companion of Socrates remembered for his pursuit of pleasure, asked him whether he knew anything good, meaning to show that whatever he named, food or drink, money or health, strength or daring, was sometimes bad, Socrates asked in turn whether he meant something good for a fever, or for sore eyes, or for hunger, and said that a good which was good for nothing he neither knew nor needed (*Memorabilia* 3.8.1–3). With the young Euthydemus, who had collected the writings of famous poets and sophists and thought himself wise, he reached the same point by agreement: the same thing is not beneficial to all, and the good is nothing other than the beneficial, good for whomever it benefits (4.6.8). Earlier Euthydemus had called happiness the least disputable of goods (4.2.34; see εὐδαιμονέω). Simonides' list of the tyrant's advantages at 2.2, horses and arms, finery,

houses and servants, can be read as goods of that disputable kind, and Hiero's answer as an appeal to goods that no tyrant can buy.

Other ancient sources

The historical Simonides had his own saying on the good man. In Plato's *Protagoras* the sophist Protagoras of Abdera quotes a poem of his addressed to Scopas, son of Creon, of Thessaly: "For a man to become truly good is hard, foursquare in hands and feet and mind, made without a fault" (339b), and he and Socrates argue over its meaning at length (339a–347a). In the *Hiero* it is Hiero who speaks of good men as men a tyrant recognizes but cannot use (5.2); Simonides names them only in the stock phrase "the beautiful and good", as men the mercenaries could benefit (10.3).

Translation in this edition

Ἀγαθός is "good" at every place. The neuter plural is "goods" in Hiero's "the greatest goods" (2.6), where "ills" renders its opposite, κακά, and "good things" elsewhere (1.5, 3.2, 3.5, 5.4, 7.9, 9.7, 11.12); at 1.5 "bad" answers it. The English "good" also renders other words: εὖ ποιεῖν is "do good to" (3.2, 6.12–13, 11.14–15), εὐετηρίαι "good seasons" (5.4), and εὐοπλία and εὐταξία "good armor" and "good order" (9.6). At 3.5 Marchant prints τἀγαθά, with the article, from Stobaeus, against the manuscripts' ἀγαθά; the English, "good things", does not mark it. At 5.4 the verb of the rejoicing the tyrant does not share, συγχαίρει, is the reading of the later manuscripts; A, C and M have συγχωρεῖ, "agrees".

See also

ἄθλιος; ἀναγκάζω; ἀνήκεστος; ἀρετή; βέλτιστος; εὖ ποιεῖν; εὐδαιμονέω; κακός; καλὸς καὶ ἀγαθός; οἰκεῖον ἀγαθόν; συγχαίρω; τἀγαθά; τὸ κοινὸν ἀγαθόν; φιλία.

ἀγάλλομαι · take pride

ἀγαλλόμεθα, *agallometha*, "we take ... pride"

Attested: ἀγαλλόμεθα (*agallometha*; 8.5). To glory in, take delight or pride in something; the verb behind ἄγαλμα, an ornament or an offering

in which a god delights. It comes once, in Simonides' argument that the same act wins more favor from a ruler than from a private man. Even from the gods, he says, a certain honor and favor attend a man who rules: "we look with more pleasure at this same man when he rules than when he is a private man, and we take more pride in conversing with those honored above us than with those who are on an equal footing with us" (8.5). The pride is the speaker's, taken in the company he keeps, and it can be read as Simonides' answer to the fear Hiero has described: those who converse with a ruler are proud of it, not afraid. "Pride" renders two other words as well: φιλοτιμία, the satisfaction a great match brings a bridegroom (1.27), and μεγαλύνεσθαι, which the tyrant cannot feel in killing his suspects (2.17). In the *Cavalry Commander*, his handbook for the officer who led the Athenian horse, Xenophon uses the verb of victors: prizes need judges before whom the victors would take pride in winning (1.26; see ἀγών).

See also ἀγών; μεγαλύνω; προτιμάω; φιλοτιμία.

ἄγαμαι · esteem

τοῦ ἄγασθαι, *tou agasthai*, "esteeming"

Attested: ἄγασθαι (*agasthai*; 5.1). To wonder at, admire, think highly of. Hiero says that tyrants recognize "the valiant and the wise and the just no less than private men do; but instead of esteeming them they fear them" (5.1). The construction ἀντὶ τοῦ ἄγασθαι, "instead of esteeming", sets the two responses to excellence side by side: the private man admires it, the tyrant fears it, and the rest of the sentence says what he fears from each (5.1; see ἄλκιμος). The Glossary gives "esteem" for this word only, keeping "admire" for θαυμάζειν (11.6) and its adjective θαυμαστός, which Simonides uses when he promises that Hiero, victorious through his city, would be "admired not in private only but in public among all" (11.9).

See also ἄλκιμος; ἀντί; θαυμάζω; φοβέω.

ἀγαπάω · cherish

What a tyrant can hardly cherish at home, and the cherishing many cities would give him · Hiero

ἀγαπῶνται, *agapōntai*, "are ... cherished"; ἀγαπῷο, *agapōio*, "you would be cherished"; τὸ ἀγαπητόν, *to agapēton*, "what is to be cherished"

At a Glance

The word. Ἀγαπᾶν is to hold dear, to welcome with affection, and also to be content with what one has.

In the *Hiero*. The tyrant who must marry beneath him finds that "what is to be cherished hardly comes his way", and attentions from slaves "are not cherished at all" (1.28). In his last counsel Simonides promises that Hiero, gazed at, "would be cherished not by private men only but by many cities" (11.9).

In this edition. "Cherish" both times, and τὸ ἀγαπητόν "what is to be cherished" (1.28), so that "love" is kept for ἐρᾶν and φιλεῖν.

A place to read. 1.27–28, with Simonides' answer at 11.8–9.

Meaning

Ἀγαπᾶν (*agapan*) is to greet with affection and to be fond of, as parents are of children; with a conditional clause it is to be content if something happens, glad to settle for it. Its adjective ἀγαπητός (*agapētos*) is both "dear" and "what one may be content with" (see ἀγαπητός). The word is warmer than mere satisfaction and quieter than ἐρᾶν (*eran*), the love of desire, or φιλεῖν (*philein*), the love of friends and kin. Being cherished, in this sense, depends on who does the cherishing: the affection of someone whose favor counts.

Use in the book

The word belongs to Hiero's account of marriage, in which the match from a greater family is finest, the match with equals second, and the match with inferiors "quite without honor and useless" (1.27; see γάμος). A tyrant has no equals at home, and so, "unless he marries a foreign woman, must marry beneath him, so that what is to be cherished hardly

comes his way" (1.28). Attentions follow the same rule: those "from women of the proudest spirit give by far the most enjoyment, while those from slaves, when they are there, are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28). What is owed is not cherished when it comes and is resented when it fails; only what could have been withheld is dear. The argument looks ahead to the boy who serves "under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης).

Simonides gives the word back at the climax of his counsel. If Hiero makes his city the happiest, Simonides tells him, "you would at once have achieved being loved by those you rule"; then, "Gazed at, you would be cherished not by private men only but by many cities, and you would be admired not in private only but in public among all" (11.8–9). The cities can be read as taking the place of the families from which a tyrant could not marry: those who are not his subjects, and owe him nothing, are the ones whose regard would be worth having. Simonides uses ἀγαπᾶν here, and keeps the stronger word for a few lines later, when human beings "would be in love with you" (11.11; see ἐράω).

Places to read

Every passage in which the verb or its adjective occurs.

1.27–28 The marriage from a greater family is finest; the tyrant, unless he marries a foreign woman, must marry beneath him, so that what is to be cherished hardly comes his way; attentions from slaves are not cherished at all.

11.8–9 Victorious through his city, Hiero would be loved by those he rules, gazed at, and cherished not by private men only but by many cities.

Elsewhere in Xenophon

In the *Memorabilia* Socrates retells, for Aristippus, the sophist Prodicus' story of the choice of Heracles; Prodicus, like Simonides, was a man of Ceos. Virtue tells the young Heracles that the gods give nothing good and fine without toil and care: if he wishes to be cherished (ἀγαπᾶσθαι) by friends, he must benefit his friends; if he desires to be honored by a city, he must help the city; if he thinks it right to be admired for excellence by all Greece, he must try to do Greece good (2.1.28). Simonides' last speech can

be read as the same lesson put to a ruler: benefit the city, and be cherished, admired and loved (11.8–15). In the *Agesilaus*, his praise of the Spartan king, Xenophon gives a real king what Hiero ascribes to the man truly honored: Agesilaus had honor, power and a kingship, "and that not plotted against but cherished" (8.1). The words can be read beside Hiero's "not plotted against" (7.10) and Simonides' promise that Hiero would be cherished (11.9).

Translation in this edition

Ἀγαπᾶν is "cherish" at both places (1.28, 11.9), and τὸ ἀγαπητόν "what is to be cherished" (1.28). The Key Words of the edition give the reason: "love" is reserved for ἐρᾶν and φιλεῖν, so that the reader can see which verb is used. At 1.28 Nitsche proposed δουλῶν, "slave-women", for the manuscripts' δούλων, which Marchant prints; the English "slaves" follows the manuscripts.

See also

ἀγαπητός; γάμος; ἐράω; θεραπεία; οὐδεμιᾶς ἀνάγκης οὔσης; φιλέω.

ἀγαπητός · what is to be cherished

τὸ ἀγαπητόν, *to agapēton*, "what is to be cherished"

Attested: ἀγαπητόν (*agapēton*; 1.28). The verbal adjective of ἀγαπᾶν: dear, beloved, and so also what one may be content with, a thing worth settling for. With the article it is the cherished thing itself. The tyrant, unless he marries a foreign woman, "must marry beneath him, so that what is to be cherished hardly comes his way" (1.28): a match with inferiors gives him a wife but not the satisfaction a great marriage brings. Xenophon uses the word in the second sense, and of a wife, in the *Oeconomicus*, where Ischomachus, the gentleman farmer, asks Socrates whether it was not something to be content with (ἀγαπητόν) if his bride, not yet fifteen, came knowing only how to take wool and turn out a cloak (7.5–6).

See also ἀγαπάω; γάμος.

ἀγείρω · gather

ἀγείροι, *ageiroi*, "would gather"

Attested: ἀγείροι (*ageiroi*; 9.9); the compound συναγείρεται (*synageiretai*; 1.11), "are gathered together" (see συναγείρω). To gather, bring together. Simonides proposes honors for trade: "if trade too benefits a city at all, the man who does the most of it, if he were honored, would gather more traders as well" (9.9). The verb is the root of ἀγορά, the gathering-place (see ἀγορά), and of πανήγυρις, the gathering of all at a festival, where at 1.11 the things most worth seeing "are gathered together". Hiero's gatherings were spectacles that a tyrant cannot travel to see; Simonides' is a gathering of traders that a ruler can bring to his own city.

See also ἀγορά; ἀθροίζω; ἔμπορος; πανήγυρις; συναγείρω.

ἀγλευκέστερον · with less zest

ἀγλευκέστερον, *agleukesteron*, "with less zest"

Attested: ἀγλευκέστερον (*agleukesteron*; 1.21). The comparative adverb of ἀγλευκής, "not sweet", from γλεῦκος, the sweet new wine. Asked whether tyrants go to their fare with any more pleasure than private men to theirs, Simonides answers: "No, by Zeus," he said, "not at all; rather even with less zest, as many would think" (1.21). The edition's note explains the spelling: Marchant prints ἀγλευκέστερον from the Byzantine lexicon called the *Suda*, "for the manuscripts' *aglykesteron*, from *glykys*, 'sweet'. The sense is the same." The concession matters to the argument: Simonides, who had held that the costly fare gives more pleasure "for as long as the soul accepts it" (1.20), now grants that tyrants come to it with less appetite.

See also ἡδονή; παρασκευή.

ἀγνοέω · be ignorant

ἀγνοεῖν, *agnoein*, "more ignorant", "are ignorant"

Attested: ἀγνοεῖν (*agnoein*; 1.6, 2.5). Not to know, to be unaware of. Each speaker uses it once: Simonides of himself, Hiero of Simonides and the wise. Simonides, ending his catalogue of pleasures with sleep, says: "That we take pleasure in sleep I seem to perceive; but how, and by what, and when—of this," he said, "I seem to myself somehow more ignorant" (1.6). Hiero later turns the word on him: that the multitude is deceived by tyranny is no wonder, "but that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5). The wise man who admitted ignorance of sleep is charged with ignorance of the tyrant's soul, and sleep, the pleasure he could not explain, is among those the tyrant has lost (6.3, 6.7–9).

See also αἰσθάνομαι; γνώμη; ὕπνος.

ἀγορά · marketplace

ἀγοραῖς, *agorais*, "marketplaces"

Attested: ἀγοραῖς (*agorais*; 11.2). The open square at the heart of a Greek city, its place of assembly and of trade, from ἀγείρειν, "to gather". It comes in Simonides' comparison of private and public spending: "First, a house adorned at extravagant expense: do you think it would bring you more adornment than the whole city furnished with walls and temples and colonnades and marketplaces and harbors?" (11.2). The marketplaces belong to a list of public works that adorn the ruler more than his own house, the house that was among the tyrant's advantages at 2.2. Hiero had said that the cities set up statues of tyrant-slayers in their temples (4.5); the edition's note records that the best known, those of Harmodius and Aristogeiton, "stood not in a temple but in the Athenian Agora".

See also ἀγείρω; κόσμος; λιμήν; ναός; οἰκία; παστάς; τεῖχος.

ἀγρός · field, farm

ἀγροῦ, *agrou*, "a field"; κατ' ἀγρούς, *kat' agrous*, "by farms"

Attested: ἀγροῦ (*agrou*; 4.7), ἀγρούς (*agrous*; 9.7). A field, a farm, the land outside the town. Hiero sets the private man's desires against the tyrant's: "the private man desires a house or a field or a servant, but the tyrant desires cities or much land or harbors or strong citadels, which are far harder and more dangerous to achieve than the desires of private men" (4.7). Simonides returns to the field as a unit of the city's organization: farming "would greatly increase, if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7). The private man's modest wish of chapter 4 becomes, in chapter 9, the ground of a competition that the ruler could reward.

See also ἄθλον; ἀκρόπολις; γεωργία; κώμη; οἰκέτης; χώρα.

ἀγχιτέρμων · neighboring

τὰς ἀγχιτέρμονας πόλεις, *tas anchitermonas poleis*, "the neighboring cities"

Attested: ἀγχιτέρμονας (*anchitermonas*; 10.7). Bordering, neighboring: from ἄγχι, "near", and τέρμα, "boundary", a word more at home in poetry than in prose. Simonides argues that a well-used mercenary force would serve the whole city: "And must not the neighboring cities, because of the men who are always under arms, also desire peace most of all? For men in formation would be most able both to preserve what belongs to friends and to overthrow what belongs to enemies" (10.7). The neighbors who would desire peace answer Hiero's complaint that tyrants have the smallest share in peace and the largest part in war (2.7). Marchant prints δ', "and", before the word from the later manuscripts.

See also εἰρήνη; ἐν ὅπλοις; μισθοφόρος; τὰ τῶν πολεμίων; τὰ τῶν φίλων.

ἀγών · contest

The contest, from the games of the city to the rivalry of rulers · Hiero

ἀγῶσιν, *agōsin*, "contests"; τὸν ἀγῶνα, *ton agōna*, "your contest"

At a Glance

The word. Ἀγών is first a gathering, and then the contest held before it: games, a musical competition, a trial at law, a struggle in war.

In the *Hiero*. Twice, both in Simonides' counsel. The horse races and the athletic and choral contests show "how small prizes draw out from human beings great expenses and many toils and much care" (9.11); and "your contest is against other leaders of cities" (11.7). Its family runs through the dialogue: ἀνταγωνιστής, "competitor" (4.6), ἀγωνίζεσθαι, "compete" (9.4, 11.5–6), and ἀγώνισμα, "contest" (11.7).

In this edition. "Contest", with "compete" and "competitor" for the family.

A place to read. 11.5–8, where Hiero's contest is moved from the racecourse to the rivalry of cities.

Meaning

Ἀγών (*agōn*) is formed from ἄγειν (*agein*), "to bring". In Homer it is an assembly, above all the gathering of spectators at games, and the place where they sit, as when Achilles seats the host in a wide ἀγών (*Iliad* 23.258); from there it became the games themselves and any contest that is watched and judged, athletic, equestrian or musical, and by extension a lawsuit, a debate or a battle. A contest implies a crowd, a judge and a prize (see ἆθλον). The ἀγωνιστής is the man who competes, the ἀνταγωνιστής his rival, and the ἀγώνισμα the contest or the deed contended for.

Use in the book

Hiero brings the contest in as a picture of rivalry. As athletes take no enjoyment in beating private men but are pained when they lose to their competitors, so, he says, the tyrant takes none in having more than private men and feels pain when he has less than other tyrants, "for these he considers his competitors in wealth" (4.6; see ἀθλητής). The tyrant runs in

a race whose field is other tyrants and whose prize, wealth, brings him only the pain of losing.

Simonides builds a politics out of the city's contests. At the chorus contests the ruler sets out the prizes and leaves the gathering, the teaching and the compelling to others (9.4; see ἀγωνίζομαι), and the arrangement, he argues, could be extended to every division of the city, with prizes for good armor, good order, horsemanship, valor in war and justice in contracts (9.5–6). To the fear of expense he supposes in Hiero he answers with the contests themselves: "Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11). A contest gets more from its competitors than its prizes cost; the citizens pay for their own rivalry (see φιλονικία).

The last use turns Hiero's own contest round. The historical Hiero raced chariots at the great festivals (the edition's note at 11.5). Simonides asks whether it is finer to win by a chariot or by the city's happiness (11.5; see ἅρμα), denies that a tyrant should compete against private men at all (11.6), and then names the right field: "But I say, Hiero, that your contest is against other leaders of cities; and if, among them, you make the city you lead the happiest, you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7). The answer keeps the terms of 4.6 and changes their content. Hiero had said that his competitors were other tyrants, and Simonides agrees that his rivals are his peers, the "other leaders of cities"; but the thing measured is no longer the ruler's wealth but his city's happiness, and the herald who proclaims the victor is replaced by "all human beings", who "would sing of your excellence" (11.8; see ἀνακηρύσσω). The comparison with the private man, on which the dialogue began, is set aside: the private man is no longer the one to beat.

Places to read

Every passage in which ἀγών or its family occurs: the noun, ἀνταγωνιστής, ἀγωνίζεσθαι and ἀγώνισμα.

4.6 Athletes are pained by losing to their competitors, not pleased by beating private men; the tyrant considers other tyrants his competitors in wealth.

9.4 When choruses compete, the ruler sets out the prizes and others gather, teach and compel.

9.11 In the horse races and the athletic and choral contests small prizes draw out great expenses, many toils and much care.

11.5 Would Hiero be more adorned by keeping more chariots than any of the Greeks, or by a city that sent out the most horse-breeders and the most competitors?

11.6 It is not fitting for a man who is tyrant to compete against private men: if he won he would be envied, if he lost laughed at.

11.7 Hiero's contest is against other leaders of cities; if he makes his city the happiest he will be proclaimed victor in the finest and most magnificent contest among human beings.

Elsewhere in Xenophon

Xenophon makes the same argument about prizes in his own voice. In the *Cavalry Commander* he proposes prizes for the tribes in the exercises held before spectators, since this would spur the Athenians above all to rivalry; it is plain in the choruses too, he says, how for small prizes many toils and great expenses are undertaken; but the judges must be men before whom the victors would take pride in winning (*Cavalry Commander* 1.26). The thought and almost the words of *Hiero* 9.11 are there, with a condition Simonides does not state: the honor of a prize depends on who awards it. The *Constitution of the Lacedaemonians* credits Lycurgus, who gave Sparta its laws, with the same discovery: seeing that the choruses best worth hearing and the athletic contests best worth seeing are those in which rivalry is greatest, he set the young men in rivalry for excellence (4.2; see φιλονικία).

Other ancient sources

The historical Hiero's own contests were sung by the poets of his court. The first *Olympian* ode of Pindar, the Theban poet of victory odes, for Hiero's victory with the single horse at Olympia in 476 BC, begins by setting the best things in order, water and gold and the sun, and then declares that no contest greater than Olympia's shall be proclaimed; the

song comes to Hiero's "wealthy and blessed hearth" (*Olympian* 1.1–11). Simonides' "finest and most magnificent contest among human beings" (11.7) can be read as an answer to such praise: a contest greater than Olympia's, in which the city is the entry and the tyrant wins only if his citizens are happy.

Translation in this edition

Ἀγών is "contest" at both places (9.11, 11.7), and ἀγώνισμα "contest" as well (11.7). Ἀγωνίζεσθαι is "compete" (see ἀγωνίζομαι). Ἀνταγωνιστής is "competitors" both times (4.6). At 11.7 "you will be proclaimed victor" renders κηρυχθήσῃ, Marchant's own correction of the manuscripts' εὖ ἔσῃ (see κηρύσσω).

See also

ἀγάλλομαι; ἀγωνίζομαι; ἀγώνισμα; ἀθλητής; ἆθλον; ἀνακηρύσσω; ἀνταγωνιστής; ἅρμα; ἁρματοτροφία; γυμνικός; ἱππικός; κηρύσσω; νικάω; προστάτης; φιλονικία; χορηγικός.

ἀγωνίζομαι · compete

Competing, which Simonides takes from the tyrant and gives to his city · Hiero

ἀγωνίζεσθαι, *agōnizesthai*, "to compete"; ἀγωνίζοιντο, *agōnizointo*, "competitors"

At a Glance

The word. Ἀγωνίζεσθαι is to contend in a contest, ἀγών: in the games, in the theater, in the courts or in war.

In the *Hiero*. Three times, all in Simonides' counsel: choruses compete for the prizes a ruler sets out (9.4); Hiero would be more adorned if his city sent out the most horse-breeders and "the most competitors" than if he kept more chariots than any of the Greeks himself (11.5); and it is not fitting "for a man who is tyrant to compete against private men" (11.6).

In this edition. "Compete", and "competitors" where the verb is turned into a noun (11.5).

A place to read. 11.5–7, where Simonides takes the racecourse from the tyrant and gives it to his city.

Meaning

Ἀγωνίζεσθαι (*agōnizesthai*) is the verb of ἀγών (see ἀγών), used in the middle voice: to take part in a contest, to strive for a prize before judges. It is said of athletes and horse-owners, of choruses and actors, of speakers in court and of soldiers in battle. Its subject is the ἀγωνιστής, the competitor, who must be seen to compete.

Use in the book

The first use sets the pattern of Simonides' counsel. "For when we wish choruses to compete, the ruler sets out prizes", while the gathering falls to chorus-producers and the teaching and compulsion to others (9.4; see ἀνάγκην προστιθέναι). The choruses compete and the ruler only gives the prizes. Simonides speaks as one of the city ("when we wish").

In chapter 11 the verb divides the tyrant from his city. Simonides asks whether Hiero would be more adorned by keeping more chariots than any of the Greeks or by a city that sent "the most competitors" (11.5; see ἅρμα). Then: "For my part I say that it is not even fitting for a man who is tyrant to compete against private men. For if you won, you would not be admired but envied, as one who made his expenditure from many households; and if you lost, you would be laughed at more than anyone" (11.6). A tyrant's entry is paid for by the city, and his victory is not his own (see φθονέω). Hiero had played on the athletic sense of "private man", the layman who does not compete (4.6; see ἀθλητής); Simonides uses the word in its ordinary sense, of the men outside office who also keep chariot teams, but to the same effect: a tyrant who competes against private men has entered the wrong contest, and his rightful field is the contest with other leaders of cities (11.7; see ἀγών).

Places to read

Every passage in which the verb occurs.

9.4 When choruses compete, the ruler sets out prizes, and the gathering, teaching and compulsion are assigned to others.

11.5 Would it adorn Hiero more to keep more chariots than any of the Greeks himself, or to have from his city the most horse-breeders and the most competitors?

11.6 It is not fitting for a man who is tyrant to compete against private men: winning, he would be envied, and losing, laughed at.

Elsewhere in Xenophon

In the *Memorabilia* Socrates uses the same comparison to urge a reluctant man into public life. Seeing Charmides, son of Glaucon, Plato's uncle and a man of note and far abler than those then active in politics, hesitating to address the people and to take care of the city's affairs, he asks him what he would think of a man able to win the crowned contests, and so to be honored himself and to make his fatherland more renowned in Greece, who was unwilling to compete; "Soft and cowardly, clearly," Charmides answers (3.7.1). For Socrates the political contest is the one an able man owes his city; for Simonides it is the one a ruler should prefer to the racecourse.

Other ancient sources

In the ninth book of Plato's *Republic* the same verb describes the tyrant's condition rather than his ambition: the tyrant who is not master of himself must live like a sick body, not in private but competing and fighting against others (579c–d; see ἀκρατής). Plato's phrase, μὴ ἰδιωτεύων ἀλλ' ἀγωνιζόμενος, sets the private man and the competitor side by side as Hiero does at 4.6 and Simonides at 11.6.

Translation in this edition

Ἀγωνίζεσθαι is "compete" at 9.4 and 11.6; at 11.5 the optative ἀγωνίζοιντο is rendered by a noun, "the most competitors", beside "the most horse-breeders". The related ἀνταγωνιστής is "competitors" (4.6), and the noun ἀγών "contest" (9.11, 11.7).

See also

ἀγών; ἀγώνισμα; ἀθλητής; ἀκρατής; ἀνάγκην προστιθέναι; ἅρμα; ἁρματοτροφία; ἰδιώτης; ἱπποτρόφος; φθονέω; χορηγός; χορός.

ἀγώνισμα · contest

ἀγωνίσματι, *agōnismati*, "contest"

Attested: ἀγωνίσματι (*agōnismati*; 11.7). A contest, or the feat contended for; a piece made for a competition. Simonides tells Hiero that if he makes the city he leads the happiest among the cities of other leaders, "you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7). The superlatives repeat the praise of chariot-keeping, "the pursuit that is thought the finest and most magnificent of all" (11.5), and give it to the rivalry of cities instead. Thucydides used the word for the kind of work he would not write: his history was composed as "a possession for ever rather than a competition piece for the hearing of the moment" (1.22.4). The *Hiero* can be read as setting the two words side by side in its own way: the finest contest is promised at 11.7, and the dialogue ends on "the finest and most blessed possession of all among human beings" (11.15; see κτῆμα).

See also ἀγών; κτῆμα; μεγαλοπρεπής.

ἀδελφός · brother

ἀδελφοῖς πρὸς ἀδελφούς, *adelphois pros adelphous*, "of brothers toward brothers"; ἀδελφούς, *adelphous*, "brothers"; τὰ τούτων ἀδελφά, *ta toutōn adelpha*, "their kin"

Attested: ἀδελφοῖς, ἀδελφούς (*adelphois*, *adelphous*; 3.7), ἀδελφούς (*adelphous*; 3.8); the neuter ἀδελφά (*adelpha*; 1.22). A brother; as an adjective, akin, of the same family. Among the firmest friendships, Hiero says, are thought to be those "of brothers toward brothers" (3.7), and yet "many brothers in tyrannies have become murderers of one another" (3.8; see ἀλληλοφόνος). The edition's note at 3.8 gives Xenophon's own example from the tyrants of Pherae in Thessaly, where of the brothers of Jason, the federal ruler of Thessaly, Polydorus died suddenly, thought to have been killed by Polyphron, and Polyphron was killed in turn by Alexander (*Hellenica* 6.4.33–37). Earlier the word is used of food: the

contrivances served to tyrants are "sharp things, pungent things, astringent things, and their kin" (1.22), sister flavors of a single kind.

See also ἀλληλοφόνος; βέβαιος; γονεύς; παῖς; φιλία.

ἀδικέω · do injustice

Doing injustice, which the tyrant fears, commits and denies · Hiero

τοὺς ἀδικήσαντας, *tous adikēsantas*, "those who had done them injustice"; οὐκ ἀδικῶν, *ouk adikōn*, "without doing injustice"; τοὺς ἀδικοῦντας, *tous adikountas*, "those who do them injustice"; τὸν μηδὲν ἀδικοῦντα, *ton mēden adikounta*, "anyone who does no injustice"; τοῖς ἀδικουμένοις, *tois adikoumenois*, "those who suffer injustice"

At a Glance

The word. Ἀδικεῖν is to do what is not right, to wrong someone; the passive is to suffer wrong.

In the *Hiero*. Tyrants fear that they may be unable "to take vengeance on those who had done them injustice" (1.12); the tyrant kills those he suspects and defends himself, "saying that he has done it without doing injustice" (2.17); those who rise for him do not honor "those who do them injustice" (7.7). In Simonides' counsel the mercenaries "do no harm to anyone who does no injustice" and "help those who suffer injustice" (10.8).

In this edition. "Do injustice" throughout, and "suffer injustice" for the passive, so that the verb is seen with ἀδικία, "injustice", and ἄδικος, "unjust".

A place to read. 2.17 and 7.7–10, where the tyrant denies the injustice he does and is condemned for it.

Meaning

Ἀδικεῖν (*adikein*) is the verb of ἄδικος (*adikos*), "unjust", from the negative prefix and δίκη (*dikē*), "right", the order of what is due. It takes the person wronged as its object, and in the language of the courts it is to be in the wrong, to be the party at fault. Its passive, ἀδικεῖσθαι, is to be

wronged. Whether it is worse to do injustice or to suffer it was a standing question of Greek moral argument.

Use in the book

The tyrant first appears as the injured party. He cannot travel to the festivals, Hiero says, since he does not hold what is at home securely enough to leave it with others, and might be deprived of his rule and be unable "to take vengeance on those who had done them injustice" (1.12; see ἀρχή). In the tyrant's own reckoning others wrong him, and vengeance is his due.

The next use shows the same man doing what he cannot avow. Citizens who have beaten an enemy exult and exaggerate their kills (2.15–16); the tyrant who puts to death those working against him defends himself, "saying that he has done it without doing injustice" (2.17; see ἀποκτείνω; ἀπολογέομαι). The denial comes while the deed is being done, and the need for it is the evidence against it.

In chapter 7 Hiero names the tyrant as the one who does injustice. Honors from fear are not honors: "For how could we say either that those who are forced to rise from their seats rise because they honor those who do them injustice, or that those who make way in the streets for the stronger make way because they honor those who do them injustice?" (7.7). Those who rise and make way are the tyrant's subjects, and "those who do them injustice" are tyrants; the first person, "how could we say", is Hiero's own. Three sections later he draws the conclusion: the tyrant passes night and day "as one condemned by all human beings to die for his injustice" (7.10; see ἀδικία).

Simonides' counsel moves the word from the ruler to the citizens. The mercenaries, the hired arm of a tyrant's injustice in Hiero's account, are to be made the guards of all, and when the citizens recognize "that these men do no harm to anyone who does no injustice, but prevent those who wish to do evil, help those who suffer injustice, and take forethought and run risks for the citizens, how must they not spend on them with the greatest pleasure?" (10.8; see οἱ ἀδικούμενοι). Those who do injustice are now the evildoers who arise in cities (10.4; see κακοῦργος), and the ruler's force

stands between them and their victims. Simonides never says that Hiero does injustice; he gives Hiero's guards the work of preventing it.

Places to read

Every passage in which the verb occurs; ἀδικία, ἄδικος and ἀδίκως have their own entries.

1.12 Tyrants fear that they may be deprived of their rule and be unable to take vengeance on those who had done them injustice.

2.17 The tyrant who kills those he suspects makes the deed as small as he can and defends himself, saying he has done it without doing injustice.

7.7 Those forced to rise and make way for the stronger do not do so because they honor those who do them injustice.

10.8 The mercenaries would do no harm to anyone who does no injustice, would help those who suffer injustice, and so the citizens would spend on them with the greatest pleasure.

Other ancient sources

In Plato's *Gorgias* the same choice is put to Socrates by Polus, a young teacher of rhetoric from Acragas in Sicily. Socrates holds that the man who kills unjustly is wretched, and more to be pitied than the man he kills, since doing injustice is the greatest of evils; asked whether he would rather suffer injustice than do it, he answers that he would wish for neither, but if he had to choose, he would choose to suffer it. Polus concludes that Socrates would not accept a tyranny, and Socrates agrees, if tyranny means what he means by it (469a–c). The tyrant's defense in Hiero's account, that he has done it "without doing injustice" (2.17), can be read as the defense of a man who has not made Socrates' choice and cannot make Polus' boast.

Translation in this edition

Ἀδικεῖν is "do injustice" at every place (1.12, 2.17, 7.7 twice, 10.8), and the passive participle "those who suffer injustice" (10.8), so that the verb, the noun ἀδικία, "injustice" (7.10), the adjective ἄδικος, "unjust" (5.2, 8.9), and the adverb ἀδίκως, "unjustly" (4.11), are read as one family. The Glossary lists the adjective, verb and noun together under "unjust". At

1.12 Richter would delete the whole sentence about vengeance (Marchant's apparatus to 1.12); Marchant keeps it.

See also

ἀδικία; ἄδικος; ἀδίκως; ἀποκτείνω; ἀπολογέομαι; ἀρχή; κακουργέω; κακοῦργος; οἱ ἀδικούμενοι; τιμωρέω.

ἀδικία · injustice

The injustice for which the tyrant lives as one condemned · Hiero

δι' ἀδικίαν, *di' adikian*, "for his injustice"

At a Glance

The word. Ἀδικία is injustice: the wrong done, and the disposition to do it.

In the *Hiero*. Once, at the close of Hiero's portrait of the man truly honored: "the tyrant, Simonides, be sure of it, passes night and day as one condemned by all human beings to die for his injustice" (7.10).

In this edition. "Injustice", the noun of "do injustice".

A place to read. 7.9–13, from the man called blessed to the tyrant who cannot be rid of his tyranny.

Meaning

Ἀδικία (*adikia*) is the noun of ἄδικος, "unjust" (see ἄδικος). It names both the act and the state: a particular wrong, or the injustice that a man is and does. Its opposite is δικαιοσύνη (*dikaiosynē*), justice (see δικαιοσύνη).

Use in the book

The word ends a comparison. Hiero has drawn the man whom human beings honor freely, out of love and not fear, and called him blessed: he is not plotted against and passes his life without fear, envy or danger (7.10; see ἀνεπιφθόνως); "but the tyrant, Simonides, be sure of it, passes night and day as one condemned by all human beings to die for his injustice" (7.10). Each term of the first life has its reverse in the second: the honored man is not plotted against, the tyrant is under sentence; the one lives

without fear and danger, the other night and day as a condemned man. No court has condemned him; the verdict is that of "all human beings", and its ground is his injustice (see κατακρίνω).

Simonides asks why, then, no one ever willingly gave up a tyranny (7.11), and Hiero's answer shows what the injustice consists of: money despoiled, men imprisoned, men killed, none of which a tyrant could repay (7.12; see ἀντιπάσχω). Hiero had said that tyrants are compelled by their expenses "to despoil a great deal, unjustly, both temples and human beings" (4.11; see ἀδίκως); here the same despoiling is what keeps the tyrant in his tyranny. The injustice that makes the tyrant hated is also what makes it impossible for him to stop being a tyrant, and Hiero ends with the thought that it would profit a tyrant most of all to hang himself (7.13; see ἀπάγχομαι).

Places to read

The one passage in which the noun occurs.

7.10 The man freely honored lives without fear, envy or danger; the tyrant passes night and day as one condemned by all human beings to die for his injustice.

Other ancient sources

In the first book of Plato's *Republic* Thrasymachus of Chalcedon, the sophist, makes tyranny the perfect case of his argument that injustice pays. The most complete injustice, he says, makes the man who does it happiest and those who suffer it, and would not do it, most wretched; and this is tyranny, which seizes other men's goods by stealth and by force, sacred and profane, private and public, not piece by piece but at a stroke. Those who do such things piece by piece and are found out are punished and called temple-robbers, kidnappers, housebreakers, defrauders and thieves; but the man who enslaves the citizens themselves is called happy and blessed (343e–344c). Hiero's account can be read as Thrasymachus' inverted. His tyrant also despoils "both temples and human beings" (4.11), but it is the tyrant who lives as one condemned, and the word "blessed" is kept for the man honored out of love (7.10; see μακαρίζω).

Translation in this edition

Ἀδικία is "injustice" (7.10), one word of a family the English keeps together (see ἀδικέω).

See also

ἀδικέω; ἄδικος; ἀδίκως; ἀνεπιφθόνως; ἀντιπάσχω; ἀπάγχομαι; δικαιοσύνη; κατακρίνω; μακαρίζω; συλάω.

ἄδικος · unjust

The unjust, the men a tyrant is left to use · Hiero

οἱ ἄδικοι, *hoi adikoi*, "the unjust"; τοὺς ἀδίκους, *tous adikous*, "the unjust"

At a Glance

The word. Ἄδικος is unjust, the man who does wrong as a habit; the opposite of δίκαιος, "just".

In the *Hiero*. Having removed the valiant, the wise and the just, the tyrant is left to use "the unjust, those without self-mastery, and the slavish" (5.2); the unjust are trusted because they share his fear of a free city. Later Hiero lists among a ruler's odious duties that "we must punish the unjust" (8.9).

In this edition. "The unjust", against "the just" (5.1).

A place to read. 5.1–2, where the tyrant, rid of the good, is left with the unjust.

Meaning

Ἄδικος (*adikos*) is formed from the negative prefix and δίκη, "right": the man who does not give others their due. Used of persons it names a character, not a single act, and with the article, οἱ ἄδικοι, a class of men.

Use in the book

The unjust are the first of the three kinds of men left to a tyrant. Tyrants fear the just, Hiero says, "lest the multitude desire to have them as its leaders" (5.1), and remove them; "And when they quietly remove such men because of their fear, whom else are they left to use but the unjust,

those without self-mastery, and the slavish? The unjust are trusted because they fear, as the tyrants do, that the cities may some day become free and become masters of them" (5.2). The unjust are not trusted for their character but for their position: they have done enough to fear a free city, and their fear is the tyrant's fear. The word for the masters they fear, ἐγκρατεῖς, plays against the ἀκρατεῖς named beside them (see ἀκρατής; ἐγκρατής). The passage ends with the hardship of it: "to think some men good, and to be compelled to use others" (5.2; see ἀναγκάζω).

The word returns when Hiero answers Simonides' promise that a ruler can be loved. Rulers are compelled to do what brings odium, and among their duties Hiero names this: "we must punish the unjust and stop those who wish to commit outrage" (8.9; see ἀπεχθάνομαι). The unjust who serve the tyrant in chapter 5 can be read as the men he must punish in chapter 8, and punishing them makes him hated. Simonides' answer is to give the punishing to others and keep the prizes for himself (9.3; see ἀνάγκην προστιθέναι).

Places to read

Every passage in which the adjective occurs.

5.2 The tyrant, having removed the valiant, wise and just, is left to use the unjust, the men without self-mastery and the slavish; the unjust are trusted because they too fear the city's freedom.

8.9 A ruler must punish the unjust and stop those who wish to commit outrage, among the duties by which human beings incur odium.

Other ancient sources

Aristotle describes the same preference among the ways tyrants preserve their rule. Tyranny, he says in the *Politics*, is fond of the wicked: tyrants delight in being flattered, which no man of free spirit would do; the wicked are useful for wicked work, for, as the proverb has it, one nail is knocked out by another; and it is tyrannical to take pleasure in no one who is dignified or free, since such a man takes away the tyrant's superiority, and tyrants hate such men as destroyers of their rule (5.11, 1314a1–10). Hiero speaks of the same men from the tyrant's side and does not call it a preference: it is the hard thing he suffers (5.2).

Translation in this edition

Ἄδικος is "unjust" at all three places (5.2 twice, 8.9), as δίκαιος is "just" (5.1). For the family, see ἀδικέω.

See also

ἀδικέω; ἀδικία; ἀκρατής; ἀναγκάζω; ἀνάγκην προστιθέναι; ἀνδραποδώδης; ἀπεχθάνομαι; δίκαιος; ἐγκρατής; κολάζω; ὑπεξαιρέω.

ἀδίκως · unjustly

ἀδίκως, *adikōs*, "unjustly"

Attested: ἀδίκως (*adikōs*; 4.11). Unjustly, wrongfully. Hiero has argued that poverty is measured by need, and that those compelled by want to live by something bad and shameful are "wretched and poor" (4.10; see ἄθλιος). "Now tyrants are compelled to despoil a great deal, unjustly, both temples and human beings, because they are always in need of more money for their necessary expenses" (4.11). The adverb is set between the verb and its objects, so that the injustice falls on both the gods' property and men's. Stobaeus omits "a great deal" (πλεῖστα), and Richards proposed τὰ πλεῖστα, "for the most part". Thrasymachus in Plato's *Republic* names the same plunder of things sacred and profane as the work of tyranny (344a; see ἀδικία).

See also ἀδικία; ἄθλιος; ἀναγκαῖος; ἱερόν; συλάω.

ἀθλητής · athlete

οἱ ἀθληταί, *hoi athlētai*, "athletes"

Attested: ἀθληταί (*athlētai*; 4.6). An athlete, one who competes for a prize, ἆθλον. Hiero uses the athlete to explain why a tyrant's greater possessions give him no greater enjoyment: "just as with athletes it is not when they prove stronger than private men that this gives them enjoyment, but when they prove weaker than their competitors, this pains them, so the tyrant too does not enjoy himself when he is seen to have more than private men, but feels pain when he has less than other tyrants"

(4.6). The edition's note observes that Hiero here turns ἰδιώτης to its other sense: to an athlete the private man is the layman, the man who does not compete. Simonides echoes the thought when he tells Hiero that it is not fitting for a tyrant to compete against private men (11.6; see ἀγωνίζομαι), though there the private men are rivals on the racecourse, not laymen.

See also ἀγών; ἀγωνίζομαι; ἆθλον; ἀνταγωνιστής; ἰδιώτης.

ἄθλιος · wretched

Wretchedness, which the crowd cannot see and the tyrant cannot escape · Hiero

ἀθλίους, *athlious*, "wretched"; ἀθλιώτατον, *athliōtaton*, "most wretched"

At a Glance

The word. Ἄθλιος is wretched, miserable, the opposite of εὐδαίμων, "happy".

In the *Hiero*. Three times, all in Hiero's mouth. The crowd forms its opinion by what it sees, "both that some men are happy and that some are wretched" (2.3); those compelled by want to contrive something bad and shameful are "wretched and poor" (4.10); and "in this too tyranny is most wretched: it is not even possible to be rid of it" (7.12).

In this edition. "Wretched".

A place to read. 7.11–13, where tyranny proves most wretched because it cannot be laid down.

Meaning

Ἄθλιος (*athlios*) is the Attic contraction of the epic ἀέθλιος, from ἆθλος (*athlos*), a contest or ordeal. The epic word belongs to the contest itself, as of a horse that runs for a prize; in Attic the one who undergoes the ordeal became the one who suffers. In Attic prose it is the common word for the man whose life goes badly, set against εὐδαίμων (*eudaimōn*), the man whose life goes well (see εὐδαίμων). Its kin ἆθλον, "prize", and ἀθλητής, "athlete", keep the older sense of contest.

Use in the book

Wretchedness is first a matter of where one looks. Hiero is not surprised that the multitude is deceived by tyranny, "for the crowd seems to me to form its opinion very much by what it sees, both that some men are happy and that some are wretched" (2.3). Tyranny shows its possessions spread open to view, while its hardships are hidden away in the souls of tyrants, where happiness and unhappiness are stored (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The crowd judges the tyrant happy by his possessions; his wretchedness is in a place it cannot see, and Simonides, one of those who, Hiero says, are thought to see most things better through the understanding than through the eyes (2.5; see ἀγνοέω), ought to have seen it.

The second use defines the word. "Then again, those who are able to have what they need by just means, why should anyone pity them as poor? But those who are compelled through want to live by contriving something bad and shameful, how would one not justly consider them wretched and poor?" (4.10). Want alone does not make a man wretched; want that drives him to bad and shameful means does. The tyrant is that man: his expenses are greatest and most necessary, and so he is "compelled to despoil a great deal, unjustly, both temples and human beings" (4.11; see ἀδίκως; ἀναγκάζω). By Hiero's definition the tyrant is not only poorer than the private man (4.8–9) but wretched.

The superlative comes when Simonides asks why no one ever willingly gave up a tyranny. "Because, Simonides," he said, "in this too tyranny is most wretched: it is not even possible to be rid of it" (7.12). The tyrant cannot repay the money he despoiled, suffer in return the bonds he imposed or provide in return lives enough to die for all he killed (7.12; see ἀντιπάσχω). Hanging, Hiero concludes, would profit a tyrant most of all, since "to him alone it profits neither to keep his ills nor to lay them down" (7.13; see ἀπάγχομαι). Hiero's case thus arrives at wretchedness in three steps: hidden from the crowd (2.3–4), produced by the need that compels injustice (4.10–11), and without exit (7.12–13). Simonides never uses the word; his counsel begins at once with Hiero's disheartenment (8.1; see ἀθύμως ἔχειν) and ends with happiness (11.15).

Places to read

Every passage in which the word occurs.

2.3–4 The crowd judges by sight who is happy and who is wretched; tyranny displays its possessions and hides its hardships in the souls of tyrants.

4.10 Those compelled by want to live by contriving something bad and shameful are justly considered wretched and poor.

7.12 In this too tyranny is most wretched: it is not even possible to be rid of it.

Elsewhere in Xenophon

In the *Education of Cyrus* the word comes in an argument over whether men can be rid of what they suffer. Cyrus, the founder of the Persian empire, tells the young Mede Araspas that he has seen lovers weep for pain and serve their beloveds, praying to be rid of love as of any other disease and unable to be rid of it, bound by a necessity stronger than iron. Araspas answers that such men are worthless (μοχθηροί), "and that, I think, is why they always pray to die as being wretched, yet, though there are countless ways of release from life, they do not release themselves" (5.1.12–13). Hiero's tyrant, who cannot be rid of his tyranny and for whom hanging would profit most (7.12–13), can be read as caught in the same bind.

Other ancient sources

Plato's Socrates refuses to judge happiness or wretchedness from outside. In the *Gorgias* Polus asks him whether Archelaus, who had made himself king of Macedon by murder, is happy or wretched; Socrates answers that he does not know, since he has never been in the man's company, and that he could not say even of the Great King of Persia whether he is happy, since he does not know the state of the man's education or of his justice; the fine and good man or woman, he holds, is happy, and the unjust and wicked wretched (470d–e). Hiero's crowd, which judges by what it sees (2.3), is the opposite of this Socrates. In the ninth book of the *Republic* Socrates and Glaucon, Plato's brother, judge the tyrannical man the most wretched of men (576b–c, 578b), and the man who is compelled by chance to be tyrant more wretched still (578b–c): in truth a slave and a

flatterer of the worst, poor in truth, and full of fear through all his life (579c–e).

Translation in this edition

Ἄθλιος is "wretched" at every place (2.3, 4.10, 7.12), and "happy" renders its opposite, εὐδαίμων (2.3). "Unhappiness" at 2.4 renders the verb κακοδαιμονεῖν. At 7.12 "in this too" follows Reuchlin's καί; the manuscripts have ἐν, "in this".

See also

ἀγνοέω; ἀδικία; ἀδίκως; ἀθύμως ἔχειν; ἀναγκάζω; ἀντιπάσχω; ἀπάγχομαι; ἀπαλλάσσω; εὐδαίμων; κακοδαιμονέω; πένης; τὰ χαλεπὰ ἀποκεκρυμμένα.

ἆθλον · prize

ἆθλα, *athla*, "prizes"; ἄθλων, *athlōn*, "prizes"

Attested: ἆθλα (*athla*; 9.3, 9.4, 9.6, 9.7, 9.11), ἄθλων (*athlōn*; 9.11 twice). The prize of a contest, the reward set out before the competition and given to the winner. The word belongs to Simonides' counsel and to chapter 9 alone, where it occurs seven times. A man who rules should leave punishing to others "but should do the giving of prizes himself" (9.3; see τὰ ἆθλα ἀποδιδόναι); at the chorus contests "the ruler sets out prizes" (9.4); one might "set out prizes for these too, as for the choruses", the divisions of the city (9.6), and for farming "by farms or by villages" (9.7). To a fear he supposes in Hiero, "that if prizes are set out in many things there will be much expense", he answers that "no wares are more profitable than those that human beings buy with prizes", and points to the contests in which "small prizes draw out from human beings great expenses and many toils and much care" (9.11; see ἀγών). Hiero never uses the word. In Simonides' scheme the prize is the ruler's share of rule: it costs little, it is given in person, and it wins favor.

See also ἀγών; ἀθλητής; προτίθημι; τὰ ἆθλα ἀποδιδόναι; φιλονικία; ὠνέομαι.

ἀθροίζω · gather

ἀθροίζειν, *hathroizein*, "the gathering"

Attested: ἀθροίζειν (*hathroizein*; 9.4). To gather together, to muster. In Simonides' account of the chorus contests, "the ruler sets out prizes, but the gathering of them is assigned to chorus-producers" (9.4; see ἀνάγκην προστιθέναι). The gathering is the chorus-producer's first task: finding and assembling the singers. The ruler keeps the prize and leaves the gathering, teaching and compelling to others.

See also ἀγείρω; ἆθλον; ἀνάγκην προστιθέναι; ἄρχων; χορηγός; χορός.

ἀθύμως ἔχειν · be disheartened

The disheartenment from which Simonides begins his counsel · Hiero

ἀθύμως ἔχειν, *athymōs echein*, "are disheartened"

At a Glance

The word. Ἀθύμως ἔχειν is to be in a state without θυμός, spirit or heart: to be dispirited, to have lost heart.

In the *Hiero*. Once, in Simonides' first words after Hiero's despair: "That you are disheartened about tyranny at present, Hiero, I do not wonder, since you desire to be loved by human beings and think that it stands in your way" (8.1).

In this edition. "Are disheartened" (8.1).

A place to read. 7.11–8.1, from Hiero's claim that a tyrant cannot be rid of tyranny to Simonides' reply.

Meaning

Ἄθυμος (*athymos*) is "without θυμός (*thymos*)", the spirit that rises in anger and courage; its adverb with ἔχειν, "to be in a condition", describes a mood rather than a character. The phrase is common in Xenophon's narrative for men who have lost heart under misfortune, and it implies that the heart can be recovered.

Use in the book

The phrase is the hinge of the dialogue. Hiero has just said that a tyrant can neither repay what he has taken nor be rid of his tyranny, and that if it profits anyone to hang himself, it profits a tyrant most of all (7.12–13; see ἄθλιος; ἀπάγχομαι). "And Simonides took him up and said: 'That you are disheartened about tyranny at present, Hiero, I do not wonder, since you desire to be loved by human beings and think that it stands in your way'", and he promises to teach that ruling does not prevent being loved (8.1; see ἀποκωλύω).

Three things are done in these two sentences. Simonides names Hiero's despair as a mood, and a mood "at present", not a verdict on tyranny. He gives it a cause that Hiero has not stated in those words, a desire to be loved; the Introduction to the edition points out that Simonides twice tells Hiero what he desires (8.1, 11.8). And he offers a remedy, by teaching. Hiero had complained that the tyrant "can never trust that he is loved" (1.37) and had called being loved so great a good that good things come of themselves to the one who is loved (3.5; see ἀγαθός); Simonides takes the complaint as evidence of the desire and the desire as the ground of his counsel. From here to the end Simonides leads, Hiero answering only at 8.8–10 and 10.1, and Simonides mostly avoids the word "tyrant" (see ἄρχων).

Places to read

The one passage in which the phrase occurs, with what precedes it.

7.11–13 No tyrant ever willingly gave up his tyranny; it is not possible to be rid of it, and it would profit a tyrant most of all to hang himself.

8.1 Simonides does not wonder that Hiero is disheartened about tyranny at present, since he desires to be loved and thinks it stands in his way; he will teach him that ruling does not prevent being loved.

Elsewhere in Xenophon

The *Anabasis* uses the phrase at the darkest moment of Xenophon's own story. After the Greek generals had been seized by the Persians, the Greeks, "thinking on these things and disheartened", mostly went without food that evening and without fires; many never came to the

place of arms that night but lay down wherever they were, sleepless with grief and with longing for home, for parents, wives and children, none of whom they expected to set eyes on again (3.1.3). Xenophon, sleepless himself, rose and called together the captains of Proxenus, the Boeotian general and old friend who had sent for him from home (3.1.4), and his speech to them begins the army's recovery (3.1.15–25). Hiero had described fear as the destroyer of food and sleep (6.6–8); Simonides' answer to a disheartened tyrant can be read as the rallying speech of a man who knows that such a mood can be turned.

Translation in this edition

Ἀθύμως ἔχειν is "are disheartened", with πρὸς τὴν τυραννίδα, "about tyranny", and τὸ μὲν νῦν, "at present". "Took him up" renders ὑπολαβών (see ὑπολαμβάνω).

See also

ἀγαθός; ἄθλιος; ἀπάγχομαι; ἀποκωλύω; ἄρχων; ἐπιθυμέω; ὑπολαμβάνω; φιλέω.

αἱρέω · take

σῖτον ἡροῦ, *siton hērou*, "food you took"

Attested: ἡροῦ (*hērou*; 6.7); the compound ὑπεξαιρῶνται (*hypexairōntai*; 5.2), "quietly remove" (see ὑπεξαιρέω). To take; in the middle, to take for oneself, and so to choose. The only form is the imperfect middle in Hiero's appeal to Simonides' experience of war: Hiero asks him to recall "what kind of food you took" when he stood close to an enemy phalanx (6.7; see ἀναμιμνήσκω). Fear, Hiero has just said, follows close beside all sweet things and becomes their destroyer (6.6), and the soldier facing the enemy line knows it in his food and his sleep.

See also ἀναμιμνήσκω; λαγχάνω; σῖτος; ὑπεξαιρέω; ὕπνος; φάλαγξ; φόβος.

αἰσθάνομαι · perceive

αἰσθάνεσθαι, *aisthanesthai*, "perceive"; αἰσθάνομαι, *aisthanomai*, "I perceive"

Attested: αἰσθάνεσθαι (*aisthanesthai*; 1.6), αἴσθοιτο (*aisthoito*; 1.7), αἰσθάνεται (*aisthanetai*; 1.24), αἰσθανόμενος (*aisthanomenos*; 2.17), αἰσθάνομαι (*aisthanomai*; 6.1, 7.10), αἰσθάνωνται (*aisthanōntai*; 10.4); the compound προαισθέσθαι (10.6; see προαισθάνομαι). To perceive by the senses, and then to notice, to become aware. In the first chapter it is the verb of the senses: Simonides seems "to perceive" that we take pleasure in sleep (1.6), Hiero could not say "how a tyrant would perceive anything beyond what you yourself have named" (1.7), and with disagreeable odors "it is not the eater himself who perceives them, but rather those who come near him" (1.24). Later it is the verb of awareness: the tyrant kills when, "perceiving that some are in fact working against him", he acts on his suspicion (2.17); Hiero perceives that since he became tyrant he has been deprived of the enjoyments of his private life (6.1); he perceives that the man freely honored "is not plotted against" (7.10); and in Simonides' plan the mercenaries are to help all the citizens "if they perceive anything of the kind" (10.4). The word thus moves from what the body feels to what a man sees of his own condition and of others' intentions.

See also ἀγνοέω; αἴσθησις; προαισθάνομαι; ὑποπτεύω.

αἴσθησις · perception

τὰς αἰσθήσεις, *tas aisthēseis*, "perceptions"

Attested: αἰσθήσεις (*aisthēseis*; 1.6). Perception, sensation, a sense. Simonides ends his catalogue of the pleasures with sleep, of which he is more ignorant: "And perhaps it is no wonder if the things of waking give us clearer perceptions than the things of sleep" (1.6). The catalogue had gone sense by sense, through the eyes, the ears, the nostrils and the mouth, the parts of Aphrodite, the whole body and the soul (1.4–5), and it is the frame the conversation follows, not quite in order, through the rest of the first chapter: Hiero takes up sight himself, and from hearing on Simonides

proposes each topic. Hiero's first reply is that he does not know how a tyrant would perceive anything beyond these (1.7).

See also αἰσθάνομαι; ἀκοή; ἄκουσμα; ὅραμα; ὀσμή; ὕπνος.

αἶσχος · ugliness

αἶσχος, *aischos*, "ugliness"

Attested: αἶσχος (*aischos*; 8.6). Ugliness, the opposite of κάλλος, beauty; also disgrace. Simonides turns Hiero's complaint about love round: "And the beloved, surely, the very matter in which you found most fault with tyranny, is least disgusted by a ruler's old age, and least takes into account the ugliness of the one with whom he happens to associate" (8.6), since honor makes what is disagreeable disappear (see ἀναφαίνω). Honor works as a cosmetic. The claim answers Hiero's account of the beloved who submits against his will (1.36) and his fear that services may be only pretended (1.37–38).

See also αἰσχρός; ἀναφαίνω; γῆρας; δυσχεραίνω; κάλλος; παιδικά; συνεπικοσμέω.

αἰσχρός · shameful

αἰσχρόν, *aischron*, "shameful"

Attested: αἰσχρόν (*aischron*; 4.10). Shameful, base; in older Greek also ugly, the sense its noun keeps at 8.6 (see αἶσχος). Hiero defines wretched poverty by its means: it is the lot of "those who are compelled through want to live by contriving something bad and shameful" (4.10; see ἄθλιος). The tyrant, compelled by his expenses to despoil temples and human beings (4.11; see ἀναγκάζω), is the man of this description. The word joins κακόν, "bad", as the shameful joins the harmful: the tyrant's needs drive him to what is both.

See also ἄθλιος; αἶσχος; ἀναγκάζω; ἔνδεια; μηχανάομαι; πένης.

ἀκήρατος · undefiled

The undefiled friendship of a wife, which outweighs her misfortune · Hiero

ἀκήρατος, *akēratos*, "undefiled"

At a Glance

The word. Ἀκήρατος is untouched, pure, unharmed, as unmixed gold or an unspoiled place is.

In the *Hiero*. Once, in Hiero's argument that the cities know friendship to be the greatest good: a wife subjected to the pleasures of Aphrodite through some misfortune is honored no less by her husband, "provided that their friendship seems to remain undefiled" (3.4).

In this edition. "Undefiled".

A place to read. 3.3–5, where the cities' custom on adulterers shows what friendship is worth.

Meaning

Ἀκήρατος (*akēratos*) is formed with the negative prefix, most probably on the root of κηραίνω (*kērainō*), "to harm", a verb of κήρ (*kēr*), "death, doom": so it is unharmed, untouched, undefiled, and of water or gold, pure. Of a drink it can also mean unmixed, as if from κεράννυμι (*kerannymi*), "to mix". The senses meet in "untouched". Herodotus uses it of pure myrrh (2.86.5), of a trading-place that no Greek had yet worked (4.152.3) and of pure gold, which is known only when rubbed against other gold (7.10α). It is a word for what nothing has touched or mixed with and, of gold, for a purity that testing proves.

Use in the book

The word belongs to friendship, not to the body. Hiero argues from the cities' custom: "Nor indeed has it escaped cities that friendship is the greatest and sweetest good for human beings: many cities, at any rate, have the custom of letting adulterers alone be killed with impunity, plainly because they consider them destroyers of the friendship of wives toward their husbands. For when a woman has been subjected to the pleasures of Aphrodite through some misfortune, their husbands honor them no less

on that account, provided that their friendship seems to remain undefiled" (3.3–4). The edition's note reads "through some misfortune" as implying that the woman did not consent (see κατὰ συμφοράν).

The argument separates what can be forced from what cannot. The body can be violated by misfortune; the friendship, on this reading, is defiled only by consent, and it is the friendship that the cities protect with their harshest custom (see νηποινεί). Hiero draws the conclusion at once: being loved is so great a good that good things come of their own accord to the one who is loved (3.5; see ἀγαθός). The passage looks back to Hiero's refusal to take from Dailochus by force what he wants given with friendship (1.33), and forward to his claim that "forced pleasures of Aphrodite" are not sweet (7.6). Friendship, on Hiero's account, is what compulsion cannot reach in the house, and so what a tyrant cannot secure.

Places to read

The one passage in which the word occurs.

3.3–5 The cities let adulterers alone be killed with impunity, as destroyers of the friendship of wives toward their husbands; a wife subjected through misfortune is honored no less, if her friendship seems to remain undefiled; being loved is so great a good.

Other ancient sources

Plato's *Republic* uses the word of the rulers it would choose. Those who are to rule and guard the city must be tested in childhood, youth and manhood, in toils, pains and contests, in fears and in pleasures, and the one who comes through every test "undefiled" is to be made ruler and guardian (413c–414a); later Socrates recalls the test, in which the ruler must come through undefiled "like gold tested in fire" (503a). The *Hiero*'s use can be read in the same way: the wife's friendship has passed through misfortune without being changed by it.

Translation in this edition

Ἀκήρατος is "undefiled". Marchant prints αὐταῖς, "to them" or "their", which the English takes with "their friendship", of the wives; a later hand

in the margin of A, followed by the Harleian manuscript, writes αὐτοῖς, which would make the friendship seem undefiled to the husbands. "Has been subjected to the pleasures of Aphrodite" renders the single verb ἀφροδισιασθῇ (see ἀφροδισιάζομαι).

See also

ἀγαθός; ἀφροδισιάζομαι; διαμένω; κατὰ συμφοράν; λυμαντήρ; μοιχός; νηποινεί; φιλία.

ἀκίνδυνος · free from danger

ἐν ἀκινδύνῳ, *en akindynōi*, "out of danger"

Attested: ἀκινδύνῳ (*akindynōi*; 2.10). Free from danger, safe; ἐν ἀκινδύνῳ εἶναι, to be out of danger. Hiero sets the tyrant against the citizens of a besieged city: "even if the weaker think they are in danger while they are outside the wall, yet once they come inside the fortification they all consider themselves established in safety; but the tyrant is not out of danger even when he passes inside his house, and there, indeed, he thinks he must be most of all on his guard" (2.10). For the citizens the wall marks the line of danger; for the tyrant the line runs through his own house. The adverb ἀκινδύνως (7.10; see ἀκινδύνως) gives the same safety to the man freely honored.

See also ἀκινδύνως; ἀσφάλεια; ἔρυμα; κίνδυνος; οἰκία; τεῖχος; φυλάττω.

ἀκινδύνως · without danger

ἀκινδύνως, *akindynōs*, "without danger"

Attested: ἀκινδύνως (*akindynōs*; 7.10). Without danger, safely. It is the third of four adverbs in Hiero's portrait of the man whom human beings honor freely, who passes his life "without fear, without being envied, without danger and happily" (7.10; see ἀνεπιφθόνως). Each adverb names something the tyrant lacks: he lives in fear (6.4–8), is the object of envy, is not safe even in his own house (2.10; see ἀκίνδυνος), and holds a tyranny that is "most wretched", since it cannot be laid down (7.12). The fourth,

"happily", gathers the other three, and Simonides' promise at the end, "happy without being envied" (11.15), takes up two of them.

See also ἀκίνδυνος; ἀνεπιφθόνως; ἀφόβως; εὐδαιμόνως; κίνδυνος.

ἀκοή · hearing

διά γέ τοι τῆς ἀκοῆς, *dia ge toi tēs akoēs*, "through hearing at least"

Attested: ἀκοῆς (*akoēs*; 1.14). Hearing, the sense, and also what is heard, a report. Simonides concedes the point about sight and moves to the next sense: "But if you come off worse in spectacles, through hearing at least you come off better", for praise, the sweetest thing to hear, never fails a tyrant (1.14; see ἀκρόαμα). Before chapter 8 this is the only place where Simonides says that tyrants "come off better" (see πλεονεκτέω), and Hiero at once takes the advantage away: praise from those who may be flattering gives no enjoyment (1.15). Stobaeus reads ἐν ταῖς ἀκοαῖς, "in things heard", for the manuscripts' διά γέ τοι τῆς ἀκοῆς.

See also αἴσθησις; ἄκουσμα; ἀκρόαμα; ἔπαινος; πλεονεκτέω.

ἄκουσμα · thing heard

ἀκούσμασι, *akousmasi*, "things heard"

Attested: ἀκούσμασι (*akousmasi*; 1.4). A thing heard, a sound. In his catalogue of pleasures Simonides observes private men "taking pleasure and feeling distress at things seen, through the eyes; at things heard, through the ears; at odors, through the nostrils; at food and drink, through the mouth" (1.4). Each sense has its objects, and the objects of hearing are named by this word, beside ὁράματα, "things seen". When Simonides comes to hearing in the conversation, the word for what is heard changes to ἀκρόαμα, the thing listened to, and the example is praise (1.14; see ἀκρόαμα).

See also αἴσθησις; ἀκοή; ἀκρόαμα; ὅραμα; οὖς.

ἀκρατής · without self-mastery

The men without self-mastery whom a tyrant trusts · Hiero

ἀκρατεῖς, *akrateis*, "those without self-mastery"

At a Glance

The word. Ἀκρατής is without power over something, and above all over oneself: the man ruled by his appetites.

In the *Hiero*. Twice, in consecutive sentences of Hiero's. The tyrant who has removed the valiant, the wise and the just is left to use "the unjust, those without self-mastery, and the slavish", and those without self-mastery are trusted "for the sake of license for the moment" (5.2).

In this edition. "Those without self-mastery"; ἐγκρατεῖς αὐτῶν, its opposite in the same sentence, is "masters of them".

A place to read. 5.1–2, the tyrant's three kinds of servants.

Meaning

Ἀκρατής (*akratēs*) joins the negative prefix to κράτος (*kratos*), power or mastery. With a genitive it is "without control of" something; alone it is the man without control of himself, who cannot hold out against pleasure. Its opposite is ἐγκρατής (*enkratēs*), the man who has mastery, of himself or of others (see ἐγκρατής), and the virtue of that mastery, ἐγκράτεια, is for Xenophon's Socrates "the foundation of virtue" (*Memorabilia* 1.5.4).

Use in the book

The men without self-mastery are the second of the three kinds of men a tyrant is left to use, between the unjust and the slavish (5.2; see ἄδικος), and each kind has its own reason for loyalty. The unjust share the tyrant's fear of a free city; the slavish "do not think they deserve to be free"; and those without self-mastery serve "for the sake of license for the moment" (5.2). What they want is the license (ἐξουσία) that the tyrant's service gives them, and they want it only for the moment (see εἰς τὸ παρόν). Their loyalty lasts as long as the license does.

The edition's note points out the play of the Greek: the unjust fear that the free cities may become ἐγκρατεῖς of them, "masters", and the next men named are ἀκρατεῖς, men without mastery even of themselves. The tyrant, who is master of the city, is served by men who cannot master themselves and is afraid of the day when the city will master them.

Places to read

The one passage in which the word occurs.

5.2 Having quietly removed the valiant, the wise and the just, the tyrant is left to use the unjust, those without self-mastery and the slavish; those without self-mastery serve him for the sake of license for the moment.

Elsewhere in Xenophon

In the *Memorabilia* the man without self-mastery is the one no one would trust. If at the end of our lives, Socrates asks, we wanted someone to bring up our sons, guard our daughters or keep our money safe, would we think such a man worthy of trust? Would we put a slave without self-mastery in charge of flocks, storerooms or work, or take him even as a gift (1.5.2–3)? Hiero's tyrant trusts exactly these men (5.2). Later Socrates questions Euthydemus about self-mastery. Euthydemus grants that freedom is a splendid and noble thing to own, for a single man and for a city; that a man whom bodily pleasures govern, so that he cannot do what is best, is not free; that men without self-mastery are not merely kept from the finest actions but forced into the most shameful; and that the slavery they serve is the worst, under the worst of masters (4.5.2–6). On these terms the men without self-mastery of *Hiero* 5.2 can be read as slaves before they enter a tyrant's service, and their place beside "the slavish" fits that reading (see ἀνδραποδώδης).

Other ancient sources

Plato's *Republic* turns the same idea, in a related word, on the tyrant himself. The man of tyrannical character, whom Glaucon has just judged most wretched, reaps still more of these ills, Socrates tells him, when instead of finishing his life as a private man he is forced by some chance to become a tyrant and, not master of himself (ἀκράτωρ, *akratōr*), sets out to

rule others: like a sick body with no control of itself, made to pass its life not in private but in contests and fights with other bodies (579c–d). Xenophon's Hiero describes the men without self-mastery around a tyrant; Plato's Socrates finds the same lack in the tyrant.

Translation in this edition

Ἀκρατεῖς is "those without self-mastery" both times (5.2), and ἐγκρατεῖς αὐτῶν "masters of them", so that the English keeps something of the play the edition's note describes. Ἐξουσία, the license for which they serve, is "license" (see ἐξουσία).

See also

ἄδικος; ἀναγκάζω; ἀνδραποδώδης; ἐγκρατής; εἰς τὸ παρόν; ἐλευθερία; ἐξουσία; ὑπεξαιρέω.

ἀκρόαμα · thing to hear

ἀκροάματος, *akroamatos*, "thing to hear"

Attested: ἀκροάματος (*akroamatos*; 1.14 twice). A thing listened to; in classical Greek also a performance or entertainment, a recital. Simonides offers the tyrant an advantage in hearing: "For of the sweetest thing to hear, praise, you are never short: all who are with you praise everything you say and everything you do. And the hardest thing to hear, abuse, you never hear: no one is willing to accuse a tyrant to his face" (1.14). The edition's note adds that "praise was a poet's trade", so that a reader may find Simonides' example pointed. In Xenophon's *Symposium* Socrates tells Callias, son of Hipponicus, the host, that he is feasting his guests to perfection, giving them "not only a faultless dinner but also the sweetest spectacles and things to hear" (2.2), after a performance by a troupe that a Syracusan has brought: the pair of words of *Hiero* 1.11–14, θεάματα and ἀκροάματα, in their sense of entertainments.

See also ἀκοή; ἄκουσμα; ἐπαινέω; ἔπαινος; θέαμα; λοιδορία.

ἀκρόπολις · citadel

ἀκροπόλεων ἰσχυρῶν, *akropoleōn ischyrōn*, "strong citadels"

Attested: ἀκροπόλεων (*akropoleōn*; 4.7). The upper city, the fortified height of a Greek town. Hiero sets the desires of the two lives side by side: against the private man's house, field or servant (see ἀγρός), "the tyrant desires cities or much land or harbors or strong citadels, which are far harder and more dangerous to achieve than the desires of private men" (4.7). The citadel was the tyrant's natural possession: Herodotus tells how the club-bearers of the Athenian Peisistratus, son of Hippocrates, rose with him and seized the acropolis, and so Peisistratus came to rule the Athenians (1.59.6). For Hiero it is a desire, not a pleasure, and harder to satisfy than the private man's field.

See also ἀγρός; ἐπιθυμέω; ἐπικίνδυνος; λιμήν; οἰκέτης; πόλις.

ἄκων · against one's will

The unwilling, from whom a tyrant can take but cannot be given · Hiero

ἀκόντων, *akontōn*, "against their will", "against his will"

At a Glance

The word. Ἄκων is unwilling, acting or suffering against one's will; its opposite is ἑκών, "willing".

In the *Hiero*. Twice, both in Hiero's account of love: "to take from enemies against their will is, I think, the sweetest thing of all; but from a beloved who is willing, favors are, I think, the sweetest" (1.34); and "to relish a beloved against his will seems to me … more like plunder than the pleasures of Aphrodite" (1.36).

In this edition. "Against their will", "against his will".

A place to read. 1.32–38, where Hiero says what he wants from Dailochus and why a tyrant cannot have it.

Meaning

Ἄκων (*akōn*) is the contracted form of ἀέκων, the negative of ἑκών (*hekōn*), and is used of the person, not the act: a man does something, or has

something done to him, ἄκων. The pair ἑκών and ἄκων divided the voluntary from the involuntary in Greek law and ethics, and in political thought it divided rule over the willing from rule over the unwilling.

Use in the book

Hiero distinguishes what he wants from Dailochus by the will of the giver. "For I am in love with Dailochus for those things which human nature perhaps compels one to want from the beautiful; but those things which I am in love with obtaining, I very strongly desire to obtain with friendship and from one who is willing; and to take them from him by force I think I would desire less than to do myself some harm" (1.33). Then he sets two sweetnesses side by side: "For to take from enemies against their will is, I think, the sweetest thing of all; but from a beloved who is willing, favors are, I think, the sweetest" (1.34). The act of taking is the same; what makes it sweet in war, the enemy's unwillingness, makes it bitter in love.

The second use draws the consequence. "But to relish a beloved against his will seems to me," he said, "more like plunder than the pleasures of Aphrodite. And yet to the robber the gain and the paining of his enemy give some pleasures all the same; but to take pleasure in the one you are in love with while he is pained, to be hated while you love him, and to touch one who is vexed—how is this not, by now, a disagreeable thing to suffer, and a pitiable one?" (1.36). The robber at least enjoys his enemy's pain; the lover who takes against the beloved's will has turned his beloved into an enemy and lost even the robber's pleasure. The tyrant's difficulty is that he can never know which kind of giving he receives: the private man's beloved serves "under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης), but "the tyrant can never trust that he is loved", since those who serve from fear imitate those who love (1.37–38; see διὰ φόβον ὑπηρετεῖν).

The dialogue never uses ἄκων of a tyrant's subjects; its one use of the will in tyranny is the tyrant's own, when Simonides observes that no one ever yet "willingly gave up a tyranny" (7.11; see ἑκὼν εἶναι). The unwilling subject is present in Hiero's fear of those he rules (6.14) and in force (see βία); the willing one appears at the end, when Simonides promises "you

would have those who obey you willing" (11.12; see ἑκόντας τοὺς πειθομένους).

Places to read

Every passage in which the word occurs.

1.34 To take from enemies against their will is the sweetest thing of all; from a willing beloved, favors are the sweetest.

1.36 To relish a beloved against his will is more like plunder than the pleasures of Aphrodite, and more pitiable than a robber's gain.

Elsewhere in Xenophon

Xenophon's Socrates makes the unwilling the mark of tyranny. He held that kingship and tyranny were both kinds of rule but differed: rule over willing men and according to the laws of the cities was kingship, and rule over unwilling men, not according to laws but as the ruler wished, was tyranny (*Memorabilia* 4.6.12). In the *Oeconomicus* Ischomachus ends his account of leadership on the same distinction: to rule over the willing is not altogether a human gift but a divine one, given plainly to those truly initiated into temperance, while tyranny over the unwilling the gods give, he thinks, to those they judge worthy to live as Tantalus is said to live in Hades, spending all time in fear of dying a second time (21.12). Hiero's tyrant, who passes night and day "as one condemned by all human beings to die" (7.10), can be read as living as Ischomachus' Tantalus does, and Simonides' last promise, "those who obey you willing" (11.12), as the gift that Ischomachus calls divine.

Translation in this edition

Ἀκόντων is "against their will" (1.34) and "against his will" (1.36). "Willing" renders βουλόμενος, the participle of βούλομαι, "wish", at 1.33–34 (see βούλομαι), and ἑκών at 11.12; ἑκών is also "willingly" at 2.1, 7.9 and 7.11. Elsewhere "be willing" renders ἐθέλειν (1.1, 1.14, 1.30, 3.8, 7.9), and "unwilling" at 6.4 renders its negative.

See also

βία; βούλομαι; διὰ φόβον ὑπηρετεῖν; ἑκόντας τοὺς πειθομένους; ἑκών; ἑκὼν εἶναι; λεηλασία; λῃστής; οὐδεμιᾶς ἀνάγκης οὔσης; παιδικά; πολέμιος; χάρις.

ἀληθής · true

ἀληθῆ λέγω, *alēthē legō*, "I speak the truth"

Attested: ἀληθῆ (*alēthē*; 1.10, 3.6). True; ἀληθῆ λέγειν, to say what is true. Both places are Hiero's, and both are promises of proof. When Simonides calls his claim "beyond belief", Hiero answers that men judge without experience of both lives: "But I shall try to teach you that I speak the truth, beginning from sight" (1.10). In the chapter on friendship he makes the same promise again: "If you wish, Simonides, to know that I speak the truth, look into it this way" (3.6), and turns to the tyrants who have killed, and been killed by, their own kin. Each time the truth is to be shown by evidence the listener can check. How far Hiero, or either man, says what he thinks is another matter; the edition's Introduction calls it "a question the dialogue raises without settling".

See also ἀληθῶς; ἄπιστος; διδάσκω; ἔργον; τῷ ὄντι.

ἀληθῶς · truly

ἀληθῶς, *alēthōs*, "truly"

Attested: ἀληθῶς (*alēthōs*; 7.9). Truly, really. Hiero closes the long first sentence of his portrait of the man whom human beings honor out of love: "these same people who render such services seem to me truly to honor him, and the man who is thought worthy of them to be honored in fact" (7.9). The adverb stands beside τῷ ὄντι, "in fact" (see τῷ ὄντι), and the two mark the distinction on which chapter 7 rests: honors paid from fear are honors in appearance only, and the man who receives them is not truly honored (7.5–8). The same services, rising from one's seat and making way in the streets, are honors or "works of slavery" according to the spirit in which they are done (7.7–8).

See also ἀληθής; δουλεία; τιμάω; τιμή; τῷ ὄντι.

ἀλκή · valor

Valor in war, which Simonides would have the ruler reward · Hiero

ἀλκῆς τῆς ἐν πολέμῳ, *alkēs tēs en polemōi*, "valor in war"

At a Glance

The word. Ἀλκή is strength to defend oneself, prowess, valor: a word of the epic warrior.

In the *Hiero*. Once, in Simonides' list of the things the city's divisions might compete in for prizes: "good armor and good order and horsemanship and valor in war and justice in contracts" (9.6).

In this edition. "Valor in war".

A place to read. 9.5–7, Simonides' prizes for the divisions of the city.

Meaning

Ἀλκή (*alkē*) is akin to ἀλέξειν (*alexein*), "to ward off". In Homer it is the warrior's defensive might, and in prose it keeps an old and heroic color beside the everyday ἀνδρεία, "courage". Its adjective is ἄλκιμος, "valiant" (see ἄλκιμος). In the *Hiero* the attributive phrase τῆς ἐν πολέμῳ, "in war", limits it, as τῆς ἐν συμβολαίοις, "in contracts", limits the justice named beside it.

Use in the book

Simonides has shown, from the chorus contests, how a ruler may keep for himself the giving of prizes and leave compulsion to others (9.3–4). He extends the arrangement to the whole city: "What then prevents the other affairs of the city from being accomplished in this way too? For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part. If, then, one were to set out prizes for these too, as for the choruses, for good armor and good order and horsemanship and valor in war and justice in contracts, it is likely that all these too would be practiced keenly out of rivalry" (9.5–6). Valor becomes a thing to be practiced and competed in, like singing in a chorus, and the ruler the giver of its prizes.

The proposal answers Hiero's fifth chapter. There the tyrant feared the valiant, and the courageous "lest they dare something for the sake of freedom" (5.1), and did not rejoice "in making the citizens valiant or well armed" (5.3; see ἄλκιμος). Simonides puts good armor first in his list of prizes and valor in war among them, and so asks the ruler to reward in his citizens the qualities that Hiero said a tyrant must fear in them. He does not argue the fear away. He gives it a channel: valor practiced for the ruler's prize, in divisions over which rulers are set (9.5).

Places to read

The one passage in which the noun occurs; its adjective ἄλκιμος (5.1, 5.3) has its own entry.

9.6 Prizes for the divisions of the city, for good armor, good order, horsemanship, valor in war and justice in contracts, would make all these be practiced keenly out of rivalry.

Elsewhere in Xenophon

Xenophon speaks of valor as something kept up by practice. In the *Education of Cyrus*, after the taking of Babylon, Cyrus tells his friends and allies that to have become good men is not enough to remain good unless one cares for it to the end: as the crafts lose their worth when neglected, and bodies in good condition decline when given over to ease, "so temperance and self-mastery and valor, whenever one slackens their practice, turn from there to wickedness again" (7.5.75). Simonides' prizes can be read as supplying that practice. In the *Hellenica* a man whom the Greeks feared would make himself a tyrant speaks of valor in others. Jason of Pherae, who already had most of the cities of Thessaly as allies and meant to become their federal commander (ταγός, *tagos*), setting out his ambitions to Polydamas of Pharsalus, who reports his words at Sparta, says that he could make the king of Persia his subject more easily than Greece, "for I know that all the men there, except one, have practiced slavery rather than valor" (6.1.12). And summing up his praise of Agesilaus, Xenophon says that the man first in endurance when it is the time for toil, in valor (ἀλκή) where the contest is one of courage, and in

judgment where the work is one of counsel may justly be thought a wholly good man (*Agesilaus* 10.1).

Translation in this edition

Ἀλκή is "valor" (9.6), its adjective ἄλκιμος "valiant" (5.1, 5.3), and ἀνδρεῖος, the common prose word, "courageous" (5.1).

See also

ἆθλον; ἄλκιμος; ἀνδρεῖος; ἀσκέω; δικαιοσύνη; ἐντόνως; εὐοπλία; εὐταξία; ἱππική; φιλονικία.

ἄλκιμος · valiant

The valiant, whom a tyrant fears and does not wish his citizens to be · Hiero

τοὺς ἀλκίμους, *tous alkimous*, "the valiant"; ἀλκίμους, *alkimous*, "valiant"

At a Glance

The word. Ἄλκιμος is valiant, strong in fight, from ἀλκή, "valor".

In the *Hiero*. Tyrants recognize "the valiant and the wise and the just no less than private men do; but instead of esteeming them they fear them" (5.1). And they "do not rejoice in making the citizens valiant or well armed, but take more pleasure in making the foreigners more formidable than the citizens" (5.3).

In this edition. "Valiant"; ἀνδρεῖος in the same sentence is "courageous".

A place to read. 5.1–3, where the tyrant fears the valiant and arms foreigners instead.

Meaning

Ἄλκιμος (*alkimos*) is the adjective of ἀλκή (see ἀλκή), the warrior's defensive strength: a Homeric word that prose uses for men and peoples good in a fight. Xenophon is fond of it, in his histories, the *Education of Cyrus* and his Socratic writings. Beside it stands ἀνδρεῖος (*andreios*), the common word for courage, which the *Hiero* uses in the very next clause.

Use in the book

Hiero names three kinds of men that a tyrant fears. "For they recognize the valiant and the wise and the just no less than private men do; but instead of esteeming them they fear them: the courageous, lest they dare something for the sake of freedom; the wise, lest they contrive something; and the just, lest the multitude desire to have them as its leaders" (5.1). Each virtue is feared for what it would do for the city against him: courage would act for freedom, wisdom would scheme, justice would lead. The tyrant sees excellence as clearly as anyone (see ἄγαμαι) and draws the opposite conclusion, and he quietly removes such men (5.2; see ὑπεξαιρέω).

The second use carries the fear from persons to the city, which tyranny, Hiero says, compels tyrants to trouble (5.3; see ἀναγκάζω): "For they do not rejoice in making the citizens valiant or well armed, but take more pleasure in making the foreigners more formidable than the citizens, and these they use as bodyguards" (5.3). A valiant and well-armed citizen body is the city's safety and the tyrant's danger, and he chooses foreigners instead (see δορυφόρος; ξένος). Simonides' counsel takes up both words of the pair. He would set prizes for "good armor" and for "valor in war" (9.6; see ἀλκή), and he asks whether Hiero would appear more formidable to the enemy in splendid arms of his own or with his whole city well armed (11.3; see δεινός; εὔοπλος).

Places to read

Every passage in which the adjective occurs; the noun ἀλκή (9.6) has its own entry.

5.1 Tyrants recognize the valiant, the wise and the just, and fear them instead of esteeming them: the courageous lest they dare something for freedom.

5.3 Tyrants do not rejoice in making the citizens valiant or well armed, but make the foreigners more formidable and use them as bodyguards.

Elsewhere in Xenophon

In the *Memorabilia* valor is what a city's pride in its forefathers can rouse. Discussing Athens with the younger Pericles, son of the statesman, Socrates says that the Athenians are the most ambitious of all men, which

spurs them to run risks for glory and fatherland, and that no people has greater and more numerous fine deeds of its ancestors, by which many are roused and urged to care for excellence and to become valiant (3.5.3). In the *Oeconomicus* Socrates tells Critobulus, the wealthy son of Crito, what some say of the Persian king: when he gives gifts, he summons first those who have proved good in war, since there is no use in plowing much without men to defend it, and second those who make the land most productive, "saying that not even the valiant could live if there were not those who work it" (4.15). Simonides' prizes for valor and for farming (9.6–7) stand in the same order. Earlier in the same work Socrates and Critobulus agree that farming itself helps make men valiant, since it grows and feeds its workers outside the walls, and that the cities esteem it for giving the common good the best and best-disposed citizens (6.10).

Other ancient sources

In the eighth book of Plato's *Republic* Socrates describes the tyrant's purge to Adeimantus, Plato's other brother. The tyrant must quietly remove (ὑπεξαιρεῖν, the verb of *Hiero* 5.2) those of his own backers who speak their minds, until no one of any account is left to him among friends or enemies; he must keep a keen eye on who is courageous, who proud of spirit, who wise, who rich, and make war on them all until he has purged the city. "A fine purge," says Adeimantus; "Yes," Socrates answers, "the reverse of the doctors': they draw off what is worst and keep what is best; he does the contrary" (567b–c). Plato's list and Hiero's meet in courage and wisdom, and in the verb of removal.

Translation in this edition

Ἄλκιμος is "valiant" both times (5.1, 5.3), and ἀνδρεῖος "courageous" (5.1). At 5.1 Marchant prints ἀλκίμους from Stobaeus; the manuscripts read κοσμίους, "orderly". The restatement that follows, "the courageous, lest they dare something for the sake of freedom", fits Stobaeus' word, and at 5.3 the manuscripts themselves have ἀλκίμους. At 5.2 ὑπεξαιρῶνται, "quietly remove", is Schneider's correction of the manuscripts' ὑπεξαίρωνται.

See also

ἄγαμαι; ἀλκή; ἀναγκάζω; ἀνδρεῖος; δεινός; δίκαιος; δορυφόρος; εὔοπλος; ξένος; σοφός; ὑπεξαιρέω; φοβέω.

ἀλληλοφόνος · murderers of one another

ἀλληλοφόνους, *allēlophonous*, "murderers of one another"

Attested: ἀλληλοφόνους (*allēlophonous*; 3.8). Killing one another, from ἀλλήλων, "one another", and the root of φόνος, "murder". Hiero tests the firmest friendships, of parents and children, brothers, wives and comrades (3.7), against the record of tyrants: "many tyrants have killed their own children, many have themselves perished at the hands of their children, many brothers in tyrannies have become murderers of one another, and many tyrants have been destroyed even by their own wives, and by comrades too, those thought to be most their friends" (3.8). The compound puts both brothers in the same word, killer and killed at once. The same note supplies the wife: Alexander of Pherae "was himself killed by his wife's brothers at her instigation". The edition's note at 3.8 gives the stories Xenophon himself tells of the tyrants of Pherae (*Hellenica* 6.4.33–37; see ἀδελφός).

See also ἀδελφός; ἀπόλλυμι; διαφθείρω; τυραννίς; φιλία.

ἄλογος · without reason

τοῖς ἀλόγοις ζῴοις, *tois alogois zōiois*, "the animals without reason"

Attested: ἀλόγοις (*alogois*; 7.3). Without λόγος, speech and reason; of animals, irrational. Simonides makes the love of honor the mark of a man: all animals alike take pleasure in food, drink, sleep and the pleasures of Aphrodite, "but the love of honor does not grow in the animals without reason, nor in all human beings" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). The animals lack reason; not all human beings, though they have it, have the love of honor; the line runs first between beast and human being and then between human being and man. Aristotle draws the first line by speech: of all the animals the human being alone has λόγος (*Politics* 1.2, 1253a9–10).

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; βόσκημα; ζῷον; φιλοτιμία.

ἄλυπος πρόσοδος · revenue that brings no pain

A revenue that brings the city no pain, and honor for the man who finds it · Hiero

πρόσοδόν τινα ἄλυπον, *prosodon tina alypon*, "some revenue ... that brings no pain"

At a Glance

The word. Πρόσοδος is revenue, income; ἄλυπος is without pain, causing none.

In the *Hiero*. Once, among the honors Simonides proposes: "if it became clear that the man who discovers some revenue for the city that brings no pain will be honored, this inquiry too would not lie idle" (9.9).

In this edition. "Some revenue for the city that brings no pain".

A place to read. 9.7–10, with Hiero's complaint at 8.8–9.

Meaning

Πρόσοδος (*prosodos*) is literally a coming in, and so income: the rents of land, the yield of mines, harbor dues and taxes (see πρόσοδος). Ἄλυπος (*alypos*) joins the negative prefix to λύπη (*lypē*), "pain": free of pain, or giving none. A painless revenue is one that does not hurt those from whom it comes, as tribute, confiscation and forced contributions do.

Use in the book

Hiero had made money the first of the ruler's odious duties: "We must exact money, if we are to have the means to spend on what is needed" (8.9), and earlier he had said that tyrants, for their necessary expenses, are compelled "to despoil a great deal, unjustly, both temples and human beings" (4.11; see ἀδίκως). Simonides answers in chapter 9 with income that comes from growth rather than exaction. Prizes for farming would increase the yield of the land, "for the revenues would grow" (9.8); honors for trade would gather more traders (9.9; see ἀγείρω); and "if it became clear that the man who discovers some revenue for the city that brings no

pain will be honored, this inquiry too would not lie idle" (9.9). The search for revenue itself becomes a contest with a prize.

The phrase carries the vocabulary of the dialogue's first question, how the two lives differ "in enjoyments and pains" (1.2), into its practical part. The tyrant's revenues had been one of the pains he causes and suffers; Simonides asks for a revenue that pains no one, and makes the man who finds it a benefactor whom the ruler honors. In chapter 11 he goes further: Hiero's revenues would be greater if he "had contrived that the property of all the citizens be at work" than if he kept only his own at work (11.4).

Places to read

The one passage in which the phrase occurs.

9.9 If it became clear that the man who discovers some revenue for the city that brings no pain will be honored, this inquiry too would not lie idle.

Elsewhere in Xenophon

Xenophon made the inquiry himself. His *Ways and Means* opens with the maxim that a city's constitution is as good as its leaders, and goes on: some of the leaders of Athens, he says, claimed to know what is just no less than other men, but said that the poverty of the people compelled them to be more unjust toward the allied cities; and so he set himself to look into whether the citizens could be maintained from their own country, which would be most just, believing that this would at once relieve their poverty and free them from the distrust of the Greeks (*Ways and Means* 1.1). The proposals that follow include, as the edition's note at 9.9 observes, honors for useful traders, with front seats and invitations to the city's hospitality (3.4). The *Ways and Means* can be read as the inquiry of *Hiero* 9.9 carried out for a democracy: a revenue that would spare Athens the injustice its leaders blamed on need, as Hiero blamed the despoiling of temples on the tyrant's expenses (4.11).

Translation in this edition

Πρόσοδον ... ἄλυπον is "some revenue ... that brings no pain", and αὕτη ἡ σκέψις "this inquiry". The manuscript C omits ἄλυπον; without it

Simonides would promise honor for the discovery of any new revenue, painful or not.

See also

ἀγείρω; ἀδίκως; ἀργέω; ἐξευρίσκω; λύπη; πράττω χρήματα; πρόσοδος; σκέψις.

ἅμα · at the same time

ἅμα, *hama*, "at one and the same time", "while"

Attested: ἅμα (*hama*; 1.12, 2.17, 6.15). At the same time, together. Each time it binds the tyrant to two things at once. Tyrants cannot safely go abroad, since they might "at one and the same time" be deprived of their rule and be unable to take vengeance (1.12; see ἀρχή). Killing those he suspects, he makes the deed as small as he can, "and while he does it he defends himself" (2.17), the act and the excuse together. And knowing that all he rules are his enemies, "he must at one and the same time guard against them and is compelled to use them" (6.15). The word marks the shape of the tyrant's difficulties as Hiero draws them: not a single misfortune but two that arrive together and cannot be separated.

See also ἀδικέω; ἀναγκάζω; ἀπολογέομαι; ἀρχή; φυλάττω.

ἀνὰ στόμα ἔχειν · have on one's lips

Having a man on one's lips, the praise of those who are not afraid · Hiero

ἀνὰ στόμα ... ἔχωσιν ἐπαινοῦντες, *ana stoma ... echōsin epainountes*, "have him on their lips in praise"

At a Glance

The word. To have someone ἀνὰ στόμα, "up and down the mouth", is to keep him on one's lips, to talk of him everywhere.

In the *Hiero*. Once, in Hiero's portrait of the man truly honored: human beings who think him able to be their benefactor "then have him on their lips in praise" (7.9).

In this edition. "Have him on their lips in praise".

A place to read. 7.7–10, from honors paid in fear to the man honored out of love.

Meaning

Ἀνά (*ana*) with the accusative is "up along, throughout", and στόμα (*stoma*) is the mouth; the phrase pictures a name passing continually through the mouth. With the participle ἐπαινοῦντες, "praising", it describes praise that is repeated, spoken among men and not only to the man himself. Earlier the mouth is the organ of taste, "at food and drink, through the mouth" (1.4); here it is the organ of reputation.

Use in the book

The phrase completes the dialogue's account of praise. Simonides had offered praise as the tyrant's advantage in hearing, "the sweetest thing to hear" (1.14), and Hiero had refused it: "what enjoyment do you think those who praise give, when they are under suspicion of offering their praises in order to flatter?" (1.15). Simonides granted the point: "the sweetest praises come from the freest men" (1.16). Hiero's portrait of the man truly honored shows what such praise looks like. "For when human beings, thinking a man able to be their benefactor, and believing that they relish good things at his hands, then have him on their lips in praise, and each looks upon him as his own good, and they willingly make way for him in the streets and rise from their seats out of love and not fear ... these same people who render such services seem to me truly to honor him" (7.9). The tyrant's praise is spoken to his face by men who may be flattering; this praise is spoken about a man by men who owe him nothing but gratitude, and the services that go with it are rendered, as the sentence says, "out of love and not fear".

Simonides carries the praise one step further when he promises Hiero what a victory through his city would bring: all human beings would sing of his excellence (11.8; see ἀνακηρύσσω; ὑμνέω). The edition's note observes that to sing in celebration is properly a poet's work. Flattery to the face (1.15), praise on men's lips (7.9), song by all human beings (11.8):

the stages measure the distance between the tyrant Hiero is and the ruler Simonides describes.

Places to read

The one passage in which the phrase occurs (7.9), with the praise to the tyrant's face that it answers and the song that Simonides promises after it.

1.14–16 Simonides offers praise, the sweetest thing to hear; Hiero answers that praise under suspicion of flattery gives no enjoyment; Simonides grants that the sweetest praises come from the freest men.

7.9 Those who think a man their benefactor have him on their lips in praise, and honor him out of love and not fear.

11.8 Victorious through his city, Hiero would not be proclaimed by one herald; all human beings would sing of his excellence.

Translation in this edition

Ἀνὰ στόμα ... ἔχωσιν ἐπαινοῦντες is "have him on their lips in praise", the English idiom of the lips for the Greek mouth. Στόμα alone is "mouth" at 1.4.

See also

ἀνακηρύσσω; ἐπαινέω; ἔπαινος; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; κολακεύω; στόμα; τιμάω; ὑμνέω; φιλεῖν καὶ μὴ φοβεῖσθαι.

ἀναγκάζω · compel

Compulsion, which the tyrant suffers as much as he applies · Hiero

ἀναγκάζει, *anankazei*, "compels"; ἀναγκάζονται, *anankazontai*, "are compelled"; ἀναγκάζεσθαι, *anankazesthai*, "to be compelled", "be compelled"; ἀναγκάζηται, *anankazētai*, "is compelled"; ἀναγκαστέον, *anankasteon*, "we must compel"; ἀναγκάζειν, *anankazein*, "compel"

At a Glance

The word. Ἀναγκάζειν is to put someone under ἀνάγκη, necessity: to compel, to force.

In the *Hiero*. Ten times, and seven of them name the tyrant, or the man he resembles, as the one compelled: "compelled through want" to

bad and shameful means (4.10), "compelled to despoil" and "to maintain an army or perish" (4.11), "compelled to use others" (5.2), "tyranny compels them to make trouble even for their own fatherlands" (5.3), "compelled to make slaves free" (6.5) and "compelled to use them" (6.15). In chapters 8 and 9 the ruler is the one who must compel, and compulsion brings odium (8.9, 9.2).

In this edition. "Compel", "be compelled".

A place to read. 4.10–6.15, where the tyrant is compelled to despoil, to keep an army and to use the men he distrusts.

Meaning

Ἀναγκάζειν (*anankazein*) is the verb of ἀνάγκη (*ankanē*), necessity (see ἀνάγκη): to force someone to do something, by power, by circumstance or by argument. Its passive is to have no choice. The verbal adjective ἀναγκαστέον is "one must compel".

Use in the book

The first compulsion is nature's. "For I am in love with Dailochus for those things which human nature perhaps compels one to want from the beautiful" (1.33). Nature compels the wanting; Hiero wants the satisfaction given "with friendship and from one who is willing" (1.33; see ἄκων), not taken by force.

From chapter 4 the verb settles on the tyrant. Hiero defines wretched poverty as the lot of those "compelled through want to live by contriving something bad and shameful" (4.10; see ἄθλιος), and then places the tyrant in the definition: "Now tyrants are compelled to despoil a great deal, unjustly, both temples and human beings, because they are always in need of more money for their necessary expenses. For, as if there were always a war, they are compelled to maintain an army or perish" (4.11). The man who rules others is ruled by his expenses (see ἀναγκαῖος).

The next uses show the tyrant compelled to do the opposite of what he judges good. With men: "to think some men good, and to be compelled to use others" (5.2). With the city: "Again, the tyrant too must love his city, for without the city he could neither be kept safe nor be happy; but

tyranny compels them to make trouble even for their own fatherlands" (5.3); here two necessities pull against each other, and the subject of the compelling is tyranny itself (see ἀνάγκη). With slaves: "to desire to hold free men as slaves and be compelled to make slaves free" (6.5; see ἐλευθέρους δούλους ἔχειν). With enemies: knowing that all he rules are his enemies, "he must at one and the same time guard against them and is compelled to use them" (6.15). In each case the tyrant is driven against his own judgment: to use men he does not think good, to trouble his own fatherland, to free slaves, and to use his enemies. Hiero's account can be read as making him the most compelled man in the city.

In chapters 8 and 9 the active verb returns, and with it the odium. Hiero answers Simonides' promise of love with the duties of rule: "we must compel the guarding of whatever needs guarding" (8.9), among the things "by which human beings incur odium too" (8.8; see ἀπεχθάνομαι). Simonides agrees that compulsion makes enemies: "to abuse and compel and fine and punish the one who does something deficiently, these things must rather go by way of odium" (9.2), and his remedy is to leave it to others: the ruler should assign "to others the punishing of whoever needs compulsion", and keep the prizes for himself (9.3; see ἀνάγκην προστιθέναι). Simonides does not take compulsion out of rule; he takes it out of the ruler's hands and out of sight.

Places to read

Every passage in which the verb occurs, with its verbal adjective (8.9); the noun ἀνάγκη and the compound συναναγκάζειν (3.9) have their own entries.

1.33 Human nature perhaps compels one to want things from the beautiful; Hiero wants them with friendship, from one who is willing.

4.10–11 Those compelled through want to live by bad and shameful means are wretched; tyrants are compelled to despoil temples and human beings, and to maintain an army or perish.

5.2 The hard thing a tyrant suffers: to think some men good and to be compelled to use others.

5.3 The tyrant must love his city, but tyranny compels tyrants to make trouble for their own fatherlands.

6.5 To desire to hold free men as slaves and be compelled to make slaves free: signs of a soul stricken by fears.

6.15 The tyrant must guard against his enemies and at the same time is compelled to use them.

8.9 Rulers must compel the guarding of whatever needs guarding.

9.2 To abuse, compel, fine and punish must rather go by way of odium.

Elsewhere in Xenophon

In the *Memorabilia* the young Alcibiades, then not yet twenty, is said to have questioned Pericles, his guardian and the leading man of the city, about law. Force and lawlessness, Pericles agrees, is when the stronger compels the weaker to do whatever he pleases without persuading him; so whatever a tyrant compels the citizens to do by writing it down, without persuading them, is lawlessness; and in the end Pericles grants that whatever one man compels another to do without persuading him, whether by writing or not, is force rather than law (1.2.40–45). Hiero's ruler, who "must compel" (8.9), can be read as standing on the side of force in this argument, and Simonides' prizes as a way of getting things done without the ruler himself compelling. The *Memorabilia* also gives the compulsion of the man without self-mastery, who is compelled to do the most shameful things (4.5.4; see ἀκρατής).

Other ancient sources

Plato's *Republic* has the tyrant compelled in Hiero's own terms. Rich private men with many slaves, Socrates and Glaucon agree, do not fear them, because the whole city helps each private man; but let a god set one who has fifty slaves or more down in a lonely place with his wife, his children and his slaves, where no free man will help him, and he would be compelled to court some of his own slaves, promise them much and free them without need. "He must," Glaucon answers, "or perish" (578d–579a). Hiero's tyrant, who frees slaves under compulsion (6.5) and must maintain an army "or perish" (4.11), can be read as the same figure; the two places even end in the same Greek words, ἢ ἀπολωλέναι. In the eighth book Socrates has the tyrant do it of his own accord, freeing the citizens' slaves to make them his bodyguards (567d–e; see ἐλευθέρους δούλους ἔχειν).

Translation in this edition

Ἀναγκάζειν is "compel" and its passive "be compelled" at every place. "Compelled" also renders the noun *ἀνάγκη* at 8.8, "we are compelled to busy ourselves", and "compels" at 3.9, "whom law compels to it", the compound *συναναγκάζειν* (see *συναναγκάζω*). At 5.3 the compelled act, "make trouble even for their own fatherlands", rests on *ἐνοχλεῖν*, Marchant's own correction of the manuscripts' *ἐγκαλεῖν* (see *ἐνοχλέω*). At 6.15 *ἀναγκάζηται* is Bahrdt's correction of the manuscripts' *ἀναγκάζεσθαι*. At 8.9 "we must compel the guarding" renders the verbal adjective *ἀναγκαστέον* with φυλάττειν.

See also

ἄθλιος; ἀκρατής; ἄκων; ἀναγκαῖος; ἀνάγκη; ἀνάγκην προστιθέναι; ἀπεχθάνομαι; βία; ἐλευθέρους δούλους ἔχειν; ἐνοχλέω; κολάζω; συναναγκάζω; φύσις.

ἀναγκαῖος · necessary

ἀναγκαῖα δαπανήματα, *anankaia dapanēmata*, "necessary expenses"; ἀναγκαιόταται, *anankaiotatai*, "most necessary"

Attested: ἀναγκαῖα (*anankaia*; 4.9), ἀναγκαιόταται (*anankaiotatai*; 4.9), ἀναγκαίας (*anankaias*; 4.11). Necessary, what cannot be done without. All three uses are of the tyrant's expenses. "For the tyrant, then, many times as much is less sufficient for his necessary expenses than for the private man. For private men may cut down their daily expenses in whatever way they wish, but for tyrants this is not possible; for their greatest and most necessary expenses go to guarding their lives, and to cut any of these seems to be ruin" (4.9). Necessity here is measured by the tyrant's danger: what he must spend is what keeps him alive (see τῆς ψυχῆς φυλακή). The consequence follows: tyrants despoil temples and human beings "because they are always in need of more money for their necessary expenses" (4.11; see *ἀδίκως*). At 4.9 Stobaeus reads *ἢ τἀναγκαῖα δαπανήματα* for *εἰς τὰ ἀναγκαῖα δαπανήματα ἢ*, without the preposition.

See also ἀδίκως; ἀναγκάζω; ἀνάγκη; δαπάνη; δαπάνημα; τὰ καθ᾽ ἡμέραν; τῆς ψυχῆς φυλακή.

ἀνάγκη · necessity

Necessity, the tyrant's condition and the ruler's instrument · Hiero

ἀνάγκη, *anankē*, "must", "compelled"; ἀνάγκην εἶναι, *anankēn einai*, "necessary"; ἀνάγκης, *anankēs*, "compulsion"

At a Glance

The word. Ἀνάγκη is necessity: constraint, force, what cannot be otherwise. With the verb "to be" understood, ἀνάγκη with an infinitive is "one must".

In the *Hiero*. Eleven times. In Hiero's mouth it is the tyrant's condition: he "must marry beneath him" (1.28), thinks it "necessary to go about armed" (2.8), and "must love his city" (5.3); and of rulers Hiero says "we are compelled to busy ourselves" with what brings odium (8.8). Once, by its absence, it marks the private man's beloved, who serves "under no compulsion" (1.37). In Simonides' it names a consequence (9.2, 9.10, 10.7–8) and a task that a ruler can assign to others (9.3–4).

In this edition. "Must", "necessary", "compelled", and "compulsion" where the noun stands as a noun.

A place to read. 8.8–9.4, where Hiero's "compelled" is answered by Simonides' division of compulsion and favor.

Meaning

Ἀνάγκη (*anankē*) is the constraint that leaves no choice, whether of nature, of circumstance or of force; in the poets it is a goddess, the one, Euripides' chorus sings, who alone has no altars and no image (*Alcestis* 962–984). Its commonest prose use is impersonal, ἀνάγκη (ἐστί) with an infinitive, "it is necessary", "one must", and the same phrase states a logical consequence, "it must follow". The verb ἀναγκάζειν (see ἀναγκάζω) and the adjective ἀναγκαῖος (see ἀναγκαῖος) are formed from it.

Use in the book

Hiero's necessities are the tyrant's situation. In marriage: "Now the tyrant, unless he marries a foreign woman, must marry beneath him" (1.28; see γάμος). On the road: "At any rate they think it necessary to go about armed themselves and always to take other armed men around with them" (2.8). Toward the city, where necessity meets compulsion: the tyrant "must love his city", for without it he can be neither safe nor happy, and yet tyranny compels him to trouble it (5.3; see ἀναγκάζω; φιλόπολις). And in rule itself: "we are compelled to busy ourselves far more than private men with the things by which human beings incur odium too" (8.8), the necessity that introduces the list of a ruler's "musts" (8.9). The private man's love is marked by its absence: his beloved serves him "under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης).

Simonides takes the word up in his answer, first as a law of consequence. Some kinds of care go by way of favor, but abusing, compelling, fining and punishing "must rather go by way of odium" (9.2; see ἀναγκάζω). Then as a thing that can be handed on: a man who rules should assign to others "the punishing of whoever needs compulsion" (9.3), as at the chorus contests, where the applying of compulsion is assigned to others (9.4; see ἀνάγκην προστιθέναι). Necessity, which in Hiero's account bound the tyrant, becomes in Simonides' a duty that a ruler can delegate.

In the rest of the counsel the word names what must follow from good arrangements. "And when many care about what is beneficial, it must be found and carried out the more" (9.10); "And must not the neighboring cities, because of the men who are always under arms, also desire peace most of all?" (10.7); and when the citizens see that the mercenaries protect them, "how must they not spend on them with the greatest pleasure?" (10.8). Hiero had spoken of what a tyrant must do; Simonides speaks of what others must then do, the many who look for what is good, the neighbors and the citizens, and the last of his necessities is a pleasure.

Places to read

Every passage in which the noun occurs.

1.28 The tyrant, unless he marries a foreign woman, must marry beneath him.

1.37 The private man knows that his beloved serves him under no compulsion.

2.8 Tyrants think it necessary to go about armed and to take armed men around with them.

5.3 The tyrant must love his city, for without it he can be neither safe nor happy.

8.8 Rulers are compelled to busy themselves more than private men with what brings odium.

9.2 Abusing, compelling, fining and punishing must rather go by way of odium.

9.3 A man who rules should assign to others the punishing of whoever needs compulsion.

9.4 At the chorus contests the applying of compulsion is assigned to others than the ruler.

9.10 When many care about what is beneficial, it must be found and carried out the more.

10.7 The neighboring cities must desire peace because of the men always under arms.

10.8 The citizens, protected by the mercenaries, must spend on them with the greatest pleasure.

Other ancient sources

In the eighth book of Plato's *Republic* necessity is the tyrant's portion. Socrates tells Adeimantus that a tyrant must always be stirring up war, so that the people will need a leader and, made poor by taxes, will be occupied with their daily needs and plot less against him (566e–567a); that he must remove the courageous and the wise until he has purged the city (567b–c; see ἄλκιμος); and that he is bound by "a blessed necessity", which commands him either to live with the worthless many and be hated by them, or not to live. The more hated he is, the more and the more trustworthy bodyguards he will need (567c–d). Hiero's "as if there were always a war" (4.11), his men left to be used (5.2) and his bodyguards (5.3, 10.1) can be read as parts of the same picture.

The historical Simonides had his own word on necessity, in the poem to Scopas that Plato's *Protagoras* examines (see ἀγαθός): he praises and loves, he says, everyone who willingly does nothing shameful, for against

necessity not even the gods fight (345d). Hiero's tyrant, compelled "to despoil a great deal, unjustly, both temples and human beings" (4.11), can be read as the man that saying excuses but does not praise.

Translation in this edition

The noun is rendered by the English construction it supports: "must" (1.28, 5.3, 9.2, 9.10, 10.7, 10.8), "necessary" (2.8), "compelled" (8.8) and "compulsion" (1.37, 9.3, 9.4). "Must" in the English also renders other Greek: the verbal adjectives of 8.9 ("we must exact money ... we must punish ... we must not give way") and of 2.10 ("he must be most of all on his guard"), and δεῖ at 2.13 and 6.15. At 1.28 the words "unless he marries" follow C, written over an erasure; A and M have μέν for μή.

See also

ἀγαθός; ἄλκιμος; ἀναγκάζω; ἀναγκαῖος; ἀνάγκην προστιθέναι; ἀπέχθεια; γάμος; ὁπλίζω; οὐδεμιᾶς ἀνάγκης οὔσης; πραγματεύομαι; φιλόπολις.

ἀνάγκην προστιθέναι · apply compulsion

The compulsion that a ruler leaves to others, at the chorus contests and in the city · Hiero

ἀνάγκην προστιθέναι, *anankēn prostithenai*, "the applying of compulsion"

At a Glance

The word. To put compulsion to someone: to bring force to bear on him, to lay him under constraint.

In the *Hiero*. Once, in Simonides' example of the chorus contests, where "the applying of compulsion to those who do anything deficiently" is assigned to others than the ruler (9.4).

In this edition. "The applying of compulsion".

A place to read. 9.1–5, where Simonides divides the kinds of care between favor and odium and hands the odious kind to others.

Meaning

Προστιθέναι (*prostithenai*) is to put one thing to another: to add, attach or apply. With ἀνάγκη (*anankē*), necessity, as its object (see ἀνάγκη), it means to bring compulsion to bear, to make someone do what he would not do of himself. The verb differs by one letter from προτιθέναι (*protithenai*), to set out before others, the verb of prizes, and the two stand in the same sentence of the *Hiero*: the ruler sets out (προτίθησιν) the prizes, and the applying (προστιθέναι) of compulsion falls to others.

Use in the book

Hiero has answered Simonides' promise of love with the duties of rule. Rulers must exact money, compel the guarding of what needs guarding and punish the unjust, and these are the things "by which human beings incur odium too" (8.8–9; see ἀπεχθάνομαι). Simonides does not strike anything from the list. He divides the kinds of care into those that go by way of favor and those that go by way of odium (9.1–2; see ἀπέχθεια), and he draws a practical conclusion: "So I say that a man who rules should assign to others the punishing of whoever needs compulsion, but should do the giving of prizes himself. That this is a fine arrangement, what actually happens bears witness" (9.3).

The witness is the chorus contest. "For when we wish choruses to compete, the ruler sets out prizes, but the gathering of them is assigned to chorus-producers, and to others the teaching of them and the applying of compulsion to those who do anything deficiently. So at once in these matters what is pleasing came about through the ruler, and what is harsh through others" (9.4; see ἀντίτυπος). The edition's note explains the institution behind the sentence: at Athens the archon assigned wealthy citizens as chorus-producers for the Dionysia; "they recruited and paid for the choruses, and trainers taught them". Three tasks fall to three sets of hands. The chorus-producer gathers the singers, the trainer teaches them and drives the slack, and the ruler gives the prize. Whoever sang badly met the trainer; the prize came from the ruler.

Simonides argues from what already happens, and what already happens is the practice of a city that is not ruled by a tyrant: his "ruler" is,

as the note observes, the title of an Athenian magistrate. His lesson can be read as teaching Hiero to rule as a free city's magistrates rule, by arrangements in which every harsh task has an officer other than the ruler. The same sentence closes a movement in the dialogue's language of force. Hiero's account can be read as making the tyrant the most compelled man in the city, driven to despoil, to keep an army and to use men he did not think good (4.11, 5.2; see *ἀναγκάζω*); and when he spoke as a ruler he said "we must compel" (8.9). Simonides keeps the compulsion and changes who applies it. He then asks what prevents "the other affairs of the city" from being managed in the same way, and carries the prizes from the choruses to tribes, regiments and companies (9.5–6).

Places to read

The one passage in which the phrase occurs.

9.4 At the chorus contests the ruler sets out prizes; the gathering of the chorus is assigned to chorus-producers, and the teaching and the applying of compulsion to others.

Elsewhere in Xenophon

In the *Memorabilia* the chorus-producer's craft is offered as a school for command. Socrates meets Nicomachides, a veteran of many campaigns who has just been passed over at the election of generals, and hears his complaint: the Athenians have chosen instead a certain Antisthenes, not Socrates' companion of that name, a man who has not once campaigned in the heavy infantry, has done nothing to catch the eye among the horsemen and has no skill but gathering money (3.4.1). Socrates answers that this is good if it lets him supply the soldiers, and that Antisthenes is a lover of victory besides, who has won every time he produced a chorus (3.4.2–3). Nicomachides objects that leading a chorus is nothing like leading an army; Socrates replies that Antisthenes, though without experience of song or of training choruses, was able to find the people best at both. Then in war too, Nicomachides retorts, he will find some to draw up the ranks for him and others to fight; and Socrates accepts it: if he finds and chooses the best in war as he did for his choruses, he will likely win there as well (3.4.3–5). Whatever a man presides over, Socrates says, if he

knows what is needed and can provide it, he will be a good leader, of a chorus, a household, a city or an army (3.4.6). Simonides' ruler can be read as the same kind of leader: he wins by arranging the work of others, and keeps for himself only the part that wins favor.

Other ancient sources

The *Constitution of the Athenians*, a description of Athenian institutions written in Aristotle's school in the 320s BC, confirms the arrangement the edition's note describes. On entering office the archon appoints three chorus-producers for the tragedies, the richest of all the Athenians; he once appointed five for comedy as well, but now the tribes put these forward (56.2–3). Aristotle himself, listing in the *Politics* the means by which a tyranny is preserved, gives the tyrant Simonides' division: he should honor those who prove good at something so that they never think they would have been honored more by citizens governing themselves, and should award such honors himself, but punishments through other officials and the courts (5.11, 1315a4–8). Aristotle's advice can be read as Simonides' arrangement made into a rule for keeping power.

Translation in this edition

The infinitive phrase is rendered by a noun, "the applying of compulsion", as are its partners in the sentence, "the gathering" (ἀθροίζειν; see ἀθροίζω) and "the teaching" (διδάσκειν). "Compulsion" renders ἀνάγκη again at 9.3, "whoever needs compulsion", where Marchant prints Thalheim's τόν, the person who needs it, against τό in the manuscripts and Stobaeus. In the clause before the phrase, manuscript A has προστίθησι, "applies", for the ruler's προτίθησιν, "sets out", so that in A the ruler applies the prizes with the verb that the others use for compulsion; Marchant prints προτίθησιν. A's first hand makes the same exchange at 9.6, where it has προστιθείη for προτιθείη, "set out", of the prizes Simonides would extend to the city.

See also

ἀγωνίζομαι; ἀθροίζω; ἀναγκάζω; ἀνάγκη; ἀντίτυπος; ἀπεχθάνομαι; ἀπέχθεια; ἄρχων; διδάσκω; κολάζω; προστάττω; προτίθημι; χορηγός; χορός.

ἀνακηρύσσω · proclaim

ὁ ἀνακηρύττων, *ho anakēryttōn*, "proclaimed by ... herald"

Attested: ἀνακηρύττων (*anakēryttōn*; 11.8). To proclaim aloud by a herald, above all the name of a victor at the games or of a man crowned by his city. Simonides promises Hiero a victory finer than any a chariot could win at the festivals: "your victory would not be proclaimed by one herald, but all human beings would sing of your excellence" (11.8; see ὑμνέω). The edition's note adds that "the herald's proclamation of the victor was a feature of the games". The simple verb comes in the sentence before, "you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7; see κηρύσσω), a reading that is Marchant's own correction after Xenophon's *Symposium* 8.37. There Socrates tells Callias that the young Autolycus, whose victory in the pancration the banquet celebrates, is plainly a lover of honor, since he endures many toils and pains for the sake of being proclaimed victor. Simonides takes the herald's single voice and multiplies it into the song of all human beings.

See also ἀγών; ἀνέχομαι; ἄνθρωπος; κηρύσσω; νικάω; νίκη; ὑμνέω; φιλοτιμία.

ἀναλίσκω · lay out

τὰ ... ἀναλούμενα, *ta ... analoumena*, "what is laid out"

Attested: ἀναλούμενα (*analoumena*; 11.1). To spend, use up, lay out money on something. The word comes in the opening of Simonides' last counsel: "You should not hesitate, Hiero, to spend even from your private possessions for the common good. For it seems to me that, for a man who is tyrant, what is laid out on the city goes to what is needed more than what is laid out on his private affairs" (11.1). "Spend" renders δαπανᾶν (see δαπανάω), and the participle serves for both outlays, the one on the city and the one on the tyrant's own affairs. Hiero had said that a tyrant's greatest expenses go to guarding his life and drive him to despoil (4.9–11; see ἀπὸ τοῦ δικαίου); Simonides redirects the outlay to the city, point by point, from the tyrant's house and his arms to his revenues and his

chariots (11.2–5). The Aristotelian *Constitution of the Athenians* records the same kind of outlay at Athens: the supervisors of the procession at the Great Dionysia, once elected by the people, used to pay its expenses from their own means (τὰ ἀναλώματα ... ἀνήλισκον); now one is chosen by lot from each tribe, and a hundred minas are given for its equipment (56.4).

See also ἀπὸ τοῦ δικαίου; δαπανάω; δαπάνη; ἴδιος; ὀκνέω; τὰ δέοντα; τὸ κοινὸν ἀγαθόν.

ἀναμιμνήσκω · recall

ἀναμνήσθητι, *anamnēsthēti*, "recall"

Attested: ἀναμνήσθητι (*anamnēsthēti*; 6.7). To remind; in the passive, to call to mind, recall. Hiero asks Simonides to test the tyrant's fear against his memory, if he has one, of standing in line close to an enemy phalanx: "recall what kind of food you took at that time, and what kind of sleep you slept" (6.7; see αἱρέω). The tyrant's fear, he goes on, is the same and worse (6.8; see ἀντιτάσσω). Two other verbs of memory frame the dialogue's method. At the start Hiero asks, "do you not, for your part, remind me of what belongs to the private life?" (ὑπέμνησας, 1.3), and when he begins his case he says, "for I think I remember that you too began there" (μεμνῆσθαι, 1.10). Hiero, who has lived both lives, asks Simonides to supply the one he knows from memory (see ἄπειρος); Simonides answers with the soldier's practice on campaign (6.9; see λαγχάνω).

See also αἱρέω; ἀντιτάσσω; ἄπειρος; ἔμπειρος; λαγχάνω; πολέμιος; σῖτος; ὕπνος; φάλαγξ.

ἀνάπαυσις · rest

ἀνάπαυσις, *anapausis*, "a rest"

Attested: ἀνάπαυσις (*anapausis*; 2.11). A pause, a respite from toil or war. "Then, for private men there comes a rest from war both through truces and through peace; but for tyrants there is never peace with those they rule as tyrants, nor could a tyrant ever trust a truce and be confident"

(2.11). The private man's wars are with outsiders and can be ended by treaty; the tyrant's war is with his own subjects (see οἱ τυραννευόμενοι), and no truce could be trusted (see θαρρέω; σπονδή). In the *Education of Cyrus* the conqueror of Babylon claims the rest that Hiero says the tyrant never has: now that the most laborious war has come to rest, Cyrus tells his friends, his own soul too thinks it deserves some rest (7.5.47).

See also εἰρήνη; θαρρέω; οἱ τυραννευόμενοι; πιστεύω; πόλεμος; σπονδή.

ἀναπτύσσω · spread open

ἀνεπτυγμένα, *aneptygmena*, "spread open to view"

Attested: ἀνεπτυγμένα (*aneptygmena*; 2.4). To unfold, unroll, open out, as a scroll or a cloth. Hiero explains why the crowd is deceived: "But tyranny displays the possessions that are thought to be worth much spread open to view, plain for all to see", while the hardships are hidden away in the tyrants' souls (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The goods are laid out like wares on a stall; the hardships are folded away in the soul, where happiness and unhappiness are stored up (see ἄθλιος; ἀπόκειμαι). The crowd, he has said, forms its opinion "very much by what it sees" (2.3), and it sees only what is unfolded. Marchant's apparatus records that Ernesti deleted "plain" (φανερά), comparing the lexicographer Hesychius, who glosses ἀνάπτυκτα with φανερά, and that Stephanus read καὶ φανερά, "and plain"; Marchant keeps the word without "and", and the English renders both.

See also ἄθλιος; ἄξιος; ἀπόκειμαι; θεάομαι; κτῆμα; τὰ χαλεπὰ ἀποκεκρυμμένα; φανερός; ψυχή.

ἀναστρέφω · turn upside down

ἔμπαλιν ἀνέστραπται, *empalin anestraptai*, "is turned upside down"

Attested: ἀνέστραπται (*anestraptai*; 4.5). To turn back, overturn; in the perfect passive, to have been turned the other way. With ἔμπαλιν, "back again" (see ἔμπαλιν), the phrase means reversed. "For tyrants, this too is turned upside down. For instead of avenging them, the cities give

great honor to the man who kills the tyrant, and instead of barring him from the temples, as they do the murderers of private men, the cities even set up statues in the temples of those who have done such a thing" (4.5). The reversal is of the custom just described, under which citizens guard one another without pay, and many have made it law that even the man who keeps company with a killer is not pure (4.3–4; see ἄνευ μισθοῦ). The same city that protects each citizen's life rewards the death of the tyrant: the killer, who would be barred from the temples, has his statue set up in them (see εἰκών). In the margin of A the later hand gives ἀντέστραπται, "has been turned the other way", which does not change the sense.

See also ἄνευ μισθοῦ; ἀντί; ἀντὶ τοῦ; εἰκών; εἴργω; ἔμπαλιν; ἱερόν; τιμάω; τιμωρέω; φονεύς.

ἀναφαίνω · make shine out

ἀναφαίνειν, *anaphainein*, "make ... shine out"

Attested: ἀναφαίνειν (*anaphainein*; 8.6). To bring to light, make appear, display. Simonides answers Hiero's complaint about the beloved: the beloved is least disgusted by a ruler's old age and least takes his ugliness into account (see αἶσχος): "For the very fact of having been honored adorns a man most of all, so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6). The verb is paired with ἀφανίζειν, "make disappear" (see ἀφανίζω): honor works like light, hiding the disagreeable and showing the beautiful "more brilliantly" (λαμπρότερα; see λαμπρός). Simonides meets Hiero on his own ground, the love of a beloved (1.29–38), and the remedy he offers is a matter of appearances: honor makes the ruler look better than his years and his face. Hiero's reply turns at once from appearance to the duties of rule (8.8; see ἀπεχθάνομαι).

See also αἶσχος; ἀπεχθάνομαι; ἀφανίζω; γῆρας; δυσχερής; λαμπρός; παιδικά; συνεπικοσμέω; τιμάω.

ἀνδραποδώδης · slavish

The slavish, who do not think they deserve to be free, and whom the tyrant is left to use · Hiero

ἀνδραποδώδεις, *andrapodōdeis*, "the slavish"

At a Glance

The word. Like an ἀνδράποδον, a captive sold as a slave: servile, abject in spirit.

In the *Hiero*. Twice, in two successive sentences of Hiero's. Having removed the good, the tyrant is left to use "the unjust, those without self-mastery, and the slavish", and the slavish are trusted "because they themselves do not think they deserve to be free" (5.2).

In this edition. "The slavish".

A place to read. 5.1–2, the men a tyrant fears and the men he keeps.

Meaning

An ἀνδράποδον (*andrapodon*) is a human being taken in war or raided and sold, the slave as a piece of property; the noun is formed on the model of τετράποδα, "four-footed beasts", the captive counted with the livestock. The adjective ἀνδραποδώδης (*andrapodōdēs*) describes a character, not a legal condition: a free citizen can be slavish, and the word is an insult among free men. It names the man who will do anything to be safe or fed and has no wish to be his own master.

Use in the book

Hiero's list of the men a tyrant keeps (5.2; see ἄδικος) gives each kind a reason it can be trusted. The unjust share his fear of a free city; those without self-mastery serve for license; "and the slavish, because they themselves do not think they deserve to be free" (5.2). The slavish need no motive of fear or reward. Their reliability lies in their judgment of themselves: they have weighed their own worth (see ἀξιόω) and found it short of freedom.

The word answers the beginning of the same speech. The tyrant fears the courageous "lest they dare something for the sake of freedom" (5.1; see

ἀνδρεῖος), and so he is left with men who would not dare it because they do not want it. Hiero's account sets the two kinds at the two ends of his argument: those who would risk everything for freedom and those who do not think themselves worth it. The pattern runs through his speeches. The tyrant desires "to hold free men as slaves" (6.5; see ἐλευθέρους δούλους ἔχειν); he has "slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων); and the forced rising, the making way and the gifts the many give to those they hate, when they most fear harm from them, "would reasonably be considered the works of slavery" (7.7–8; see δουλεία). Slavishness, in Hiero's description, is what tyranny produces in those around it and what it then has to rely on. When Simonides makes the love of honor the mark of a man (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι), the slavish can be read as those in whom it has not grown.

Places to read

The one section in which the adjective occurs, in two successive sentences.

5.2 Having quietly removed the good, the tyrant is left to use the unjust, those without self-mastery and the slavish; the slavish are trusted because they do not think they deserve to be free.

Elsewhere in Xenophon

For Xenophon's Socrates the word names ignorance, not low birth. In the *Memorabilia* Xenophon says that Socrates always talked about human things, what is pious and impious, fine and shameful, just and unjust, what a city is and what rule over human beings is, and that he thought those who knew these things fine and good, and those ignorant of them justly called slavish (1.1.16). Later he puts the question to Euthydemus. Do you know men who are called slavish? Through wisdom or through ignorance? Through ignorance, Euthydemus answers, but not ignorance of smithing, carpentry or shoemaking; on the contrary, most of those who know such crafts are slavish. Then the name belongs to those who do not know the fine, the good and the just, and we must exert ourselves in every way, Socrates concludes, so as not to be slaves (4.2.22–23). Xenophon also reports that Socrates took no fee for his company and thought he was looking after his freedom by refusing it; those who took pay he called

sellers of themselves into slavery (ἀνδραποδιστὰς ἑαυτῶν), since they were obliged to talk with whoever paid (1.2.5–6).

Other ancient sources

In Plato's *Republic* the word separates true courage from its likeness. Glaucon sums up Socrates' view: right opinion about what is and is not to be feared, if it has come about without education, beastlike and slavish, is not altogether lawful and should be called something other than courage; Socrates agrees (430b–c). Aristotle uses the word of the many who choose a life of grazing beasts (*Nicomachean Ethics* 1.5, 1095b19–20; see ἄνδρες καὶ οὐκέτι ἄνθρωποι).

Translation in this edition

Ἀνδραποδώδεις is "the slavish" at both places in 5.2. The verb in the clause that explains it, ἀξιοῦσιν, is "think they deserve" (see ἀξιόω). "Slavery" at 7.8 renders δουλεία (see δουλεία), and "slaves" renders δοῦλοι throughout (see δοῦλος).

See also

ἄδικος; ἀκρατής; ἀνδρεῖος; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀξιόω; δουλεία; δοῦλος; δούλους ἀντὶ φίλων; ἐλευθερία; ἐλεύθερος; ἐλευθέρους δούλους ἔχειν; μισθός; ὑπεξαιρέω.

ἀνδρεῖος · courageous

τοὺς ... ἀνδρείους, *tous ... andreious*, "the courageous"

Attested: ἀνδρείους (*andreious*; 5.1). Courageous, manly: the adjective of ἀνήρ, "man" (see ἀνήρ), and the common prose word for "courageous". Of the three kinds of men a tyrant fears instead of esteeming, the first are "the courageous, lest they dare something for the sake of freedom" (5.1; see ἄλκιμος). Hiero first calls them "the valiant" (ἀλκίμους) and then restates the word in the plain term, which makes the danger political: courage is the readiness to dare for freedom (see τολμάω). At the end of the list of men the tyrant is left to use stand the slavish, who do not think they deserve to be free (5.2; see ἀνδραποδώδης). In Plato's *Republic* the

tyrant must likewise keep a sharp eye on who is courageous, as on who is proud of spirit, wise or rich, and be their enemy until he has purged the city (567b–c; see ἄλκιμος).

See also ἀλκή; ἄλκιμος; ἀνδραποδώδης; ἀνήρ; ἐλευθερία; σοφός; τολμάω; φοβέω.

ἄνδρες καὶ οὐκέτι ἄνθρωποι · men, and no longer merely human beings

The rank that love of honor confers, in Simonides' praise of honor · Hiero

ἄνδρες δὲ καὶ οὐκέτι ἄνθρωποι μόνον νομιζόμενοι, *andres de kai ouketi anthrōpoi monon nomizomenoi*, "are thought men, and no longer merely human beings"

At a Glance

The word. Men in the full sense (ἄνδρες), and no longer human beings only (ἄνθρωποι): the two Greek words for a person, set one above the other.

In the *Hiero*. Once, at the height of Simonides' praise of honor: those in whom a love of honor and praise grows "differ most from the beasts, and are thought men, and no longer merely human beings" (7.3).

In this edition. "Men, and no longer merely human beings". The edition keeps "human being" for ἄνθρωπος, and "man" for ἀνήρ except where the sense is "husband", so that the distinction can be followed in English.

A place to read. 7.1–4.

Meaning

Ἄνθρωπος (*anthrōpos*) is the human being, man or woman, the member of the species (see ἄνθρωπος); ἀνήρ (*anēr*) is the adult male, and with emphasis a man worthy of the name (see ἀνήρ). Οὐκέτι, "no longer", marks a stage that has been passed, and μόνον, "merely", keeps what was passed: the man is still a human being, but not only one. The participle

νομιζόμενοι, "thought", places the rank in the judgment of others. The phrase gives a ladder of three rungs: beasts, human beings, men.

Use in the book

Hiero has finished his account of the tyrant's fears, and Simonides turns to the one good that might explain why anyone endures them. "It seems, Hiero," he said, "that honor is something great, reaching for which human beings undergo every toil, and every danger they endure" (7.1). Then he states the ladder: "For it seems to me, Hiero, that a man differs from the other animals in this, in reaching for honor. For in food and drink, at least, and sleep and the pleasures of Aphrodite all animals alike seem to take pleasure; but the love of honor does not grow in the animals without reason, nor in all human beings; and those in whom a love of honor and praise grows, these are by now the ones who differ most from the beasts, and are thought men, and no longer merely human beings" (7.3). The edition's note observes that here Simonides "makes explicit the distinction the edition keeps between *anēr*, 'man', and *anthrōpos*, 'human being'".

The pleasures that Simonides assigns to all animals alike are those Hiero weighed first, food and drink (1.17–25) and the pleasures of Aphrodite (1.26–38), with the sleep he says he guards against (6.3). Much of what Hiero has said the tyrant lacks belongs, on this account, to the level that men share with beasts. Simonides' own sentence contains a small turn. He began by saying that human beings in general reach for honor (7.1), and now he says that the love of honor does not grow in all of them; and his first sentence makes ἀνήρ its subject, "a man differs from the other animals", naming the man before he has drawn the line that makes him one. The conclusion is a compliment to Hiero: "So it seems to me reasonable that you endure all these things that you bear in tyranny, since you are honored beyond other human beings", with honor ranked as the pleasure nearest the divine (7.4; see τοῦ θείου ἐγγυτέρω).

Hiero does not dispute the distinction; he turns it against the compliment. Honors given by those who are afraid are not honors (7.6–8). True honor, he says, comes "when human beings, thinking a man able

to be their benefactor", praise him and make way for him out of love (7.9; see ἀνὰ στόμα ἔχειν): in his sentence too, it is human beings who honor and a man who is honored. The rank Simonides granted by nature Hiero makes depend on the free opinion of others, and the participle "thought" already allowed it. The tyrant may love honor as much as any man; what he cannot obtain is the honoring.

Places to read

The one passage in which the phrase occurs.

7.3 A man differs from the other animals in reaching for honor; those in whom a love of honor and praise grows differ most from the beasts, and are thought men, and no longer merely human beings.

Other ancient sources

Herodotus draws the same line on the battlefield. At Thermopylae, in 480 BC, on the first day of fighting, the Medes whom Xerxes, king of Persia, sent against the Greeks fell in great numbers while others pressed on behind them, and they made it plain to everyone, and not least to the king himself, that they were many human beings but few men (7.210.2).

Aristotle, in the *Nicomachean Ethics*, sorts men by the lives they choose, and his ranks can be read as Simonides'. The many, the coarsest sort, identify the good with pleasure; in preferring the life of grazing cattle (βοσκημάτων, the word Simonides uses for "the beasts") they show themselves wholly slavish, and they are listened to only because many who hold power feel as Sardanapallus, the legendary Assyrian king of pleasure, felt. Cultivated men and men of action put honor first, since honor is more or less what the political life aims at. Yet honor looks too much a thing of the surface to be the good, Aristotle adds, for it rests with those who give it more than with the one who receives it, and men seem to chase it to convince themselves that they are good (1.5, 1095b16–28). Aristotle's objection can be read as Hiero's, put as a general truth: honor is in the hands of those who give it.

Translation in this edition

"Men" renders ἄνδρες and "merely human beings" ἄνθρωποι μόνον; "are thought" renders νομιζόμενοι. The Key Words of the edition set out the distinction ("*anthrōpos* is never rendered 'man'"), and its note at 7.3 points to them. "The beasts" renders βοσκημάτων, grazing animals, and "the animals without reason" τοῖς ἀλόγοις ζῴοις (see ἄλογος).

See also

ἄλογος; ἀνὰ στόμα ἔχειν; ἀνδραποδώδης; ἀνήρ; ἄνθρωπος; βόσκημα; ζῷον; νομίζω; ὀρέγομαι; τιμή; τιμῆς τε καὶ ἐπαίνου ἔρως; τοῦ θείου ἐγγυτέρω; φιλοτιμία.

ἀνεπιφθόνως · without being envied

The unenvied life of the man freely honored, which Hiero lacks and Simonides promises him · Hiero

ἀνεπιφθόνως, *anepiphthonōs*, "without being envied"

At a Glance

The word. Without drawing envy; in a way that gives no one cause for ill will.

In the *Hiero*. Once, in Hiero's portrait of the man truly honored, who passes his life "without fear, without being envied, without danger and happily" (7.10). The dialogue ends on the same promise in other words: "for you will be happy without being envied" (11.15).

In this edition. "Without being envied". The edition keeps "envy" for φθόνος and its family.

A place to read. 7.9–10, with 11.15.

Meaning

Φθόνος (*phthonos*) is envy, the grudging ill will felt toward another's good. Ἐπίφθονος (*epiphthonos*) is what draws it, invidious, and also, of persons, envious; ἀνεπίφθονος (*anepiphthonos*) is what draws none. The adverb describes a way of having or doing something that rouses no grudge in others.

Use in the book

Hiero, having denied that the tyrant's honors are honors, draws the man who is honored in fact: human beings think him able to benefit them, praise him, make way for him out of love, "and each looks upon him as his own good" (7.9; see ἀνὰ στόμα ἔχειν; οἰκεῖον ἀγαθόν). Then: "And for my part I call the man so honored blessed. For I perceive that he is not plotted against, but that people are anxious lest he suffer anything, and that he passes his life without fear, without being envied, without danger and happily" (7.10). The four adverbs (see ἀκινδύνως; ἀφόβως; εὐδαιμόνως) list the four goods of that life, and the tyrant's is their opposite: he passes night and day "as one condemned by all human beings to die for his injustice" (7.10; see ἀδικία).

The freedom from envy can be read as following from Hiero's earlier clause, that each looks upon the honored man "as his own good" (7.9). Envy is pain at another's good, and no one grudges what he counts his own. The tyrant's goods are taken from others, and Hiero has already said that the cities give great honor to the man who kills him (4.5; see ἀναστρέφω).

The word's family returns in Simonides' last speech and closes the dialogue. A tyrant who beat private men at the games "would not be admired but envied, as one who made his expenditure from many households" (11.6; see φθονέω); a tyrant who does all that Simonides counsels "will be happy without being envied" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ). The Key Words of the edition note that envy "is the word on which the dialogue ends". Simonides' counsel can be read as a plan for obtaining the life Hiero described at 7.10: the honored man's unenvied happiness, offered to the tyrant on the honored man's terms.

Places to read

The one passage in which the adverb occurs.

7.10 The man freely honored is not plotted against, and passes his life without fear, without being envied, without danger and happily.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus, now master of Babylon, wishes to set himself up as he thinks befits a king, and resolves to do it with his friends' consent, so as to appear rarely seen and august while drawing as little envy as possible (ὅτι ἥκιστα ἂν ἐπιφθόνως). He stands at daybreak where anyone who wishes may approach him; the crowd comes in such numbers, pushing and fighting to reach him, that his friends cannot get near until evening; and the next day, with a ring of Persian spearmen keeping out all but his friends and officers, he tells them that a man who gave himself up to such a crowd would have no part of himself left (7.5.37–44). Cyrus' plan can be read as making his withdrawal look like a necessity the crowd itself imposed, and so no cause for envy. In the *Memorabilia* Socrates, asking what envy is, finds it a kind of pain, felt neither at friends' misfortunes nor at enemies' good fortune but only at the successes of friends (3.9.8). Hiero's portrait can be read as answering him: those who love the honored man could envy him, and do not, because each counts his good his own (7.9). In Xenophon's *Symposium* Charmides, who has lost his fortune, says that he prides himself on his poverty, and Socrates approves: it is the least envied of possessions and the least fought over, safe without a guard and stronger for neglect (3.9). Charmides' poverty, as Socrates praises it, can be read as the reverse of the tyrant's wealth, which needs guards and draws envy.

Other ancient sources

Thucydides, telling the story of the Peisistratids, the house of Peisistratus that held Athens as tyrants, says of Hipparchus that in the rest of his rule too he was not burdensome to the many, but had established it without drawing envy (ἀνεπιφθόνως). These tyrants, he goes on, practiced excellence and good sense to the highest degree; they exacted from the Athenians only a twentieth of their produce, adorned the city finely, carried on its wars and offered its sacrifices; otherwise the city kept the laws already in force, save that the family always saw to it that one of its own held office (6.54.5–6). Thucydides' account can be read beside

Simonides' last counsel, in which a ruler who adorns the city at his own charge (11.1–2) wins happiness without envy.

Translation in this edition

The adverb is rendered as a passive, "without being envied", so that it answers the dialogue's last words, "happy without being envied" (11.15), where the Greek is the future passive φθονηθήσῃ. The Key Words explain that ζηλοῦν, to count another's lot enviable, is rendered "count enviable" (1.9, 6.12; see ζηλόω), "so that 'envy' is kept for *phthonos*". Ἀφθονία at 5.4, "an abundance of good things", is the same root in its other sense, plenty that leaves no one anything to grudge (see ἀφθονία).

See also

ἀδικία; ἀκινδύνως; ἀνὰ στόμα ἔχειν; ἀναστρέφω; ἀφθονία; ἀφόβως; ἐπιβουλεύω; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαιμόνως; ζηλόω; μακαρίζω; οἰκεῖον ἀγαθόν; φθονέω.

ἄνευ · without

ἄνευ, *aneu*, "without"

Attested: ἄνευ (*aneu*; 4.1 twice, 4.3, 5.3). Without; a preposition with the genitive. Three times out of four it names a thing without which a good cannot be had; at 4.3 it names what citizens give without. "For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see πίστις). Citizens guard one another "without pay" (4.3; see ἄνευ μισθοῦ). And "the tyrant too must love his city, for without the city he could neither be kept safe nor be happy" (5.3; see φιλόπολις). Trust and the city are what the tyrant cannot do without and does not have; pay is what citizens do without and the tyrant cannot. The preposition can be read as drawing the shape of Hiero's case: every good he names depends on a condition that tyranny removes.

See also ἄνευ μισθοῦ; ἀπιστέω; πίστις; πόλις; σῴζω; φιλόπολις.

ἄνευ μισθοῦ · without pay

The unpaid guard that citizens keep for one another, which the tyrant has lost · Hiero

ἄνευ μισθοῦ, *aneu misthou*, "without pay"

At a Glance

The word. Without wages; for nothing.

In the *Hiero*. Once: "For citizens act as bodyguards for one another without pay against the slaves" (4.3). The opposite comes at 6.10: "But tyrants keep guards for pay, like reapers."

In this edition. "Without pay"; μισθοῦ at 6.10 is "for pay", and the soldiers who serve for wages are "mercenaries".

A place to read. 4.3–5, with 6.10–11.

Meaning

Ἄνευ, "without" (see ἄνευ), with μισθός (*misthos*), the wage of a laborer, a soldier or a craftsman (see μισθός): unpaid. The paid soldier is the μισθοφόρος, the wage-earner, whom English calls a mercenary (see μισθοφόρος).

Use in the book

Hiero counts the fatherland among the goods the tyrant lacks. "Again, to other human beings their fatherlands are worth the most. For citizens act as bodyguards for one another without pay against the slaves, and act as bodyguards against evildoers, so that none of the citizens may die a violent death" (4.3). The verb is the tyrant's own: the edition's note explains that δορυφορεῖν, "to carry the spear", was the service of the bodyguards of kings and tyrants, "in a tyranny usually hired; citizens, Hiero says, do it for one another unpaid" (see δορυφορέω). In a city each citizen is the spearman of all the others, and the pay is the safety he receives in return. The citizens have gone so far in their guarding that many have made a law that "not even the man who keeps company with the bloodstained is pure; so that because of their fatherlands each of the citizens lives in safety" (4.4). For tyrants all this "is turned upside down" (4.5; see ἀναστρέφω).

The paid guard is the tyrant's substitute, and Hiero shows what it is worth. "But tyrants keep guards for pay, like reapers" (6.10), hired hands, as the note says, "bound by nothing else"; and guards who are there for money can get much more in a short time by killing the tyrant than they get for guarding him a long time (6.11; see μισθός). What the citizens give one another for nothing, the tyrant must buy, and what he buys can be outbid.

Simonides does not take the paid guard away. In chapter 10 he keeps the mercenaries and changes whom they serve: they should be "the bodyguards of all" the citizens (10.4; see *πάντων δορυφόροι τῶν πολιτῶν*), defending them against slaves and evildoers, the two dangers of 4.3. The pay remains, but the citizens would receive the service that citizens otherwise give one another, and Simonides expects that they would then spend on the mercenaries "with the greatest pleasure" (10.8). In chapter 11 he promises the unpaid guard as well: if Hiero benefits his city, he would have all the citizens "fighting for what is yours as for their own" (11.12).

Places to read

The one passage in which the phrase occurs; μισθός (6.10) and μισθοφόρος (8.10, 10.1–6) have their own entries.

4.3 Citizens act as bodyguards for one another without pay against the slaves and against evildoers, so that none of them may die a violent death.

Elsewhere in Xenophon

In the *Education of Cyrus* Croesus, the deposed king of Lydia, warns Cyrus that by giving so much away he will become poor, when he might have laid up more treasure than any one man. Cyrus has his friends asked to write down how much each could provide, and the sums show Croesus that he has treasuries after all. You bid me, he says, collect treasures in my own house, be envied and hated for them, and set mercenary guards over them and trust those; I make my friends rich and count them my treasuries, and guards of me and of our goods more trustworthy than any mercenary garrison (8.2.15–19). Socrates' refusal of pay for his company is told elsewhere (*Memorabilia* 1.2.5–6; see ἀνδραποδώδης).

Other ancient sources

Aristotle makes the citizen guard and the foreign guard the mark that divides a king from a tyrant, which can be read as Hiero's contrast made general. Of the barbarian monarchies, which have a tyrant's power but rule by law and ancestral right, he says in the *Politics* that their guard is royal and not tyrannical for that reason: citizens guard kings under arms, while a foreign force guards tyrants; kings rule according to law and over the willing, tyrants over the unwilling, so that kings have their guard from the citizens and tyrants against them (3.14, 1285a24–29). Later in the same work he names a tyrant who ruled without one: Cypselus of Corinth, he says, was a popular leader and went without a bodyguard for the whole of his rule (5.12, 1315b27–28). In Plato's *Republic* the whole city stands by each private man against his slaves (578d–579a; see ἀναγκάζω).

Translation in this edition

"Without pay" renders ἄνευ μισθοῦ, and "for pay" the genitive of price μισθοῦ at 6.10; "for money" at 6.11 renders χρημάτων ἕνεκα. "Act as bodyguards" renders δορυφοροῦσι, the verb whose noun is "bodyguards" at 5.3 and 10.1–4.

See also

ἀναγκάζω; ἀναστρέφω; ἀνδραποδώδης; ἄνευ; βίαιος θάνατος; δορυφορέω; δορυφόρος; δοῦλος; θεριστής; κακοῦργος; μισθός; μισθοφόρος; ξένος; πάντων δορυφόροι τῶν πολιτῶν; πατρίς; πολίτης; φύλαξ.

ἀνέχομαι · bear with

ἀνέχεσθαι, *anechesthai*, "bear with"

Attested: ἀνέχεσθαι (*anechesthai*; 11.11). Middle of ἀνέχειν, to hold up: to bear, put up with, endure. Simonides promises Hiero the reverse of the lover's lot he complained of in chapter 1: "So you would not only be loved, but human beings would be in love with you, and you would not need to make advances to the beautiful but to bear with their advances to

you" (11.11; see φιλεῖσθαι καὶ ἐρᾶσθαι). The tyrant who could never know whether his beloved loved him (1.37–38; see διὰ φόβον ὑπηρετεῖν) is told that the beautiful will court him, and that his only burden will be to endure it (see οἱ καλοί; πειράω). The verb is usually one of hardship: Autolycus endures toils and pains to be proclaimed victor (Xenophon, *Symposium* 8.37; see ἀνακηρύσσω). Simonides gives it a pleasant object, and the joke can be read as part of his promise: a ruler loved for his benefactions will suffer only from being loved too much.

See also ἀνακηρύσσω; ἀντιφιλέω; διὰ φόβον ὑπηρετεῖν; ἐράω; οἱ καλοί; πειράω; φιλεῖσθαι καὶ ἐρᾶσθαι.

ἀνήκεστος · past remedy

ἀνήκεστόν τι, *anēkeston ti*, "something past remedy"; τι ἀνήκεστον, *ti anēkeston*, "something past remedy"

Attested: ἀνήκεστόν (*anēkeston*; 6.15), ἀνήκεστον (*anēkeston*; 6.16). Not to be healed or repaired: the negative of ἀκεστός, "curable", from ἀκεῖσθαι, "to heal, mend". Hiero likens the citizens he fears to a fine but dangerous horse: "just as with a horse, if it were good but feared lest it do something past remedy, one would find it hard to kill it because of its excellence, and hard to use it while it lived, being wary lest it do something past remedy in time of danger" (6.15–16; see ἀγαθός); and so with every possession that is hard but useful, painful to keep and painful to part with (6.16; see ἀπαλλάσσω). The harm past remedy is the one that cannot be undone: in the horse it can be read as a throw in battle, in the citizen as a blow struck at the tyrant. The excellence that makes the man useful is what makes him dangerous (see ἀρετή; χρήσιμος). At 6.15 Richter deleted the clause "lest it do something past remedy", and Marchant suggests the optative ποιήσαι for ποιήσῃ.

See also ἀγαθός; ἀπαλλάσσω; ἀρετή; ἵππος; κίνδυνος; κτῆμα; λυπέω; χαλεπός; χρήσιμος.

ἀνήκοος · not hearing

ἀνήκοοί ἐστε, *anēkooi este*, "you never hear"

Attested: ἀνήκοοί (*anēkooi*; 1.14). Not having heard; never within hearing of a thing. Simonides counts the tyrant's deafness a privilege: "And the hardest thing to hear, abuse, you never hear: no one is willing to accuse a tyrant to his face" (1.14; see κατ᾽ ὀφθαλμούς; λοιδορία). Hiero turns the privilege into a danger: the silent men, he says, all intend harm to the tyrant (1.15; see κακὰ νοέω). The tyrant does not hear what is said against him, and so he must guess at what is meant. The silence that Simonides calls freedom from abuse is, for Hiero, the sound of men keeping their intentions to themselves (see σιωπάω).

See also ἀκοή; ἀκρόαμα; ἐπαινέω; κακὰ νοέω; κατηγορέω; κατ᾽ ὀφθαλμούς; λοιδορία; σιωπάω.

ἀνήρ · man

The man of standing, the husband, and the man who rules · Hiero

ἀνδρός, *andros*, "a man"; ἀνδρῶν, *andrōn*, "men", "real men"; ἄνδρας, *andras*, "husbands", "men"; ἄνδρες, *andres*, "husbands", "men"; ἀνδρί, *andri*, "husband", "a man"; ἀνήρ, *anēr*, "a man"; ἄνδρα, *andra*, "a man"

At a Glance

The word. Man as against woman and child; husband; and, with emphasis, a man worthy of the name.

In the *Hiero*. Seventeen times. Of men of worth: the capable men who desire tyranny (1.9), "those who are thought to be real men" (2.1), the good men the tyrant cannot use (5.2), and those who "are thought men, and no longer merely human beings" (7.3). Of husbands (3.3, 3.4, 3.7, 4.1). And, from chapter 8, in the formulas "a man who rules" (8.5, 9.3) and "a man who is tyrant" (8.10, 11.1, 11.6).

In this edition. "Man", "real men" at 2.1, and "husband"; "human being" is kept for ἄνθρωπος.

A place to read. 7.3, with 2.1 and 8.5.

Meaning

Ἀνήρ (*anēr*, genitive ἀνδρός) is the adult male: the warrior, the citizen, the husband. With emphasis it is the man in the full sense, a man of courage and standing, as when Homer's Agamemnon calls on the Achaeans, "Friends, be men" (*Iliad* 5.529), and Hector on the Trojans (6.112). The word for courage, ἀνδρεία, is made from it (see ἀνδρεῖος). It stands beside ἄνθρωπος (*anthrōpos*), the human being of either sex (see ἄνθρωπος), and Greek can set the two against each other.

Use in the book

The two speakers use the word differently. Simonides uses it of men measured by something above the body's pleasures. Asking how tyranny can be wretched, he points to those who desire it, "men reputed to be among the most capable" (1.9). Calling the things Hiero has described "quite small", he says that he sees many "of those who are thought to be real men willingly coming off worse in food and drink and dishes, and even abstaining from the pleasures of Aphrodite" (2.1; see ἀπέχω). The edition's note explains that "real men" renders *andres*, "men in the full sense, as against *anthrōpoi*, 'human beings'". In chapter 7 he makes the measure explicit: "a man differs from the other animals in this, in reaching for honor", and those in whom the love of honor grows are "thought men, and no longer merely human beings" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Capacity, restraint, love of honor: each time Simonides' man is defined by what he will forgo or reach for.

Hiero uses the word of men in their ties to others. He calls Simonides "a man as wise as you are" (1.1). His husbands stand in the friendships the tyrant lacks: many cities let adulterers alone be killed with impunity, as destroyers "of the friendship of wives toward their husbands" (3.3); a husband honors a wife who has been subjected to the pleasures of Aphrodite through some misfortune no less, "provided that their friendship seems to remain undefiled" (3.4; see ἀκήρατος); the firmest friendships include those "of wives toward husbands" (3.7); and no "association between husband and wife" is agreeable without trust (4.1; see ἄνευ). His good men are those the tyrant must remove: "to think some

men good, and to be compelled to use others" (5.2; see ἀνδραποδώδης). And his honored man is honored by others: "when human beings, thinking a man able to be their benefactor", praise him out of love (7.9; see ἀνὰ στόμα ἔχειν).

From chapter 8 the word settles into two formulas. Simonides says that from the gods "a certain honor and favor attend a man who rules", and that ruling makes "a man more beautiful" (8.5); "a man who rules should assign to others the punishing" (9.3); and he speaks of "a man who is tyrant" when he counsels spending on the city (11.1) and when he forbids competing with private men (11.6). Hiero uses the formula once, of the mercenaries a tyrant needs (8.10). In the first seven chapters the tyrant is only τύραννος; the phrase "a man who is tyrant" appears only after Simonides has praised the love of honor as what makes a man. His counsel can be read as addressed to that man in Hiero: the one who reaches for honor and can be persuaded to win it by doing good.

Places to read

Every passage in which the word occurs.

1.1 Hiero asks what he could know better than Simonides, a man as wise as he is.

1.9 Simonides asks how many could desire tyranny, men reputed to be among the most capable, if it were as bad as Hiero says.

2.1 Many who are thought to be real men willingly come off worse in food and drink and abstain from the pleasures of Aphrodite.

3.3 Many cities let adulterers alone be killed with impunity, as destroyers of the friendship of wives toward their husbands.

3.4 Husbands honor wives subjected to the pleasures of Aphrodite through misfortune no less, provided their friendship seems to remain undefiled.

3.7 The firmest friendships include those of wives toward husbands.

4.1 No association between husband and wife is agreeable without trust.

5.2 It is a hard thing for a tyrant to think some men good and be compelled to use others.

7.3 A man differs from the other animals in reaching for honor; those who love honor are thought men, and no longer merely human beings.

7.9 Human beings honor a man truly when they think him able to be their benefactor and praise him out of love.

8.5 Honor and favor from the gods attend a man who rules, and ruling makes a man more beautiful.

8.10 A man who is tyrant needs mercenaries, the heaviest burden for the citizens.

9.3 A man who rules should assign the punishing to others and do the giving of prizes himself.

11.1 For a man who is tyrant, what is laid out on the city goes to what is needed more than what is laid out on his private affairs.

11.6 It is not fitting for a man who is tyrant to compete against private men.

Other ancient sources

Diogenes Laertius, the biographer of the philosophers (third century AD), collects the sayings of Diogenes the Cynic of Sinope, who lived at Athens in the fourth century BC. Asked in what part of Greece he had found good men, Diogenes answered: men nowhere, but boys in Sparta (6.27). Simonides' "real men" (2.1) and Diogenes' men who are nowhere to be found can be read as the same rank: Simonides sees many who are thought to hold it, Diogenes none.

Translation in this edition

Ἀνήρ is "man", or "men", at every place but four, where the sense requires "husband" (3.3, 3.4, 3.7, 4.1); at 2.1 it is "real men". "A man who rules" and "a man who is tyrant" render *ἀνδρὶ ἄρχοντι* and *ἀνδρὶ τυράννῳ*. The Key Words caution that English "men" sometimes supplies a noun the Greek leaves out ("the freest men", 1.16; "free men", 6.5), and many other places of "man" in the English ("the man who kills the tyrant", 4.5; "the man so honored", 7.10) have no Greek noun behind them.

See also

ἀκήρατος; ἀνὰ στόμα ἔχειν; ἀνδραποδώδης; ἀνδρεῖος; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἄνευ; ἄνθρωπος; ἀπέχω; ἄρχων; γυνή; ἱκανός; μοιχός; σοφός; τύραννος; φιλία.

ἀνθρώπινος βίος · human life

ἐν ἀνθρωπίνῳ βίῳ, *en anthrōpinōi biōi*, "in human life"; ἀνθρωπίνη, *anthrōpinē*, "human"

Attested: ἀνθρωπίνῳ (*anthrōpinōi*; 6.2), ἀνθρωπίνη (*anthrōpinē*; 7.4). Human, belonging to human beings (see ἄνθρωπος); βίος is life as it is lived. Hiero remembers his drinking parties as a private man: "and I passed my time at drinking parties, often until I forgot everything hard in human life, often until I mingled my soul with songs and feasting and dances, often until I and those present desired our beds" (6.2; see συμπόσιον). Human life has its hardships, and wine and friends made him forget them; the tyrant now guards against drunkenness and sleep "as against an ambush" (6.3). The adjective returns in Simonides' praise of honor: "For no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4; see τοῦ θείου ἐγγυτέρω). The two places mark the ends of a scale, the shared lot whose hardships one forgets among friends and the one human pleasure that approaches the gods.

See also ἄνθρωπος; ἐπιλανθάνομαι; εὐφροσύνη περὶ τὰς τιμάς; ἰδιωτικὸς βίος; μέθη; συγκαταμίγνυμι; συμπόσιον; τὸ θεῖον; τοῦ θείου ἐγγυτέρω; χαλεπός.

ἄνθρωπος · human being

The human being, the measure of the goods Hiero lacks and of the love Simonides promises · Hiero

ἄνθρωποι, *anthrōpoi*, "human beings"; ἀνθρώπων, *anthrōpōn*, "human beings", "any human being"; ἀνθρώποις, *anthrōpois*, "human beings"; ἀνθρώπους, *anthrōpous*, "human beings"; ἀνθρώπου, *anthrōpou*, "human" (in "human nature")

At a Glance

The word. The human being, man or woman, as one of a kind, set between the gods and the beasts.

In the *Hiero*. Thirty-one times, from Simonides' first question, how the two lives differ "in enjoyments and pains for human beings" (1.2), to the last sentence of the dialogue, "the finest and most blessed possession of all among human beings" (11.15). Friendship, peace and the fatherland are named as goods for human beings (2.7, 3.1, 3.3, 4.3), and the love of honor does not grow in the animals without reason, "nor in all human beings" (7.3).

In this edition. "Human being", never "man".

A place to read. 1.16–22 and 7.1–4.

Meaning

Ἄνθρωπος (*anthrōpos*) is the human being as distinct from the gods above and the animals below; the plural is "people", all and any. It is not marked for sex or rank, and in that lies its difference from ἀνήρ (*anēr*), the man, who can be a man of standing (see ἀνήρ). Greek can therefore set the two words against each other, as Simonides does at 7.3 (see ἄνδρες καὶ οὐκέτι ἄνθρωποι).

Use in the book

Simonides frames the inquiry in terms of human beings: he asks how the tyrant's life and the private life "differ in enjoyments and pains for human beings" (1.2). The goods first discussed are those of the body, and he counts himself among those who have them: "of that, at least, you could not persuade any human being any longer—that in the things by which we human beings are nourished you do not enjoy yourselves far more" (1.16). Of the sharp and pungent dishes served to tyrants Simonides says that "they seem to me quite contrary to nature for human beings" (1.22). Hiero speaks in the same register at 1.33 of "those things which human nature perhaps compels one to want from the beautiful" (see ἀναγκάζω), and Simonides at 10.2 says that "just as in horses, so in some human beings too it is ingrained that the more fully they have what they need, the more given to outrage they become".

Hiero's complaint keeps setting the tyrant apart from human beings. "All human beings look forward with pleasure to feast days, except

tyrants" (1.18). Peace is a great good for human beings, and tyrants have the smallest share in it (2.7). Friendship is "the greatest and sweetest good for human beings" (3.3), and tyrants come off worse in it than anyone (3.6). "To other human beings their fatherlands are worth the most" (4.3; see ἄνευ μισθοῦ), but not to tyrants. He despoils "both temples and human beings" (4.11), and at the end of his account he lives "as one condemned by all human beings to die for his injustice" (7.10). In Hiero's description the tyrant stands outside the human community: he lacks what human beings have, and all of them are against him.

Simonides' counsel brings him back. Simonides speaks to Hiero's desire "to be loved by human beings" (8.1), and Hiero answers that rulers must deal with the things "by which human beings incur odium too" (8.8; see ἀπεχθάνομαι). Simonides observes how human beings are moved: "no wares are more profitable than those that human beings buy with prizes" (9.11). And he promises that if Hiero makes his city the happiest, "all human beings would sing of your excellence" (11.8), that "human beings would be in love with you" (11.11), and that he will possess "the finest and most blessed possession of all among human beings" (11.15). The man condemned by all human beings at 7.10 is promised their love at 11.11. Between the two stands chapter 7, where the love of honor lifts some human beings above the rest (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι), and Simonides can be read as asking Hiero to win the honor of a man by the means that make a ruler loved by human beings.

Places to read

Every passage in which the word occurs; for the adjective ἀνθρώπινος (6.2, 7.4), see ἀνθρώπινος βίος.

1.2 Simonides asks how the two lives differ in enjoyments and pains for human beings.

1.11 Private men go to the festivals where the things that seem to human beings most worth seeing are gathered.

1.13 Performers expect to get from a tyrant in a short time more than from all other human beings in their whole life.

1.16 No human being could be persuaded that tyrants do not enjoy far more the things by which human beings are nourished.

1.18 All human beings look forward to feast days, except tyrants.

1.22 The tyrant's sharp and pungent dishes seem contrary to nature for human beings.

1.33 Human nature perhaps compels one to want things from the beautiful.

2.3 The multitude of human beings is deceived by tyranny.

2.4 Happiness and unhappiness are stored up for human beings in their souls.

2.7 Peace is a great good for human beings, and tyrants have the smallest share in it.

3.1 Hiero asks whether friendship is a great good for human beings.

3.3 Cities know that friendship is the greatest and sweetest good for human beings.

3.5 Good things come of their own accord to the one who is loved, from gods and from human beings.

4.3 To other human beings their fatherlands are worth the most.

4.11 Tyrants are compelled to despoil both temples and human beings.

7.1 Honor is something great, reaching for which human beings undergo every toil and endure every danger.

7.3 The love of honor does not grow in all human beings; those in whom it grows are thought men, and no longer merely human beings.

7.4 The tyrant is honored beyond other human beings.

7.9 Human beings honor a man truly when they think him able to be their benefactor.

7.10 The tyrant passes night and day as one condemned by all human beings to die for his injustice.

8.1 Hiero desires to be loved by human beings.

8.8 Rulers busy themselves with the things by which human beings incur odium.

9.11 No wares are more profitable than those that human beings buy with prizes; small prizes draw out from human beings great expenses.

10.2 In some human beings, as in horses, the fuller their needs are met, the more given to outrage they become.

11.7 Hiero would be proclaimed victor in the finest contest among human beings.

11.8 All human beings would sing of his excellence.

11.11 Human beings would be in love with him.

11.15 He would possess the finest and most blessed possession of all among human beings.

Elsewhere in Xenophon

The *Education of Cyrus* opens on a problem that can be read as the one the *Hiero* leaves open. Reflecting on how many governments are overthrown and how many rulers deposed, Xenophon writes that he had come to judge that for a being born human it is easier to rule all other animals than human beings; but when he considered that Cyrus had made great numbers of human beings, cities and nations obedient to him, he was compelled to change his mind: ruling human beings may be neither impossible nor hard, if one does it with knowledge (1.1.1–3). Socrates counted among the questions worth knowing what rule over human beings is and what makes a man fit to rule them (*Memorabilia* 1.1.16; see ἀνδραποδώδης).

Other ancient sources

The historical Simonides has a poem on what it is to be a human being, preserved by Stobaeus (*Anthology* 4.41.9): a human being yourself, never say what will come tomorrow, nor, when you see a man prosperous, for how long; not even a long-winged fly shifts so quickly as the turn of fortune. In his verses, as in the speech Xenophon gives him at 7.3, the two words stand side by side, ἄνθρωπος for the mortal condition of the one addressed, ἀνήρ for the man whose prosperity is watched.

In Plato's *Republic* the tyrant leaves the human level downward. Socrates tells Adeimantus that the change from leader of the people to tyrant begins when the leader does what the tale about the shrine of Lycaean Zeus in Arcadia describes: whoever tastes human entrails, cut up among those of other victims, must become a wolf. So the leader who sheds his fellow citizens' blood must either be destroyed by his enemies or become a tyrant, and a wolf instead of a human being (565d–566a). Simonides' ladder at 7.3 runs upward from the beasts through the human being to the man; Plato's tyrant falls from the human being to the beast.

Diogenes the Cynic made the word itself a rank. When Plato defined the human being as a two-footed, featherless animal and was admired for

it, Diogenes plucked a cock, brought it into the school and said, "This is Plato's human being" (Diogenes Laertius 6.40). He lit a lamp in daylight and went about saying, "I am looking for a human being" (6.41); and coming back from the Olympic games, asked whether there had been a great crowd, he answered: a great crowd, but few human beings (6.60). Xerxes' Medes in Herodotus were many human beings but few men (see ἄνδρες καὶ οὐκέτι ἄνθρωποι); for Diogenes the crowd is many and the human beings few, so that the plain word takes the honorific place that Simonides gives to ἀνήρ.

Translation in this edition

Ἄνθρωπος is "human being" at every place but 1.33, and the Key Words state the rule: "*anthrōpos* is never rendered 'man'". At 1.16 ἀνθρώπων οὐδένα is "any human being", and οἱ ἄνθρωποι, with the first person of the verb, "we human beings". At 1.33 ἡ φύσις ἀνθρώπου is "human nature". The adjective ἀνθρώπινος is "human" (6.2, 7.4; see ἀνθρώπινος βίος).

See also

ἀναγκάζω; ἀνδραποδώδης; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἄνευ μισθοῦ; ἀνήρ; ἀνθρώπινος βίος; ἀπεχθάνομαι; ζῷον; θεός; ἵππος; πατρίς; τὸ φιλεῖσθαι; φιλία; φύσις.

ἀνιάω · pain

τὸ ἀνιᾶν, *to anian*, "the paining"; ἀνιωμένῳ, *aniōmenōi*, "while he is pained"; ἀνιᾷ, *aniāi*, "pains"

Attested: ἀνιᾶν (*anian*; 1.36), ἀνιωμένῳ (*aniōmenōi*; 1.36), ἀνιᾷ (*aniāi*; 4.6). To grieve, distress, vex; in the passive, to be pained. The edition's Glossary sets it under "pain" with λυπεῖν. In love: "to the robber the gain and the paining of his enemy give some pleasures all the same", but to take pleasure in a beloved "while he is pained" is, for Hiero, a disagreeable and pitiable thing (1.36; see ἄκων; λῃστής). In wealth: athletes are not delighted when they prove stronger than private men, "but when they prove weaker than their competitors, this pains them" (4.6; see ἀθλητής). Both pains are measured against another person: in love the

robber enjoys his victim's pain and the lover cannot enjoy his beloved's; in wealth the pain comes from comparison with rivals. In the same sentence of 4.6 the tyrant's own pain is λυπεῖται, "feels pain" (see λυπέω).

See also ἀθλητής; ἄκων; ἀνταγωνιστής; ἄχθομαι; λεηλασία; λῃστής; λυπέω.

ἀνταγωνιστής · competitor

τῶν ἀνταγωνιστῶν, *tōn antagōnistōn*, "their competitors"; ἀνταγωνιστάς, *antagōnistas*, "his competitors"

Attested: ἀνταγωνιστῶν (*antagōnistōn*; 4.6), ἀνταγωνιστάς (*antagōnistas*; 4.6). An opponent in a contest, a rival. Hiero measures wealth as athletes measure strength (4.6; see ἀθλητής): athletes are pained when they prove weaker than their competitors, and the tyrant when he has less than other tyrants, "for these he considers his competitors in wealth" (4.6). The edition's note observes that Hiero turns ἰδιώτης to its athletic sense, the layman who does not compete (see ἀθλητής; ἰδιώτης). Simonides keeps the picture and changes the field. Hiero's contest, he says, "is against other leaders of cities", and the prize goes to the one who makes his city the happiest (11.7; see ἀγών). The rivals remain the tyrant's peers; what they compete in is no longer wealth but the happiness of their cities.

See also ἀγών; ἀγωνίζομαι; ἀθλητής; ἀνιάω; ἧττων; ἰδιώτης; πλοῦτος.

ἀντέχω · withstand

ἀντέχειν, *antechein*, "withstand"

Attested: ἀντέχειν (*antechein*; 11.15). To hold out against, resist. The verb comes in the dialogue's last sentence but one: "For if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see νικᾶν εὖ ποιῶν). It answers Hiero's denial that a tyrant can subdue his enemies, since all those he rules as tyrant are his enemies (6.12–14; see χειρόομαι). Simonides puts the strength the tyrant lacks in his friends: the contest that matters is the one in which he prevails

over them in benefits (see κρατέω), and enemies cannot hold out against a ruler so supported. The emphatic οὐ μή, "will never", gives the promise the force of certainty (see οὐ μή).

See also κρατέω; νικᾶν εὖ ποιῶν; οὐ μή; πολέμιος; φίλος; χειρόομαι.

ἀντί · instead of

ἀντί, *anti*, "instead of"

Attested: ἀντί (*anti*; 4.5 three times, 5.1, 6.3). Instead of, in place of; with the genitive. Each use names a substitution that turns the expected good the wrong way. At 4.5 (twice) and 5.1 it stands in the construction ἀντὶ τοῦ with an infinitive, "instead of avenging", "instead of barring", "instead of esteeming" (see ἀναστρέφω; ἀντὶ τοῦ); the third ἀντί at 4.5, ἀντὶ τούτου, repeats the second and is absorbed in the English. At 6.3 Hiero is deprived of those who take pleasure in him, "because I have slaves instead of friends for comrades" (see δούλους ἀντὶ φίλων). In every case the tyrant gets the reverse of what a private man would get, or gives the reverse of what is due.

See also ἄγαμαι; ἀναστρέφω; ἀντὶ τοῦ; δούλους ἀντὶ φίλων; ἑταῖρος; τιμωρέω.

ἀντὶ τοῦ · instead of

ἀντὶ τοῦ τιμωρεῖν, *anti tou timōrein*, "instead of avenging"; ἀντί γε τοῦ εἴργειν, *anti ge tou eirgein*, "instead of barring"; ἀντὶ τοῦ ἄγασθαι, *anti tou agasthai*, "instead of esteeming"

Attested: ἀντὶ τοῦ with an infinitive (*anti tou*; 4.5 twice, 5.1). The preposition with the articular infinitive: in place of doing a thing. Hiero uses the construction for the expected response that the tyrant's case replaces. The cities, "instead of avenging" the tyrant, give great honor to his killer, and "instead of barring him from the temples" set up his statue in them (4.5; see ἀναστρέφω); tyrants recognize the valiant, the wise and the just, "but instead of esteeming them they fear them" (5.1; see ἄγαμαι). In each sentence the infinitive names what law or nature would do,

avenging, barring, esteeming, and the main verb names what happens instead. At 4.5 Richter deleted αὐτοῖς, "them", and Weiske proposed another placing of it; Marchant keeps the manuscripts' order, and the English takes "them" with "avenging".

See also ἄγαμαι; ἀναστρέφω; ἀντί; εἴργω; ἱερόν; τιμωρέω; φοβέω.

ἀντίβλεψις · answering look

αἱ ἀντιβλέψεις, *hai antiblepseis*, "the answering looks"

Attested: ἀντιβλέψεις (*antiblepseis*; 1.35). A look given in return, the meeting of eyes. It heads Hiero's list of the sweet things that come from a beloved who loves in return: "the answering looks are sweet, the questions are sweet, the answers are sweet" (1.35; see ἀντιφιλέω). The look is the first of the exchanges and the simplest; but a tyrant cannot trust such signs, since those who serve from fear imitate the services of those who love (1.38; see διὰ φόβον ὑπηρετεῖν). In Xenophon's *Symposium* Socrates has his hearers agree that a human being can look at others with the same eyes both in friendship and in enmity (4.58; see ἀπεχθάνομαι), which can be read as saying that the look alone proves nothing. Simonides' promise in the last chapter offers the tyrant eyes that seek him freely: he would be "gazed at" and cherished by many cities (11.9; see περίβλεπτος), and everyone absent, Simonides tells him, "would desire to see you" (11.11).

See also ἀντιφιλέω; ἀπεχθάνομαι; ἀπόκρισις; διὰ φόβον ὑπηρετεῖν; ἐρώτησις; ὀφθαλμός; περίβλεπτος.

ἀντιπαρέχω · provide in return

ἀντιπαράσχοιτο, *antiparaschoito*, "provide in return"

Attested: ἀντιπαράσχοιτο (*antiparaschoito*; 7.12). To furnish in exchange, to give in return for what one has taken. The last of Hiero's three impossible repayments: "or how could he provide in return lives enough to die for all he killed?" (7.12; see ἀντιπάσχω). "Lives" renders ψυχάς (see ψυχή), and "to die" the future participle ἀποθανουμένας, lives that would go to their deaths (see ἀποθνήσκω). A man has one life to give,

and the debt is many: of the three repayments this is the one that cannot be made even in part. Marchant prints Schneider's middle ἀντιπαράσχοιτο, to provide from oneself, for the active ἀντιπαράσχοι of A, C and M.

See also ἀντιπάσχω; ἀποθνήσκω; ἱκανός; κατακαίνω; παρέχω; ψυχή.

ἀντιπάσχω · suffer in return

Suffering in return what one has done, the repayment a tyrant cannot make · Hiero

ἀντιπάσχων, *antipaschōn*, "suffer in return"

At a Glance

The word. To suffer in turn: to have done to oneself what one has done to another.

In the *Hiero*. Once, in Hiero's answer to the question why no tyrant gives up his tyranny: no tyrant could "suffer in return the bonds of all he imprisoned" (7.12).

In this edition. "Suffer in return", as ἀντιπαρέχεσθαι in the same sentence is "provide in return".

A place to read. 7.11–13.

Meaning

Ἀντί, "in return", with πάσχειν (*paschein*), to undergo or suffer: to receive back what one has dealt out. The neuter participle τὸ ἀντιπεπονθός, "what is suffered in return", was a name for reciprocity, which the Pythagoreans, as Aristotle reports, took to be justice without qualification (*Nicomachean Ethics* 5.5, 1132b21–23).

Use in the book

Simonides has heard Hiero's account of the tyrant condemned by all, and he asks the obvious question, why no tyrant has ever given up so great an ill of his own will (7.11; see ἀπαλλάσσω; ἑκὼν εἶναι). Hiero answers that it is not even possible to be rid of it (7.12; see ἄθλιος), and gives the reason: "For how could any tyrant ever pay back in full the money of all he

despoiled, or suffer in return the bonds of all he imprisoned, or how could he provide in return lives enough to die for all he killed?" (7.12).

The three questions are three kinds of return, and they climb toward the impossible. Money can be counted and repaid, though no tyrant's fortune would cover it (see ἐκτίνω). Bonds can only be returned as punishment, the tyrant in chains as often as he chained others. Lives cannot be returned at all (see ἀντιπαρέχω). Hiero reckons his tyranny as a debt, and he assumes that leaving it would mean paying the debt in kind, every act returned to its author. That assumption is the fear he has described all along, the tyrant who lives "as one condemned by all human beings to die for his injustice" (7.10). The consequence is Hiero's conclusion that if hanging profits anyone, it profits a tyrant most (7.13; see ἀπάγχομαι).

Simonides does not dispute the reckoning. He changes the account. From chapter 8 on he speaks of what a ruler can give rather than what he owes, and near the end of his counsel he proposes a contest of benefits: "try to outdo all these in doing them good" (11.14). His answer can be read as replacing Hiero's justice of return with a justice of surplus: the tyrant who cannot repay can still outgive.

Places to read

The one passage in which the verb occurs.

7.12 No tyrant could pay back the money of all he despoiled, suffer in return the bonds of all he imprisoned, or provide in return lives enough to die for all he killed.

Other ancient sources

Aristotle examines the principle behind Hiero's reckoning in the fifth book of the *Nicomachean Ethics*. Some, he reports, take reciprocity, what is suffered in return, to be justice without qualification; the Pythagoreans defined the just in exactly these terms, as undergoing in turn what one has done to another, and people would like the old line on Rhadamanthys, the judge of the dead, to mean the same: let a man undergo what he did, and justice runs straight. Aristotle replies that such return fits neither the justice that distributes nor the justice that corrects, for the two are often at

odds. An official who strikes a man is not to be struck back; a man who strikes an official is to be struck and punished besides; and much turns on whether the act was willing or unwilling. In exchange, on the other hand, return does bind people together, so long as it answers in proportion and not in equal measure, and a city stays together through proportionate repayment: men look to repay harm with harm, and if they cannot they feel enslaved, and benefit with benefit, and without that there is no sharing; that is why men set up a shrine of the Graces where all can see it, so that there may be repayment, for this belongs to grace: to serve in turn the one who has shown a kindness, and then to begin a kindness oneself (5.5, 1132b21–1133a5). Hiero's three debts can be read as reciprocity in its strictest form, the form Aristotle refuses to call justice without qualification, and Simonides' counsel as the grace Aristotle sets beside it, the kindness that does not wait to be repaid but begins again (11.14).

Translation in this edition

"Suffer in return" renders the participle ἀντιπάσχων, which depends with ἐκτίνων on ἐξαρκέσειε: literally, how could a tyrant suffice in paying back and in suffering in return; the English folds ἐξαρκέσειε into "pay back in full" and lets "how could any tyrant ever" govern both. In the last clause "provide in return" renders ἀντιπαράσχοιτο, Schneider's correction (see ἀντιπαρέχω), and "killed" renders κατέκανε, Dindorf's correction of the manuscripts' κατέκτανε (see κατακαίνω).

See also

ἄθλιος; ἀντιπαρέχω; ἀπάγχομαι; ἀπαλλάσσω; δεσμεύω; δεσμός; ἐκτίνω; ἑκὼν εἶναι; ἐξαρκέω; εὖ ποιεῖν; κατακαίνω; κατακρίνω; συλάω.

ἀντιπράττω · work against

ἀντιπραττομένους, *antiprattomenous*, "working against him"

Attested: ἀντιπραττομένους (*antiprattomenous*; 2.17). To act against, oppose, work against someone. It names the citizens who turn against the tyrant in his war with his own city: the tyrant, when he suspects and

perceives "that some are in fact working against him", puts them to death (2.17; see ἀποκτείνω). The opponents are real ("in fact"; see τῷ ὄντι), and yet their deaths bring the tyrant none of the joys of a city's victory over its enemies (2.15–16): he cannot be cheerful or take pride in the deed, and he defends himself while he does it (2.17; see ἀπολογέομαι). Even a justified killing diminishes the city he rules. Cobet proposed the active ἀντιπράττοντας; Marchant keeps the manuscripts' middle.

See also ἀποκτείνω; ἀπολογέομαι; αὐξάνω; μεγαλύνω; τῷ ὄντι; ὑποπτεύω.

ἀντιτάσσω · stand in line against

ἀντετάξω, *antetaxō*, "have ... stood in line"

Attested: ἀντετάξω (*antetaxō*; 6.7). In the middle, to set oneself in battle order against an enemy, to face him in line. If Simonides has "ever stood in line close to an enemy phalanx", Hiero says, let him recall what he ate and how he slept then (6.7; see ἀναμιμνήσκω; φάλαγξ). The verb fixes the moment before battle, when the lines stand facing each other, and Hiero makes it the image of the tyrant's whole life, with one difference that makes it worse: "for tyrants think that they see enemies not only in front of them but on every side" (6.8; see πάντοθεν). A soldier in line knows where the enemy is. Simonides grants the fear but answers with the soldier's remedy: on campaign guards are posted before the camp, and the soldiers eat and sleep with confidence (6.9; see λαγχάνω).

See also ἀναμιμνήσκω; ἔμπειρος; λαγχάνω; πάντοθεν; πολέμιος; φάλαγξ; φυλάττω.

ἀντίτυπος · harsh

τὰ ... ἀντίτυπα, *ta ... antitypa*, "what is harsh"

Attested: ἀντίτυπα (*antitypa*; 9.4). Striking back, resistant, hard to the touch; of experiences, harsh, repellent. It closes Simonides' example of the chorus contests: "So at once in these matters what is pleasing came about through the ruler, and what is harsh through others" (9.4; see ἀνάγκην προστιθέναι). Its partner is τὸ ἐπίχαρι, "what is pleasing" (see ἐπίχαρις). The

harsh is what pushes back against those who meet it, as a hard surface pushes back against a blow: the trainer's compulsion, the fines and the punishments that Simonides has placed on the side of odium (9.2; see ἀπέχθεια). Stobaeus reads the plural τὰ μὲν ἐπιχάριτα, "the pleasing things", so that the two halves of the sentence match in number.

See also ἀνάγκην προστιθέναι; ἀπέχθεια; ἄρχων; ἐπίχαρις; χάρις.

ἀντιφιλέω · love in return

Love returned, which makes a beloved's favors sweet and which a tyrant can never be sure of · Hiero

ἀντιφιλοῦντος, *antiphilountos*, "one who loves in return"; ἀντιφιλούντων, *antiphilountōn*, "those who love in return"

At a Glance

The word. To love in return; to answer love with love.

In the *Hiero*. Twice, both in Hiero's speeches: "from one who loves in return, to begin with, the answering looks are sweet" (1.35), and "services that do not come from those who love in return did not seem to us to be favors" (7.6).

In this edition. "Love in return".

A place to read. 1.33–38, with 7.5–6.

Meaning

Φιλεῖν (*philein*) is to love as friend, kin or lover (see φιλέω); ἀντι- makes it a reply, the love that comes back to the one who loves. Between a lover and his beloved it is the proof that the beloved's favors are freely given.

Use in the book

Hiero has said that he wants what he desires from Dailochus "with friendship and from one who is willing", not by force, and that from a willing beloved favors are the sweetest (1.33–34; see ἄκων). He then describes what makes them sweet: "For from one who loves in return, to begin with, the answering looks are sweet, the questions are sweet, the answers are sweet; and sweetest and most charming are the quarrels and

the strifes" (1.35). Everything in the list is an exchange, a look answered by a look, a question by an answer (see ἀντίβλεψις), and the quarrels can be read as sweetest because a quarrel is possible only with one who is free to differ. The opposite follows at once: to take pleasure in a beloved against his will is plunder, and to be "hated while you love him" is pitiable (1.36; see ἄκων).

The private man can tell the difference, since his beloved serves him "under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης). The tyrant cannot, since those who serve from fear make themselves as like as they can to the services of those who love (1.38; see διὰ φόβον ὑπηρετεῖν). Love in return is the one good that cannot be compelled, and the tyrant's power makes every sign of it doubtful.

In chapter 7 Hiero applies the same test to honor. "But, Simonides, the honors of tyrants too seem to me to be like what I showed you their pleasures of Aphrodite to be. For services that do not come from those who love in return did not seem to us to be favors, nor did forced pleasures of Aphrodite appear sweet. In the same way, then, services from those who are afraid are not honors either" (7.5–6). The edition's note says that Hiero refers back to 1.33–38. Love, favor and honor are judged by one standard: what is given by someone free to withhold it.

Simonides' promise at the end of the dialogue reverses the positions. If Hiero benefits his city, Simonides tells him, "human beings would be in love with you", and the beautiful would make advances to him (11.11; see ἀνέχομαι; φιλεῖσθαι καὶ ἐρᾶσθαι). In chapter 1 Hiero spoke as a lover who cannot be sure of being loved in return; in chapter 11 he is offered the place of the beloved, and the love that comes to him is a return for the good he has done first.

Places to read

Both passages in which the verb occurs.

1.35 From one who loves in return the answering looks, the questions and the answers are sweet, and sweetest of all the quarrels.

7.6 Services that do not come from those who love in return are not favors, and services from those who are afraid are not honors.

Elsewhere in Xenophon

Xenophon's Socrates speaks of the same return as his own craft. In the *Memorabilia* he tells Critobulus that he can help him in the hunt for fine and good friends because he is skilled in love: whomever he desires, he throws himself wholly into being loved in return when he loves, longed for in return when he longs, and desired in return for his company when he desires it (2.6.28). In Xenophon's *Symposium* he argues that a lover whose love is for the soul may expect to be loved in return (8.16–18), and asks why a boy should return the love of one who hangs on his body alone (8.19).

Other ancient sources

Plato's *Lysis* makes the failure of return a puzzle. Socrates asks the boy Menexenus whether one who loves may fail to be loved in return by the one he loves, and even be hated, as lovers sometimes think they are by their beloveds: loving as much as they can, some think they are not loved in return, and others that they are even hated (212b–c). Aristotle makes return the condition of friendship. There is no friendship toward lifeless things, he says, since there is no loving in return; goodwill, when it is returned, is friendship (*Nicomachean Ethics* 8.2, 1155b27–34). And he describes the lover's complaint: in love affairs the lover sometimes protests that he loves to excess and is not loved in return (9.1, 1164a2–4). Hiero's complaint can be read as the lover's complaint made permanent by power: not that he is unloved, but that he cannot know.

Translation in this edition

Ἀντιφιλεῖν is "love in return" at both places; φιλεῖν is "love", so that "those who love" (1.38) and "those who love in return" (7.6) can be told apart. "Answering looks" at 1.35 renders ἀντιβλέψεις, the noun of the same kind (see ἀντίβλεψις).

See also

ἄκων; ἀνέχομαι; ἀντίβλεψις; ἀπόκρισις; Δαΐλοχος; διὰ φόβον ὑπηρετεῖν; ἐπαφρόδιτος; ἔρις; ἐρώτησις; οὐδεμιᾶς ἀνάγκης οὔσης; παιδικά; τὸ φιλεῖσθαι; φιλεῖσθαι καὶ ἐρᾶσθαι; φιλέω; φιλία; χάρις.

ἀξιοθέατος · worth seeing

ἀξιοθέατα, *axiotheata*, "things worth seeing"; ἀξιοθεατότατα, *axiotheatotata*, "most worth seeing"

Attested: ἀξιοθέατα (*axiotheata*; 1.11), ἀξιοθεατότατα (*axiotheatotata*; 1.11). Worth seeing, remarkable: ἄξιος, "worth" (see ἄξιος), with θεᾶσθαι, "to look at" (see θεάομαι). Hiero begins his case with sight: "Different lands have different things worth seeing; and private men go to each of them, both to whatever cities they please, for the sake of the spectacles, and to the common festivals, where the things that seem to human beings most worth seeing are gathered together" (1.11; see πανήγυρις). The tyrant cannot go, since he is safe nowhere he is not the stronger (1.12; see ἀποδημέω). Simonides restores the sights to him in his last speech: "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished", and there would always be a festival at his court (11.10; see θεωρέω). For the superlative A and C have the form ἀξιοθεώτατα, and in ἔνθα γ' ἅ, "where the things that", the words γ' ἅ are Marchant's own correction of the manuscripts' τά.

See also ἄξιος; ἀποδημέω; θέαμα; θεάομαι; θεωρέω; θεωρία; πανήγυρις; συναγείρω.

ἄξιος · worth

τοῖς πλείστου ἀξίοις, *tois pleistou axiois*, "things of the greatest worth"; πολλοῦ ἄξια, *pollou axia*, "worth much"; πλείστου ἄξιαι, *pleistou axiai*, "worth the most"

Attested: ἀξίοις (*axiois*; 2.2), ἄξια (*axia*; 2.4), ἄξιαι (*axiai*; 4.3). Worth, of the value of, with the genitive of price. The three places move from the palace to the city. Simonides counts among the tyrant's advantages "the most magnificent houses, and those furnished with things of the greatest worth" (2.2). Hiero answers that tyranny displays "the possessions that are thought to be worth much" to the crowd (2.4; see ἀναπτύσσω), their worth resting on what is thought. And he names what is worth most to everyone else: "Again, to other human beings their fatherlands are worth

the most" (4.3; see ἄνευ μισθοῦ). The one possession of greatest worth is the one the tyrant cannot have, since the cities give great honor to the man who kills a tyrant (4.5; see ἀναστρέφω).

See also ἀναπτύσσω; ἀναστρέφω; ἄνευ μισθοῦ; ἀξιοθέατος; ἀξιόω; κτῆμα; πατρίς; τὰ περιττά.

ἀξιόω · think worthy

ἀξιοῦσι, *axiousi*, "expect"; ἀξιοῦσιν, *axiousin*, "think they deserve"; ὁ … ἀξιούμενος, *ho … axioumenos*, "the man who is thought worthy"; ἀξιούμενος, *axioumenos*, "thought worthy"

Attested: ἀξιοῦσι (*axiousi*; 1.13), ἀξιοῦσιν (*axiousin*; 5.2), ἀξιούμενος (*axioumenos*; 7.9, 11.12). To think worthy; to think fit, to claim or expect as one's due. Each use measures a person by what he is thought to deserve. Performers at a tyrant's court "expect to go away from the tyrant having received in a short time many times more than they get from all other human beings in their whole life" (1.13; see ἐπιδείκνυμι); the slavish are trusted "because they themselves do not think they deserve to be free" (5.2; see ἀνδραποδώδης); and honor is real when those who give it do so freely and "the man who is thought worthy of them" is "honored in fact" (7.9; see ἀνεπιφθόνως; τῷ ὄντι). Simonides promises Hiero the last of these: "you would be thought worthy of many gifts" (11.12; see δωρεά). The verb runs from an inflated claim to no claim at all, and ends in the worth that others grant of their own accord.

See also ἀνδραποδώδης; ἀνεπιφθόνως; ἄξιος; δωρεά; ἐλεύθερος; ἐπιδείκνυμι; τιμάω; τῷ ὄντι.

ἄοπλος · unarmed

ἀόπλους, *aoplous*, "unarmed"

Attested: ἀόπλους (*aoplous*; 6.4). Without arms. Hiero lists the tyrant's fears: "To fear the crowd, and fear solitude, to fear being unguarded, and fear the very guards, to be unwilling to have them about one unarmed and not to look with pleasure on them armed: how is this not a grievous

thing?" (6.4; see ἀργαλέος). Unarmed, the guards are no protection; armed, they are a danger (see οἱ φυλάττοντες; ὁπλίζω), and every way out is shut by fear. Simonides' counsel arms the whole city instead: he asks whether Hiero would appear more formidable to the enemy in splendid arms of his own or with his whole city well armed (11.3; see δεινός; εὔοπλος). Marchant prints ἀόπλους from the later hand in A and from Stobaeus; A, C and M have ἀνόπλους, another form of the same word.

See also ἀργαλέος; ἀφυλαξία; δεινός; ἐρημία; εὔοπλος; οἱ φυλάττοντες; ὁπλίζω; ὅπλον; ὄχλος; φοβέω.

ἀπάγχομαι · hang oneself

ἀπάγξασθαι, *apanxasthai*, "to hang himself"

Attested: ἀπάγξασθαι (*apanxasthai*; 7.13). In the middle, to strangle oneself, to hang oneself. The darkest sentence of the dialogue closes Hiero's case: "But if it profits anyone else to hang himself, Simonides, know," he said, "that I find it profits a tyrant most of all to do so. For to him alone it profits neither to keep his ills nor to lay them down" (7.13). It follows from his answer to Simonides' question why no tyrant gives up his tyranny: he cannot repay what he has taken, and so cannot be rid of it (7.12; see ἀντιπάσχω; ἀπαλλάσσω). To keep it is misery and to lay it down is death (see κατατίθημι), and "profits" (λυσιτελεῖν) comes three times, as if Hiero were doing the sum (see λυσιτελέω). Simonides answers at once, and his first words name Hiero's state: "That you are disheartened about tyranny at present, Hiero, I do not wonder" (8.1; see ἀθύμως ἔχειν). Hartman held that the last "profits" should be a word for "it is possible", such as ἔξεστι.

See also ἄθλιος; ἀθύμως ἔχειν; ἀντιπάσχω; ἀπαλλάσσω; κατατίθημι; λυσιτελέω.

ἀπαλλάσσω · be rid of

ἀπαλλαττομένους, *apallattomenous*, "when they have parted with them"; ἀπαλλάττῃ, *apallattēi*, "rid yourself of"; ἀπαλλαγῆναι, *apallagēnai*, "to be rid of"

Attested: ἀπαλλαττομένους (*apallattomenous*; 6.16), ἀπαλλάττῃ (*apallattēi*; 7.11), ἀπαλλαγῆναι (*apallagēnai*; 7.12). To set free, release; in the middle and passive, to be quit of, part with, get rid of. Possessions that are hard but useful, Hiero says, cause pain to those who own them "and cause pain to them when they have parted with them" (6.16; see ἀνήκεστος). In the next chapter the possession is tyranny. Simonides asks Hiero how it is "that you do not rid yourself of so great an ill" (7.11), and Hiero answers that "it is not even possible to be rid of it" (7.12; see ἄθλιος; ἀντιπάσχω). Tyranny can be read as the hard possession of 6.16 in its extreme form, painful to keep and impossible to part with. "Gave up" in Simonides' question renders another verb, ἀφίημι (7.11; see ἀφίημι). In the *Education of Cyrus*, Cyrus tells Araspas that he has seen lovers pray to be rid of love as of a disease, and be unable (5.1.12; see ἄθλιος).

See also ἄθλιος; ἀνήκεστος; ἀντιπάσχω; ἀπάγχομαι; ἀφίημι; κτάομαι; κτῆμα; λυπέω.

ἀπάρχομαι · offer the first portion

ἀπάρχεσθαι, *aparchesthai*, "offering the first portion"

Attested: ἀπάρχεσθαι (*aparchesthai*; 4.2). To make the beginning of a sacrifice: to offer the first portion of food or drink to the gods. Hiero's tyrant "does not even live trusting his food and drink, but even of these, before offering the first portion to the gods, they order their attendants to taste first, because they distrust them, lest even in these they should eat or drink something harmful" (4.2; see πρὶν ἀπάρχεσθαι). The order of the table is reversed. The gods should be served first; at the tyrant's table the servants taste before the gods receive their portion, and fear of harm comes before the offering (see ἀπιστέω; ἀπογεύομαι).

See also ἀπιστέω; ἀπογεύομαι; διάκονος; θεός; θύω; πρὶν ἀπάρχεσθαι; σιτίον.

ἄπειρος · without experience

ἄπειροι ὄντες, *apeiroi ontes*, "without having experienced"; ἄπειρος, *apeiros*, "without experience"

Attested: ἄπειροι (*apeiroi*; 1.10), ἄπειρος (*apeiros*; 1.30 three times). Without trial, without experience of a thing: from πεῖρα, "trial" (see πειράομαι). The word serves two arguments. First, judgment needs experience. Asked how so many could desire to be tyrants, and everyone count the tyrants enviable, Hiero answers that "they look into the matter without having experienced both in deed" (1.10). The edition's note adds: "Hiero speaks from experience of both lives; Simonides, as Hiero has reminded him (1.3), has known only one." Second, pleasure needs want: "So just as a man without experience of thirst would not relish drinking, so too the man without experience of love is without experience of the sweetest pleasures of Aphrodite" (1.30; see ἔρως τῶν ἐλπιζομένων). The tyrant, with everything ready to hand, never lacks long enough to desire. Its opposite, ἔμπειρος, comes when Hiero appeals to Simonides' experience: "If you too have experience of war" (6.7; see ἔμπειρος).

See also δίψος; ἔμπειρος; ἔργον; ἔρως; ἔρως τῶν ἐλπιζομένων; ζηλόω; πειράομαι; σκοπέω.

ἀπεχθάνομαι · incur odium

The odium that the duties of rule bring on the ruler · Hiero

ἀπεχθάνονται, *apechthanontai*, "incur odium"

At a Glance

The word. To make oneself hated; to incur the hostility of others by what one does.

In the *Hiero*. Once, in Hiero's answer to Simonides' promise that a ruler can be loved: "we are compelled to busy ourselves far more than

private men with the things by which human beings incur odium too" (8.8).

In this edition. "Incur odium"; its noun ἀπέχθεια is "odium", and "hated" is kept for μισεῖν.

A place to read. 8.7–10.

Meaning

Ἀπεχθάνεσθαι (*apechthanesthai*) is built on ἔχθος, hatred, the root of ἐχθρός, "enemy": to become hateful, to draw on oneself the ill will of others. It is a middle verb, and the odium it names is earned by one's own acts; with a dative it names those whose hostility one incurs. The noun is ἀπέχθεια (see ἀπέχθεια).

Use in the book

Simonides has argued that the same act wins more favor from a ruler than from a private man, and asks: "Since, then, you obtain greater favors from equal services, how is it not fitting that you, when you are able to benefit others by accomplishing many times as much and have many times as much to give, should also be loved far more than private men?" (8.7). Hiero takes him up at once: "Because, by Zeus, Simonides," he said, "we are compelled to busy ourselves far more than private men with the things by which human beings incur odium too" (8.8). Then he names them: "We must exact money, if we are to have the means to spend on what is needed; we must compel the guarding of whatever needs guarding; we must punish the unjust and stop those who wish to commit outrage; and when the moment for speed comes, to set out by land or by sea, we must not give way to the easygoing" (8.9). And last, the tyrant's own burden: "Again, a man who is tyrant needs mercenaries; and there is no heavier burden than this for the citizens" (8.10; see μισθοφόρος).

Hiero's objection exposes a flaw in Simonides' comparison. Simonides compared equal acts (8.2), and the ruler does acts no private man does. Most of the list belongs to any ruler, of any city: taxes, guard duty, punishment, the call to march. Only the mercenaries are the tyrant's own. Odium, on Hiero's account, is not a peculiarity of tyranny but a cost of

rule, and the clause says so in its subject: it is "human beings" who incur odium by these things, whoever they are. Simonides accepts the point and answers it by dividing the duties of rule between those that bring favor and those that bring odium (9.1–2; see ἀπέχθεια), and by giving the second kind to others (9.3–4; see ἀνάγκην προστιθέναι).

Places to read

The one passage in which the verb occurs; the noun ἀπέχθεια (9.2) has its own entry.

8.8 Rulers are compelled to busy themselves far more than private men with the things by which human beings incur odium.

Elsewhere in Xenophon

In the *Anabasis*, his account of the march of Cyrus the Younger, the Persian prince in whose army he served, Xenophon draws a commander who dreaded odium and could not make himself feared. Proxenus was able to command fine and good men, but could not make his soldiers respect or fear him; he was more ashamed before them than they before him, and it was plain that incurring their odium frightened him more than disobeying him frightened them. He supposed that praising the man who did well and withholding praise from the wrongdoer was enough to make him a commander in fact and in reputation; so the fine and good among his companions were well disposed to him, and the unjust plotted against him as an easy man to handle (2.6.19–20). Proxenus can be read as practicing the half of rule that goes by way of favor and leaving the other half undone; Simonides' ruler leaves that half to others, but sees that it is done. In Xenophon's *Symposium*, Socrates lists among the things his hearers agree on that some words incur odium and others lead to friendship (4.58).

Other ancient sources

In Plato's *Republic* Socrates and Adeimantus agree that the tyrant who is forever starting wars, so that the people need a leader and, impoverished by war taxes, are too busy with their daily needs to plot against him, lays himself all the more open to the citizens' odium (567a; see ἀνάγκη).

Translation in this edition

"Incur odium" renders the verb, and "odium" its noun at 9.2 (see ἀπέχθεια; μισέω). At 8.8 Marchant prints ἄνθρωποι without the article; the later hand in A, the Harleian manuscript and C add οἱ. "Compelled" in the same clause renders ἀνάγκη ἐστί, "it is a necessity" (see ἀνάγκη).

See also

ἀναγκάζω; ἀνάγκη; ἀνάγκην προστιθέναι; ἀπέχθεια; ἔχθρα; ἐχθρός; κολάζω; μισέω; μισθοφόρος; πραγματεύομαι; πράττω χρήματα; ῥᾳδιουργέω; ὑβρίζω; φυλάττω.

ἀπέχθεια · odium

The odium that punishing brings, which Simonides would have the ruler leave to others · Hiero

ἀπεχθείας, *apechtheias*, "odium"

At a Glance

The word. The hostility one draws on oneself; odium.

In the *Hiero*. Once, in Simonides' division of the kinds of care: to abuse, compel, fine and punish the one who does something deficiently, "these things must rather go by way of odium" (9.2).

In this edition. "Odium"; δι' ἀπεχθείας is "by way of odium", and ἔχθρα at 9.1 is "enmity".

A place to read. 9.1–3.

Meaning

The noun of ἀπεχθάνεσθαι, to incur odium (see ἀπεχθάνομαι): the hatred a man earns, as distinct from ἔχθρα, the standing enmity between enemies. With διά and the genitive it describes the road by which an act reaches its object: δι' ἀπεχθείας, by way of odium, against διὰ χαρίτων, by way of favor (see διὰ χαρίτων).

Use in the book

Hiero had used the verb: rulers must busy themselves with the things "by which human beings incur odium too" (8.8; see ἀπεχθάνομαι). Simonides answers with the noun, and without denying any of Hiero's duties he moves the odium from rule itself to certain kinds of care: "I do not say, Hiero, that all these things should not be cared for. But of the kinds of care, some seem to me to lead straight to enmity, and others to go entirely by way of favor. For to teach what is best, and to praise and honor the one who carries it out most finely, this kind of care goes by way of favor; but to abuse and compel and fine and punish the one who does something deficiently, these things must rather go by way of odium" (9.1–2).

The two lists answer each other term for term: teaching against abuse, praise and honor against compulsion, fines and punishment, the man who does finely against the man who does deficiently. Both are "care" (ἐπιμέλεια; see ἐπιμέλεια), and both are needed; Simonides does not suggest that a city could do without correction. He also states the consequence as a necessity: these things "must" bring odium (see ἀνάγκη). The odium can be read as attaching not to the act but to its author, and so the remedy is to change the author: Simonides gives the punishing to others and keeps the giving of prizes for the ruler (9.3; see ἀνάγκην προστιθέναι). Simonides' politics of prizes begins from this division, and the prizes for good order, farming, trade and discovery that he proposes in the rest of chapter 9 are the favorable half of it, kept in the ruler's hands (9.5–11).

Places to read

The one passage in which the noun occurs; the verb ἀπεχθάνομαι (8.8) has its own entry.

9.2 To teach what is best and to praise and honor the one who does it finely goes by way of favor; to abuse, compel, fine and punish the one who does deficiently must rather go by way of odium.

Elsewhere in Xenophon

In the *Memorabilia* the noun is set against favor in a household. Socrates finds Aristarchus in distress: since the civil strife, when many fled to the

Piraeus, so many of his sisters, nieces and cousins have been left with him that fourteen free persons live in his house, and he has no means to feed them. As things are, Socrates tells him, he does not love them nor they him, since he counts them a loss and they see him vexed with them, and the danger is that odium (ἀπέχθεια) will grow and the favor (χάρις) of past kindness shrink; if he sees to it that they are set to work, he will love them as useful, they will cherish him, and they will remember his kindnesses with more pleasure (2.7.2, 2.7.9). Socrates' advice can be read as Simonides' division brought into a household, where occupation, which Simonides says goes along with temperance (9.8), turns odium into favor.

Other ancient sources

In Plato's *Apology* Socrates traces his trial to odium earned by correction. From his examination of those who were thought wise, he tells the jury, much odium arose against him, of the hardest and heaviest kind, so that many slanders came of it, and the name of being wise (23a). Later he says that much odium has come to him, and from many, and that this is what will convict him, if he is convicted: not Meletus or Anytus, his accusers, but the slander and envy of the many, which have convicted many other good men and will convict more (28a). Socrates' refutations can be read as the kind of care that Simonides places on the side of odium, the exposure of those who do something deficiently, practiced by a man who kept no officer to do it for him.

Translation in this edition

"Odium" renders ἀπέχθεια, and "enmity" ἔχθρα (9.1); "by way of odium" and "by way of favor" keep the parallel of δι' ἀπεχθείας and διὰ χαρίτων. The edition gives "odium" to ἀπέχθεια and its verb, in its own words "so that 'hated' is kept for *misein*".

See also

ἀναγκάζω; ἀνάγκη; ἀνάγκην προστιθέναι; ἀπεχθάνομαι; διὰ χαρίτων; διδάσκω; ἐνδεῶς; ἐπαινέω; ἐπιμέλεια; ἔχθρα; ζημιόω; κολάζω; λοιδορέω; τιμάω; φθονέω.

ἀπέχω · abstain

ἀπεχομένους, *apechomenous*, "abstaining"

Attested: ἀπεχομένους (*apechomenous*; 2.1). In the middle, to hold oneself off from something, to abstain. Simonides dismisses Hiero's complaints about food and love as small: he sees many "of those who are thought to be real men willingly coming off worse in food and drink and dishes, and even abstaining from the pleasures of Aphrodite" (2.1; see ἀνήρ). The verb carries a turn in the argument. Hiero's refrain was that tyrants "come off worse" (see μειονεκτέω); Simonides answers that real men come off worse "willingly" (see ἑκών), and so abstinence becomes a mark of worth rather than a loss. Xenophon uses the same verb of Socrates' refusal to take money for his company, by which he thought he looked after his freedom (*Memorabilia* 1.2.6; see ἀνδραποδώδης).

See also ἀνδραποδώδης; ἀνήρ; ἀφροδίσια; ἑκών; μειονεκτέω; ὄψον; σῖτος.

ἀπιστέω · distrust

ἀπιστούμενος, *apistoumenos*, "who is distrusted"; διὰ τὸ ἀπιστεῖν, *dia to apistein*, "because they distrust them"

Attested: ἀπιστούμενος (*apistoumenos*; 4.1), ἀπιστεῖν (*apistein*; 4.2). To disbelieve, distrust; in the passive, to be distrusted. Hiero argues that no good is sweet without trust: "For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see ἄνευ; πίστις). Then he applies it to the tyrant, who "does not even live trusting his food and drink" and has his attendants taste them first (4.2; see ἀπάρχομαι). The distrust reaches every part of his life: a distrusted servant gives no pleasure, and the tyrant cannot trust even what he eats and drinks. In Xenophon's *Symposium* Charmides counts it better to be trusted by one's fatherland than distrusted (4.29; see ἀποδημέω). In the *Anabasis* the verb is used of soldiers disobeying their general: Proxenus dreaded his soldiers' odium more than they dreaded disobeying him (2.6.19; see ἀπεχθάνομαι).

See also ἄνευ; ἀπάρχομαι; ἀπεχθάνομαι; ἀποδημέω; θεράπων; πιστεύω; πίστις; πιστῶς ἔχειν.

ἄπιστος · beyond belief

ἄπιστα, *apista*, "beyond belief"

Attested: ἄπιστα (*apista*; 1.9). Not to be believed, incredible; of persons, not to be trusted. Hiero has said that tyrants enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains, and Simonides replies: "What you say is beyond belief" (1.9). If it were so, he asks, how would so many capable men desire tyranny, and everyone count tyrants enviable (1.9; see ἀνήρ; ζηλόω)? The incredulity sets the task of the dialogue: Hiero must make credible what the world disbelieves, and he begins by saying that the many judge without experience (1.10; see ἄπειρος). The word belongs to the family of πίστις, "trust" (see πίστις), and the tyrant who will turn out to have the smallest share in trust, not trusting even his food and drink (4.1–2; see ἀπιστέω), starts by not being believed.

See also ἀνήρ; ἄπειρος; ἀπιστέω; ἐπιθυμέω; ζηλόω; ἱκανός; πίστις.

ἀπὸ τοῦ δικαίου · by just means

Having what one needs by just means, the one thing Hiero's tyrant cannot do · Hiero

ἀπὸ τοῦ δικαίου, *apo tou dikaiou*, "by just means"

At a Glance

The word. From what is just: by honest means, from a just source.

In the *Hiero*. Once, in Hiero's definition of poverty: "those who are able to have what they need by just means, why should anyone pity them as poor?" (4.10).

In this edition. "By just means".

A place to read. 4.8–11.

Meaning

Ἀπό, "from", names the source of a thing, and τὸ δίκαιον is the just (see δίκαιος): to have something ἀπὸ τοῦ δικαίου is to have it from a just source, by means that wrong no one. Xenophon says the same with ἐκ τοῦ δικαίου, "out of the just", and with σὺν τῷ δικαίῳ, "with justice".

Use in the book

The phrase belongs to Hiero's argument that the poor are to be found among tyrants, not among private men. Much and little, he says, are judged not by number but by use, so that what exceeds what is sufficient is much and what falls short is little (4.8); for the tyrant many times as much is less sufficient for his necessary expenses than for the private man, since his greatest expenses go to guarding his life and cannot be cut (4.9). Then he moves the measure of poverty from quantity to means: "Then again, those who are able to have what they need by just means, why should anyone pity them as poor?" (4.10). Those who must live by contriving something bad and shameful are the wretched poor (4.10; see ἄθλιος), and the tyrant is among them: tyrants "are compelled to despoil a great deal, unjustly, both temples and human beings" (4.11; see ἀδίκως).

The definition makes poverty a moral condition. A man with little who gets it justly is not poor in Hiero's sense; a man with an army's worth who must take it unjustly is. Because a tyrant's needs are set by the guard on his life, he cannot have what he needs by just means however rich he becomes. Simonides' counsel can be read as an attempt to put the tyrant's income back on a just footing. He proposes prizes that would make the land and trade yield more, and honors for whoever discovers revenue "that brings no pain" (9.7–9; see ἄλυπος πρόσοδος), spending from the tyrant's own possessions for the common good (11.1), and in the end a treasury made of his friends: "And for treasuries you would have all the wealth that is with your friends" (11.13; see θησαυρός).

Places to read

The one passage in which the phrase occurs.

4.10 Those able to have what they need by just means are not to be pitied as poor; those compelled by want to live by bad and shameful means are wretched and poor.

Elsewhere in Xenophon

Just gain has a place in Xenophon's portraits of the leaders he admires. In the *Anabasis*, in his portrait of Cyrus the Younger, he says that if Cyrus saw a man who was a skilled manager by just means, who improved the land he governed and made it yield revenue, he never took anything from him but always gave him more; so men worked gladly, acquired with confidence and hid their possessions from Cyrus least of all, since he plainly did not envy those who were openly rich but tried to use the wealth of those who concealed it (1.9.19). Of Proxenus he says that he desired great things but would acquire none of them with injustice, thinking he must obtain them with justice and honor or not at all (2.6.18; see ἀπεχθάνομαι). And in the *Education of Cyrus* the elder Cyrus tells Croesus that he does not count happiest those who have and guard the most, for then the guards on the city walls would be happiest, since they guard everything in the city, but the man who can acquire the most with justice and use the most with honor (8.2.23; see ἄνευ μισθοῦ).

Translation in this edition

"By just means" renders ἀπὸ τοῦ δικαίου. In the next sentence δικαίως, "justly", describes the judgment that the man who lives by shameful means is wretched and poor (4.10), and at 4.11 ἀδίκως is "unjustly". In "what they need" Marchant prints ὅσων, "all the things that", with C and M; A has ὅσον, "as much as", and Stobaeus ὧν.

See also

ἀδίκως; ἄθλιος; αἰσχρός; ἄλυπος πρόσοδος; ἀναγκαῖος; ἄνευ μισθοῦ; ἀπεχθάνομαι; δαπάνη; δέομαι; δίκαιος; ἔνδεια; θησαυρός; πένης; συλάω.

ἀπογεύομαι · taste

ἀπογεύεσθαι, *apogeuesthai*, "to taste"

Attested: ἀπογεύεσθαι (*apogeuesthai*; 4.2). To take a taste of, to sample. The tyrant's attendants are ordered "to taste first" his food and drink before the first portion goes to the gods, because he distrusts what he eats and drinks (4.2; see ἀπάρχομαι). The taster tests the dish with his own life. In the *Education of Cyrus* Xenophon explains the custom at the Median court: the royal cupbearers, as they offer the bowl, dip out a little with the ladle, pour it into the left hand and gulp it down, so that one who had mixed in poison would gain nothing by it (1.3.9). The boy Cyrus, playing cupbearer to his grandfather Astyages, king of the Medes, leaves out the tasting, and when Astyages teases him he says he was afraid there was poison in the bowl: at the king's birthday feast he had plainly seen the cupbearer pour poison, since the guests went unsteady in mind and body (1.3.10). The poison of the joke is the wine.

See also ἀπάρχομαι; ἀπιστέω; διάκονος; ποτόν; πρὶν ἀπάρχεσθαι; σιτίον.

ἀποδημέω · go abroad

ἀποδημεῖν, *apodēmein*, "go abroad"

Attested: ἀποδημεῖν (*apodēmein*; 1.12). To be away from home, to travel abroad. Tyrants are not much given to sightseeing, Hiero says: "For it is not safe for them to go where they will not be stronger than those present, nor do they possess what is at home so securely that they can entrust it to others and go abroad" (1.12; see παρακατατίθεμαι), for fear that they may at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice (1.12; see ἅμα). In Xenophon's *Symposium* Charmides describes the same confinement from the other side. When he was rich, he says, he feared housebreakers, courted informers, was always being ordered to spend for the city, and could go abroad nowhere; now that he is poor he sleeps soundly, is trusted by the city, threatens instead of being threatened, is free to go abroad or stay at home, and the rich rise from their seats and

make way for him in the streets. Now, he says, he is like a tyrant, and then he was plainly a slave (4.29–32). The honors he describes are those that Simonides names among a tyrant's at 7.2 (see παραχωρέω; ὑπανίσταμαι).

See also ἅμα; ἀξιοθέατος; ἀπιστέω; ἐχυρός; θεωρία; κτάομαι; παρακατατίθεμαι; παραχωρέω; ὑπανίσταμαι.

ἀποδίδωμι · give

τὸ ... τὰ ἆθλα ἀποδιδόναι, *to ... ta athla apodidonai*, "the giving of prizes"

Attested: ἀποδιδόναι (*apodidonai*; 9.3). To give back, to pay what is owed; to award. Simonides says that a ruler should assign the punishing to others, "but should do the giving of prizes himself" (9.3; see ἀνάγκην προστιθέναι; τὰ ἆθλα ἀποδιδόναι). The compound with ἀπο- has the sense of rendering what is due: a prize is owed to the one who has won it, and the ruler who hands it over pays a debt that brings him favor (see ἆθλον; δι' αὐτοῦ). The word can be read against Hiero's debts at 7.12, which no tyrant could pay (see ἀντιπάσχω). Simonides' ruler is a debtor of another kind, one whose payments are made to the deserving and are welcomed.

See also ἆθλον; ἀνάγκην προστιθέναι; ἀντιπάσχω; δι' αὐτοῦ; τὰ ἆθλα ἀποδιδόναι.

ἀποθνήσκω · die

ἀποθάνωσιν, *apothanōsin*, "have ... died", "have died"; ἀποθνήσκειν, *apothnēiskein*, "die", "to die"; ἀποθανουμένας, *apothanoumenas*, "to die"; ἀπέθανον, *apethanon*, "died"

Attested: ἀποθάνωσιν (*apothanōsin*; 2.16, 2.18), ἀποθνήσκειν (*apothnēiskein*; 4.3, 7.10), ἀποθανουμένας (*apothanoumenas*; 7.12), ἀπέθανον (*apethanon*; 10.4). To die; also, as the passive of ἀποκτείνειν, to be killed (see ἀποκτείνω). Every death in the dialogue is violent. Soldiers of a victorious city boast of having killed "more than have actually died" (2.16); the tyrant who has put to death those he perceived to be working against him is no more confident "when those he feared have died" (2.18); citizens guard one another "so that none of the citizens may die a violent

death" (4.3; see βίαιος θάνατος); the tyrant lives "as one condemned by all human beings to die for his injustice" (7.10; see κατακρίνω); he cannot provide "lives enough to die for all he killed" (7.12; see ἀντιπαρέχω); and "many masters too before now have, by violence, at the hands of their slaves, died" (10.4; see βία), the danger against which Simonides would make the mercenaries the guards of all (see πάντων δορυφόροι τῶν πολιτῶν). The verb places the tyrant at both ends of death, the one who kills and the one condemned to die. At 7.12 Dindorf deleted ἀποθανουμένας; Marchant keeps it.

See also ἀντιπαρέχω; ἀποκτείνω; βία; βίαιος θάνατος; δεσπότης; δοῦλος; κατακαίνω; κατακρίνω; πάντων δορυφόροι τῶν πολιτῶν; ψυχή.

ἀπόκειμαι · be stored up

ἀπόκειται, *apokeitai*, "are stored up"

Attested: ἀπόκειται (*apokeitai*; 2.4). To be laid away, stored up, kept in reserve, as goods in a storeroom or a prize set aside for the winner. Hiero places happiness in the soul: tyranny keeps its hardships "hidden away in the souls of tyrants, where both happiness and unhappiness are stored up for human beings" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The goods of tyranny are on display, "spread open to view" (see ἀναπτύσσω); what decides whether a man is happy is kept where no one can see it. The image can be read as the reason for the whole dialogue: since happiness is stored in the soul, only one who has lived both lives can say where it lies (1.2, 2.6). Stobaeus quotes the passage without "and unhappiness".

See also ἀναπτύσσω; ἀποκρύπτω; εὐδαιμονέω; κακοδαιμονέω; τὰ χαλεπὰ ἀποκεκρυμμένα; ψυχή.

ἀπόκρισις · answer

αἱ ἀποκρίσεις, *hai apokriseis*, "the answers"

Attested: ἀποκρίσεις (*apokriseis*; 1.35). An answer, a reply. Hiero's list of the sweet things that come from a beloved who loves in return ends its first part with "the answers are sweet" (1.35; see ἀντιφιλέω). Answers come

third, after the looks and the questions (see ἀντίβλεψις; ἐρώτησις), and the list runs from looks returned to words exchanged. A beloved who answers freely could have answered otherwise, and the sweetness can be read as lying there. The edition's note on the same sentence observes that "questions", ἐρωτήσεις, sounds like ἔρως (see ἐρώτησις); the questions and answers of lovers are a conversation, which the tyrant, who "can never trust that he is loved" (1.37), cannot have. A has ὑποκρίσεις, "replies" or "performances", for ἀποκρίσεις.

See also ἀντίβλεψις; ἀντιφιλέω; ἔρις; ἐρώτησις; παιδικά.

ἀποκρύπτω · hide away

ἀποκεκρυμμένα, *apokekrymmena*, "hidden away"

Attested: ἀποκεκρυμμένα (*apokekrymmena*; 2.4). To hide away, conceal from sight. Hiero contrasts what tyranny shows and what it hides: it displays its possessions spread open to view, "while it possesses the hardships hidden away in the souls of tyrants" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The verb is the counterpart of ἀναπτύσσειν, "to spread open", and the crowd, which sees the one and not the other, is deceived (2.3; see ἀναπτύσσω). The compound appears in Xenophon's praise of Cyrus the Younger: men hid their wealth from Cyrus least of all, since he did not envy those who were openly rich but tried to put to use the money of those who hid it away (τῶν ἀποκρυπτομένων; *Anabasis* 1.9.19; see ἀπὸ τοῦ δικαίου).

See also ἀναπτύσσω; ἀπὸ τοῦ δικαίου; ἀπόκειμαι; τὰ χαλεπὰ ἀποκεκρυμμένα; φανερός.

ἀποκτείνω · kill

Killing, which brings a city joy in war and brings the tyrant nothing, and which would win his own killer honor · Hiero

ἀποκτείνῃ, *apokteinēi*, "will kill", "puts ... to death"; ἀποκτείνειν, *apokteinein*, "killing", "be killed"; ἀπεκτονέναι, *apektonenai*, "to have killed", "have killed"; ἀπεκτονότας, *apektonotas*, "have killed"; τὸν ἀποκτείναντα, *ton apokteinanta*, "the man who kills"; ἀποκτείνασι, *apokteinasi*, "by killing"; ἀποκτείνουσιν, *apokteinousin*, "kill"; ἀποκτείναι, *apokteinai*, "kill"

At a Glance

The word. To kill, to put to death.

In the *Hiero*. Eleven times, all in Hiero's speeches. In war a city delights in "killing the enemy" (2.15), but the tyrant who puts to death those working against him knows that "he will rule over fewer" (2.17). Tyrants have killed their own children (3.8); the cities honor "the man who kills the tyrant" (4.5); his guards could gain more "by killing the tyrant" than by guarding him (6.11).

In this edition. "Kill"; "puts ... to death" at 2.17.

A place to read. 2.12–18, the two kinds of war.

Meaning

Ἀποκτείνειν (*apokteinein*) is the ordinary prose verb for killing, of murder, execution and death in battle alike. It has no passive of its own in classical prose; "to be killed" is ἀποθνήσκειν, "to die" (see ἀποθνήσκω).

Use in the book

The verb first appears in the private men's freedom from fear: unless their city is fighting a common war, they "may travel wherever they wish without any fear that someone will kill them" (2.8). Then Hiero sets two kinds of killing side by side. When cities overcome their opponents in battle, "it is not easy to say how much pleasure they have in routing the enemy, how much in pursuing them, how much in killing the enemy" (2.15); "Each one claims to have had a share in the plan and to have killed the most", and they add lies as well, "saying they have killed more than

have actually died" (2.16). The tyrant's war is with his own citizens. When he perceives that some are in fact working against him and puts them to death, he "knows that he does not increase the city as a whole, and understands that he will rule over fewer" (2.17; see ἀντιπράττω; αὐξάνω). The act that makes the soldier boast makes the tyrant defend himself (see ἀπολογέομαι), since every man he kills is one of his own city.

The rest of Hiero's uses place the tyrant among killings on every side. Many tyrants "have killed their own children" (3.8; see ἀλληλοφόνος). The cities give great honor to "the man who kills the tyrant" and set up his statue in the temples (4.5; see ἀναστρέφω; ἀντὶ τοῦ). Guards hired for money could get much more "by killing the tyrant" than by guarding him a long time (6.11; see ἄνευ μισθοῦ). And the citizens a tyrant fears are hard to see alive and "hard to kill", like a horse that is good but feared, which one would find hard to kill "because of its excellence" (6.15; see ἀνήκεστος). Every use of the verb in the dialogue is Hiero's, and the killings that touch the tyrant bring him nothing and his killer honor. Simonides never uses it. His counsel turns from the deaths a tyrant causes to the goods he could give, and that silence can be read as part of the counsel.

Places to read

Every passage in which the verb occurs.

2.8 Unless their city is at war, private men may travel wherever they wish without any fear that someone will kill them.

2.15 A victorious city takes pleasure in routing, pursuing and killing the enemy.

2.16 Each soldier claims to have killed the most, and they say they have killed more than have actually died.

2.17 The tyrant who puts to death those working against him knows that he does not increase the city and will rule over fewer.

3.3 Many cities let adulterers alone be killed with impunity.

3.8 Many tyrants have killed their own children.

4.5 The cities give great honor to the man who kills the tyrant.

6.11 Guards who are there for money could get more by killing the tyrant than by guarding him.

6.15 The citizens a tyrant fears are hard to see alive and hard to kill, like a good horse, feared lest it do something past remedy, that one would find hard to kill because of its excellence.

Other ancient sources

In Plato's *Gorgias* Polus offers the tyrant's power to kill as the measure of power. Orators surely put to death anyone they choose, he asks Socrates, just as tyrants do, and strip of his goods and drive out of the city anyone they please? Socrates replies that orator and tyrant alike are the weakest men in their cities: next to nothing they do is what they want, though they do whatever they judge best (466b–e). The argument leads to his claim that the man who kills unjustly is wretched (469a–c; see ἀδικέω). Hiero's tyrant at 2.17, who puts to death those he perceives working against him and gains nothing he wants by it, neither a larger city nor any pride in the deed, can be read as Socrates' case told from the inside.

Translation in this edition

Ἀποκτείνειν is "kill" at every place but 2.17, where the tyrant "puts them to death". At 3.3 the active infinitive, νηποινεὶ ἀποκτείνειν, "to kill with impunity", is rendered with a passive, "letting adulterers alone be killed with impunity" (see νηποινεί). Κατακαίνειν, "kill", is another verb (6.14, 7.12; see κατακαίνω).

See also

ἀδικέω; ἀλληλοφόνος; ἀναστρέφω; ἄνευ μισθοῦ; ἀνήκεστος; ἀντὶ τοῦ; ἀντιπράττω; ἀποθνήσκω; ἀπολογέομαι; ἄρχω; αὐξάνω; κατακαίνω; μοιχός; νηποινεί; πόλεμος; φονεύς.

ἀποκωλύω · prevent

οὐδὲν ἀποκωλύει, *ouden apokōlyei*, "does not at all prevent"

Attested: ἀποκωλύει (*apokōlyei*; 8.1). To hinder, prevent, keep someone from a thing. The word opens Simonides' counsel. He does not wonder, he tells Hiero, that Hiero is disheartened about tyranny, since he desires to be loved and thinks that tyranny stands in his way (see ἀθύμως

ἔχειν; ἐμποδών). Then: "I think, however, that I can teach you that ruling does not at all prevent being loved, but even comes off better than the private station" (8.1). The obstacle is Simonides' word for Hiero's complaint; he names it in order to deny it, and claims an advantage. The verb sets the terms of the second half of the dialogue: not whether a tyrant can be loved, but how ruling might help him to be (see ἄρχω; τὸ φιλεῖσθαι).

See also ἀθύμως ἔχειν; ἄρχω; ἐμποδών; πλεονεκτέω; τὸ φιλεῖσθαι.

ἀπόλαυσις · relish

The relish of the pleasures of Aphrodite, which Simonides supposes is all that makes tyranny desirable · Hiero

αἱ ... ἀπολαύσεις, *hai ... apolauseis*, "your relish"

At a Glance

The word. Enjoyment of a thing; the benefit or relish one gets from it.

In the *Hiero*. Once, in Simonides' last suggestion about the pleasures of the body: "It looks," said Simonides, "as if your relish of the pleasures of Aphrodite were the only thing that gives you your desire to be tyrants" (1.26).

In this edition. "Relish", as for the verb ἀπολαύειν.

A place to read. 1.24–30.

Meaning

The noun of ἀπολαύειν, "to relish" (see ἀπολαύω): enjoyment, especially the enjoyment of something taken or consumed. Aristotle names the life devoted to it the βίος ἀπολαυστικός, the life of enjoyment, the life of the many (*Nicomachean Ethics* 1.5, 1095b17; see ἄνδρες καὶ οὐκέτι ἄνθρωποι).

Use in the book

Sight, hearing, food and smell have been gone through; Hiero has shown that the tyrant comes off worse in the first three, and of the costly odors Simonides has granted it himself (1.24). He then names the one pleasure left: "It looks," said Simonides, "as if your relish of the pleasures of Aphrodite were the only thing that gives you your desire to be tyrants; for

in this it is open to you to be with whatever you see that is most beautiful" (1.26). The edition's note explains that "to be with" is "a usual Greek euphemism for sexual intercourse". The Greek noun is plural, the separate enjoyments that power puts within reach of a tyrant's eye.

Hiero takes the suggestion, which should tell most against his case, and makes it tell most for it: "Now indeed," said Hiero, "you have named the very thing in which, be sure of it, we come off worse than private men" (1.27). His answer moves from relish to marriage, and from marriage to love, which "is least of all willing to arise in a tyrant" (1.30; see ἀφροδίσια; ἔρως τῶν ἐλπιζομένων). Simonides speaks of what can be had; Hiero answers with what cannot be had by having power, the willing love of the beloved. Simonides' "only thing" can be read as a test of Hiero, whether his desire for tyranny is no more than an appetite, and Hiero answers it by putting love above relish.

The verb of the same family stands on either side of it. Simonides himself grants that those who come near the tyrant relish his costly odors more than he does (1.24); in Hiero's reply a man without experience of thirst would not relish drinking (1.30), and to relish a beloved against his will is "more like plunder than the pleasures of Aphrodite" (1.36; see ἀπολαύω). Simonides' "relish of the pleasures of Aphrodite" thus names exactly what the tyrant, on both men's showing, cannot have in full: enjoyment that is his own, that comes from want, and that is freely given.

Places to read

The one passage in which the noun occurs.

1.26 Simonides suggests that the relish of the pleasures of Aphrodite is the only thing that gives tyrants their desire to be tyrants, since a tyrant may be with whatever he sees that is most beautiful.

Other ancient sources

Aristotle puts this enjoyment among the pleasures that the beasts have a part in too, and that make the intemperate look like slaves and animals: what they delight in is not taste but the enjoyment that comes wholly through touch, in food and drink and the so-called pleasures of Aphrodite (*Nicomachean Ethics* 3.10, 1118a23–32; see ἀφροδίσια).

Translation in this edition

The plural ἀπολαύσεις is rendered by the singular "relish", and "your desire to be tyrants" renders τοῦ τυραννεῖν τὰς ἐπιθυμίας. Verb and noun are both "relish" (see ἀπολαύω).

See also

ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀπολαύω; ἀφροδίσια; ἐπιθυμία; ἔρως τῶν ἐλπιζομένων; σύνειμι.

ἀπολαύω · relish

Relish, which the tyrant loses to others and which the man truly honored gives · Hiero

ἀπολαύειν, *apolauein*, "relish", "to relish"; ἀπολαύοι, *apolauoi*, "would ... relish"

At a Glance

The word. To have the benefit or enjoyment of a thing, to relish it.

In the *Hiero*. Four times. Three in the first chapter, each a relish the tyrant does not get: others relish his costly odors more than he does (1.24); a man without experience of thirst "would not relish drinking" (1.30); and to relish a beloved against his will is more like plunder than the pleasures of Aphrodite (1.36). Once in the seventh, of those who "relish good things" at the hands of the man they honor (7.9).

In this edition. "Relish".

A place to read. 7.9, with 1.24–30.

Meaning

Ἀπολαύειν (*apolauein*) is to get enjoyment or advantage from something, taking a genitive of the thing enjoyed or of the person it comes from. It can be used ironically of getting what one deserves, but in the *Hiero* it is always the plain relish of a good. Its noun is ἀπόλαυσις (see ἀπόλαυσις).

Use in the book

The three uses in chapter 1 mark three ways the tyrant misses his relish. Of the costly odors, Simonides says: "I think those who come near you relish them more than you yourselves" (1.24; see αἰσθάνομαι), so that they give their pleasure to others. Of desire: a man without experience of thirst "would not relish drinking", and so the man without experience of love lacks the sweetest pleasures of Aphrodite (1.30; see ἄπειρος). Of force: "to relish a beloved against his will seems to me ... more like plunder than the pleasures of Aphrodite" (1.36; see ἄκων). Each time the relish is lost: it goes to the bystander, it belongs only to the man who has known want, and taken by force it becomes plunder, which gives the lover less than the robber gets.

In chapter 7 the verb turns round. A man is truly honored, Hiero says, when human beings, "thinking a man able to be their benefactor, and believing that they relish good things at his hands", praise him and make way for him out of love and not fear (7.9; see ἀνὰ στόμα ἔχειν). Here he is not the one who relishes but the one from whom others relish good things, and he receives honor in return. Chapter 1 can be read as showing where the tyrant's relish fails, and Hiero's portrait of the honored man in chapter 7 as giving the answer that Simonides will develop: the ruler's good is to be the source of other people's relish.

Places to read

Every passage in which the verb occurs; its noun ἀπόλαυσις (1.26) has its own entry.

1.24 Those who come near the tyrant relish his costly odors more than he does.

1.30 A man without experience of thirst would not relish drinking.

1.36 To relish a beloved against his will is more like plunder than the pleasures of Aphrodite.

7.9 The man truly honored is one at whose hands human beings believe they relish good things.

Elsewhere in Xenophon

In the *Memorabilia*, in Prodicus' story of the choice of Heracles, Virtue tells the young hero that her friends' relish (ἀπόλαυσις) of food and drink

is pleasant and free of fuss, since they hold off until they desire them (2.1.33). The rule is Hiero's at 1.30, that relish needs want.

Translation in this edition

Ἀπολαύειν is "relish" at every place. The Key Words explain the choice: the verb means "to have the benefit or the relish of something", and it is rendered "relish" "so that it is not confused with either" pleasure (ἡδονή) or enjoyment (εὐφροσύνη).

See also

αἰσθάνομαι; ἄκων; ἀνὰ στόμα ἔχειν; ἄπειρος; ἀπόλαυσις; δίψος; εὐφροσύνη; ἡδονή; λεηλασία.

ἀπόλλυμι · perish

ἀπολωλότας, *apolōlotas*, "have ... perished"; ἀπολωλέναι, *apolōlenai*, "perish"

Attested: ἀπολωλότας (*apolōlotas*; 3.8), ἀπολωλέναι (*apolōlenai*; 4.11). In the middle and perfect, to perish, be ruined. Both uses are of the tyrant's death. The firmest friendships, those of family, fail him: "many tyrants have killed their own children, many have themselves perished at the hands of their children" (3.8; see ἀλληλοφόνος). And tyrants, Hiero says, are driven by their expenses: "as if there were always a war, they are compelled to maintain an army or perish" (4.11; see ἀναγκάζω). The second phrase is the one Glaucon uses of the master marooned among his slaves in Plato's *Republic*, who must court them "or perish" (579a; see ἀναγκάζω). In both places the tyrant's ruin is bound up with what his power rests on: his own children may destroy him, and without an army he perishes.

See also ἀλληλοφόνος; ἀναγκάζω; ἀποκτείνω; στράτευμα; τέκνον.

ἀπολογέομαι · defend oneself

ἀπολογεῖται, *apologeitai*, "he defends himself"

Attested: ἀπολογεῖται (*apologeitai*; 2.17). To speak in one's own defense, as a defendant in court: the verb of the ἀπολογία, the speech for the defense. The tyrant who puts his opponents to death "cannot be cheerful or take pride in the deed, but even makes what has happened as small as he can, and while he does it he defends himself, saying that he has done it without doing injustice. So not even to himself do his deeds seem fine" (2.17; see ἅμα; μειόω). The soldiers of a city boast of what they have done (2.16); the tyrant pleads his case while he is doing it. He can be read as his own judge and his own defendant, and his defense persuades not even himself.

See also ἀδικέω; ἅμα; ἀντιπράττω; ἀποκτείνω; μεγαλύνω; μειόω; φαιδρός.

ἀπορέω · be at a loss

οὐκ ἀπορῶν, *ouk aporōn*, "at no loss"

Attested: ἀπορῶν (*aporōn*; 11.12). To be without means or way out, to be at a loss. Among the goods Simonides promises the loved ruler: "you would be thought worthy of many gifts, and would be at no loss for a well-wisher with whom to share them" (11.12; see δωρεά; εὐμενής). The promise answers Hiero's complaint that a tyrant cannot do good to his friends, since whoever gets the most from him would gladly be out of his sight "as fast as he could" (6.13). The ruler who is loved receives gifts and has friends glad to share them; the tyrant gives, and those he gives to run away.

See also δωρεά; εὐμενής; μεταδίδωμι.

ἀποστερέω · deprive

ἀπεστέρημαι, *apesterēmai*, "I am deprived"

Attested: ἀπεστέρημαι (*apesterēmai*; 6.3 twice). To rob, take away; in the passive, to be deprived of. Hiero, having remembered his pleasures as a

private man, names what he has lost: "Now I am deprived of those who take pleasure in me, because I have slaves instead of friends for comrades; and I am deprived in turn of associating with them with pleasure, because I see no goodwill toward me in them" (6.3; see δούλους ἀντὶ φίλων). The perfect describes a loss that has become a state. The repetition marks the two sides of the loss, that no one takes pleasure in him and that he takes pleasure in no one. At the start of this speech he speaks of the enjoyments he perceives himself "deprived of" with the simple verb (6.1; see στερέω).

See also δούλους ἀντὶ φίλων; εὔνοια; ἡδόμενος ἡδομένοις; ὁμιλέω; στερέω.

ἀπροφασίστως · without excuse

ἀπροφασίστως, *aprophasistōs*, "without excuse"

Attested: ἀπροφασίστως (*aprophasistōs*; 7.2). Without πρόφασις, pretext or excuse; promptly, without holding back. Among the honors for which, Simonides says, tyrants rush headlong into tyranny is that all serve them "without excuse in all that is commanded" (7.2; see ἄρχομαι). The ruled obey at once, with no plea of difficulty, and that readiness is one of the marks of honor. Hiero's reply is that obedience without excuse may be no more than fear: services from those who are afraid are not honors (7.6; see ἀντιφιλέω). The willing obedience that Simonides later promises, from men who obey the ruler willing and take thought for him "of their own accord" (11.12; see ἑκόντας τοὺς πειθομένους), can be read as obedience without excuse of a different kind.

See also ἀντιφιλέω; ἄρχομαι; ἑκόντας τοὺς πειθομένους; προστάττω; ὑπηρετέω.

ἅπτομαι · touch

ἅπτεσθαι, *haptesthai*, "to touch"

Attested: ἅπτεσθαι (*haptesthai*; 1.36). To lay hold of, to touch. It ends Hiero's list of what is pitiable in taking a beloved by force: "to take pleasure in the one you are in love with while he is pained, to be hated while you love him, and to touch one who is vexed" (1.36; see ἄκων;

ἄχθομαι). The touch is the last and most bodily term, and the vexation of the one touched spoils it. Aristotle calls touch the most common of the senses and the one in which the pleasures of Aphrodite are felt (*Nicomachean Ethics* 3.10, 1118a30–b2; see ἀφροδίσια); Hiero's point is that touch without consent gives no pleasure worth having.

See also ἄκων; ἀφροδίσια; ἄχθομαι; παιδικά.

ἄρα · then, surely

ἀλλ' ἄρα, *all' ara*, "But then, surely"

Attested: ἄρα (*ara*; 1.13). An inferential particle: then, so, after all, often of something that follows or turns out to be the case. With ἀλλά it introduces an objection that someone might make. Hiero puts one in Simonides' mouth: "Perhaps you would say, 'But then, surely, such things come to them even while they stay at home'" (1.13). The particle marks the objection as a conclusion drawn from what Hiero has just said: if tyrants cannot go to the sights, then the sights must come to them. Hiero grants it, "a few, at least, of the many", and adds that they are sold at a tyrant's price (1.13; see ἐπιδείκνυμι). The answer comes at the end of the dialogue, when Simonides promises that Hiero could see the sights "while staying here" (11.10; see αὐτοῦ).

See also αὐτοῦ; ἐπιδείκνυμι; θέαμα; οἶκοι.

ἀργαλέος · grievous

ἀργαλέον, *argaleon*, "grievous"

Attested: ἀργαλέον (*argaleon*; 6.4). Painful, troublesome, hard to bear: a word common in Homer and in poetry, rarer in prose. It closes Hiero's list of the tyrant's fears, the crowd and solitude, being unguarded and the guards themselves: "how is this not a grievous thing?" (6.4; see ἄοπλος). Stobaeus, who quotes the passage, reads the plain prose word χαλεπόν, "hard", in its place. Hiero's choice of the weightier word suits the climax of his complaint: a fear that leaves no way out. The next sentence draws the conclusion: trusting foreigners more than citizens, desiring to hold

free men as slaves and being compelled to make slaves free are "signs of a soul stricken by fears" (6.5; see καταπλήσσω).

See also ἄοπλος; ἀφυλαξία; ἐρημία; καταπλήσσω; χαλεπός.

ἀργέω · lie idle

ἀργοῖτο, *argoito*, "would ... lie idle"

Attested: ἀργοῖτο (*argoito*; 9.9). To be ἀργός, without work (ἀ- and ἔργον): to lie idle. Simonides' prizes would reach even inquiry: if the discoverer of a painless revenue for the city were known to be honored, "this inquiry too would not lie idle" (9.9; see ἄλυπος πρόσοδος; σκέψις). The verb belongs with Simonides' praise of being occupied just before: "temperance goes along far more with being occupied", and evildoing grows less in those who are busy (9.8; see ἀσχολία). Honor, in his plan, puts to work not only the citizens' hands but their minds.

See also ἄλυπος πρόσοδος; ἀσχολία; ἐνεργός; σκέψις.

ἀρετή · excellence

Excellence, first of horses and chariots and at the last of the ruler himself · Hiero

ἀρετῇ, *aretēi*, "excellence", "the excellence"; ἀρετήν, *aretēn*, "its excellence", "your excellence"; ἀρετῆς, *aretēs*, "excellence"

At a Glance

The word. The goodness of a thing at its work: a horse's speed, a man's worth.

In the *Hiero*. Five times. Three times of horses: the tyrant's horses "surpassing in excellence" (2.2), the good horse hard to kill "because of its excellence" (6.15), and victory "by the excellence of a chariot" (11.5). Twice of men: the man crowned "for his public excellence and beneficence" (7.9), and Hiero, of whose excellence all human beings would sing (11.8).

In this edition. "Excellence" at every place.

A place to read. 11.5–8.

Meaning

Ἀρετή (*aretē*) is excellence of any kind, the quality that makes a thing good at what it does: the edge of a knife, the speed of a horse, the courage or wisdom of a man. Moral philosophy narrowed it toward "virtue". The edition's single English word lets the reader see the horse and the man measured by the same term.

Use in the book

The word begins among the tyrant's possessions. Simonides counts among his advantages "horses surpassing in excellence, arms surpassing in beauty" (2.2). Hiero turns the horse's excellence into his own danger: the citizens he fears are like a horse that is good but may do something past remedy, so that one would find it hard to kill it "because of its excellence" (6.15; see ἀνήκεστος). On Hiero's account a subject's excellence is what makes him hard to destroy, and the fear of what he might do is what makes him hard to use.

In chapter 7 Hiero gives the word to men. True honors are paid to a man when human beings "crown him for his public excellence and beneficence" (7.9; see κοινὴ ἀρετή): excellence that serves the common good, and is honored because it does.

Simonides' last counsel brings the two together. Of the keeping of chariot teams he asks whether it is finer to win "by the excellence of a chariot" or by the happiness of the city Hiero leads (11.5; see ἅρμα). The real Hiero did the first. Simonides offers the other victory, and with it a song: all human beings, he tells Hiero, "would sing of your excellence" (11.8; see ἀνακηρύσσω). The excellence of the horses is replaced by the excellence of their owner as a ruler, shown in the happiness of his city. The word that began in Simonides' list of the tyrant's goods ends as the subject of the song Simonides promises him.

Places to read

Every passage in which the word occurs.

2.2 Simonides counts among a tyrant's advantages horses surpassing in excellence.

6.15 A good but dangerous horse is hard to kill because of its excellence.

7.9 The man truly honored is crowned for his public excellence and beneficence.

11.5 Simonides asks whether it is finer to win by the excellence of a chariot or by the happiness of one's city.

11.8 All human beings would sing of Hiero's excellence.

Other ancient sources

Pindar ended his first *Pythian* ode, written for Hiero's own chariot victory at Delphi, with counsel to the victor. If he would always hear himself sweetly spoken of, let him not tire overmuch of the cost, but give his canvas to the wind as a pilot does; let no shifty profit trick him, for once men are gone, only the boast of fame that outlives them tells men of prose and men of song how they lived. Croesus' friendly-hearted excellence does not wane; but Phalaris, tyrant of Acragas, the pitiless-minded burner in the bronze bull, is held down everywhere by a hateful report, and no lyre beneath a roof lets him share in the tender murmur of boys' singing. Faring well is the first of the prizes, being well spoken of the second share; whoever meets with both and grasps them, the highest crown is his (*Pythian* 1.90–100). Pindar's ruler is offered excellence as the ground of lasting report, set between a king remembered with love and a tyrant remembered with hatred, and his advice can be read as Simonides' counsel in a poet's form: spend, be well spoken of, and be sung.

Translation in this edition

Ἀρετή is "excellence" at all five places; at 7.9 "public excellence" renders κοινῆς ἀρετῆς (see κοινὴ ἀρετή). "Surpassing in excellence" at 2.2 renders διαφέροντας ἀρετῇ, beside "surpassing in beauty", διαφέροντα κάλλει.

See also

ἀγαθός; ἀνακηρύσσω; ἀνήκεστος; ἅρμα; ἁρματοτροφία; διαφέρω; εὐδαιμονεστάτη πόλις; εὐεργεσία; ἵππος; κάλλος; κοινὴ ἀρετή; στεφανόω; ὑμνέω.

ἀριθμός · number

τῷ ἀριθμῷ, *tōi arithmōi*, "by number"

Attested: ἀριθμῷ (*arithmōi*; 4.8). Number, count. Hiero denies that wealth is a matter of counting: "For much and little are judged not by number but in relation to use; so that what exceeds what is sufficient is much, and what falls short of what is sufficient is little" (4.8; see τὰ ἱκανά). By number the tyrant has more; by use he has less, since for him many times as much is less sufficient for his necessary expenses than for the private man (4.9; see ἀπὸ τοῦ δικαίου). In the sentence before it the manuscripts have οὐχ, "not", before "so few"; the edition's note records that Marchant, following Bremi, brackets it, so that poor private men are as few as poor tyrants are many. In this sentence "little" renders Coppello's ὀλίγα, which Marchant prints for ἱκανά, "sufficient", in the manuscripts and Stobaeus.

See also ἀπὸ τοῦ δικαίου; ἐλλείπω; πένης; τὰ ἱκανά; ὑπερβάλλω; χρῆσις.

ἅρμα · chariot

ἅρματα, *harmata*, "chariots"; ἅρματος, *harmatos*, "a chariot"

Attested: ἅρματα (*harmata*; 11.5), ἅρματος (*harmatos*; 11.5). A chariot, especially the racing chariot of the games. Simonides asks Hiero: "in which way do you think it would adorn you more: if you yourself kept more chariots than any of the Greeks and sent them to the festivals, or if from your city there came the most horse-breeders and the most competitors? And do you think it finer to win by the excellence of a chariot, or by the happiness of the city you lead?" (11.5; see ἀρετή; ἁρματοτροφία). The edition's note records that the real Hiero did the first: his chariot won at Delphi in 470 BC and at Olympia in 468, victories celebrated by Pindar and by Bacchylides, like Simonides a lyric poet of Ceos. The chariot stands for the glory a ruler buys for himself; Simonides sets against it the glory of the city.

See also ἀγωνίζομαι; ἀρετή; ἁρματοτροφία; ἱπποτρόφος; νικάω; πανήγυρις.

ἁρματοτροφία · keeping chariot teams

ἁρματοτροφίαν, *harmatotrophian*, "the keeping of chariot teams"

Attested: ἁρματοτροφίαν (*harmatotrophian*; 11.5). The breeding and keeping of horses for the chariot race, a display of wealth open only to the very rich. Simonides calls it "the pursuit that is thought the finest and most magnificent of all" (11.5; see μεγαλοπρεπής), and asks whether Hiero would be more adorned by keeping more chariots than any of the Greeks himself or by a city that sent the most horse-breeders (see ἅρμα). In Thucydides Alcibiades boasts to the Athenians that the Greeks thought their city greater than it was because of his splendid showing at Olympia, where he entered seven chariots, more than any private man before him, and took first, second and fourth places (6.16.2). Alcibiades can be read as the private man whose expense brought glory on his city; Simonides tells a tyrant that he should not even compete against private men: if he won he would be envied, as one who spent from many households, and if he lost he would be laughed at more than anyone (11.6; see ἀνεπιφθόνως).

See also ἀγωνίζομαι; ἀνεπιφθόνως; ἅρμα; ἐπιτήδευμα; ἱπποτρόφος; μεγαλοπρεπής.

ἀρχή · rule

Rule as a possession, which the tyrant cannot leave behind without losing it · Hiero

τῆς ἀρχῆς, *tēs archēs*, "their rule"

At a Glance

The word. Beginning; first place; rule, power, office.

In the *Hiero*. Once: tyrants cannot go abroad, for fear that they may "be deprived of their rule" (1.12).

In this edition. "Rule".

A place to read. 1.11–13.

Meaning

Ἀρχή (*archē*) is the noun of ἄρχειν (see ἄρχω), and has both of its senses: the beginning of a thing, its first principle, and the first place among men, rule, sovereignty, an office or magistracy. The man who holds it is the ἄρχων (see ἄρχων).

Use in the book

The noun comes once, and it names rule as something held and something that can be lost. Hiero explains why tyrants cannot travel to see the sights: it is not safe for them to go where they will not be stronger than those present, nor can they entrust what is at home to others and go abroad (1.12; see ἀποδημέω). "For it is to be feared that they may at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice" (1.12; see ἅμα; στερέω). A tyrant's rule, on this account, can be read as a possession that cannot be entrusted to anyone (see παρακατατίθεμαι): it is secure only while he is there to hold it.

Elsewhere Hiero calls his power τυραννίς, "tyranny", and uses the verb "rule" only of the subjects a tyrant loses: he "will rule over fewer" (2.17), and if he killed all his enemies, "over whom will he still rule?" (6.14; see ἄρχω). Simonides, when he begins his counsel, speaks of "ruling" in general (8.1). Hiero can be read as naming his power as rule only when he imagines losing it.

The passage has its answer at the end of the dialogue. A ruler who made his city the happiest, Simonides says, could travel to see the sights wherever he wished, "as far as safety goes" (11.10; see ἀσφάλεια; αὐτοῦ). The fear of 1.12 is that what the tyrant holds at home, his rule above all, will be taken while his back is turned by those who would rather be rid of him. A rule held by the love of the ruled can be read, on Simonides' account, as one that would keep itself in the ruler's absence, as a private man's house keeps while he is abroad.

Places to read

The one passage in which the noun occurs.

1.12 Tyrants cannot go abroad, since they might at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice.

Other ancient sources

Herodotus tells how Periander, tyrant of Corinth, grown old and no longer able to oversee his affairs, summoned his estranged son Lycophron home from Corcyra to take over the tyranny, and when the young man would not so much as speak to the messenger, sent his daughter. Do you want the tyranny to fall to others, she asks, and your father's house to be scattered? Do not cure one ill with another; many who seek their mother's portion have lost their father's; and tyranny is a slippery thing, with many lovers (3.53.1–4). Her warning can be read beside Hiero's at 1.12: a rule that many covet is a rule its holder cannot leave unwatched. Thucydides uses the noun of Hipparchus' rule, which he says Hipparchus had established without drawing envy (6.54.5; see ἀνεπιφθόνως).

Translation in this edition

Ἀρχή is "rule". At 1.12 "be deprived of their rule" renders στερηθῶσι τῆς ἀρχῆς. Richter deleted the whole clause of fear, from "For it is to be feared" to "done them injustice"; Marchant keeps it.

See also

ἅμα; ἀνεπιφθόνως; ἀποδημέω; ἄρχω; ἄρχων; ἀσφάλεια; ἀσφαλής; αὐτοῦ; ἀφίημι; παρακατατίθεμαι; στερέω; τυραννίς.

ἄρχομαι · be ruled

Those who are ruled, whose homage Hiero calls fear and whose love Simonides promises him · Hiero

οἱ ἀρχόμενοι, *hoi archomenoi*, "those who are ruled"; τῶν ἀρχομένων, *tōn archomenōn*, "those you rule"

At a Glance

The word. To be ruled; the passive of ἄρχειν.

In the *Hiero*. Twice, both in Simonides' speeches: the honors "that those who are ruled do for tyrants" (7.2), and the love of "those you rule" that Hiero would win by making his city happy (11.8).

In this edition. "Those who are ruled", "those you rule". The middle of the same verb, "begin", belongs with ἄρχω (1.10, 8.2).

A place to read. 7.2 with 11.8.

Meaning

Ἄρχεσθαι (*archesthai*) is the passive of ἄρχειν, "to rule" (see ἄρχω): to be under rule. The participle οἱ ἀρχόμενοι, "those who are ruled", names the governed as such, without the hint of subjection that "subjects" would carry. In the middle the same form means "to begin".

Use in the book

Simonides, having called honor something great (7.1), describes what tyranny offers: "And you too, it seems, although tyranny has as many troubles as you say, nevertheless rush headlong into it, so that you may be honored, and all may serve you without excuse in all that is commanded, and all may gaze at you, and rise from their seats and make way for you in the streets, and all who are present may always pay you homage in words and deeds; for such are the things that those who are ruled do for tyrants, and for anyone else whom at any time they happen to honor" (7.2). The last clause can be read as the opening Hiero needs: the ruled pay the same marks of honor to tyrants and to anyone they honor, so that the marks alone cannot show whether a tyrant is honored. Hiero draws that conclusion in his reply: services from those who are afraid are not honors (7.6–8; see ἀντιφιλέω).

In his last speech Simonides speaks of the same people again, and what he promises from them is love: "And first, you would at once have achieved being loved by those you rule, which is just what you happen to desire" (11.8; see τὸ φιλεῖσθαι). The ruled who in chapter 7 served, gazed and made way can be read as the ruled who in chapter 11 love, cherish and fight for the ruler's goods as their own (11.9–12). The change Simonides proposes lies not in them but in what the ruler does for them. The list of

11.9–12 even repeats the gestures of 7.2 with their meaning reversed: the ruler would be "gazed at" as before (11.9; see περίβλεπτος), but now cherished; those who obey him would be "willing" (11.12; see ἑκόντας τοὺς πειθομένους); and in danger, beyond anything 7.2 lists, they would be not only allies but "champions in the front line, and eager ones" (11.12; see πρόμαχος).

Places to read

Both passages in which the participle occurs.

7.2 Those who are ruled serve tyrants, gaze at them, rise and make way for them, as they do for anyone they happen to honor.

11.8 By making his city happy Hiero would at once be loved by those he rules.

Elsewhere in Xenophon

In the *Memorabilia* Aristippus refuses to count himself among those who want to rule, since cities treat their rulers as he treats his servants, expecting plenty from them and letting them touch none of it; and he will not be a slave either, but walks, he says, a middle road between rule and slavery, the road of freedom, which leads most of all to happiness. If that road ran outside the human world, Socrates answers, he might have a point; but one who lives among human beings and will neither rule nor be ruled nor willingly serve those who rule will find that the stronger know how to make the weaker serve them as slaves (2.1.8–13). Simonides' counsel can be read as asking of Hiero what Aristippus refuses, to rule as the city's servant and spend on it from his own means (11.1), and as promising what Aristippus never expects from rule, the love of those ruled (11.8).

Other ancient sources

Aristotle makes being ruled the school of ruling. There is a rule over those of like birth who are free, he says in the *Politics*, the rule of a statesman, which the ruler has to learn while ruled himself: one becomes a cavalry commander by serving under one, and a general by serving under a general; so it is well said that one cannot rule well without having been ruled, and the good citizen must know how both to be ruled and to rule

(3.4, 1277b7–16). Aristotle's maxim can be read beside the dialogue's arrangement: the man who teaches ruling is Simonides, who has only ever been ruled (1.3), and the man taught is Hiero, who has known both lives (1.2).

Translation in this edition

Οἱ ἀρχόμενοι is "those who are ruled" at 7.2 and "those you rule" at 11.8. "Those they rule as tyrants" renders a different word, τυραννευόμενοι (2.11, 6.14; see οἱ τυραννευόμενοι).

See also

ἀντιφιλέω; ἀπροφασίστως; ἄρχω; ἄρχων; γεραίρω; ἑκόντας τοὺς πειθομένους; οἱ τυραννευόμενοι; παραχωρέω; περίβλεπτος; περιβλέπω; πρόμαχος; τιμάω; τὸ φιλεῖσθαι; ὑπανίσταμαι; ὑπηρετέω.

ἄρχω · rule

Ruling, which Hiero counts by the number of the ruled and Simonides by the love of the ruled · Hiero

ἄρξει, *arxei*, "he will rule over", "will he ... rule"; τὸ ἄρχειν, *to archein*, "ruling"; ἄρχῃ, *archēi*, "he rules"; in the middle, "begin": ἀρξάμενος, *arxamenos*, "beginning"; ἀρξάμενον, *arxamenon*, "began"; ἄρξομαι, *arxomai*, "I shall begin"

At a Glance

The word. To be first: to begin, and to lead or rule.

In the *Hiero*. Seven times. Hiero's tyrant who kills his opponents "will rule over fewer" (2.17), and cannot kill them all, "for over whom will he still rule?" (6.14). Simonides holds that "ruling does not at all prevent being loved" (8.1), and that we look with more pleasure at a man "when he rules" (8.5). In the middle, "begin": Hiero begins his case from sight, as Simonides began (1.10), and Simonides begins his with the smallest examples (8.2).

In this edition. "Rule", "ruling"; in the middle, "begin".

A place to read. 8.1–7.

Meaning

Ἄρχειν (*archein*) is to be first: to begin a thing, and to lead or rule others. The active with a genitive is "to rule over"; the middle is "to begin" something oneself. The noun ἀρχή carries both senses (see ἀρχή), and the ruler is the ἄρχων (see ἄρχων). Those who are ruled are οἱ ἀρχόμενοι (see ἄρχομαι).

Use in the book

Hiero speaks of ruling in terms of number. The tyrant who puts to death those working against him "understands that he will rule over fewer" (2.17; see ἀποκτείνω), and he cannot be rid of his enemies by killing or imprisoning them all, "for over whom will he still rule?" (6.14). Every enemy removed is a subject lost, and the tyrant must rule over those who hate him because there is no one else to rule.

Simonides changes the word as he begins his counsel. He names Hiero's disheartenment "about tyranny", and then speaks of ruling, which, he says, "does not at all prevent being loved" (8.1; see ἀποκωλύω). The Key Words observe that Simonides "speaks of 'ruling' (8.1) and of 'the ruler'". His examples are acts a ruler and a private man can do alike, a greeting, praise, a sacrifice, a gift (see ἄρχων), and he finds that ruling adds to their worth: "we look with more pleasure at this same man when he rules than when he is a private man" (8.5). The change of word lets Simonides treat Hiero's difficulty as the difficulty of rule in general, and therefore as something that can be managed.

The middle "begin" stands at the opening of each speaker's case. Hiero will teach that he speaks the truth "beginning from sight; for I think I remember that you too began there" (1.10), and Simonides, about to compare the ruler and the private man, says: "And I shall begin with the smallest examples" (8.2). The verb's two senses can be read as meeting here: each man, in beginning his case, takes the lead in the conversation, Hiero in chapters 1–7 and Simonides from chapter 8.

Places to read

Every passage in which the verb occurs, active and middle, except its participles: ἄρχων, "ruler", has its own entry, and the passive participle (7.2, 11.8) is under ἄρχομαι.

1.10 Hiero will begin from sight, as he remembers Simonides began.

2.17 The tyrant who kills those working against him will rule over fewer.

6.14 A tyrant cannot kill or imprison all his enemies, for over whom would he still rule?

8.1 Simonides will show that ruling does not prevent being loved.

8.2 Simonides will begin with the smallest examples.

8.5 We look with more pleasure at a man when he rules than when he is a private man.

Other ancient sources

In Plato's *Republic* Socrates tells Thrasymachus that no one takes up rule of his own accord without asking a wage, since whoever practises the art of ruling well never seeks his own good but that of the man he rules; so those who are to be willing to rule must be given something for it, money or honor, or else made to suffer a penalty if they decline. When Glaucon asks what penalty he can mean, Socrates answers that good men will not rule for money, since they do not want to be called hirelings for taking pay openly or thieves for taking it in secret, nor for honor, since they do not love it; they must be compelled, and the heaviest penalty for refusing is to have a worse man rule over them (346e–347c). Aristotle draws the line between right and wrong rule by its aim: constitutions that aim at what benefits all in common are correct, while those that serve only the rulers' interest are faulty deviations from them, despotic in kind, whereas a city is an association of the free; and tyranny is one man's rule directed to his own advantage (*Politics* 3.6–7, 1279a17–21, 1279b6–7). Simonides' appeal to Hiero's love of honor (7.4) and his advice to spend "for the common good" (11.1) can be read as setting his counsel between the two: he does not ask Hiero to be Socrates' unwilling ruler, but to win the honor he loves by serving the common advantage.

Translation in this edition

The active is "rule" and "ruling", and the middle "begin" (1.10, 8.2). The Key Words note that the English keeps three words apart: "ruler", "tyrant" and "leader" (προστάτης, προστατεύειν, 11.5, 11.7). "When he rules" (8.5) is set against "when he is a private man", ὅταν ἰδιωτεύῃ (see ἰδιωτεύω).

See also

ἀποκτείνω; ἀποκωλύω; ἀρχή; ἄρχομαι; ἄρχων; ἰδιωτεία; ἰδιωτεύω; κατακαίνω; πλεονεκτέω; προστάτης; τὸ κοινὸν ἀγαθόν; τυραννίς.

ἄρχων · ruler

The ruler, Simonides' name for what Hiero might become, which Hiero takes up only in chapter 10 · Hiero

ὁ ἄρχων, *ho archōn*, "the ruler"; ἀνδρὶ ἄρχοντι, *andri archonti*, "a man who rules"; ἄρχοντος, *archontos*, "a ruler's", "the ruler"; ἄρχοντες, *archontes*, "rulers"; ἄρχων, *archōn*, "a ruler"

At a Glance

The word. One who rules; a magistrate.

In the *Hiero*. Nine times, from chapter 8 on: in Simonides' comparison of the ruler and the private man (8.2–6), in his counsel on prizes (9.3–5), and in Hiero's question about "a ruler who has won friendship" (10.1).

In this edition. "Ruler"; "a man who rules" at 8.5 and 9.3.

A place to read. 8.2–6 and 10.1.

Meaning

Ἄρχων (*archōn*) is the participle of ἄρχειν used as a noun (see ἄρχω): the one who rules, and at Athens and elsewhere the title of the chief magistrates.

Use in the book

The word is Simonides' until chapter 10. When he begins his counsel he compares "the ruler" and the private man doing the same things, though he still names "the private man and the tyrant" together (8.2). Let them greet, praise, honor with a sacrifice: whose act gives more enjoyment? Let them attend a sick man: "is it not clear that attentions from the most powerful also produce the greatest delight?" (8.4). Even the gods, he says, give "a man who rules" a certain honor and favor (8.5), and the beloved is "least disgusted by a ruler's old age" (8.6; see ἀναφαίνω). In chapter 9 the word names the man who gives prizes and leaves compulsion to others (9.3–4; see ἀνάγκην προστιθέναι), and then many men: in the city's tribes, regiments and companies "rulers are set over each part" (9.5). The ruler of chapter 8 is a single man set beside private men; in chapter 9 the word reaches from the man who sets out the prizes to the officers of the city's divisions.

The examples are chosen to be small (8.2), and the last is a gift: "is it not clear in this too that half-favors from the most powerful count for more than the whole gift from the private man?" (8.4; see ἡμίσειαι χάριτες). What adds the weight is the ruler's position, not the act, so that the argument applies to any ruler; Simonides' use of the title can be read as offering Hiero that weight on condition that he act as a ruler acts.

Hiero answers in his own vocabulary until the counsel persuades him. The Key Words observe that "Hiero first takes up the noun 'ruler' at 10.1", and he does so with a condition: "Or do you say that a ruler who has won friendship will no longer need bodyguards?" (10.1). The tyrant of his complaint becomes, in his own mouth, a ruler who has won friendship. The change of name can be read as the measure of Simonides' success, and the question about bodyguards as the measure of what Hiero still fears.

Places to read

Every passage in which the noun occurs.

8.2 Simonides will not yet consider whether the ruler, with greater power, could grant more favors.

8.3 The ruler and the private man greet, praise and honor the same man.

8.5 A certain honor and favor from the gods attend a man who rules.

8.6 The beloved is least disgusted by a ruler's old age.

9.3 A man who rules should leave the punishing to others and give the prizes himself.

9.4 At the chorus contests the ruler sets out prizes, and what is pleasing comes through the ruler.

9.5 In every division of the city rulers are set over each part.

10.1 Hiero asks whether a ruler who has won friendship will no longer need bodyguards.

Elsewhere in Xenophon

In the *Memorabilia* Socrates holds that kings and rulers are not the men who carry a scepter, or whom any chance crowd has elected, or whom the lot has picked, or who have got power by violence or deceit, but the men who understand ruling. Whenever someone granted that it is for the ruler to give orders about what must be done and for the ruled to obey, he would point out that at sea the shipowner and everyone aboard take their orders from the one who has the knowledge, and so do landowners in farming and the sick in sickness. To the objection that a tyrant is free to ignore sound advice, he replied that he cannot ignore it without paying for his mistake; and to the objection that a tyrant may even put a man of good sense to death, he asked whether anyone who destroys the ablest of his allies goes unpunished, and whether such a man is not more likely to be ruined quickly than kept safe (3.9.10–13). Simonides' ruler can be read as Socrates' in practice: a man who rules well because he knows what to give and what to leave to others.

Translation in this edition

Ἄρχων is "ruler", and ἀνδρὶ ἄρχοντι "a man who rules" (8.5, 9.3). The edition's note at 9.4 observes that ἄρχων "was also the title of the Athenian magistrates" (see ἀνάγκην προστιθέναι). As the Key Words note, the English keeps "ruler" apart from "leader", προστάτης, the word of 11.7 (see προστάτης).

See also

ἀνάγκην προστιθέναι; ἀναφαίνω; ἀνήρ; ἀρχή; ἄρχομαι; ἄρχω; δορυφόρος; ἡμίσειαι χάριτες; ἰδιώτης; προστάτης; φιλία.

ἀσθενέω · be sickly

ἀσθενούσης, *asthenousēs*, "sickly"

Attested: ἀσθενούσης (*asthenousēs*; 1.23). To be weak or ill. Of the sharp and pungent contrivances served to tyrants: "Do you think, then," said Hiero, "that these foods are anything other than the cravings of a soft and sickly soul?" (1.23; see μαλακός). The sickness is in the soul, not the stomach: those who eat with pleasure need no such devices (see σόφισμα). The edition's note records that the manuscripts read "the cravings of a soft and sickly luxury of soul", and that Marchant omits "luxury" (τρυφῆς) as a gloss, as Persson argued, since Athenaeus and one manuscript of Stobaeus lack it. Stobaeus, who quotes the passage, has the adjective ἀσθενοῦς, "weak", for the participle.

See also ἔδεσμα; ἐπιθύμημα; μαλακός; σόφισμα; ψυχή.

ἀσκέω · practice

ἐντόνως ἀσκεῖσθαι, *entonōs askeisthai*, "be practiced keenly"

Attested: ἀσκεῖσθαι (*askeisthai*; 9.6). To work at, train, practice, as an athlete trains. Simonides would extend the chorus prizes to the city's divisions, for good armor and good order and horsemanship and valor in war and justice in contracts, and then, he says, "it is likely that all these too would be practiced keenly out of rivalry" (9.6; see ἀλκή; ἐντόνως; φιλονικία). The verb makes civic virtues into exercises, things that improve with training and contest. Farming, Simonides adds, is "the least accustomed to be practiced out of rivalry" (9.7), and there the English "practiced" renders another verb, πράττεσθαι.

See also ἆθλον; ἀλκή; ἐντόνως; εὐοπλία; εὐταξία; ἱππική; φιλονικία.

ἀσφάλεια · safety

Safety, which private men find by coming home and the tyrant finds nowhere · Hiero

ἀσφάλειαν, *asphaleian*, "safety"; ἐν ἀσφαλείᾳ, *en asphaleiai*, "in safety"; ἕνεκεν ἀσφαλείας, *heneken asphaleias*, "as far as safety goes"

At a Glance

The word. Security; freedom from the danger of falling or being overthrown.

In the *Hiero*. Four times. Private men, home from war, consider themselves "in safety" (2.9), and inside the city walls they think themselves "established in safety" (2.10). Simonides' mercenaries could give "confidence and safety" to the workers in the country (10.5), and the ruler loved by his city could travel wherever he wished "as far as safety goes" (11.10).

In this edition. "Safety".

A place to read. 2.8–11 with 11.10.

Meaning

Ἀσφάλεια (*asphaleia*) is from ἀσφαλής, "not liable to fall" (σφάλλεσθαι, "to trip, fall"): steadiness, security, safety.

Use in the book

Hiero measures safety by place. "Then again, private men, even if they march somewhere into enemy country, still, once they come home, consider themselves in safety; but tyrants, when they arrive in their own city, know that they are then among the most enemies of all" (2.9). Even when a stronger enemy attacks the city, those who come inside the walls "all consider themselves established in safety", while the tyrant is not out of danger even in his own house (2.10; see ἀκίνδυνος). For the private man safety grows as he comes inward, from enemy country to home, from outside the wall to inside it. For the tyrant danger grows the same way, and is greatest in his own house.

Simonides answers by moving safety from the tyrant to others. The mercenaries could give "confidence and safety" to the workers and the flocks in the country, Hiero's own and those throughout the countryside alike, and give the citizens "leisure to take care of their own affairs, by guarding the strategic points" (10.5; see σχολή), so that the guard that Hiero kept against the city would become the city's own. And a ruler who made his city happy would be free to travel to see the sights, "as far as safety goes", wherever he wished (11.10; see ἀξιοθέατος; αὐτοῦ). The safety of the ruled comes first in his plan and the safety of the ruler follows from it, so that the tyrant who could not leave home (1.12; see ἀσφαλής) is promised the freedom of the private man. Safety, in Simonides' account, is a good the ruler can give, and only by giving it does he come to have it.

Places to read

Every passage in which the noun occurs; the adjective ἀσφαλής (1.12) and the adverb ἀσφαλῶς (4.4) have their own entries.

2.9 Private men home from war consider themselves in safety; tyrants in their own city are among the most enemies.

2.10 Inside the fortification all consider themselves established in safety; the tyrant is not safe even in his house.

10.5 The mercenaries could give confidence and safety to the workers and flocks in the country.

11.10 The ruler loved by his city could travel as far as safety goes wherever he wished.

Other ancient sources

In Herodotus the Corinthian Socles tells how Periander sent a herald to Thrasybulus, tyrant of Miletus, to ask how he might settle his affairs most safely and govern his city best. Thrasybulus took the herald out of the town into a field of standing grain and walked through it, questioning him again and again about his coming from Corinth; whenever he saw an ear rising above the rest he lopped it off and threw it away, until the finest and fullest of the grain lay spoiled. Then he sent the herald home with no answer at all. Periander understood that he was being told to kill the outstanding citizens, and did so (5.92ζ–η). Herodotus' tyrant seeks safety

in removing the best men, as the tyrant in Hiero's account fears the best men and quietly removes them (5.1–2; see ἄλκιμος); Hiero's sequel, a tyrant left to use the unjust, those without self-mastery and the slavish (5.2; see ἄδικος), can be read as the price of that safety. Thucydides says that the tyrants of the Greek cities governed with an eye above all to their own safety (1.17; see αὐξάνω).

Translation in this edition

Ἀσφάλεια is "safety"; at 11.10 "as far as safety goes" renders ἕνεκεν ἀσφαλείας, "for the sake of safety". Its adjective is "safe" (1.12) and its adverb "in safety" (4.4).

See also

ἄδικος; ἀκίνδυνος; ἄλκιμος; ἀξιοθέατος; ἀσφαλής; ἀσφαλῶς; αὐξάνω; αὐτοῦ; ἔρυμα; θάρρος; κτῆνος; μισθοφόρος; σχολή; τεῖχος.

ἀσφαλής · safe

ἀσφαλές, *asphales*, "safe"

Attested: ἀσφαλές (*asphales*; 1.12). Not liable to fall; secure, safe. Tyrants are not much given to sightseeing: "For it is not safe for them to go where they will not be stronger than those present" (1.12; see ἀποδημέω). The tyrant's safety depends on being the stronger wherever he is, and so he can be safe only among those he can overpower. Nor can tyrants leave what is at home in others' keeping and go abroad, for fear of losing their rule (1.12; see ἀρχή). Simonides answers at the end: a ruler loved by his city could travel "as far as safety goes" wherever he wished (11.10; see ἀσφάλεια; αὐτοῦ).

See also ἀποδημέω; ἀρχή; ἀσφάλεια; αὐτοῦ; θεωρία; κρείττων.

ἀσφαλῶς · in safety

ἀσφαλῶς, *asphalōs*, "in safety"

Attested: ἀσφαλῶς (*asphalōs*; 4.4). Safely, securely. The citizens' guard of one another ends in their safety: many have made a law that not even the man who keeps company with the bloodstained is pure, "so that because of their fatherlands each of the citizens lives in safety" (4.4; see ἄνευ μισθοῦ). Safety here is the gift of the fatherland, a thing each citizen has because of all the others. For the tyrant this too "is turned upside down" (4.5; see ἀναστρέφω): the cities honor the man who kills him. The citizens' safety is common because it is given and received by all; the tyrant is the one man it does not cover.

See also ἀναστρέφω; ἄνευ μισθοῦ; ἀσφάλεια; βιοτεύω; καθαρεύω; μιαιφόνος; πατρίς.

ἀσχολία · being occupied

σὺν τῇ ἀσχολίᾳ, *syn tēi ascholiai*, "with being occupied"

Attested: ἀσχολίᾳ (*ascholiai*; 9.8). Lack of leisure; business, occupation. Simonides' prizes for farming would bring more than revenue: "for the revenues would grow, and temperance goes along far more with being occupied. And evildoing, at any rate, grows less in those who are busy" (9.8; see σωφροσύνη). The edition's note points out that the word "is literally the lack of *scholē*, the 'leisure' in which the dialogue itself began (1.1)". The conversation of the poet and the tyrant needed leisure; the city Simonides imagines is kept temperate by being occupied (see σχολή). In chapter 10 he gives the citizens a leisure of another kind, the time to see to their own affairs while the mercenaries guard the strategic points (10.5).

See also ἀργέω; ἐνεργός; κακουργία; σχολή; σωφροσύνη.

ἀτίμητος · unhonored

οὐκ ἀτίμητος, *ouk atimētos*, "will not go unhonored"

Attested: ἀτίμητος (*atimētos*; 9.10). Not honored, unrewarded. Simonides sums up his counsel on prizes: "To put it briefly, if it were plain in all things that the man who introduces something good will not go unhonored, this too would urge many to make it their work to look for something good" (9.10; see εἰσηγέομαι; ἔργον ποιεῖσθαι). The double negative states the principle of his whole plan: honor, publicly promised, turns private men into seekers of the public good. The adjective, the verbal adjective of τιμᾶν, "to honor", means "not given honor", and differs from ἄτιμος, "without honor", formed on the noun τιμή, Hiero's word for a marriage beneath one (1.27; see ἄτιμος). The negative form is apt: Simonides does not promise great rewards, only that good proposals will not be passed over, and when he meets the fear of expense he supposes in Hiero, he points to the contests, where small prizes draw out great expenses and many toils (9.11; see ἆθλον).

See also ἆθλον; ἄτιμος; εἰσηγέομαι; ἔργον ποιεῖσθαι; συνελόντι εἰπεῖν; τιμάω.

ἄτιμος · without honor

ἄτιμος, *atimos*, "without honor"

Attested: ἄτιμος (*atimos*; 1.27). Without honor, held in no esteem. The adjective is formed from τιμή, "honor", with the negative prefix; in Athenian law the ἄτιμος was the citizen who had lost his civic rights, without a share in the honors of the city. Hiero ranks marriages by the honor they bring, and the marriage with inferiors "is thought quite without honor and useless" (1.27; see ἄχρηστος; γάμος). The tyrant, unless he marries a foreign woman, "must marry beneath him" (1.28; see ἀνάγκη; γάμος), so that the one marriage open to him at home is the one without honor.

See also ἀνάγκη; ἄχρηστος; γαμέω; γάμος; φιλοτιμία.

αὐξάνω · increase

Increasing the city, which the tyrant cannot do by killing and can do by benefaction · Hiero

ηὐξηκέναι, *ēuxēkenai*, "have increased"; αὔξει, *auxei*, "increase"; αὔξοιντ' ἄν, *auxoint' an*, "would grow"; αὖξε, *auxe*, "increase"

At a Glance

The word. To make grow, to increase; in the passive, to grow.

In the *Hiero*. Four times. Victorious citizens enjoy themselves "in the thought that they have increased the city" (2.15); the tyrant who kills his opponents knows "that he does not increase the city as a whole" (2.17). Prizes for farming would make "the revenues" grow (9.8), and among Simonides' closing commands is "increase the city" (11.13).

In this edition. "Increase"; "grow" for the passive.

A place to read. 2.15–17 with 11.13.

Meaning

Αὐξάνειν (*auxanein*), with its older form αὔξειν, is to make something greater in size, number, wealth or power; in the passive, to grow. Greek used it of plants, children, wealth and cities alike, and of honoring a god or a man by making much of him.

Use in the book

The verb measures the difference between a city's war and a tyrant's. Citizens who defeat their enemies enjoy themselves "in the thought that they have increased the city" (2.15). The tyrant, when he kills those working against him, "knows that he does not increase the city as a whole" (2.17; see ἀποκτείνω). The citizens increase the city by defeating outsiders; the tyrant can only diminish it, since his enemies are inside it.

Simonides' counsel makes increase possible again. Prizes for those who work the land best would make the land yield more, "for the revenues would grow" (9.8; see πρόσοδος). And at the end he gives the order that answers 2.17: "So be confident, Hiero: enrich your friends, for you will enrich yourself; increase the city, for you will be investing yourself with

power" (11.13; see περιάπτω). The tyrant who in Hiero's account could not increase the city is told that by increasing it he will increase himself. The imperative turns Hiero's complaint into a task, and his own greatness is made to depend on the city's growth. The sentence continues, "win allies for it", and breaks off: the edition's note explains that Marchant marks a gap there, and that Weiske saw that something like "for you will have them as allies for yourself" has fallen out. The first two commands are each paired with a promise of the same shape, enrich your friends and you enrich yourself, increase the city and you gain power; Weiske's supplement gives the third the same shape, win allies for the city and they are yours. Simonides can be read as teaching a single rule in three forms: what the ruler gives to others returns to him.

Places to read

Every passage in which the verb occurs.

2.15 Victorious citizens enjoy themselves in the thought that they have increased the city.

2.17 The tyrant who kills his opponents does not increase the city as a whole.

9.8 With prizes for farming the revenues would grow.

11.13 Increase the city, Simonides tells Hiero, for you will be investing yourself with power.

Elsewhere in Xenophon

In the *Memorabilia* Socrates draws Glaucon, not yet twenty years old and eager to lead the city, with the promise that if he benefits the city he will increase his fatherland and be famous in the city, then in Greece, perhaps among the barbarians like Themistocles, the Athenian whose strategy won the sea battle at Salamis and who ended his days in the service of the Persian king (3.6.1–3; see εὐφροσύνη περὶ τὰς τιμάς); then he tells him that, as one who wished to increase a friend's household would try to make it richer, so he will try to make the city richer, with more revenues (3.6.4–5). Socrates' steps, honor through benefit, increase through revenue, are Simonides' steps, and can be read as the same counsel given to a young man who is not yet a ruler.

Other ancient sources

Thucydides, surveying early Greece, says that the tyrants in the Greek cities, looking only to their own interest, both to their persons and to increasing their own house, governed their cities with an eye above all to their own safety, and nothing worth mentioning was done by them except against their neighbors; only the tyrants in Sicily advanced to great power (1.17). Hiero's line was among those Sicilian tyrants. Thucydides' tyrants increase their house and not their city; Simonides tells Hiero that the two cannot be separated.

Translation in this edition

"Increase" renders the active at 2.15, 2.17 and 11.13, and "grow" the passive at 9.8. At 2.17 αὔξει is the reading of the later manuscripts; A, C and M have ἄξει, "will lead". At 11.13 the imperative αὔξε is Reuchlin's correction of αὔξει in A, C and M.

See also

ἀποκτείνω; ἄρχω; ἀσφάλεια; εὐφροσύνη περὶ τὰς τιμάς; θαρρέω; περιάπτω; πλουτίζω; πόλις; πρόσοδος.

αὐτόματος · of its own accord

αὐτόματα, *automata*, "of their own accord"

Attested: αὐτόματα (*automata*; 3.5). Acting of itself, spontaneous; of goods, coming unbidden. Hiero judges being loved so great a good that good things come "of their own accord to the one who is loved", from gods and from human beings alike (3.5; see ἀγαθός; τὸ φιλεῖσθαι). The loved man need not seize or command; good things come to him. The tyrant, who must take what he needs (4.11), has the opposite fortune. Simonides' promise at the end can be read as fulfilling the sentence: the wealth of the ruler's friends becomes his treasuries (11.13), he is thought worthy of many gifts, and those he rules take thought for him "of their own accord" (11.12), where the English phrase renders ἐθελουσίως.

See also ἀγαθός; θεός; τἀγαθά; τὸ φιλεῖσθαι; φιλέω.

αὐτοῦ · here

αὐτοῦ μένοντι, *autou menonti*, "while staying here"

Attested: αὐτοῦ (*autou*; 11.10). The adverb: in the very place, here, on the spot. Simonides tells Hiero what would follow if his city were happy: "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished, and open to you to do this while staying here. For there would always be a festival at your court of those who wish to exhibit whatever they have that is wise or beautiful or good" (11.10). The edition's note observes that Simonides "answers Hiero's complaint at 1.11–13 in its own words". Hiero had granted that some sights come to tyrants "even while they stay at home", but few and dear (1.13; see ἄρα); the ruler Simonides describes could stay where he was and have the festival come to him.

See also ἀξιοθέατος; ἄρα; ἀσφάλεια; ἐπιδείκνυμι; θεωρέω; οἶκοι; πανήγυρις.

ἀφαιρέω · despoil

ἀφείλετο, *apheileto*, "despoiled"

Attested: ἀφείλετο (*apheileto*; 7.12). To take away; in the middle, to take for oneself, to rob. It names the first of the tyrant's debts: Hiero asks how any tyrant could ever "pay back in full the money of all he despoiled" (7.12; see ἀντιπάσχω; ἐκτίνω). "Despoil" also renders συλᾶν at 4.11, where tyrants are compelled to despoil temples and human beings for their necessary expenses (4.11; see ἀναγκάζω; συλάω), so that the English links the despoiling that Hiero calls compelled at 4.11 with the debt he says no tyrant can repay at 7.12. Polus in Plato's *Gorgias* counts taking away property beside killing as the mark of a tyrant's power (466c; see ἀποκτείνω), and Cyrus the Younger, in Xenophon's praise, never took anything from a man who managed justly (*Anabasis* 1.9.19; see ἀπὸ τοῦ δικαίου).

See also ἀναγκάζω; ἀντιπάσχω; ἀπὸ τοῦ δικαίου; ἀποκτείνω; ἐκτίνω; συλάω; χρῆμα.

ἀφανίζω · make disappear

ἀφανίζειν, *aphanizein*, "make ... disappear"

Attested: ἀφανίζειν (*aphanizein*; 8.6). To make unseen, to make vanish. Simonides says that being honored adorns a man "so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6; see ἀναφαίνω). The two verbs are a pair, one hiding and one revealing, and honor does both at once (see συνεπικοσμέω). The disagreeable things that disappear are the ruler's old age and ugliness, which the beloved would otherwise take into account (8.6; see αἶσχος; γῆρας). Simonides' remedy for Hiero's complaint about love works on appearances: it does not make the old ruler young but makes his age invisible.

See also αἶσχος; ἀναφαίνω; γῆρας; δυσχερής; συνεπικοσμέω.

ἀφθονία · abundance

ἀφθονία, *aphthonia*, "an abundance"

Attested: ἀφθονία (*aphthonia*; 5.4). Plenty, abundance; literally freedom from grudging, from φθόνος (see ἀνεπιφθόνως). Even good fortune is no good to the tyrant: "Nor indeed, if good seasons come and there is an abundance of good things, does the tyrant share in the rejoicing even then; for they think that the needier the citizens are, the more submissive they will find them to use" (5.4; see εὐετηρία). The city's plenty is the tyrant's danger. In Plato's *Republic* the tyrant drains the citizens with levies for his wars, so that, poor and taken up with each day's needs, they have less leisure to conspire against him (566e–567a; see ἀνάγκη). Simonides' counsel reverses the calculation: "enrich your friends, for you will enrich yourself" (11.13; see αὐξάνω; πλουτίζω).

See also ἀνάγκη; ἀνεπιφθόνως; αὐξάνω; εὐετηρία; πλουτίζω; συνήδομαι; φθονέω.

ἀφίημι · give up

ἀφεῖτο, *apheito*, "gave up"

Attested: ἀφεῖτο (*apheito*; 7.11). To let go; in the middle, to let go of something of one's own, to give it up. Simonides asks Hiero how it is that he does not rid himself of so great an ill, and that no one "ever yet willingly gave up a tyranny, once he had acquired it" (7.11; see ἀπαλλάσσω; ἑκὼν εἶναι). Hiero does not dispute the fact; he explains it: no tyrant can repay what he has taken, and so none can lay his tyranny down (7.12; see ἀντιπάσχω). "Willingly" renders ἑκὼν εἶναι, "as far as his will goes".

See also ἀντιπάσχω; ἀπαλλάσσω; ἑκὼν εἶναι; κτάομαι; τυραννίς.

ἀφόβως · without fear

ἀφόβως, *aphobōs*, "without fear"

Attested: ἀφόβως (*aphobōs*; 7.10). Without fear. It is the first of the four adverbs in Hiero's portrait of the man truly honored, who passes his life "without fear, without being envied, without danger and happily" (7.10; see ἀνεπιφθόνως). Fear is the tyrant's condition throughout Hiero's account: he fears the crowd and solitude, the guards and their absence (6.4), and fear "follows close beside all sweet things and becomes their destroyer" (6.6; see φόβος). Simonides answers the adverb among his closing promises: "you would have no fear," he tells Hiero, "but would cause others to fear lest you suffer anything" (11.11). The fear does not vanish; it passes from the ruler to those who love him, who fear for him.

See also ἀκινδύνως; ἀνεπιφθόνως; εὐδαιμόνως; φοβέω; φόβος.

ἀφροδίσια · pleasures of Aphrodite

The pleasures of Aphrodite, which the tyrant can have at will and cannot enjoy · Hiero

τὰ ἀφροδίσια, *ta aphrodisia*, "the pleasures of Aphrodite"; ἀφροδισίων, *aphrodisiōn*, "the pleasures of Aphrodite"; ἀφροδισίοις, *aphrodisiois*, "the pleasures of Aphrodite"

At a Glance

The word. "The things of Aphrodite": the ordinary Greek for sexual pleasure.

In the *Hiero*. Ten times. Simonides names them last of the pleasures felt through a particular part of the body (1.4) and supposes they are what makes tyranny desirable (1.26). Hiero answers that the pleasures of Aphrodite "that come with love" give enjoyment beyond comparison (1.29), and that love is least willing to arise in a tyrant (1.30). Taken by force they are "more like plunder" (1.36), and "forced pleasures of Aphrodite" are not sweet (7.6).

In this edition. "The pleasures of Aphrodite" throughout.

A place to read. 1.26–38.

Meaning

Τὰ ἀφροδίσια (*ta aphrodisia*), the neuter plural of the adjective from Aphrodite, are the doings of the goddess of love: sexual pleasure, intercourse. The edition's Key Words describe the word as "the ordinary Greek for sexual pleasure, neither coarse nor euphemistic". Its verb is ἀφροδισιάζεσθαι (see ἀφροδισιάζομαι).

Use in the book

Simonides opens the inquiry with the senses, and the pleasures of Aphrodite come last among the parts of the body he names, felt "through the parts that we all, of course, know of" (1.4; see ἄκουσμα). They return when he has run out of other goods: perhaps the relish of them is "the only thing" that makes men want tyranny, since a tyrant may be with whatever he sees that is most beautiful (1.26; see ἀπόλαυσις).

Hiero's answer divides the pleasures from love. Marriage first: a tyrant must marry beneath him (1.27–28; see ἄτιμος; γάμος). Then the love of boys: "In the pleasures of Aphrodite with boys, again, the tyrant comes off worse in his enjoyments still far more than in those that beget children. For that the pleasures of Aphrodite that come with love give enjoyment beyond comparison, we all know, I suppose; but love, on the contrary, is least of all willing to arise in a tyrant" (1.29–30; see μετ' ἔρωτος; παιδικὰ ἀφροδίσια). Love reaches for what is hoped for, not for what is ready to hand, and the man without experience of love "is without experience of the sweetest pleasures of Aphrodite" (1.30; see ἔρως τῶν ἐλπιζομένων). The tyrant has the pleasures at will and so lacks the want that would make them sweetest. When he takes them by force they are hardly pleasures of Aphrodite at all: to relish an unwilling beloved is "more like plunder than the pleasures of Aphrodite" (1.36; see ἄκων).

Simonides places them lower. Many of those who are thought to be real men, he says, willingly come off worse in food and drink and even abstain from them (2.1; see ἀπέχω), and in his praise of honor they are among the pleasures that "all animals alike" share (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Hiero answers with them once more: as services from those who do not love in return were not favors, "nor did forced pleasures of Aphrodite appear sweet", and so services from those who are afraid are not honors either (7.6; see ἀντιφιλέω). The word thus carries the dialogue's argument about willingness: for Simonides the pleasures of Aphrodite are a bodily good shared with the beasts; for Hiero they are sweet only when love and consent go with them, which is why the tyrant, who can command the body, cannot command the pleasure. Simonides' later promises, that the beloved is least disgusted by a ruler's old age (8.6) and that the beautiful will make advances to a ruler who is loved (11.11), can be read as answering Hiero on this ground.

Places to read

Every passage in which the word occurs; the verb ἀφροδισιάζεσθαι (3.4) has its own entry.

1.4 Private men take pleasure and feel distress at the pleasures of Aphrodite through the parts that all know of.

1.26 Simonides suggests that the relish of the pleasures of Aphrodite is the only thing that makes men want tyranny.

1.29 In the pleasures of Aphrodite with boys the tyrant comes off worse still; those that come with love give enjoyment beyond comparison.

1.30 The man without experience of love is without experience of the sweetest pleasures of Aphrodite.

1.36 To relish a beloved against his will is more like plunder than the pleasures of Aphrodite.

2.1 Many of those thought to be real men willingly come off worse in food and drink, and even abstain from the pleasures of Aphrodite.

7.3 In food and drink, sleep and the pleasures of Aphrodite all animals alike seem to take pleasure.

7.5 The honors of tyrants are like their pleasures of Aphrodite.

7.6 Forced pleasures of Aphrodite are not sweet, nor are services from those who are afraid honors.

Elsewhere in Xenophon

In the *Memorabilia* Socrates asks Aristippus how he would train two young men, one to be capable of ruling and the other never to lay claim to rule. Point by point Aristippus gives to the future ruler the power to put urgent business before his hunger, to bear thirst, to master sleep, and to master the pleasures of Aphrodite so that they do not keep him from what must be done; otherwise, he says, the city's business would be left undone. Such a man, Socrates adds, would be harder for his enemies to catch than the animals, which are taken through the belly or through drink, or, like the quail and the partridge drawn by the female's call, fall into the trap through lust and the hope of the pleasures of Aphrodite (2.1.1–4). Socrates' ruler can be read as the tyrant's opposite: he is trained to go without what the tyrant of the *Hiero* has whenever he wishes.

Other ancient sources

Aristotle makes these the pleasures of the beasts. In the *Nicomachean Ethics* he confines temperance and intemperance to the pleasures in which the other animals also have a part, and that, he says, is why such pleasures

look fit for slaves and brutes: the pleasures of touch and taste. Even taste counts for little with the intemperate, who care less for judging flavors than for the enjoyment itself, and that comes wholly by contact, in eating, in drinking and in the pleasures of Aphrodite. The sense in question is the commonest of the senses, and intemperance deserves the blame it gets, because it is ours by virtue of being animals and not of being human; to rejoice in such things and to prize them above all else is the mark of a beast (3.10, 1118a23–b4). Aristotle's ranking can be read as Simonides' at 7.3, and his word for "slavish", ἀνδραποδώδεις, is the one Hiero uses at 5.2 of the men a tyrant is left to use (see ἀνδραποδώδης).

Translation in this edition

Τὰ ἀφροδίσια is "the pleasures of Aphrodite" at every place, "so that the goddess remains audible where the Greek names her, and so that the word can be distinguished from *erōs*, love", as the Key Words explain. Its verb at 3.4 is "subjected to the pleasures of Aphrodite" (see ἀφροδισιάζομαι), and ἐπαφρόδιτος at 1.35, "most charming", is literally "most full of Aphrodite" (see ἐπαφρόδιτος).

See also

ἄκουσμα; ἄκων; ἀνδραποδώδης; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; ἄπειρος; ἀπέχω; ἀπόλαυσις; ἄτιμος; ἀφροδισιάζομαι; γάμος; ἐπαφρόδιτος; ἔρως; ἔρως τῶν ἐλπιζομένων; μετ' ἔρωτος; παιδικὰ ἀφροδίσια; τεκνοποιός.

ἀφροδισιάζομαι · be subjected to the pleasures of Aphrodite

ἀφροδισιασθῇ, *aphrodisiasthēi*, "has been subjected to the pleasures of Aphrodite"

Attested: ἀφροδισιασθῇ (*aphrodisiasthēi*; 3.4). The verb formed from τὰ ἀφροδίσια (see ἀφροδίσια): in the active and middle, to have intercourse; in the passive, of a woman, to be had, to be subjected to it. Hiero argues from the cities' custom, which treats adulterers as destroyers of the friendship of wives toward their husbands (3.3): when a woman "has been

subjected to the pleasures of Aphrodite through some misfortune", her husband honors her no less, provided that their friendship seems to remain undefiled (3.4; see ἀκήρατος; κατὰ συμφοράν). The passive and "through some misfortune" place the act outside the woman's will, and so outside her friendship.

See also ἀκήρατος; ἀνήρ; ἀφροδίσια; γυνή; κατὰ συμφοράν; φιλία.

ἀφυλαξία · being unguarded

ἀφυλαξίαν, *aphylaxian*, "being unguarded"

Attested: ἀφυλαξίαν (*aphylaxian*; 6.4). The state of being without guard. Hiero lists four fears in pairs: "To fear the crowd, and fear solitude, to fear being unguarded, and fear the very guards" (6.4; see ἄοπλος; ἐρημία). Each pair sets a danger against its remedy and finds the remedy dangerous too: the crowd and solitude, no guard and the guard. The noun is the opposite of φυλακή, "guarding", the word that runs through Hiero's account of the tyrant's life (see φυλακή). Simonides' last speech answers it: the loved ruler would have no fear, but would cause others to fear lest he suffer anything (11.11; see ἀφόβως), and in danger he would see "champions in the front line, and eager ones" (11.12).

See also ἄοπλος; ἀργαλέος; ἀφόβως; ἐρημία; οἱ φυλάττοντες; ὄχλος; φοβέω; φυλακή.

ἄχαρις · disagreeable

ἀχαρίτων, *acharitōn*, "disagreeable"

Attested: ἀχαρίτων (*acharitōn*; 1.24). Without χάρις, without grace or charm; unpleasant, disagreeable. Simonides grants that the tyrant's costly perfumes please others more than himself, "just as with disagreeable odors it is not the eater himself who perceives them, but rather those who come near him" (1.24; see αἰσθάνομαι). The pleasant and the unpleasant smell alike are noticed by others, not by the one who carries them. The word is the negative of χάρις, "favor", which in the second half of the dialogue names the good will a ruler can win (see χάρις). Simonides' remark can be

read as a first hint of his later argument: what a ruler carries about him, pleasant or not, is felt chiefly by those around him. Two of Stobaeus' manuscripts have ἀχαρίστων, from ἀχάριστος, "ungracious".

See also αἰσθάνομαι; ὀσμή; πλησιάζω; χάρις.

ἄχθομαι · feel distress

ἀχθομένους, *achthomenous*, "feeling distress"; ἀχθομένου, *achthomenou*, "one who is vexed"

Attested: ἀχθομένους (*achthomenous*; 1.4), ἀχθομένου (*achthomenou*; 1.36). To be burdened, vexed, displeased. Simonides begins with private men "taking pleasure and feeling distress at things seen, through the eyes" (1.4; see ἄκουσμα), and Hiero ends his account of forced love with "to touch one who is vexed" (1.36; see ἅπτομαι). The Key Words call it "a milder word" than λυπεῖσθαι, "to feel pain", and the Glossary gives it as "feel distress" and "vexed". In the same sentence the beloved is "pained" (see ἀνιάω), and at the touch he is "vexed": the milder word comes last, and even displeasure is enough to spoil the pleasure. Simonides' list of 1.4 sets the pair of pleasure and distress at the start of the inquiry; at 1.36 it is the tyrant who causes the distress.

See also ἄκουσμα; ἀνιάω; ἅπτομαι; λυπέω; λύπη.

ἄχρηστος · useless

ἄχρηστος, *achrēstos*, "useless"

Attested: ἄχρηστος (*achrēstos*; 1.27). Of no use, unprofitable. With ἄτιμος, "without honor", it describes the marriage with inferiors, "thought quite without honor and useless" (1.27; see ἄτιμος). A marriage was an alliance between houses, and one with a lesser house brought neither honor nor help. The tyrant, who must marry beneath him (1.28; see γάμος), is left with the marriage that brings him neither. The edition's note on 1.28 observes that a tyrant's equals were found among the leading families of other cities, and gives the example of Dionysius I, tyrant of

Syracuse from 405 to 367 BC, who married Doris of Locri on the same day as the Syracusan Aristomache.

See also ἄτιμος; γάμος; χρήσιμος.

βάρβαρος · barbarian

βαρβάροις, *barbarois*, "barbarians"

Attested: βαρβάροις (*barbarois*; 6.5). Non-Greek, a foreigner whose speech is not Greek. Among the signs of a soul stricken by fears Hiero counts "to trust foreigners more than citizens, barbarians more than Greeks" (6.5; see ἀναγκάζω; Ἕλλην). The pairs climb: the tyrant trusts the man from another city more than his own citizens, and the man of no Greek city more than any Greek. Aristotle makes a guard of foreigners, kept against the citizens, the mark of a tyrant, where a king is guarded by citizens (*Politics* 3.14, 1285a24–29; see ἄνευ μισθοῦ). In the same sentence the tyrant desires to hold free men as slaves and is compelled to make slaves free (6.5; see ἐλευθέρους δούλους ἔχειν): every boundary of the city, between citizen and stranger, Greek and barbarian, free and slave, is crossed the wrong way.

See also ἀναγκάζω; ἄνευ μισθοῦ; ἐλευθέρους δούλους ἔχειν; Ἕλλην; ξένος; πιστεύω.

βαρύς · heavy

βαρέα, *barea*, "heavy"; βαρύτερον, *baryteron*, "heavier"

Attested: βαρέα (*barea*; 1.5), βαρύτερον (*baryteron*; 8.10). Heavy in weight; burdensome. The word has its literal sense in Simonides' list of what the whole body judges: "Cold and heat, hard and soft, light and heavy, we judge, it seems to me," he said, "with the whole body" (1.5; see κοῦφος). Its figurative sense comes in Hiero's account of rule: a man who is tyrant needs mercenaries, "and there is no heavier burden than this for the citizens" (8.10; see ἀπεχθάνομαι; φόρημα). The citizens feel the mercenaries as a weight, since they think them kept "for the sake of coming off better" (8.10; see πλεονεξία).

See also ἀπεχθάνομαι; κοῦφος; μισθοφόρος; πλεονεξία; σῶμα; φόρημα.

βέβαιος · firm

βεβαιόταται, *bebaiotatai*, "the firmest"

Attested: βεβαιόταται (*bebaiotatai*; 3.7). Firm, steadfast, secure. Hiero names the strongest ties: "For the firmest friendships are thought, surely, to be those of parents toward children and children toward parents, of brothers toward brothers, of wives toward husbands and of comrades toward comrades" (3.7; see φιλία). Then he turns each of them against the tyrant: tyrants have killed their children and died at their hands, brothers have murdered one another, tyrants have been destroyed by wives and comrades (3.8; see ἀλληλοφόνος). The friendships thought firmest are the ones that fail him most violently. Hiero draws the conclusion: "Those, then, who are so hated by those whom nature has made most apt to love them and whom law compels to it, how should one think that they are loved by anyone else?" (3.9).

See also ἀδελφός; ἀλληλοφόνος; γονεύς; γυνή; ἑταῖρος; παῖς; φιλία.

βέλτιστος · best

ἃ ἐστι βέλτιστα, *ha esti beltista*, "what is best"; βέλτιον, *beltion*, "better"

Attested: βέλτιστα (*beltista*; 9.2), βέλτιον (*beltion*; 1.1 twice). Best, the superlative of ἀγαθός in the sense of most useful or most able (see ἀγαθός); βέλτιον is the comparative, "better". The comparative frames the opening. Simonides asks Hiero to explain things that Hiero is likely to know better than he does, and Hiero replies: "And what sort of things are these ... that I, of all people, could know better than you, a man as wise as you are?" (1.1; see σοφός). The superlative belongs to Simonides' counsel, where the first kind of care that goes by way of favor is "to teach what is best" (9.2; see ἀπέχθεια; διδάσκω). The dialogue begins with each man deferring to the other's better knowledge and ends with one of them teaching the other what is best.

See also ἀγαθός; ἀπέχθεια; διδάσκω; οἶδα; σοφός.

βία · force

Force, which can take what the tyrant wants but never the willing giving that makes it worth having · Hiero

βίᾳ, *biai*, "by force", "forced", "by violence"

At a Glance

The word. Strength used against another's will; force, violence. The dative βίᾳ is "by force".

In the *Hiero*. Three times. Hiero would rather do himself some harm than take from Dailochus "by force" what he wants given (1.33); those who are "forced to rise from their seats" do not rise because they honor the man they rise for (7.7); and Simonides reminds him that "many masters too before now have, by violence, at the hands of their slaves, died" (10.4).

In this edition. "By force" (1.33), "forced" (7.7), "by violence" (10.4).

A place to read. 1.33–38, with 7.5–7.

Meaning

Βία (*bia*) is first the strength of a body, and in Homer the strength of a hero can stand for the hero himself: Tlepolemus is the son whom Astyocheia bore "to the might of Heracles" (*Iliad* 2.658). In prose it is strength turned against someone, force or violence, and it is set against two things: against persuasion, which gets its way by consent, and against the willing, ἑκών, who gives without being made to. The dative βίᾳ is used as an adverb, "by force". The verb βιάζεσθαι, to force, and the adjective βίαιος, forced or violent, belong to the same family (see βιάζω; βίαιος).

Use in the book

Hiero names force at the moment he names what he wants. The things he loves to obtain from Dailochus he wants given willingly: "to take them from him by force I think I would desire less than to do myself some harm" (1.33; see ἄκων). The tyrant could take; the taking would spoil what is taken. Favors from a willing beloved are the sweetest (1.34), while

to relish a beloved against his will is "more like plunder than the pleasures of Aphrodite" (1.36; see ἄκων). Force gets the body of the thing and loses the thing.

The second use carries the argument from love to honor. Hiero has said that "forced pleasures of Aphrodite" are not sweet (7.6; see βίαιος), and he draws the same line through the marks of honor: those who are "forced to rise from their seats" do not rise "because they honor those who do them injustice" (7.7; see ἀδικέω). A man can be made to stand up; he cannot be made to honor. Between the two passages fear does the work that force began: "services from those who are afraid are not honors either" (7.6; see ἀντιφιλέω). Force compels the gesture, fear keeps it going, and neither can supply the goodwill that would make it worth anything.

Simonides uses the word once, and turns it against those who use force. In arguing that the mercenaries could guard the whole city, he reminds Hiero that a master's power over his slaves is no protection: "many masters too before now have, by violence, at the hands of their slaves, died" (10.4; see δεσπότης). The force that holds the slave down can be returned, and Simonides would set the hired guards to defend all the citizens against it (see πάντων δορυφόροι τῶν πολιτῶν). The rest of the family marks the same boundary. Tyrants wage war against "those they have subjected by force" (2.12; see βιάζω), and citizens guard one another "so that none of the citizens may die a violent death" (4.3; see βίαιος θάνατος).

Force is never denied its power in the *Hiero*; it is denied its value. Every good the tyrant lacks, love, honor, the city's friendship, his own safety, has to be given, and force is the one means that cannot get a gift. Simonides' counsel keeps force where it protects, against slaves and evildoers, hands compulsion and punishment to others (9.3; see ἀνάγκην προστιθέναι), and seeks everything else by favor (see διὰ χαρίτων).

Places to read

Every passage in which the noun occurs; βιάζω (2.12) and βίαιος (4.3, 7.6) have their own entries.

1.33 Hiero would less desire to take what he wants from Dailochus by force than to do himself some harm.

7.7 Those who are forced to rise from their seats do not rise because they honor those who do them injustice.

10.4 Many masters have died by violence at the hands of their slaves.

Elsewhere in Xenophon

Xenophon sets force against persuasion in his defense of Socrates. To the accuser's charge that Socrates made his companions violent by mocking the choice of rulers by lot, he answers that men who cultivate good sense and think themselves able to teach the citizens what is to their advantage are the last to become violent, since enmities and dangers come with force, while persuasion gets the same result safely and with friendship: those who are forced hate as men who have been robbed, those who are persuaded love as men who have been done a favor. Force belongs to those who have strength without judgment; the man who dares to use it needs many allies, the persuader none, and the persuader is the last to kill, since no one would rather kill a man than use him alive and persuaded (*Memorabilia* 1.2.9–11). The robbed and the favored can be read as Hiero's plunder and favors of 1.34–36, and the last point can be read beside his complaint that the tyrant who kills his opponents "will rule over fewer" (2.17; see ἀποκτείνω). The same book has Pericles agree with the young Alcibiades that whatever the stronger compels without persuading is force rather than law (*Memorabilia* 1.2.44–45; see ἀναγκάζω).

Other ancient sources

In Plato's *Statesman* the visitor from Elea, a Greek city of southern Italy, who leads the conversation divides the care of human herds by the same line: care imposed by force is the tyrant's, while care freely given to two-footed herds that freely accept it is statecraft, and whoever possesses that art is in truth king and statesman (276d–e). Aristotle draws the line between the forced and the voluntary in the *Nicomachean Ethics* (3.1, 1110a1–19; see βίαιος; διὰ φόβον).

Translation in this edition

Βίᾳ is "by force" at 1.33, "forced" at 7.7, where τοὺς βίᾳ ἐξανισταμένους is "those who are forced to rise", and "by violence" at 10.4, where the edition keeps the order of the Greek, βίᾳ ὑπὸ τῶν δούλων ἀπέθανον, "have, by violence, at the hands of their slaves, died". The adjective is "forced" at 7.6 and "violent" at 4.3, and the participle βεβιασμένους "those they have subjected by force" (2.12).

See also

ἀδικέω; ἄκων; ἀναγκάζω; ἀνάγκην προστιθέναι; ἀντιφιλέω; ἀποκτείνω; βιάζω; βίαιος; βίαιος θάνατος; δεσπότης; διὰ φόβον; διὰ χαρίτων; δοῦλος; ἑκών; πάντων δορυφόροι τῶν πολιτῶν; πείθω.

βιάζω · subject by force

βεβιασμένους, *bebiasmenous*, "those they have subjected by force"

Attested: βεβιασμένους (*bebiasmenous*; 2.12). To force, to overpower; the perfect passive participle names those on whom force has been used and who remain under it. Hiero sets two kinds of war side by side: "There are wars, then, that cities wage, and wars that tyrants wage against those they have subjected by force" (2.12; see ἀποκτείνω; πόλεμος). The perfect makes the subjection a lasting state, and the tyrant's war can be read as lasting with it: whatever hardships the man in the cities has in his wars the tyrant has too, but for tyrants "there is never peace with those they rule as tyrants" (2.11; see εἰρήνη). Xenophon, answering Socrates' accuser in his own voice, says that those who are forced hate as men who have been robbed (*Memorabilia* 1.2.10; see βία).

See also ἀποκτείνω; βία; βίαιος; εἰρήνη; πόλεμος.

βίαιος · forced

βιαίῳ, *biaiōi*, "violent"; βίαια, *biaia*, "forced"

Attested: βιαίῳ (*biaiōi*; 4.3), βίαια (*biaia*; 7.6). Forced, done or suffered by force; violent. At 4.3 it qualifies death, "so that none of the

citizens may die a violent death" (see βίαιος θάνατος). At 7.6 it qualifies pleasure: services that do not come from those who love in return were not favors, Hiero says, "nor did forced pleasures of Aphrodite appear sweet" (7.6; see ἀντιφιλέω; ἀφροδίσια). Aristotle defines the forced in the *Nicomachean Ethics* as that whose origin is outside, the one who acts or is acted upon contributing nothing, as when a wind, or men who are his masters, carry a man off somewhere (3.1, 1110a1–4). Hiero's forced pleasure can be read in those terms: the beloved contributes nothing of his own, and so nothing in it is given. The adjective stands with the noun βία, "force" (see βία).

See also ἀντιφιλέω; ἀφροδίσια; βία; βίαιος θάνατος; διὰ φόβον.

βίαιος θάνατος · violent death

The death at another's hands from which a city guards its citizens, and the death that waits for the tyrant · Hiero

βιαίῳ θανάτῳ ἀποθνήσκειν, *biaiōi thanatōi apothnēiskein*, "die a violent death"

At a Glance

The word. A death by violence, at the hands of another, as against a death from age or sickness.

In the *Hiero*. Once, in Hiero's account of the fatherland: citizens guard one another "so that none of the citizens may die a violent death" (4.3).

In this edition. "Die a violent death".

A place to read. 4.3–5.

Meaning

Θάνατος (*thanatos*) is death; βίαιος (*biaios*) is forced, violent (see βίαιος). Together they name the death a man does not come to of himself, the death of the murdered and the slain, and Greek uses the phrase as a set expression. Herodotus reports the story that Minos, king of Crete, gone to Sicily in search of the craftsman Daedalus, "died a violent death" there,

βιαίῳ θανάτῳ, the same words as Hiero's (7.170.1). With ἀποθνήσκειν, "to die", the phrase is a death suffered, not a killing done (see ἀποθνήσκω).

Use in the book

Hiero defines the fatherland by this danger. "Again, to other human beings their fatherlands are worth the most", because citizens act as bodyguards for one another without pay against the slaves and against evildoers, "so that none of the citizens may die a violent death" (4.3; see ἄνευ μισθοῦ). The city, on this account, is first of all a common guard against violent death, and its citizens have gone so far in guarding that many count even the man who keeps company with the bloodstained impure (4.4; see ἄνευ μισθοῦ; βιοτεύω; μιαιφόνος). The rule reaches beyond the killer to those who keep company with him.

For the tyrant the same protection "is turned upside down" (4.5; see ἀναστρέφω). The cities do not avenge his death but honor his killer, and instead of barring the killer from the temples they set up his statue in them (4.5; see ἀντὶ τοῦ). The one man in the city whose violent death the city would not prevent is the man who rules it. The rest of Hiero's speeches fill in where such a death might come from: from his own children, brothers, wives and comrades (3.8; see ἀλληλοφόνος) and from guards who could earn more "by killing the tyrant" than by guarding him (6.11; see ἄνευ μισθοῦ); and Simonides reminds him that many masters too have died by violence at their slaves' hands (10.4; see βία). At his lowest Hiero says that the tyrant passes night and day "as one condemned by all human beings to die for his injustice" (7.10; see ἀποθνήσκω).

The phrase marks what the tyrant has given up. The private man lives inside a guard that all the citizens keep for nothing; the tyrant keeps his guard for pay, and it is the one guard that might kill him. Simonides' answer is to give the mercenaries the citizens' old task, to defend all the citizens against slaves and evildoers (10.4; see πάντων δορυφόροι τῶν πολιτῶν), which can be read as giving the ruler back a share in the protection he had lost.

Places to read

The one passage in which the phrase occurs; the violent death of masters (10.4) is under βία.

4.3 Citizens act as bodyguards for one another without pay against slaves and evildoers, so that none of them may die a violent death.

Elsewhere in Xenophon

Xenophon records how the Greeks honored the killers of a man they feared would become a tyrant. Jason of Pherae had reviewed the cavalry of Pherae and was sitting to answer anyone with a request when seven young men came up as if to settle a quarrel among themselves and cut him down. His guards ran to help: one of the seven was speared while still striking at Jason, a second was caught as he mounted his horse and died of his wounds, and the rest got away on horses waiting for them. Wherever they went in Greece most cities honored them, which showed, Xenophon says, how much the Greeks had feared that Jason would make himself tyrant (*Hellenica* 6.4.31–32). The episode can be read as Hiero's 4.5 enacted: the killers of a would-be tyrant honored by the cities.

Later readings

Thomas Hobbes, the English philosopher who translated Thucydides, made the same fear the ground of the state in *Leviathan* (1651): without a common power men live in "continual fear, and danger of violent death" (chapter 13). Hobbes does not name Xenophon here; the parallel can be read beside Hiero's fatherland, a guard kept by all so that none may die by violence.

Translation in this edition

"Die a violent death" renders βιαίῳ θανάτῳ ἀποθνήσκειν, in an articular infinitive of purpose, ὑπὲρ τοῦ μηδένα ... ἀποθνήσκειν, "so that none ... may die". Stobaeus quotes the passage from these words to 4.5, and at 4.4 he has ὅθεν, "whence", for ὥστε, "so that".

See also

ἀλληλοφόνος; ἀναστρέφω; ἄνευ μισθοῦ; ἀντὶ τοῦ; ἀποθνήσκω; ἀποκτείνω; ἀσφαλῶς; βία; βίαιος; βιοτεύω; μιαιφόνος; πάντων δορυφόροι τῶν πολιτῶν; πατρίς; πολίτης.

βιοτεύω · live

βιοτεύει, *bioteuei*, "lives"

Attested: βιοτεύει (*bioteuei*; 4.4). To live, to pass one's life, from βίοτος, "life, livelihood"; a fuller word than ζῆν, which names being alive. The citizens have gone so far in their guarding that many have made a law that not even the man who keeps company with the bloodstained is pure, "so that because of their fatherlands each of the citizens lives in safety" (4.4; see ἄνευ μισθοῦ). The life the verb names is a whole manner of living, secured by the city. Xenophon uses the same verb of the tyrant's opposite fate in the *Oeconomicus*, where Ischomachus says that the gods give tyranny over the unwilling to those they think worthy to live like Tantalus in Hades, forever afraid of dying a second time (21.12; see ἄκων). The tyrant, by Hiero's account, lives in fear of a death the city guards others against (see βίαιος θάνατος).

See also ἄκων; ἄνευ μισθοῦ; ἀσφαλῶς; βίαιος θάνατος; πατρίς.

βοηθέω · help

βοηθεῖν, *boēthein*, "to help"; βοηθοῦσι, *boēthousi*, "help"

Attested: βοηθεῖν (*boēthein*; 10.4), βοηθοῦσι (*boēthousi*; 10.8). To come running at a cry for help, to come to someone's aid; in war, to bring relief. Both uses are Simonides', and both give the tyrant's hired guards the duty the citizens had kept for one another without pay (4.3; see ἄνευ μισθοῦ). The first task he would assign the mercenaries is "to help all the citizens, as the bodyguards of all, if they perceive anything of the kind" (10.4; see πάντων δορυφόροι τῶν πολιτῶν), the danger being masters killed by their slaves. The second is among the things the citizens would see them do: "help those who suffer injustice" (10.8; see δαπανάω).

See also ἄνευ μισθοῦ; δαπανάω; δορυφόρος; μισθοφόρος; *πάντων δορυφόροι τῶν πολιτῶν*.

βόσκημα · beast

βοσκημάτων, *boskēmatōn*, "the beasts"

Attested: βοσκημάτων (*boskēmatōn*; 7.3). A grazing beast, one of the herd, from βόσκειν, "to feed, to pasture". Simonides makes the love of honor the mark of a man: in food and drink, sleep and the pleasures of Aphrodite all animals alike seem to take pleasure, but those in whom a love of honor and praise grows "are by now the ones who differ most from the beasts" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Earlier in the same section he speaks of "the other animals" (*τῶν ἄλλων ζῴων*) and of "the animals without reason"; βόσκημα, the last of the three terms, is the lowest, the animal that is fed. Plato uses the same image in the *Republic*, where Socrates tells Glaucon that those without experience of wisdom and virtue graze like beasts, always looking down and bent over the earth and their tables, fattening and breeding, and for the sake of having more of these things butt and kick one another to death in their greed (586a–b). Aristotle calls the life of pleasure the life of grazing beasts (*Nicomachean Ethics* 1.5, 1095b19–20; see ἄνδρες καὶ οὐκέτι ἄνθρωποι).

See also ἄλογος; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ζῷον; φιλοτιμία.

βουλή · plan

βουλῆς, *boulēs*, "the plan"

Attested: βουλῆς (*boulēs*; 2.16). Will, counsel, plan; also the council that deliberates, as the Council of Athens. It is the noun of βούλεσθαι, "to wish" (see βούλομαι). Hiero describes a city's joy in victory: "Each one claims to have had a share in the plan and to have killed the most" (2.16; see ἀποκτείνω). The plan of a victory is something every citizen wants a part in, and the soldiers boast of their share in the counsel as of their share in the killing. The tyrant, whose dead are his own citizens, cannot take

pride in the deed, and while he does it he defends himself (2.17; see ἀπολογέομαι). At 2.16 Thalheim cites τροπῆς, "the rout", for βουλῆς.

See also ἀποκτείνω; ἀπολογέομαι; βούλομαι; μετέχω; πόλεμος.

βούλομαι · wish

Wishing, the private man's freedom and the beloved's gift, which the tyrant cannot command and Simonides promises to give back · Hiero

βούλωνται, *boulōntai*, "they please", "they wish"; βουλομένου, *boulomenou*, "one who is willing"; βουλομένων, *boulomenōn*, "who is willing", "those who wish"; βούλει, *boulei*, "you wish", "you please"; βούλονται, *boulontai*, "they wish"; βούλομαι, *boulomai*, "I want"; βουλομένους, *boulomenous*, "those who wish"; βουλώμεθα, *boulōmetha*, "we wish"; βούλοιο, *bouloio*, "you wished"

At a Glance

The word. To wish, to want, to prefer; of a person asked for something, to be willing.

In the *Hiero*. Thirteen times in twelve passages. Private men go to whatever cities "they please" (1.11), travel "wherever they wish" (2.8) and cut their daily expenses "in whatever way they wish" (4.9); Hiero wants Dailochus' favors "from one who is willing" (1.33); and Simonides promises Hiero, "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished" (11.10).

In this edition. "Wish"; "please" at 1.11 and 6.11; "willing" of the beloved (1.33–34); "want" at 6.1.

A place to read. 1.33–34, with 2.8 and 11.10.

Meaning

Βούλεσθαι (*boulesthai*) is to want a thing as one's own choice, to prefer it, to have a mind to it; βουλή, "plan" or "counsel", is its noun (see βουλή). It stands between two neighbors. Ἐθέλειν (*ethelein*) is to be willing, ready to do or allow what is asked, and the edition renders it "willing" too (1.1, 1.14, 3.8, 7.9; see ἐθέλω). Ἐπιθυμεῖν (*epithymein*) is to desire, the pull of

appetite rather than the choice (see ἐπιθυμέω). The participle ὁ βουλόμενος is "whoever wishes", any man who chooses.

Use in the book

The verb draws the boundary of freedom. Private men go "both to whatever cities they please, for the sake of the spectacles, and to the common festivals" (1.11; see ἀξιοθέατος); unless their city is at war they "may travel wherever they wish without any fear that someone will kill them" (2.8; see ἀποκτείνω); and they "may cut down their daily expenses in whatever way they wish, but for tyrants this is not possible" (4.9; see δαπάνη). In each sentence the private man's wish is the measure of what he may do, and the tyrant falls outside it. He can neither go where he would nor spend less than he must.

In love the wish that matters is someone else's. What Hiero loves to obtain from Dailochus he desires to obtain "with friendship and from one who is willing" (1.33; see ἄκων), and "from a beloved who is willing, favors are, I think, the sweetest" (1.34). The verb moves from the man who wants to the man who gives, and the tyrant's power, which can override any will, is useless here, since what he wants is the other's will itself. His own wish, when he states it, is only to tell what he has lost: "I want to show you, Simonides," he says, "those enjoyments too that I had when I was a private man" (6.1; see ἀποστερέω).

In the later chapters the verb is used of others. Hiero counts among a ruler's odious duties the stopping of "those who wish to commit outrage" (8.9; see ἀπεχθάνομαι), and in Simonides' counsel the mercenaries are to "prevent those who wish to do evil" (10.8; see κακουργέω): the ruler's force is aimed at wishes, and it protects the rest. Simonides speaks for the city as one body: "when we wish choruses to compete", the ruler sets out prizes (9.4; see ἀνάγκην προστιθέναι). And at the end the verb comes back twice in one section, with the private man's freedom restored to the ruler. If his city were happy, Simonides tells Hiero, "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished, and open to you to do this while staying here", since "there would always be a festival at your court of those who wish to exhibit whatever they have that is wise

or beautiful or good" (11.10; see αὐτοῦ). The tyrant who could not go where he wished would have others come to him because they wished to. Simonides gives back the freedom of 1.11 by the one means Hiero thought closed to him, the willingness of other people.

Places to read

Every passage in which the verb occurs.

1.11 Private men go to whatever cities they please for the sake of the spectacles.

1.33 Hiero desires to obtain what he loves with friendship and from one who is willing.

1.34 From a beloved who is willing, favors are the sweetest.

2.8 Private men, unless their city is at war, may travel wherever they wish without fear.

3.6 If Simonides wishes to know that Hiero speaks the truth, let him look into it this way.

4.9 Private men may cut down their daily expenses in whatever way they wish; tyrants cannot.

6.1 Hiero wants to show Simonides the enjoyments he had as a private man.

6.11 One trustworthy man is harder to find than a great many workmen for whatever work you please.

8.9 Rulers must stop those who wish to commit outrage.

9.4 When we wish choruses to compete, the ruler sets out prizes.

10.8 The mercenaries prevent those who wish to do evil.

11.10 The ruler could travel to see the sights wherever he wished, and there would be a festival at his court of those who wish to exhibit what they have.

Elsewhere in Xenophon

Socrates, Xenophon reports, called tyranny the rule over the unwilling that follows not the laws but the ruler's wish (*Memorabilia* 4.6.12; see ἄκων). The *Hiero* shows the same ruler from within, and his rule by wish leaves him the one man in the city who cannot do as he wishes.

Other ancient sources

Plato turns the difference between wishing and doing as one likes into an argument. In the *Gorgias* Socrates tells Polus that we do not wish the things we do for the sake of something else, walking and standing, killing,

banishing, taking property, but the good for whose sake we do them; so the tyrant or orator who kills a man in the belief that it is better for himself, when in fact it is worse, does what seems best to him but not what he wishes, and has no great power at all (467c–468e; see ἀποκτείνω). In the *Republic* Socrates and Glaucon agree that a city enslaved to a tyrant least of all does what it wishes, and that the soul ruled by a tyrant, taken as a whole, will least of all do whatever it wishes, but, dragged always by force by a gadfly, will be full of turmoil and regret (577d–e). Aristotle, giving the second way to preserve a tyranny, says that it must be made more like a kingship while holding on to one thing only, its power, so as to rule the unwilling as well as the willing; let that go, and the tyranny goes with it (*Politics* 5.11, 1314a33–38). Hiero's tyrant can be read as all three cases at once: he rules the unwilling, he wishes to be loved by the willing, and he does least of all what he wishes.

Translation in this edition

Βούλεσθαι is "wish" at most places, "please" where the English idiom asks for it ("whatever cities they please", 1.11; "whatever work you please", 6.11), "want" at 6.1, and "willing" where it describes the beloved who gives (1.33, 1.34), so that the word stands beside ἐθέλειν and ἑκών, "willingly" (2.1, 7.9, 7.11; see ἑκών). In "I very strongly desire to obtain" at 1.33 the verb is ἐπιθυμῶ, not βούλομαι. Stobaeus, who quotes 4.7–11, leaves out ὅπῃ βούλονται, "in whatever way they wish", at 4.9.

See also

ἄκων; ἀνάγκην προστιθέναι; ἀξιοθέατος; ἀπεχθάνομαι; ἀποκτείνω; ἀποστερέω; αὐτοῦ; βουλή; δαπάνη; ἐθέλω; ἑκών; ἐπιθυμέω; κακουργέω; πανήγυρις.

γαμέω · marry

γήμαντι, *gēmanti*, "the bridegroom"; γήμῃ, *gēmēi*, "marries"; γαμεῖν, *gamein*, "marry"

Attested: γήμαντι (*gēmanti*; 1.27), γήμῃ (*gēmēi*; 1.28), γαμεῖν (*gamein*; 1.28). To marry; in the active of the man who takes a wife, in the middle of the woman who is given. The participle names the bridegroom, to

whom a marriage from a greater family brings "a certain pride, with pleasure" (1.27; see γάμος). The verb then names the tyrant's difficulty: "Now the tyrant, unless he marries a foreign woman, must marry beneath him" (1.28; see ἀνάγκη; γάμος). Marrying abroad is the one way to an equal match, and the edition's note on 1.28 gives an example (see ἄχρηστος). At 1.28 Marchant prints μή, "unless", from C, where it is written over an erasure; A and M have μέν.

See also ἀνάγκη; ἄχρηστος; γάμος; γυνή; ξένος.

γάμος · marriage

Marriage as an alliance of houses, which brings honor from a greater family and none from an inferior one, and which the tyrant can make at home only beneath him · Hiero

γάμος, *gamos*, "marriage"

At a Glance

The word. Marriage, and the wedding that makes it: the joining of a man and a woman, and of their two houses.

In the *Hiero*. Once, at the head of Hiero's answer on the pleasures of Aphrodite: "First, marriage: the marriage that comes from a greater family, surely, in wealth and power, is thought the finest" (1.27).

In this edition. "Marriage".

A place to read. 1.26–29.

Meaning

Γάμος (*gamos*) is the wedding and the married state alike. Its verb is γαμεῖν (see γαμέω). A Greek marriage was arranged between houses, and the bride came "from" her family: Hiero's phrase ἐκ μειζόνων, "from a greater family", names the house she leaves, and its wealth and power came with her as part of what the bridegroom gained.

Use in the book

Simonides has suggested that the relish of the pleasures of Aphrodite may be the only thing that gives tyrants their desire to rule, since a tyrant may

be with whatever he sees that is most beautiful (1.26; see ἀπόλαυσις). Hiero begins his answer not with pleasure but with marriage, and he ranks marriages by honor. "First, marriage: the marriage that comes from a greater family, surely, in wealth and power, is thought the finest, and brings the bridegroom a certain pride, with pleasure; second, the marriage with equals; but the marriage with inferiors is thought quite without honor and useless" (1.27; see ἄτιμος; ἄχρηστος). The edition's note explains that "pride" renders φιλοτιμία, "literally 'love of honor', the word Simonides uses at 7.3", here the satisfaction a great match brings (see φιλοτιμία). The pleasure comes with the honor, and second to it.

The tyrant has raised himself above every house in his city, and so he has no equals there. "Now the tyrant, unless he marries a foreign woman, must marry beneath him, so that what is to be cherished hardly comes his way" (1.28; see ἀγαπητός; γαμέω). The edition's note adds that a tyrant's equals were to be found among the leading families of other cities, and gives the example of Dionysius I of Syracuse (see ἄχρηστος). Hiero then passes from the marriage to the attentions that go with it, and the rule is the same: "attentions from women of the proudest spirit give by far the most enjoyment, while those from slaves, when they are there, are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28; see δεινός; θεραπεία). A service is cherished in proportion to the standing of the one who could withhold it. Marriage is the first case of the rule that governs Hiero's whole account of love: what is given counts by the freedom and worth of the giver, and the tyrant, by making everyone beneath him, has left himself only gifts that count for nothing (1.33–34; see ἄκων).

Wives return in chapters 3 and 4, among the firmest friendships and among those that fail the tyrant (3.3, 3.7–8, 4.1; see γυνή). The word for wife does not occur after 4.1, and Simonides' counsel says nothing of marriage. Its promises of love are about the beloved and the citizens (8.6, 11.11), and the honor that Hiero says a great match brings is offered him instead in the city he would make great.

Places to read

The one passage in which the noun occurs; the verb γαμεῖν (1.27–28) has its own entry.

1.27 Marriage from a greater family in wealth and power is thought the finest and brings the bridegroom pride with pleasure; marriage with equals comes second; marriage with inferiors is thought without honor and useless.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon tells of a match that can be read as the kind Hiero calls the finest. When Cyrus passed through Media on his way home, Cyaxares, king of the Medes and brother of Cyrus' mother, sent his daughter to crown him and then offered her as his wife, recalling that Cyrus' father had married the daughter of Cyaxares' own father, and gave all Media as her dowry, since he had no legitimate son. Cyrus praised the family, the girl and the gifts, but said he would agree only with the consent of his father and mother (8.5.17–20), and on his return, with their approval, he married her (8.5.28). In the *Oeconomicus* Ischomachus tells Socrates how he explained his marriage to his young wife: it was not for lack of someone to sleep with that he took her and her parents gave her to him, but because he for himself, and her parents for her, had considered whom they might take as the best partner in a household and in children, and he had chosen her, and her parents, it seems, him, from among those within reach (7.10–11). Their choice can be read as the marriage with equals that Hiero ranks second, made by both houses for the sake of the household.

Other ancient sources

Herodotus tells how a tyrant sought a husband for his daughter from the whole of Greece. Cleisthenes, tyrant of Sicyon, near Corinth, after his four-horse chariot had won at Olympia, had a herald announce that any Greek who judged himself fit to become his son-in-law should present himself at Sicyon, and that within a year the match would be made binding; and Greeks swollen with pride in themselves and in their native cities came to court her (6.126.2–3). The choice fell on Megacles of Athens, of the house of the Alcmeonids, and each of the rejected suitors

received a talent of silver, for the honor of having sought the bride and for the time spent away from home (6.130.2); from that marriage came the Cleisthenes who set up the tribes and the democracy at Athens (6.131.1). Cleisthenes can be read as a tyrant who looked for his equals where the edition's note on 1.28 says they were to be found, among the leading families of other cities. Plato's *Laws* reverses Hiero's ranking. The Athenian visitor who leads the conversation advises the son of good parents not to shun a match with a poor house, nor to chase a rich one above all others, but, where all else is level, always to favor the less wealthy side in entering the partnership, and lays down one rule for every marriage: to court the match that benefits the city, not the one most pleasant to oneself. A law forbidding the rich to marry the rich would be laughed at and resented, he adds, so the lawgiver must persuade instead (773a–e).

Translation in this edition

"Marriage" renders γάμος, and the article that stands for it in each of the three clauses that follow is rendered "the marriage": "the marriage that comes from a greater family", "the marriage with equals", "the marriage with inferiors". "From a greater family" renders ἐκ μειζόνων, "with equals" ἐκ τῶν ὁμοίων, and "with inferiors" ἐκ τῶν φαυλοτέρων. "Second" renders δεύτερος, Hanow's correction of the manuscripts' δεύτερον,.

See also

ἀγαπητός; ἀκήρατος; ἄκων; ἀπιστέω; ἀπόλαυσις; ἄτιμος; ἄχρηστος; βέβαιος; γαμέω; γυνή; δεινός; διαφθείρω; θεραπεία; οἶκος; ὅμοιος; φαῦλος; φιλοτιμία.

γαυρόω · exult

γαυροῦνται, *gaurountai*, "they exult"

Attested: γαυροῦνται (*gaurountai*; 2.15). In the middle and passive, to pride oneself, to exult, from γαῦρος, "proud, exultant". Hiero lists a victorious city's pleasures: "how they exult in the deed, how they take on a brilliant reputation, how they enjoy themselves in the thought that they

have increased the city" (2.15; see ἀποκτείνω). The exultation is open and shared, part of the city's joy in a victory over enemies. The tyrant who kills his own citizens has the opposite: "he cannot be cheerful or take pride in the deed" (2.17; see ἀποκτείνω). The same act, killing, is a cause of exultation in war and of belittling in tyranny.

See also ἀποκτείνω; δόξα; λαμπρός; μεγαλύνω; φαιδρός.

γεραίρω · pay homage

γεραίρωσι, *gerairōsi*, "may ... pay ... homage"

Attested: γεραίρωσι (*gerairōsi*; 7.2). To honor with a γέρας, the gift of honor, in Homer the share of the spoils set aside for a chief; and so to do homage, a solemn and old word. Simonides closes his list of the honors for which men seek tyranny with it: "and all who are present may always pay you homage in words and deeds" (7.2; see ἄρχομαι), and lets it carry the whole list. Hiero answers that such homage, paid from fear, is no honor (7.6; see ἀντιφιλέω). In the *Education of Cyrus* the verb runs the other way: Cyrus honored with gifts, offices, seats of honor and every other honor those he saw pursuing fine things, and so filled everyone with the love of honor (8.1.39), which can be read as the use Simonides urges on the ruler (9.3; see ἀνάγκην προστιθέναι).

See also ἀνάγκην προστιθέναι; ἀντιφιλέω; ἄρχομαι; διὰ φόβον ὑπηρετεῖν; τιμάω; τιμή.

γεωργία · farming

ἡ γεωργία, *hē geōrgia*, "farming"

Attested: γεωργία (*geōrgia*; 9.7). Farming, the work of the γεωργός, "one who works the land". Simonides gives it the highest place among the pursuits his prizes would encourage: "and the most useful of all things, though the least accustomed to be practiced out of rivalry, farming itself would greatly increase, if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7; see ἀγρός; ἄθλον). Xenophon's Socrates praises farming at length in the *Oeconomicus*, and

quotes with approval the saying that farming is the mother and nurse of the other arts, since when it goes well all the others flourish, and where the land is made to go untilled, the other arts are all but quenched (5.17).

See also ἀγρός; ἄθλον; γῆ; ἐπιδίδωμι; κώμη; φιλονικία.

γῆ · land

τὴν γῆν, *tēn gēn*, "the land"

Attested: γῆν (*gēn*; 9.7). Earth, land, a country; the soil that is worked. Simonides would set out prizes, by farms or by villages, "for those who work the land most finely" (9.7; see γεωργία). The verb with it, ἐξεργάζεσθαι, "to work thoroughly", is the one he uses of the man who carries out what is best (9.2; see ἀπέχθεια): the citizen at work on his land can be read as honored as the man who does his task well is honored. The "much land" the tyrant desires at 4.7 is another word, χώρα (see ἀγρός; χώρα).

See also ἀγρός; ἀπέχθεια; γεωργία; ἐξεργάζομαι; χώρα.

γῆρας · old age

γῆρας, *gēras*, "old age"

Attested: γῆρας (*gēras*; 8.6). Old age. Simonides counts among the gifts of rule its power over the beloved, the very matter in which Hiero found most fault with tyranny: the beloved "is least disgusted by a ruler's old age, and least takes into account the ugliness of the one with whom he happens to associate" (8.6; see ἀναφαίνω). By the dates the edition's note gives, Simonides was nearly eighty when Hiero began to rule Syracuse, and the promise is made by an old poet. Honor, Simonides says, adorns a man most, "so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6; see ἀναφαίνω; ἀφανίζω).

See also αἶσχος; ἀναφαίνω; ἀφανίζω; δυσχεραίνω; παιδικά.

γιγνώσκω · recognize

γιγνώσκουσι, *gignōskousi*, "they recognize"; ἔγνωκας, *egnōkas*, "you have recognized"; γνῶσιν, *gnōsin*, "recognize"

Attested: γιγνώσκουσι (*gignōskousi*; 5.1), ἔγνωκας (*egnōkas*; 7.11), γνῶσιν (*gnōsin*; 10.8). To come to know, to perceive, to recognize; the perfect is "to have come to know", and so to know. The edition renders it "recognize" at each place. Tyrants "recognize the valiant and the wise and the just no less than private men do; but instead of esteeming them they fear them" (5.1; see ἄλκιμος; ἀντὶ τοῦ): their knowledge of the good is the cause of their fear of it. Simonides asks, "And how is it, Hiero, if being tyrant is so bad a thing and you have recognized this, that you do not rid yourself of so great an ill ...?" (7.11; see ἀφίημι). And the citizens, when they "recognize" that the mercenaries harm no one who does no injustice, would spend on them with the greatest pleasure (10.8; see δαπανάω).

See also ἄλκιμος; ἀντὶ τοῦ; ἀφίημι; γνώμη; δαπανάω; οἶδα.

γνώμη · understanding

γνώμης, *gnōmēs*, "your understanding"

Attested: γνώμης (*gnōmēs*; 2.5). The faculty of knowing and judging; understanding, judgment, opinion, and the resolve that follows from it; from the root of γιγνώσκειν (see γιγνώσκω). Hiero says that he does not wonder that the multitude is deceived by tyranny: "but that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5; see ἀγνοέω). The edition's note observes that "you" is plural: Hiero speaks to Simonides as one of the wise, the men who are thought to see with the understanding rather than with the eyes. The crowd judges by sight (2.3–4; see ἀναπτύσσω), and the wise are supposed to judge by γνώμη; Hiero's reproach is that even they have taken the display for the truth. Xenophon makes the word the dividing line between force and persuasion: force belongs to those who have strength without judgment, ἰσχὺν ἄνευ γνώμης (*Memorabilia* 1.2.10; see βία).

See also ἀγνοέω; ἀναπτύσσω; βία; γιγνώσκω; θεάομαι; ὀφθαλμός; σοφός.

γονεύς · parent

γονεῦσι, *goneusi*, "parents"; γονέας, *goneas*, "parents"

Attested: γονεῦσι (*goneusi*; 3.7), γονέας (*goneas*; 3.7). A parent, one who has begotten, from the root of γίγνεσθαι; in the plural, father and mother. Hiero heads his list of the firmest friendships with them: "For the firmest friendships are thought, surely, to be those of parents toward children and children toward parents" (3.7; see βέβαιος). The friendship runs both ways, and the tyrant fails at both ends: many tyrants "have killed their own children, many have themselves perished at the hands of their children" (3.8; see ἀλληλοφόνος). In the *Memorabilia* Socrates reminds his son Lamprocles, angry with his mother, that the city takes no notice of any other ingratitude but punishes the man who does not care for his parents, and will not let him hold office, since sacrifices offered by him for the city would not be pious; it even asks, when it examines its magistrates, whether a man keeps his dead parents' tombs in order (2.2.13), which can be read as the city guarding the friendship of children toward parents that Hiero counts among the firmest (3.7; see βέβαιος).

See also ἀλληλοφόνος; βέβαιος; παῖς; τέκνον; φιλία.

γοῦν · at any rate

γοῦν, *goun*, "at any rate"

Attested: γοῦν (*goun*; 2.8, 3.3, 10.8). The particle γε with οὖν: "at any rate", "at least", introducing a fact that supports what has just been said. Each time it brings evidence from practice. Tyrants travel everywhere as if through enemy country: "At any rate they think it necessary to go about armed themselves and always to take other armed men around with them" (2.8; see ἀποκτείνω). Friendship is the greatest good: "many cities, at any rate, have the custom of letting adulterers alone be killed with impunity" (3.3; see ἀκήρατος). And the citizens would spend gladly on guards who protect them: "At any rate they maintain guards even privately for lesser

things than these" (10.8; see δαπανάω). The particle marks the speakers' method: Hiero and Simonides both argue from what men are seen to do.

See also ἀκήρατος; ἀποκτείνω; δαπανάω; ὅπλον; τεκμήριον.

γυμνικός · athletic

γυμνικοῖς, *gymnikois*, "athletic"

Attested: γυμνικοῖς (*gymnikois*; 9.11). Of the γυμνός, the naked athlete: the athletic contests, running, wrestling, boxing and the rest, as distinguished from the horse races and the contests in music and song. Simonides answers the fear of expense with the three kinds of games: "Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11; see ἆθλον). The athletic contest, where a man competes with his own body, stands between the horse race, where the owner competes through his horses and drivers (see ἅρμα), and the chorus, where a citizen pays for others to sing (see ἀνάγκην προστιθέναι).

See also ἀγών; ἆθλον; ἀνάγκην προστιθέναι; ἅρμα; ἱππικός; χορηγικός.

γυνή · wife

γυναικῶν, *gynaikōn*, "women", "wives"; γυναῖξί, *gynaixi*, "women", "wives"; γυνή, *gynē*, "a woman"; γυναικί, *gynaiki*, "wife"

Attested: γυναικῶν (*gynaikōn*; 1.28, 3.3, 3.8), γυναῖξί (*gynaixi*; 2.2, 3.7), γυνή (*gynē*; 3.4), γυναικί (*gynaiki*; 4.1). Woman; wife. Every use falls in the first four chapters. The attentions of women of the proudest spirit give the most enjoyment (1.28; see γάμος); Simonides tells Hiero, "you possess ... finery outstanding for your women" (2.2; see διαφέρω); the cities guard "the friendship of wives toward their husbands" (3.3; see ἀκήρατος), and a husband honors a wife no less if she "has been subjected to the pleasures of Aphrodite through some misfortune", provided that their friendship seems to remain undefiled (3.4; see κατὰ συμφοράν); the friendship "of wives toward husbands" is thought among the firmest (3.7; see βέβαιος), yet many tyrants "have been destroyed even by their own

wives" (3.8; see διαφθείρω); and no "association between husband and wife" is agreeable without trust (4.1; see ἀπιστέω). Aristotle advises the tyrant who would keep his rule to be seen to outrage none of those he rules, nor let anyone about him do so, and to keep the women of his household in the same way toward other women, since many tyrannies have been brought down by outrages committed by women (*Politics* 5.11, 1314b23–28). At 1.28 Nitsche proposed δουλῶν, "slave women", for δούλων, "slaves".

See also ἀκήρατος; ἀνήρ; ἀπιστέω; ἀφροδισιάζομαι; βέβαιος; γάμος; διαφέρω; διαφθείρω; κατὰ συμφοράν.

Δαΐλοχος · Dailochus

Δαϊλόχου, *Dailochou*, "Dailochus"

Attested: Δαϊλόχου (*Dailochou*; 1.31, 1.33). Dailochus, the youth Hiero loves. Simonides laughs at Hiero's claim that love does not grow in a tyrant: "How then," he said, "are you in love with Dailochus, who is called 'the most beautiful'?" (1.31; see καλός). The edition's note records that he "is known only from this passage", and that "the most beautiful" was his byname. Hiero answers that what he most desires from him is not what seems ready to hand but what is least fitting for a tyrant to achieve, and that he would less desire to take it from him by force than to do himself some harm (1.32–33; see ἄκων; βία). Dailochus is the dialogue's one named beloved, and he never speaks; he can be read as standing for every gift the tyrant cannot be sure of receiving freely.

See also ἄκων; βία; ἐράω; καλός; παιδικά.

δαπανάω · spend

Spending, which the tyrant must do from what he exacts, which the citizens would do gladly, and which Simonides asks the ruler to do from his own · Hiero

δαπανᾶν, *dapanan*, "to spend", "spend"

At a Glance

The word. To spend, to lay out money; of things, to use up.

In the *Hiero*. Three times. Hiero says, "We must exact money, if we are to have the means to spend on what is needed" (8.9); citizens protected by the mercenaries would "spend on them with the greatest pleasure" (10.8); and Simonides tells Hiero, "You should not hesitate, Hiero, to spend even from your private possessions for the common good" (11.1).

In this edition. "Spend".

A place to read. 8.8–10, with 10.8–11.2.

Meaning

Δαπανᾶν (*dapanan*) is the verb of δαπάνη, "expense" (see δαπάνη): to spend, to bear the cost of something, with εἰς for the thing spent on. It stands close to ἀναλίσκειν, "to lay out, expend", which Simonides uses in the next sentence of 11.1 (see ἀναλίσκω). Whose money is spent, and on what, is a matter of the construction: ἀπὸ τῶν ἰδίων κτημάτων, "from one's private possessions", εἰς τὸ κοινὸν ἀγαθόν, "for the common good".

Use in the book

The three uses follow the money from the tyrant's necessity to the ruler's gift. Hiero names spending as the purpose of a duty that brings odium: "We must exact money, if we are to have the means to spend on what is needed" (8.9; see ἀπεχθάνομαι). The spending is not resented for itself but for what has to come first, the exacting, and a tyrant needs mercenaries, "and there is no heavier burden than this for the citizens" (8.10; see ἀπεχθάνομαι).

Simonides keeps the outlay and changes how it is felt. Once the citizens see that the mercenaries "do no harm to anyone who does no injustice, but prevent those who wish to do evil, help those who suffer

injustice, and take forethought and run risks for the citizens, how must they not spend on them with the greatest pleasure?" (10.8; see βοηθέω). The proof is their own practice: "At any rate they maintain guards even privately for lesser things than these" (10.8; see γοῦν). The burden of 8.10 and the pleasure of 10.8 are the same money; what differs is whom the guards serve.

Then Simonides turns the spending round: "You should not hesitate, Hiero, to spend even from your private possessions for the common good", since what is laid out on the city goes to "what is needed" (τὸ δέον) more than what is laid out on the ruler's private affairs (11.1; see ἀναλίσκω). Hiero's "what is needed" (τὰ δέοντα, 8.9) can be read, after 4.9, as the guarding of his own life; Simonides gives the same words to the city. Across its three places the verb names the same act, spending, made by compulsion, by consent and by generosity in turn.

Places to read

Every passage in which the verb occurs; the noun δαπάνη has its own entry.

8.9 Rulers must exact money if they are to have the means to spend on what is needed.

10.8 Citizens who see that the mercenaries protect them must spend on them with the greatest pleasure.

11.1 Hiero should not hesitate to spend even from his private possessions for the common good.

Elsewhere in Xenophon

In the *Education of Cyrus* Pheraulas, a Persian of the common people whom Cyrus has made rich, tells a young man of the Sacae, a people allied to Cyrus, whom he has taken in as his guest, that the man who has much must also spend much, on the gods, on friends and on strangers, and that whoever takes great pleasure in money is greatly pained in spending it. The young man answers that he would count it happiness to have much and spend much, and Pheraulas takes him at his word, giving him everything and asking only to be fed like a guest, and more cheaply than a guest (8.3.44–46). Pheraulas' pain and pleasure in spending can be read as

the two ways the citizens feel the cost of the guard in the *Hiero*: as the heaviest burden at 8.10 and as spending "with the greatest pleasure" at 10.8.

Other ancient sources

Aristotle's advice to the tyrant who would keep his rule turns on spending. He should seem to care for the common funds, and not spend on gifts that anger the multitude, as when money is taken from men who work and toil for a meager living and handed out lavishly to courtesans, foreigners and craftsmen; and he should publish a reckoning of what comes in and what goes out, as some tyrants have done, since a ruler who manages so looks like the manager of a household and not like a tyrant. The taxes and public services he levies should appear to be raised for the running of the city and against the occasions of war, and he should make himself out to be the keeper and paymaster of common money, not of his own (*Politics* 5.11, 1314a40–b18). Aristotle's tyrant spends the citizens' money and must seem to spend it for them; Simonides' ruler is asked to spend his own, which can be read as the same advice taken past appearance.

Translation in this edition

Δαπανᾶν is "spend" at all three places. At 8.9 "if we are to have the means to spend" renders εἰ μέλλομεν ἕξειν δαπανᾶν, with Weiske's μέλλομεν for the manuscripts' optative μέλλοιμεν, and "on what is needed" renders εἰς τὰ δέοντα; at 11.1 "for the common good" renders εἰς τὸ κοινὸν ἀγαθόν, and "what is needed" τὸ δέον. "Laid out" at 11.1 renders ἀναλούμενα (see ἀναλίσκω).

See also

ἀναλίσκω; ἀπεχθάνομαι; βαρύς; βοηθέω; γοῦν; δαπάνη; δαπάνημα; ἴδιος; μισθοφόρος.

δαπάνη · expense

Expense, which compels the tyrant to injustice, which prizes repay many times over, and which adorns a ruler only when it is spent on the city · Hiero

δαπάνας, *dapanas*, "expenses", "expenditure"; δαπάναι, *dapanai*, "expenses", "expense"; δαπάνῃ, *dapanēi*, "expense"

At a Glance

The word. Cost, outlay, expenditure; in the plural, the expenses a man or a city must meet.

In the *Hiero*. Seven times in five passages. Private men may cut down their daily expenses, while the tyrant's "greatest and most necessary expenses go to guarding their lives" (4.9) and compel him to despoil (4.11); Simonides answers the fear of "much expense" with the prizes of the contests (9.11), sets a house adorned "at extravagant expense" against the whole city (11.2), and warns that a tyrant who raced against private men and won would be envied, as one who spent from many households (11.6).

In this edition. "Expense", "expenses"; "expenditure" at 11.6.

A place to read. 4.8–11, with 11.1–6.

Meaning

Δαπάνη (*dapanē*) is spending and what is spent: the cost of a thing, a household's outgoings, the burdens a city lays on its rich. Its verb is δαπανᾶν, "to spend" (see δαπανάω), and δαπάνημα is a single item of expense (see δαπάνημα). The word carries no judgment of its own; extravagance is said by adding to it, as at 11.2, ὑπερβαλλούσῃ δαπάνῃ, "at extravagant expense".

Use in the book

Hiero makes expense the hinge between the tyrant's wealth and his injustice. Much and little, he argues, are measured by use, and so for the tyrant many times as much is less sufficient than for the private man (4.8–9; see ἀριθμός; δαπάνημα). Private men "may cut down their daily expenses in whatever way they wish", but for tyrants "their greatest and most

necessary expenses go to guarding their lives, and to cut any of these seems to be ruin" (4.9; see ἀναγκαῖος). An expense that cannot be cut becomes a cause: tyrants are compelled to despoil temples and human beings because they are always in need of more money for their necessary expenses (4.11; see ἀναγκάζω). The chain runs from fear to guarding, from guarding to cost, and from cost to injustice.

Simonides meets the fear of expense on its own ground. Supposing that Hiero fears that if prizes are set out in many things "there will be much expense", he answers that no wares are more profitable than those bought with prizes, since in the horse races and the athletic and choral contests small prizes draw out "great expenses and many toils and much care" (9.11; see ἆθλον). The ruler's small outlay buys the citizens' great one, and what they spend for honor is spent on the city's choruses, horses and farms.

In chapter 11 the noun separates the expense that adorns from the expense that shames. A house adorned "at extravagant expense" brings its owner less adornment than the whole city furnished with walls and temples, colonnades, marketplaces and harbors (11.2; see ἀγορά). And a tyrant who competed against private men at the games would, if he won, not be admired but envied, "as one who made his expenditure from many households" (11.6; see ἀνεπιφθόνως). The same outlay is a burden when it comes from many households to one man and an adornment when it goes from one man to the city. Hiero began with expenses that compel; Simonides ends with expenses that are chosen, and the noun can be read as marking the whole turn of the dialogue from necessity to choice.

Places to read

Every passage in which the noun occurs; δαπάνημα (4.9) and the verb δαπανᾶν (8.9, 10.8, 11.1) have their own entries.

4.9 Private men may cut down their daily expenses as they wish; the tyrant's greatest and most necessary expenses go to guarding his life.

4.11 Tyrants are compelled to despoil because they always need more money for their necessary expenses.

9.11 If prizes are set out in many things there will be much expense; yet small prizes draw out great expenses from human beings.

11.2 Would a house adorned at extravagant expense bring more adornment than the whole city furnished?

11.6 A tyrant who won against private men would be envied, as one who made his expenditure from many households.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates tells the wealthy Critobulus that he pities him for his poverty. Socrates' whole property, house included, might fetch five minas, and Critobulus' more than a hundred times as much; yet what Socrates has suffices him, while the position Critobulus has put on and the reputation he keeps would not be sufficiently supplied even if three times what he now owns were added to it (2.2–4). He must make many great sacrifices, receive many guests and receive them magnificently, give dinners and benefits to the citizens, and the city lays on him the keeping of horses and the training of choruses, and in war the fitting out of warships and taxes he will hardly bear (2.5–6). Critobulus can be read as Hiero's argument of 4.8–9 in an Athenian gentleman: his expenses, not his possessions, make him poor. In the *Agesilaus* Xenophon praises its subject for the opposite of Hiero's tyrant: having fitted his expenses to his revenues, he was never compelled to do anything unjust for money (8.8).

Other ancient sources

Aristotle makes a virtue of the great expense that Simonides recommends. Magnificence, he says in the *Nicomachean Ethics*, concerns spending alone and exceeds liberality in scale: it is a fitting outlay on a great scale, fitted to the spender, the occasion and the object (4.2, 1122a18–26; see δαπάνημα). The magnificent man spends for the sake of what is fine, gladly and without counting the cost (1122b6–8), and the outlays held in honor are those for the gods, offerings, buildings and sacrifices, and those laid out for the community, on which a man may fittingly vie for honor, as when men think they should train a chorus or fit out a warship splendidly or feast the whole city (1122b19–23). His lavishness is for what is shared rather than for himself, though it also becomes him to furnish a house worthy of his wealth (1123a4–7). Simonides' choice between the adorned

house and the adorned city (11.2) can be read as Aristotle's line between private and common expense, drawn for a ruler.

Translation in this edition

Δαπάνη is "expense" or "expenses" throughout, except at 11.6, where τὰς δαπάνας ποιούμενος is "made his expenditure". At 4.9 "daily expenses" renders τὰς δαπάνας … εἰς τὰ καθ' ἡμέραν, and at 11.2 "at extravagant expense" renders ὑπερβαλλούσῃ δαπάνῃ. At 9.11, in "if prizes are set out", Marchant prints Cobet's present participle προτιθεμένων for the manuscripts' perfect προτεθειμένων.

See also

ἀγορά; ἆθλον; ἀναγκάζω; ἀναγκαῖος; ἀναλίσκω; ἀνεπιφθόνως; ἀριθμός; δαπανάω; δαπάνημα; κόσμος; οἶκος; πρόσοδος.

δαπάνημα · expense

δαπανήματα, *dapanēmata*, "expenses"

Attested: δαπανήματα (*dapanēmata*; 4.9). An item of expense, the thing spent on, as against δαπάνη, the spending and its cost (see δαπάνη). Hiero concludes from the measure of use: "For the tyrant, then, many times as much is less sufficient for his necessary expenses than for the private man" (4.9; see ἀναγκαῖος). What they are is said at once: the expenses of guarding his life (4.9; see δαπάνη). Stobaeus reads ἢ τἀναγκαῖα δαπανήματα for εἰς τὰ ἀναγκαῖα δαπανήματα ἢ, without the preposition (see ἀναγκαῖος). Aristotle uses the same word for the single outlays of the magnificent man, as when he says that the same cost does not suit a man fitting out a warship and a man leading a sacred embassy (*Nicomachean Ethics* 4.2, 1122a24–25; see δαπάνη).

See also ἀναγκαῖος; ἀριθμός; δαπανάω; δαπάνη; τὰ ἱκανά.

δείδω · fear

δεδίασι, *dediasi*, "they fear"

Attested: δεδίασι (*dediasi*; 6.15). To fear, to be afraid; the perfect δέδια is used as a present, "I am afraid". It belongs with δέος, "fear", and δεινός, "terrible" (see δεινός); the dialogue's usual verb is φοβεῖσθαι (see φοβέω). Hiero uses it once, of the citizens the tyrant has most reason to keep: "the citizens they fear, too, they find it hard to see alive, and hard to kill", like a good horse feared lest it do something past remedy, which one would find hard to kill because of its excellence (6.15; see ἀνήκεστος). The Glossary lists the verb under "fear", beside φόβος and φοβεῖσθαι. In Plato's *Laches* Socrates defines δέος as the expectation of an evil to come (198b; see δεινός).

See also ἀνήκεστος; ἀρετή; δεινός; φοβέω; φόβος.

δεινός · formidable

What is terrible or formidable: the anger slaves cause the tyrant, the foreigners he arms, the pains of his fear, and the armed city Simonides would give him in their place · Hiero

δεινάς, *deinas*, "terrible"; δεινοτέρους, *deinoterous*, "more formidable"; δεινότερα, *deinotera*, "more terrible"; δεινότερος, *deinoteros*, "more formidable"

At a Glance

The word. Fearful, terrible; of persons, formidable, able to do harm; and, by extension, terribly able, clever.

In the *Hiero*. Four times. The failings of slaves cause the tyrant "terrible anger and pain" (1.28); tyrants make "the foreigners more formidable than the citizens" (5.3); the tyrant's painful things are like a soldier's before an enemy line, "and still more terrible" (6.8); and Simonides asks whether Hiero would appear "more formidable to the enemy" in splendid arms of his own or with his whole city armed (11.3).

In this edition. "Terrible" (1.28, 6.8), "formidable" (5.3, 11.3).

A place to read. 5.3 with 11.3.

Meaning

Δεινός (*deinos*) belongs with δέος, "fear", and δείδω, "I fear" (see δείδω): it is what causes fear, the dreadful or the terrible. Of a man it is the formidable, the one whose power to harm is to be reckoned with, and from there it comes to mean terribly able, clever, as in δεινὸς λέγειν, "clever at speaking". All the dialogue's uses keep the first sense, and the comparative is the commonest form, since what is feared is measured against something else.

Use in the book

The word first measures the tyrant's own household. Hiero says that attentions from women of the proudest spirit give the most enjoyment, while those from slaves are not cherished at all, "but if they fall short in anything they cause terrible anger and pain" (1.28; see γάμος). Among those who cannot refuse him, the tyrant finds no pleasure in what is done and terrible vexation in what is left undone.

In chapter 5 the word measures his guard. Tyranny compels tyrants to make trouble even for their own fatherlands, Hiero says: they do not rejoice in making the citizens valiant or well armed, but take more pleasure "in making the foreigners more formidable than the citizens", and use them as bodyguards (5.3; see ἄλκιμος; ἀναγκάζω). Strength is something the tyrant must place, and he places it where it can be turned against the city. In chapter 6 it measures his fear. If Simonides has ever stood in line close to an enemy phalanx, Hiero says, let him recall what food he took and what sleep he slept: such as the painful things were for him then, such are the tyrants', "and still more terrible", for tyrants think that they see enemies not only in front of them but on every side (6.8; see ἀναμιμνήσκω; ἀντιτάσσω; πάντοθεν).

Simonides takes the word back to its proper object. "In arms, would you appear more formidable to the enemy if you yourself were adorned with the most splendid, or if your whole city were well armed?" (11.3; see εὔοπλος). The question answers 5.3 term for term: the tyrant took no pleasure in a well-armed citizenry and made the foreigners more formidable than the citizens; the ruler, with his whole city well armed,

would himself be more formidable to the enemy. The word does not change sides in the dialogue; what changes is whom the ruler fears and whom he wants to be feared by.

Places to read

Every passage in which the adjective occurs.

1.28 If slaves fall short in anything they cause the tyrant terrible anger and pain.

5.3 Tyrants take more pleasure in making the foreigners more formidable than the citizens.

6.8 The tyrant's painful things are such as a soldier's before an enemy line, and still more terrible.

11.3 Would Hiero appear more formidable to the enemy in splendid arms of his own, or with his whole city well armed?

Elsewhere in Xenophon

In the *Memorabilia* Socrates leads Euthydemus to agree that courage is useful for the greatest things, and that not knowing what is terrible and dangerous is no help against it: those who do not fear such things because they do not know what they are are not courageous, or many madmen and cowards would be. The courageous, he concludes, are those who understand how to handle terrible and dangerous things well, and those who go wrong about them are cowards (4.6.10–11). By that measure the tyrant of 6.8 can be read as one who knows his terrors without being able to deal with them: he thinks he sees enemies on every side and can only guard against them.

Other ancient sources

Plato gives the word a definition in the *Laches*. Socrates, speaking with the Athenian generals Nicias and Laches, says that by terrible things he means those that cause fear, and by fear the expectation of an evil to come, not of evils that are past or present (198b–c). On that account the tyrant of 6.8 can be read as living in continual expectation of evil. The other sense appears in Plato's *Apology*, where Socrates begins by wondering at his accusers' warning that the jury must beware of being deceived by him as a

man "clever at speaking": he will show at once, he says, that he is nothing of the kind, unless they call clever the man who speaks the truth (17a–b).

Translation in this edition

Δεινός is "terrible" of anger and of the tyrant's pains (1.28, 6.8) and "formidable" of men in arms (5.3, 11.3). At 5.3 C has δυνατωτέρους, "more powerful", for δεινοτέρους.

See also

ἄλκιμος; ἀναγκάζω; ἀναμιμνήσκω; ἀντιτάσσω; γάμος; δείδω; διὰ φόβον; εὔοπλος; ξένος; ὀργή; πάντοθεν; πολέμιος; φοβερός; φόβος.

δειπνέω · dine

δειπνῆσαι, *deipnēsai*, "dine"

Attested: δειπνῆσαι (*deipnēsai*; 1.17). To take the δεῖπνον, the main meal of the day (see δεῖπνον). Hiero reports how most men judge the tyrant's pleasures at table: "they think they themselves would dine with more pleasure on the dinner set before us than on their own; for what exceeds the customary is what provides the pleasures" (1.17; see δεῖπνον). The private man imagines dining at the tyrant's table and supposes the tyrant feels what he would feel there. Hiero's answer is that the pleasure lies in the excess over custom, and the tyrant, whose table is always full, has no excess left to feel: "all human beings look forward with pleasure to feast days, except tyrants" (1.18; see ἑορτή).

See also δεῖπνον; ἑορτή; σῖτος; τράπεζα.

δεῖπνον · dinner

δεῖπνον, *deipnon*, "the dinner"; δείπνου, *deipnou*, "dinner"

Attested: δεῖπνον (*deipnon*; 1.17), δείπνου (*deipnou*; 6.9). The main meal of the day, taken in the evening; a dinner, a feast. Most men, Hiero says, think they would dine with more pleasure "on the dinner set before us than on their own" (1.17; see δειπνέω). The second use turns from

abundance to safety. Simonides grants that war is fearful, but answers: "we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see ἀντιτάσσω; λαγχάνω). The soldier eats with confidence; the tyrant's rich table is taken in fear, so that even his food and drink are tasted first by attendants (4.2; see ἀπάρχομαι). In the *Education of Cyrus* Xenophon has Cyrus send dishes from his own table to the friends he wished to show he remembered and held dear, judging that no benefaction wins more favor for the same outlay (8.2.2–3; see διὰ χαρίτων).

See also ἀντιτάσσω; ἀπάρχομαι; δειπνέω; διὰ χαρίτων; λαγχάνω; τράπεζα; ὕπνος.

δέομαι · need

δεῖσθαι, *deisthai*, "want"; δέονται, *deontai*, "they need"; δεῖται, *deitai*, "needs"; δεόμενον, *deomenon*, "needs"; δεήσεται, *deēsetai*, "will ... need"

Attested: δεῖσθαι (*deisthai*; 1.33), δέονται (*deontai*; 4.10), δεῖται (*deitai*; 8.9), δεόμενον (*deomenon*; 9.3), δεήσεται (*deēsetai*; 10.1, 10.2). To lack, to need; with a person, to ask. The participles δέον and δέοντα, "what is needed", belong to the impersonal δεῖ and are not listed. The verb runs from desire to rule. Hiero loves Dailochus for "those things which human nature perhaps compels one to want from the beautiful" (1.33; see ἀναγκάζω); those who are able to have what they need by just means are not to be pitied as poor (4.10; see ἄθλιος); Hiero says that rulers must compel the guarding of "whatever needs guarding" (8.9; see ἀπεχθάνομαι), and Simonides answers that a ruler should assign to others the punishing "of whoever needs compulsion" (9.3; see *ἀνάγκην προστιθέναι*). Hiero then asks whether a ruler who has won friendship "will no longer need bodyguards", and Simonides answers, "he will certainly need them" (10.1–2; see δορυφόρος). The tyrant's need of more money for his necessary expenses is the compound προσδεῖσθαι (4.11; see ἀναγκάζω). At 1.33 C has ἄνθρωπον and Reiske proposed ἀνθρώπους, "compels human beings"; at 4.10 A has ὅσον for ὅσων.

See also ἄθλιος; ἀναγκάζω; ἀνάγκην προστιθέναι; ἀπεχθάνομαι; δορυφόρος; ἔνδεια.

δεσμεύω · imprison

δεσμεύειν, *desmeuein*, "imprison"; ἐδέσμευσεν, *edesmeusen*, "he imprisoned"

Attested: δεσμεύειν (*desmeuein*; 6.14), ἐδέσμευσεν (*edesmeusen*; 7.12). To bind, to put in bonds, to imprison (see δεσμός). Both uses are Hiero's, and both bring the tyrant's power to imprison up against a limit. He cannot rid himself of his enemies, since all he rules are his enemies, "and it is not possible either to kill them all or to imprison them all (for over whom will he still rule?)" (6.14; see ἄρχω; κατακαίνω). And he cannot lay down his tyranny, since no tyrant could "suffer in return the bonds of all he imprisoned" (7.12; see ἀντιπάσχω). The tyrant can bind some, but not all, and what he has done to those he bound can never be undone.

See also ἀντιπάσχω; ἄρχω; δεσμός; κατακαίνω.

δεσμός · bonds

δεσμούς, *desmous*, "the bonds"

Attested: δεσμούς (*desmous*; 7.12). A bond, a fetter; in the plural, bonds, imprisonment. Hiero explains why no tyrant can be rid of his tyranny: none could pay back the money of all he despoiled, "or suffer in return the bonds of all he imprisoned", or provide lives enough for all he killed (7.12; see ἀντιπάσχω). The bonds he has imposed are the second of three debts, between money and lives, and each can be repaid only in kind. In the *Education of Cyrus* Tigranes, son of the king of Armenia and once Cyrus' hunting companion, counts bonds among the things whose mere fear takes away men's food and sleep (3.1.24; see διὰ φόβον).

See also ἀντιπάσχω; ἀφαιρέω; δεσμεύω; διὰ φόβον; ἐκτίνω.

δεσπότης · master

δεσπόται, *despotai*, "masters"

Attested: δεσπόται (*despotai*; 10.4). The master of a household and of its slaves; an absolute lord. Simonides uses the word in arguing that the mercenaries could serve the whole city: "and many masters too before now have, by violence, at the hands of their slaves, died" (10.4; see βία). The master's power over his slaves does not protect him, and the city's citizens, each master of his own household, would be glad of guards against such a danger (see *πάντων δορυφόροι τῶν πολιτῶν*). In Plato's *Republic* the tyrant is likened to a master of many slaves carried off with them to a desert place, where he must court his own slaves or perish (578d–579a; see ἀναγκάζω).

See also ἀναγκάζω; ἄνευ μισθοῦ; βία; δοῦλος; *πάντων δορυφόροι τῶν πολιτῶν*.

δέχομαι · receive

δέχονται, *dechontai*, "receive ... back"

Attested: δέχονται (*dechontai*; 3.2). To take, to receive, to welcome. Hiero lists what those who love a man do for him: they see him with pleasure when he is present, do him good with pleasure, long for him if he is away, "receive him back with the greatest pleasure when he returns, share his pleasure in his good things, and come together to his aid if they see him stumbling in anything" (3.2; see ἀγαθός). The welcome home is one of the signs of being loved, and the tyrant, who cannot safely go abroad (1.12; see ἀρχή), can be read as having no departure from which to be welcomed back. The compounds appear elsewhere: all human beings "look forward with pleasure to feast days", προσδέχονται (1.18; see ἑορτή), and for tyrants to cut their expenses "is not possible", οὐκ ἐνδέχεται (4.9; see δαπάνη).

See also ἀγαθός; ἀρχή; δαπάνη; ἑορτή; ἡδέως; φιλέω.

δηλόω · show

δηλοῦν, *dēloun*, "show"; δηλῶ, *dēlō*, "I am showing"; δηλῶσαι, *dēlōsai*, "to show"

Attested: δηλοῦν (*dēloun*; 1.3), δηλῶ (*dēlō*; 2.18), δηλῶσαι (*dēlōsai*; 6.1). To make δῆλος, plain; to show, to make clear. All three uses are Hiero's, and each marks a step in his showing. He asks Simonides to remind him of what belongs to the private life: "That way, I think, I could best show you the differences between the two" (1.3; see ἀναμιμνήσκω; διαφέρω). He ends his account of the tyrant's wars: "Such is the war, then, that the tyrant goes on waging, as I am showing" (2.18; see διατελέω). And he opens his account of lost enjoyments: "I want to show you, Simonides, ... those enjoyments too that I had when I was a private man" (6.1; see ἀποστερέω; βούλομαι). The verb casts Hiero as the one who knows both lives and shows them; the adjective δῆλον, "plainly", comes at 3.3.

See also ἀναμιμνήσκω; ἀποστερέω; βούλομαι; διατελέω; διαφέρω; ἐπιδείκνυμι.

δημοσίᾳ · in public

δημοσίᾳ, *dēmosiai*, "in public"

Attested: δημοσίᾳ (*dēmosiai*; 11.9). The dative of δημόσιος, "belonging to the people", used as an adverb: publicly, at the public charge, before all. Simonides promises the ruler who makes his city happy: "Gazed at, you would be cherished not by private men only but by many cities, and you would be admired not in private only but in public among all" (11.9; see ἄγαμαι; περίβλεπτος). In the same sentence the ruler is "gazed at", as the tyrant was in Simonides' list of the honors of tyranny (7.2), but now cherished as well. The opposite of δημοσίᾳ is ἰδίᾳ, "in private"; as the ruler would be cherished by cities as well as by private men, so he would be admired in public before all as well as in private.

See also ἄγαμαι; ἀγαπάω; ἴδιος; περίβλεπτος.

διὰ φόβον · from fear

Fear as the reason men act, which moves the tyrant's servants and the tyrant alike, and which Simonides would turn away from the ruler · Hiero

διὰ φόβον, *dia phobon*, "from fear"; διὰ τὸν φόβον, *dia ton phobon*, "because of their fear"

At a Glance

The word. "Because of fear": διά with the accusative names the cause or motive of an act.

In the *Hiero*. Twice. Those who serve the tyrant "from fear" imitate those who love (1.38), and tyrants quietly remove the valiant, the wise and the just "because of their fear" (5.2).

In this edition. "From fear" (1.38), "because of their fear" (5.2).

A place to read. 5.1–2, with 1.37–38.

Meaning

Φόβος (*phobos*) is fear (see φόβος). Διά with the accusative gives the reason for which a thing is done, "on account of"; with the genitive it gives the way or means, "through" (see διὰ χαρίτων). So διὰ φόβον says why an act is done, not what it is, and the act itself may look like one done for quite another reason.

Use in the book

Hiero names fear as a motive at the end of his account of love: those who serve "from fear" make themselves as like as they can to the services of those who love, and so the tyrant can never trust that he is loved (1.37–38; see διὰ φόβον ὑπηρετεῖν). The motive is the one thing the tyrant cannot see.

In chapter 5 the same phrase moves to the tyrants themselves. They recognize the valiant, the wise and the just no less than private men do, but fear them (5.1; see ἄλκιμος): "when they quietly remove such men because of their fear, whom else are they left to use but the unjust, those without self-mastery, and the slavish?" (5.2; see ἄδικος). The servants act from fear of the tyrant; the tyrant acts from fear of the best. Fear governs both ends of the relation, and it leaves the tyrant served by the worst men

in the city, the unjust among them trusted because they fear, as the tyrants do, that the cities may some day become free (5.2; see ἄδικος).

Hiero carries the motive into his account of honor, where services from those who are afraid are not honors, and true honor is paid "out of love and not fear" (7.6–9; see ἀνὰ στόμα ἔχειν; ἀντιφιλέω). Simonides does not promise a rule without fear; he redirects it. Fear of the bodyguards would bring the outrageous to temperance (10.3; see σωφρονίζω), and he tells Hiero that, loved, "you would have no fear, but would cause others to fear lest you suffer anything" (11.11; see ἀνέχομαι). Those who fear the tyrant serve him; those who fear for the ruler guard him.

Places to read

Both passages in which fear is named as a cause with διά; the noun φόβος and the verb φοβεῖσθαι have their own entries.

1.38 Those who serve from fear make themselves as like as they can to the services of those who love.

5.2 When tyrants remove the good because of their fear, they are left to use the unjust, those without self-mastery and the slavish.

Elsewhere in Xenophon

In the *Education of Cyrus* Tigranes pleads for his father, the king of Armenia, who has broken his treaty and been taken. Nothing, he says, enslaves men more than strong fear: those struck with iron, held the harshest of punishments, will still face their attackers in battle again, but men cannot even look in the face those they greatly fear, though these speak to them kindly. Those who fear exile, defeat, shipwreck, slavery or bonds can get neither food nor sleep because of their fear, while those already exiled, defeated or enslaved can sometimes eat and sleep better than the fortunate; and some, afraid of being caught and put to death, die beforehand from fear, throwing themselves down, hanging themselves, cutting their throats, so that of all terrible things fear strikes souls hardest (3.1.23–25). Tigranes argues that a frightened man will obey; Hiero answers, in effect, that a frightened man will imitate obedience. The tyrant who cannot eat or sleep in safety (6.7–9) and who might hang

himself (7.13; see ἀπάγχομαι) can be read as Tigranes' frightened man on the throne.

Other ancient sources

Plato's Socrates calls virtue from fear a counterfeit. In the *Phaedo* he tells Simmias, the Theban friend who was with him on his last day, that all men but philosophers are brave through fear: they endure death for fear of greater evils, and so are brave by being afraid, which is absurd; their temperance too is the restraint of men who fear to lose other pleasures. Such virtue, exchanging pleasures for pleasures and fears for fears without wisdom, is mere scene-painting, slavish in truth, with nothing sound or true in it (68d–69b). The service of 1.38 can be read as this illusion seen from the side of the man who is served; and Plato's word for it, ἀνδραποδώδης, "slavish", is Hiero's for the men a fearful tyrant is left to use (5.2; see ἀνδραποδώδης). Aristotle asks whether what is done through fear is done willingly. Things done "through fear of greater evils", he says in the *Nicomachean Ethics*, are disputed, and his example is a tyrant who holds a man's parents and children and orders him to do something shameful, on pain of their death; he calls such acts mixed: chosen at the moment they are done, though no one would choose such things for their own sake (3.1, 1110a4–19). On his account the tyrant's servants act willingly and unwillingly at once, which can be read as the reason Hiero can never tell which they are.

Translation in this edition

"From fear" renders διὰ φόβον at 1.38, and "because of their fear" διὰ τὸν φόβον at 5.2, where the article points to the tyrants' fear of the valiant, the wise and the just that Hiero has just described (5.1). At 7.9, "out of love and not fear", the Greek has participles, φιλοῦντές τε καὶ μὴ φοβούμενοι, "loving and not fearing".

See also

ἄδικος; ἄλκιμος; ἀνὰ στόμα ἔχειν; ἀνδραποδώδης; ἀνέχομαι; ἀντιφιλέω; ἀπάγχομαι; δεινός; διὰ φόβον ὑπηρετεῖν; διὰ χαρίτων; ἐπιβουλή; σωφρονίζω; φοβέω; φόβος.

διὰ φόβον ὑπηρετεῖν · serve from fear

Service from fear, which imitates the services of love so closely that the tyrant can never tell them apart, and from which his plotters come · Hiero

τοὺς διὰ φόβον ὑπηρετοῦντας, *tous dia phobon hypēretountas*, "those who serve from fear"

At a Glance

The word. To serve, to do another's bidding, because one is afraid.

In the *Hiero*. Once, as the close of Hiero's account of love: "For we know, of course, that those who serve from fear make themselves as like as they possibly can to the services of those who love" (1.38).

In this edition. "Those who serve from fear".

A place to read. 1.37–38, with 7.5–9.

Meaning

Ὑπηρετεῖν (*hypēretein*) is to serve, to act as another's ὑπηρέτης, his assistant or attendant, and so to do his bidding (see ὑπηρετέω). With διὰ φόβον, "from fear" (see διὰ φόβον), the participle names a class of men by the reason for their service. The phrase does not say what they do. Their acts are, by the next words, as like as they can make them to the acts of those who serve from love.

Use in the book

Hiero builds the phrase against the private man's good fortune. When the private man's beloved does him some service, it is at once a sign that he grants the favor as one who loves him, since the private man knows that the beloved "serves under no compulsion"; "but the tyrant can never trust that he is loved" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης). The same verb names the beloved's service and the frightened man's. Then: "For we know, of course, that those who serve from fear make themselves as like as they possibly can to the services of those who love. And indeed plots against tyrants come from no one more than from those who have most pretended to love them" (1.38; see ἐξεικάζω; ἐπιβουλή).

The argument has three steps. The private man can read the motive behind a service because nothing compels it; the tyrant cannot, since he cannot know that nothing compels it, and every service done to him may be done from fear. Those who serve from fear imitate love as closely as they can, so that the better the imitation, the less the tyrant can tell. And the best imitators are the most dangerous, since those who have most pretended to love him are the source of the most plots. What should comfort the tyrant, the appearance of devotion, is for him the sign of danger. Hiero can be read as describing not a lack of love but the impossibility of knowing whether he has it.

He returns to the thought when Simonides praises honor: as services from those who do not love in return were not favors, so "services from those who are afraid are not honors either" (7.6; see ἀντιφιλέω). Those who are forced rise from their seats, and those who make way in the streets make way for the stronger (7.7; see ἀδικέω; βία), and the many give gifts even to those they hate, when they most fear harm from them (7.8; see δῶρον). The honored man, by contrast, is the one for whom men make way "out of love and not fear" (7.9; see ἀνὰ στόμα ἔχειν). Simonides does not try to teach Hiero to read motives. He proposes to change them: if Hiero makes his city happy, Simonides tells him, "you would have those who obey you willing" (11.12; see ἑκόντας τοὺς πειθομένους), a service that needs no reading because nothing but goodwill could explain it.

Places to read

The one passage in which the phrase occurs; the services from those who are afraid at 7.6 are under ἀντιφιλέω and ὑπουργία.

1.38 Those who serve from fear make themselves as like as they can to the services of those who love, and plots against tyrants come most from those who have most pretended to love them.

Elsewhere in Xenophon

In the *Education of Cyrus* the young Cyrus tells his father Cambyses that he knows how to make soldiers obedient, since he was compelled to obey from childhood, first by his father, then by his teachers, and among the young men by their officer; the laws too, he says, teach above all to rule

and to be ruled, and the strongest spur to obedience he sees is praise and honor for the obedient and dishonor and punishment for the disobedient. Cambyses answers that this is the road to following under compulsion; to the far better thing, willing obedience, there is a shorter road, for men obey with great pleasure the man they think wiser than themselves about their own advantage, as the sick call in those who will tell them what to do, and those at sea obey the pilot (1.6.20–21). The two roads can be read as Hiero's two kinds of service, and Simonides' counsel, like Cambyses', looks for the shorter.

Translation in this edition

"Those who serve from fear" renders τοὺς διὰ φόβον ὑπηρετοῦντας, and "make themselves as like as they possibly can to the services of those who love" renders ὡς ἧ μάλιστ' ἂν δύνωνται ἐξεικάζουσιν αὑτοὺς ταῖς τῶν φιλούντων ὑπουργίαις. Ὑπηρετεῖν is "serve" here and at 1.37; the services of those who love are ὑπουργίαι (see ὑπουργία). "Of course" renders δή, which is Marchant's own correction: the manuscripts have αὐτούς, Stephanus read αὖ τούς, "again", and Dindorf τούς alone.

See also

ἀδικέω; ἀνὰ στόμα ἔχειν; ἀνδραποδώδης; ἀντιφιλέω; βία; διὰ φόβον; δῶρον; ἑκόντας τοὺς πειθομένους; ἐξεικάζω; ἐπιβουλή; οὐδεμιᾶς ἀνάγκης οὔσης; προσποιέομαι; ὑπηρετέω; ὑπουργία; φιλέω.

διὰ χαρίτων · by way of favor

The road of favor, along which teaching, praise and honor travel, and which Simonides keeps for the ruler while the road of odium goes to others · Hiero

διὰ χαρίτων εἶναι, *dia charitōn einai*, "go ... by way of favor"; διὰ χαρίτων γίγνεται, *dia charitōn gignetai*, "goes by way of favor"

At a Glance

The word. "Through favors": of an act or a relation, carried on in a way that wins gratitude.

In the *Hiero*. Twice, in the opening of Simonides' answer on rule: some kinds of care "go entirely by way of favor" (9.1), and to teach what is best and to praise and honor the one who carries it out most finely "goes by way of favor" (9.2).

In this edition. "By way of favor".

A place to read. 9.1–4, with 8.2–7.

Meaning

Χάρις (*charis*) is grace, a favor freely done, and the gratitude that answers it (see χάρις); the plural χάριτες are favors, and also the Graces, the goddesses of the gift and its return. Διά with the genitive is "through", of the way along which a thing goes, and Greek used it of the terms on which men pass through or deal with one another: the Greeks of the *Anabasis* ask the Mossynoeci, a people of the Black Sea coast, whether they are to march through their country "as through a friendly or a hostile one", ὡς διὰ φιλίας ἢ διὰ πολεμίας (*Anabasis* 5.4.2). Διὰ χαρίτων εἶναι is to go by the road of favor, to be such that gratitude follows. Its opposite at 9.2 is δι' ἀπεχθείας, "by way of odium" (see ἀπέχθεια).

Use in the book

Hiero has said that rulers must do what brings odium: exact money, compel guarding, punish the unjust (8.8–9; see ἀπεχθάνομαι). Simonides does not deny the duties. He divides them: some kinds of care "go entirely by way of favor" (9.1), and among them to teach what is best and to praise and honor the one who carries it out most finely "goes by way of favor"; the others go by way of odium (9.2; see ἀπέχθεια). So the ruler should give the prizes himself and assign the punishing to others (9.3; see ἀνάγκην προστιθέναι; ἀπέχθεια). The chorus contests show it: "what is pleasing came about through the ruler, and what is harsh through others" (9.4; see ἀντίτυπος). The same preposition carries the argument from 9.1 to 9.4: things go "by way of" favor or odium, and they come about "through" the ruler or through others. Simonides has found a way to let favor run through the ruler and odium run past him.

The phrase gathers the dialogue's talk of favor. Hiero's favors were things received: "from a beloved who is willing, favors are, I think, the sweetest" (1.34; see ἄκων), and services that do not come from those who love in return "did not seem to us to be favors" (7.6; see ἀντιφιλέω). Simonides first turns favor round in chapter 8, where the question is which of two men "gains the greater favor from equal acts", the ruler or the private man (8.2; see ἄρχων), and the answer, put to Hiero, is that rulers "obtain greater favors from equal services" (8.7; see ἀπεχθάνομαι). In chapter 9 favor becomes a road the ruler can choose. The favor Hiero could not trust when it came to him is one he can create by giving, and the gratitude it earns is the love he said he lacked. The tyrant who could only wonder whether services to him were done from love or from fear (1.38; see διὰ φόβον ὑπηρετεῖν) is shown how to be the giver, whose favors are not in doubt.

Places to read

Both passages in which the phrase occurs; the noun χάρις and the verb χαρίζεσθαι have their own entries.

9.1 Some kinds of care lead straight to enmity, others go entirely by way of favor.

9.2 To teach what is best and to praise and honor the one who carries it out most finely goes by way of favor.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon shows Cyrus choosing the road of favor with his own means. While he was less able to do good with money, he hunted friendship by forethought for those about him, by toiling on their behalf and by showing that he rejoiced and grieved with them; when he could give, he judged that no benefaction among men, for the same outlay, wins more favor than a share of food and drink, and so he had dishes like his own set before him in great quantity and sent them to those of his friends to whom he wished to show that he remembered them or held them dear (8.2.1–3). The phrase "for the same outlay" can be read beside Simonides' "from equal acts" (8.2): in both, the same cost earns

more favor or less, by what is given in Cyrus' case and by who gives it in Simonides'.

Other ancient sources

Pericles, in the Funeral Oration Thucydides gives him, makes the giving of favors the mark of Athens. We differ from most men in our excellence too, he says, for we gain our friends by doing good, not by having good done to us. The one who has done the favor is the surer friend, since by his goodwill toward the man he gave it to he keeps the obligation alive; the man who owes the return is slacker, knowing that his kindness will count only as the paying of what he owes, never as a gift of his own (2.40.4). On this account the giver holds the stronger place in a friendship, which can be read as Simonides' counsel turned into a city's character: the ruler who gives favors binds the city to him more firmly than the tyrant who takes. Aristotle explains the shrine of the Graces by the same return of favors (*Nicomachean Ethics* 5.5, 1133a3–5; see ἀντιπάσχω).

Translation in this edition

"By way of favor" renders διὰ χαρίτων at both places, with the second πάνυ at 9.1 as "entirely"; its counterpart in 9.2, δι' ἀπεχθείας, is "by way of odium", and πάνυ πρὸς ἔχθραν ἄγειν in 9.1 is "lead straight to enmity". At 9.4 "what is pleasing" renders τὸ ἐπίχαρι, an adjective formed on χάρις.

See also

ἄκων; ἀνάγκην προστιθέναι; ἀντιπάσχω; ἀντίτυπος; ἀντιφιλέω; ἀπεχθάνομαι; ἀπέχθεια; ἄρχων; διὰ φόβον ὑπηρετεῖν; ἐπαινέω; ἐπιμέλεια; ἔχθρα; τιμάω; χαρίζομαι; χάρις.

διάγω · pass one's time

διαγόντων, *diagontōn*, "who live"; διάγειν, *diagein*, "to go about"; διάγει, *diagei*, "does ... live", "passes"; διῆγον, *diēgon*, "I passed my time"; διάγοντα, *diagonta*, "passes his life"

Attested: διαγόντων (*diagontōn*; 1.8), διάγειν (*diagein*; 2.8), διάγει (*diagei*; 4.2, 7.10), διῆγον (*diēgon*; 6.2), διάγοντα (*diagonta*; 7.10). To carry

through; with or without βίον or χρόνον, to pass one's life or time, to live in a certain way. The verb measures how a life is spent. Tyrants enjoy themselves far less than "private men who live in moderate circumstances" (1.8; see μετρίως διάγω); they think it necessary "to go about armed themselves" (2.8); the tyrant "does not even live trusting his food and drink" (4.2; see ἀπάρχομαι). Hiero remembers his life as a private man: "I passed my time at drinking parties, often until I forgot everything hard in human life" (6.2; see συμπόσιον). And the honored man "passes his life without fear, without being envied, without danger and happily; but the tyrant ... passes night and day as one condemned by all human beings to die for his injustice" (7.10; see ἀνεπιφθόνως). The last pair sets the two lives side by side in a single verb.

See also ἀνεπιφθόνως; ἀπάρχομαι; βιοτεύω; μετρίως διάγω; συμπόσιον.

διαιρέω · divide

διῄρηνται, *diērēntai*, "are divided"

Attested: διῄρηνται (*diērēntai*; 9.5). To take apart, to divide, to distinguish. Simonides extends his prizes from the choruses to the whole city: "For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part" (9.5; see ἀλκή; ἄρχων). The edition's note explains the divisions: "Tribes (*phylai*) were the civic divisions of Athens and many other cities; the *mora* was a division of the Spartan army, and the *lochos* a company." The city's division into parts, each with its own ruler, is what makes Simonides' plan workable: prizes can be set out for each part as for each chorus, and the parts compete.

See also ἀλκή; ἄρχων; λόχος; μόρα; φυλή.

διάκονος · attendant

τοὺς διακόνους, *tous diakonous*, "their attendants"

Attested: διακόνους (*diakonous*; 4.2). A servant, especially one who waits at table. Hiero gives the clearest sign of the tyrant's distrust: tyrants do not trust even their food and drink, and before offering the first

portion to the gods "they order their attendants to taste first" (4.2; see ἀπάρχομαι; ἀπογεύομαι).The attendant is made the tyrant's food-taster, risking his own life before the tyrant risks his. The distrust is of the food and drink, lest there be something harmful in them; the attendants are its instrument. Xenophon's Socrates asks who would be willing to take even as a gift an attendant who lacks self-mastery (*Memorabilia* 1.5.2; see ἀκρατής).

See also ἀκρατής; ἀπάρχομαι; ἀπιστέω; ἀπογεύομαι; θεράπων.

διακούω · hear through

διήκουσεν, *diēkousen*, "had heard ... through"

Attested: διήκουσεν (*diēkousen*; 7.11). To hear to the end, to hear out. The verb comes in the narrative at the end of Hiero's portrait of the honored man and the condemned tyrant: "When Simonides had heard all this through", he asked Hiero how it is that he does not rid himself of so great an ill (7.11; see ἀφίημι). The prefix marks the completeness of the hearing: Simonides lets Hiero finish before he puts the question that draws Hiero's last and bitterest answer (7.12–13). At the start he had asked to be told what Hiero was likely to know better than he (1.1); now he has heard it all, and he questions it.

See also ἀφίημι; γιγνώσκω.

διαμένω · remain

διαμένειν, *diamenein*, "to remain"

Attested: διαμένειν (*diamenein*; 3.4). To stay to the end, to continue, to remain as one was. Hiero argues that the cities value the friendship of wives: when a woman "has been subjected to the pleasures of Aphrodite through some misfortune", her husband honors her no less, "provided that their friendship seems to remain undefiled" (3.4; see ἀκήρατος; κατὰ συμφοράν). What the husband looks to is whether the friendship lasts, not whether the body was touched. The verb's prefix gives the friendship duration through the misfortune. Many cities, Hiero has just said, let

adulterers alone be killed with impunity, plainly because they consider them destroyers of that friendship (3.3; see ἀκήρατος); what the custom guards is the friendship's lasting.

See also ἀκήρατος; ἀφροδισιάζομαι; κατὰ συμφοράν; φιλία.

διαπράττω · accomplish

διαπράττοντες, *diaprattontes*, "accomplishing"

Attested: διαπράττοντες (*diaprattontes*; 8.7). To carry through, to bring about, to accomplish. Simonides draws his conclusion from the small acts he has compared: "Since, then, you obtain greater favors from equal services, how is it not fitting that you, when you are able to benefit others by accomplishing many times as much and have many times as much to give, should also be loved far more than private men?" (8.7; see ἀπεχθάνομαι). The ruler accomplishes more and gives more; the argument from equal acts becomes an argument from greater ones, and Simonides can claim that ruling not merely permits love but should win more of it.

See also ἀπεχθάνομαι; ἄρχων; εὐεργετέω; πολλαπλάσιος; χάρις.

διατελέω · go on

διατελεῖ, *diatelei*, "goes on"

Attested: διατελεῖ (*diatelei*; 2.18). To bring to an end; with a participle, to keep on doing a thing, to go on. Hiero closes his account of the tyrant's wars: "And when those he feared have died, he is not any more confident for that, but is on his guard still more than before. Such is the war, then, that the tyrant goes on waging, as I am showing" (2.18; see ἀποθνήσκω; δηλόω). The city's wars end in peace or victory (2.11, 2.15); the tyrant's goes on, since every death among his enemies leaves him more on his guard. The verb gives the war no end.

See also ἀποθνήσκω; δηλόω; εἰρήνη; πόλεμος; φυλάττω.

διαφερόντως · beyond comparison

διαφερόντως, *diapherontōs*, "beyond comparison", "beyond"

Attested: διαφερόντως (*diapherontōs*; 1.29, 7.4). The adverb of διαφέρων, "differing": exceptionally, above others (see διαφέρω). Hiero uses it of love: "that the pleasures of Aphrodite that come with love give enjoyment beyond comparison, we all know, I suppose" (1.29; see ἀφροδίσια). Simonides uses it of honor: "it seems to me reasonable that you endure all these things that you bear in tyranny, since you are honored beyond other human beings" (7.4; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). The two speakers each name with it what they think matters most, love and honor, and the dialogue can be read as turning from the first to the second and back again, since Simonides will in the end promise Hiero love through what he does for his city (11.8–11).

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀφροδίσια; διαφέρω; ἔρως; τιμάω; τιμή.

διαφέρω · differ

διαφέρει, *diapherei*, "differ", "differs"; διαφέροντα, *diapheronta*, "the differences", "surpassing"; διαφέρετε, *diapherete*, "you differ"; διαφέροντας, *diapherontas*, "surpassing"; διαφέρειν, *diapherein*, "differs"; διαφέροντες, *diapherontes*, "who differ"

Attested: διαφέρει (*diapherei*; 1.2, 1.7, 1.8), διαφέροντα (*diapheronta*; 1.3, 2.2), διαφέρετε (*diapherete*; 2.2), διαφέροντας (*diapherontas*; 2.2), διαφέρειν (*diapherein*; 7.3), διαφέροντες (*diapherontes*; 7.3). To differ, and so to surpass. The dialogue's question is a question of difference: Simonides asks "how the tyrant's life and the private life differ in enjoyments and pains" (1.2), Hiero offers to show Simonides "the differences between the two" (1.3; see δηλόω), and at first doubts whether the tyrant's life "differs in anything" (1.7) until Simonides says "it differs in this": the tyrant enjoys himself many times more (1.8). At 2.2 the verb turns to excellence: tyrants "differ greatly from private men" in having horses "surpassing in excellence" and arms "surpassing in beauty" (see

ἀρετή). In chapter 7 Simonides makes reaching for honor the thing in which a man "differs from the other animals", and those in whom the love of honor and praise grows "differ most from the beasts" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; βόσκημα). The verb moves from comparing two lives to ranking men above beasts.

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀρετή; βόσκημα; δηλόω; διαφερόντως; ἰδιωτικὸς βίος; τυραννικὸς βίος.

διαφθείρω · destroy

διεφθαρμένους, *diephtharmenous*, "have been destroyed"

Attested: διεφθαρμένους (*diephtharmenous*; 3.8). To destroy utterly, to ruin, to kill; also to corrupt. Hiero ends his list of the friendships that fail the tyrant: many tyrants "have been destroyed even by their own wives, and by comrades too, those thought to be most their friends" (3.8; see ἀλληλοφόνος; ἑταῖρος). The perfect participle completes a series that runs from children and brothers to wives and comrades, and Hiero concludes that those so hated by the ones whom nature has made most apt to love them, and law compels to it, can hardly be loved by anyone else (3.9; see βέβαιος). The edition's note gives Xenophon's own examples from the tyrants of Pherae, among them Alexander, "killed by his wife's brothers at her instigation" (*Hellenica* 6.4.35–37; see ἀλληλοφόνος).

See also ἀδελφός; ἀλληλοφόνος; ἀπόλλυμι; βέβαιος; γυνή; ἑταῖρος.

διδάσκω · teach

διδάσκειν, *didaskein*, "to teach", "teaching"; διδάξαι, *didaxai*, "teach"

Attested: διδάσκειν (*didaskein*; 1.10, 9.2, 9.4), διδάξαι (*didaxai*; 8.1). To teach, to instruct; of a chorus, to train it for performance. Each speaker's case opens with an offer to teach. Hiero begins his case: "But I shall try to teach you that I speak the truth, beginning from sight" (1.10; see ἄρχω); and Simonides begins his answer with the same verb: "I think, however, that I can teach you that ruling does not at all prevent being loved" (8.1; see ἀποκωλύω). The man who claimed to know the tyrant's

life from experience teaches first, and the wise man who has not lived it teaches second. In chapter 9 teaching becomes a task of rule, and it falls on both sides of Simonides' division. "To teach what is best" goes by way of favor (9.2; see διὰ χαρίτων), but in the choruses the teaching is assigned to others together with "the applying of compulsion to those who do anything deficiently" (9.4; see ἀνάγκην προστιθέναι). In the choruses the teaching goes with the compulsion, and the ruler leaves both to others.

See also ἀνάγκην προστιθέναι; ἀποκωλύω; ἄρχω; διὰ χαρίτων.

δίκαιος · just

The just man, whom the multitude would choose to lead it, and whom the tyrant therefore fears · Hiero

δικαίου, *dikaiou*, "just"; δικαίως, *dikaiōs*, "justly"; δικαίους, *dikaious*, "the just"

At a Glance

The word. Just: observing what is right toward others, keeping to the laws and to what is due.

In the *Hiero*. Four times in two passages, all in Hiero's speeches. Those able to have what they need "by just means" are not to be pitied (4.10), and those who must live by shameful contrivance are "justly" called wretched (4.10); and tyrants recognize "the valiant and the wise and the just" but fear them, "the just, lest the multitude desire to have them as its leaders" (5.1).

In this edition. "Just"; "justly" for the adverb.

A place to read. 5.1–2.

Meaning

Δίκαιος (*dikaios*) is the adjective of δίκη, "right", "justice", and also "lawsuit": the just man gives others what is due to them and keeps the city's laws. Its noun is δικαιοσύνη, "justice" (see δικαιοσύνη), and its opposites ἄδικος, "unjust", and ἀδικεῖν, "to do injustice", which the edition keeps together as one family (see ἀδικέω; ἄδικος). The adverb δικαίως means "justly", and also "rightly", "with good reason".

Use in the book

Hiero first uses the word of means and of judgment. Those who are able to have what they need "by just means" no one should pity as poor, while those compelled through want to live by contriving something bad and shameful one would "justly" consider wretched and poor (4.10; see ἄθλιος; ἀπὸ τοῦ δικαίου). The tyrant, compelled to despoil temples and human beings for his necessary expenses (4.11; see ἀναγκάζω), is in the second class; justice is what his position takes from him.

The central use is in chapter 5. Tyrants recognize the valiant, the wise and the just, but fear them instead of esteeming them, and "the just, lest the multitude desire to have them as its leaders" (5.1; see ἄλκιμος). Justice is feared not for any act of the just man but for what the multitude would do with him: it would want him as its leader. The just man is the tyrant's rival because he is the one man the many would choose freely. Removing him, the tyrant is left with "the unjust, those without self-mastery, and the slavish" (5.2; see ἄδικος), and the unjust are trusted because they share his fear of the city's freedom.

Simonides never answers this fear directly. His counsel gives justice a prize instead: "justice in contracts" is among the things the city's divisions might compete in (9.6; see δικαιοσύνη). The justice that Hiero's tyrant fears in a rival, Simonides would honor in the citizens, and in the end he counts Hiero himself among the "leaders of cities", whose contest is to make the city they lead the happiest (11.7; see προστάτης).

Places to read

Every passage in which the adjective or its adverb occurs; the noun δικαιοσύνη (9.6) and the family of ἀδικεῖν have their own entries.

4.10 Those able to have what they need by just means are not to be pitied as poor; those compelled to live by contriving something shameful are justly called wretched.

5.1 Tyrants fear the just, lest the multitude desire to have them as its leaders.

Elsewhere in Xenophon

In the *Education of Cyrus* the boy Cyrus tells his mother Mandane how he learned justice in the Persian school. Set to judge his fellows, he once

decided that a big boy who had taken a small boy's large coat and given him his own small one had done well, since each now had a coat that fitted, and his teacher beat him: when the question is whose the coat is, he must ask what possession is just, and the lawful is just. His mother warns him that in Persia the equal is held just, while Astyages has made himself master of all the Medes, and that he must not come home having learned the tyrant's way in place of the king's, the way of those who think they must have more than everyone (1.3.16–18). The tyrant, on this account, is the man for whom justice has become the right to have more.

Other ancient sources

Herodotus tells how a reputation for justice made a tyrant. Deioces the Mede, in love with tyranny, practiced justice zealously in a time of lawlessness, until men from all the villages came to him as the one judge who decided rightly; then he refused to judge any longer, and the Medes, overrun by lawlessness again, made him king (1.96–98). Hiero's fear at 5.1 can be read as Deioces' method seen from the other side: the multitude does want the just man as its leader, and a tyrant knows it.

Translation in this edition

Δίκαιος is "just", and the substantive τοὺς δικαίους "the just" (5.1). At 4.10 "by just means" renders ἀπὸ τοῦ δικαίου (see ἀπὸ τοῦ δικαίου), and δικαίως is "justly". The English keeps "just", "justice" and "injustice" together as one family, as the Greek does.

See also

ἀδικέω; ἄδικος; ἄθλιος; ἄλκιμος; ἀναγκάζω; ἀντὶ τοῦ; ἀπὸ τοῦ δικαίου; δικαιοσύνη; προστατέω; προστάτης; σοφός.

δικαιοσύνη · justice

δικαιοσύνης τῆς ἐν συμβολαίοις, *dikaiosynēs tēs en symbolaiois*, "justice in contracts"

Attested: δικαιοσύνης (*dikaiosynēs*; 9.6). Justice, the virtue of the just man (see δίκαιος). The noun occurs once, at the end of Simonides' list of

the things for which the city's divisions might compete for prizes: "for good armor and good order and horsemanship and valor in war and justice in contracts" (9.6; see ἀλκή). Συμβόλαια are the agreements men make with one another and the dealings that rest on them: sales, loans, deposits, contracts. The justice Simonides would reward is the honesty of these dealings, the one part of justice that can be seen and counted like good armor or horsemanship. The just of 5.1 are another matter: tyrants fear them "lest the multitude desire to have them as its leaders" (5.1; see δίκαιος). Justice as a claim to lead is what the tyrant removes; justice as fair dealing is what Simonides proposes he encourage, and the next sections turn to trade and revenue (9.7–9; see εἰσφέρω).

See also ἀλκή; δίκαιος; εἰσφέρω.

δίψος · thirst

δίψους, *dipsous*, "thirst"

Attested: δίψους (*dipsous*; 1.30). Thirst, the want of drink. Hiero uses it in a likeness for love, which takes pleasure in reaching not for what is ready to hand but for what is hoped for (see ἔρως τῶν ἐλπιζομένων): "So just as a man without experience of thirst would not relish drinking, so too the man without experience of love is without experience of the sweetest pleasures of Aphrodite" (1.30; see ἀφροδίσια). The tyrant, who has everything ready to hand, is like the man who drinks without having been thirsty: the want that would give the pleasure its sweetness never comes (see ἀπολαύω). Xenophon gives the same thought to Virtue in Prodicus' fable, as Socrates tells it in the *Memorabilia*: she reproaches Vice for never letting desire come: Vice gorges on everything before she wants it, eats before hunger arrives and drinks before thirst does (2.1.30).

See also ἀπολαύω; ἀφροδίσια; ἔρως; ἔρως τῶν ἐλπιζομένων.

διώκω · pursue

διώκειν, *diōkein*, "pursuing"

Attested: διώκειν (*diōkein*; 2.15). To pursue, to chase; in battle, to follow up a routed enemy. The verb stands second in Hiero's list of a victorious city's pleasures: "it is not easy to say how much pleasure they have in routing the enemy, how much in pursuing them, how much in killing the enemy" (2.15; see ἀποκτείνω). Rout, pursuit and slaughter follow one another as they do on the field, and each is a pleasure because the enemy is outside the city. The tyrant's victories are over his own citizens, and so he can take no pride in them (2.17; see ἀπολογέομαι). Cyrus names pursuit and killing, with striking between them, among the prizes set before his men in the *Education of Cyrus*: for the victors, to pursue, to strike, to kill, to have good things, to be well spoken of, to be free and to rule; for the cowards, the opposite (7.1.13).

See also ἀποκτείνω; ἀπολογέομαι; βουλή; νικάω.

δι' αὑτοῦ · himself

δι' αὑτοῦ ποιητέον, *di' hautou poiēteon*, "should do ... himself"

Attested: δι' αὑτοῦ (*di' hautou*; 9.3). Through oneself, by one's own agency: διά with the genitive of the reflexive. Simonides draws the rule from his division of the ruler's cares: "So I say that a man who rules should assign to others the punishing of whoever needs compulsion, but should do the giving of prizes himself" (9.3; see ἀνάγκην προστιθέναι). The phrase is one link in a chain of διά: some cares go "by way of favor", others "by way of odium" (9.1–2; see ἀπέχθεια; διὰ χαρίτων), and in the choruses what is pleasing comes "through the ruler" and what is harsh "through others" (9.4). Who acts determines where the favor or the odium falls, and so the ruler gives the prizes through himself. The same preposition with a pronoun at 10.1, δι' αὐτούς, has its causal sense: "because of them".

See also ἀνάγκην προστιθέναι; ἀπέχθεια; διὰ χαρίτων.

δοκέω · be thought

Seeming and being thought: the reputation that makes tyranny enviable, set against what Hiero knows from inside · Hiero

δοκῶ, *dokō*, "I think", "I seem"; δοκούντων, *dokountōn*, "reputed", "thought"; δοκεῖ, *dokei*, "is thought", "seems"; δοκοῦσι, *dokousi*, "are thought", "seem"; δοκοῦντα, *dokounta*, "that are thought"; δοκεῖτε, *dokeite*, "you ... are thought"

At a Glance

The word. To seem, to be thought; with "to me", to think.

In the *Hiero*. Fifty-one times, the dialogue's commonest word of opinion. Many who desire tyranny are "men reputed to be among the most capable" (1.9); Simonides appeals to "those who are thought to be real men" (2.1); tyranny displays "the possessions that are thought to be worth much" (2.4); and Hiero says to Simonides: "that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5).

In this edition. "Be thought" and "reputed" where the verb names reputation; "seem" and "I think" where a speaker gives his own opinion.

A place to read. 2.1–5, with 7.9.

Meaning

Δοκεῖν (*dokein*) is to seem, to appear so; of a man, to be thought or reputed so, and οἱ δοκοῦντες are "the men of reputation". With a dative it gives the speaker's view, δοκεῖ μοι, "it seems to me", and in the first person it is "I think, I suppose". The noun is δόξα, "opinion" and "reputation" (see δόξα), and δοξάζειν is to form an opinion (see δοξάζω). The one verb holds both the appearance of a thing and the opinion formed of it, which is why it can carry an argument about whether what is thought is so.

Use in the book

The dialogue's question is whether the tyrant's life is what it is thought to be, and Simonides first answers it with reputation. If tyranny were as bad

as Hiero says, "how would many desire to be tyrants, and that, men reputed to be among the most capable? How would everyone count the tyrants enviable?" (1.9; see ζηλόω). Hiero answers that they look into the matter without having experienced both lives (1.10; see ἄπειρος). Simonides tries again with a standard of reputation: he sees many "of those who are thought to be real men" willingly coming off worse in food and drink and abstaining from the pleasures of Aphrodite (2.1; see ἀπέχω; ἑκών).

Hiero's reply turns the verb against appearances. Tyranny displays "the possessions that are thought to be worth much spread open to view, plain for all to see" (2.4; see ἀναπτύσσω), the crowd forms its opinion by what it sees (2.3; see δοξάζω), and Hiero says to Simonides, as one of the wise: "that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5; see γνώμη). The verb runs from things to men: the possessions are thought valuable, the wise are thought to see, and Hiero's case is that both reputations fail. It fails again in friendship. The firmest friendships "are thought" to be those of family and comrades (3.7; see βέβαιος), yet tyrants are destroyed by their wives and "by comrades too, those thought to be most their friends" (3.8; see διαφθείρω).

Near the end of his account Hiero names the case where seeming and being meet. When men honor a benefactor freely, out of love and not fear, he says, "these same people who render such services seem to me truly to honor him, and the man who is thought worthy of them to be honored in fact" (7.9; see ἀνὰ στόμα ἔχειν). The tyrant has every mark of seeming happy and none of being so; the honored man is the one in whom the honor seen and the honor felt are the same. Simonides' counsel can be read as aiming at that coincidence: he does not ask Hiero to seem other than he is, but to become a ruler whose reputation would be true.

Places to read

The places where the verb is rendered "be thought" or "reputed", and 7.9, where seeming and being meet; its other uses ("seem", "think", "I think", "it seems to me") are not listed.

1.9 Many desire to be tyrants, men reputed to be among the most capable.

1.27 Marriage from a greater family is thought the finest, marriage with inferiors without honor.

2.1 Many of those thought to be real men willingly come off worse in food and drink.

2.4 Tyranny displays the possessions that are thought to be worth much.

2.5 The wise are thought to see most things better through the understanding than through the eyes.

2.7 If peace is thought a great good, tyrants have the smallest share in it.

3.7 The firmest friendships are thought to be those of family and comrades.

3.8 Tyrants have been destroyed by comrades, those thought to be most their friends.

7.9 Those who render such services seem to Hiero truly to honor a man, and he is honored in fact.

Elsewhere in Xenophon

Xenophon says that Socrates always taught that there was no finer road to a good reputation than to become good at the thing one wished to be thought good at. A man who wished to be thought a good flute player without being one would have to copy what lies outside the art, fine gear, many attendants, many to praise him, and he would be shown up the moment he played; a man who persuaded the city that he could command its army or steer its ship would ruin those he least wished to; and the greatest cheat was the man who, worth nothing, persuaded the city that he was fit to lead it (*Memorabilia* 1.7.1–5). The tyrant's possessions laid out for the crowd (2.4) can be read as the flute player's equipment, the part of the art that can be seen.

Other ancient sources

In Plato's *Republic* Glaucon sets seeming and being apart to test justice. The perfectly unjust man, he says, must be allowed the fullest name for justice, since injustice is at its peak in a man who passes for just and is not; and beside him we must set the just man, plain and well-born, who, as the Athenian tragic poet Aeschylus has it, would rather be good than be thought so. His seeming must be stripped from him: if he is thought just,

honors and gifts will come to him for that, and no one could tell whether it was justice or the gifts and honors that made him what he is (361a–c). Glaucon's honors and gifts can be read beside those Hiero says the many give a tyrant from fear, and which for that reason are no honors at all (7.6–8).

Translation in this edition

Δοκεῖν is "be thought" or "reputed" where it names a man's or a thing's standing in opinion (1.9, 1.27, 2.1, 2.4, 2.5, 2.7, 3.7, 3.8), and "seem" or "I think" where it gives a speaker's view. "Thought" also renders other Greek: νομίζεσθαι at 1.27 ("is thought quite without honor"), 7.3 ("are thought men") and 11.5 ("the pursuit that is thought the finest"), and ἀξιοῦσθαι at 7.9 ("the man who is thought worthy of them") and 11.12 ("you would be thought worthy of many gifts").

See also

ἀνὰ στόμα ἔχειν; ἀναπτύσσω; ἄπειρος; ἀπέχω; βέβαιος; γνώμη; διαφθείρω; δόξα; δοξάζω; ἐκών; ζηλόω; νομίζω.

δόξα · reputation

δόξαν, *doxan*, "reputation"

Attested: δόξαν (*doxan*; 2.15). Opinion, what one thinks; and from that, what others think of one, reputation, glory. Both senses are in the *Hiero*: the crowd forms its opinion, δοξάζειν, by what it sees (2.3; see δοξάζω), and the victorious city wins a reputation. Among the pleasures of the city that has routed its enemies Hiero counts "how they take on a brilliant reputation" (2.15; see ἀποκτείνω), δόξαν λαμπράν, the shining name that victory brings. The tyrant's killings bring him none: he cannot be cheerful or take pride in the deed (2.17; see ἀπολογέομαι). The reputation a tyrant might seek with chariots at the festivals Simonides tells him to seek instead by making his city the happiest (11.5–7; see ἅρμα).

See also ἀποκτείνω; ἀπολογέομαι; ἅρμα; βουλή; δοξάζω.

δοξάζω · form an opinion

δοξάζειν, *doxazein*, "to form its opinion"

Attested: δοξάζειν (*doxazein*; 2.3). To hold an opinion, to judge by what seems. Hiero explains why the many are deceived about tyranny: "for the crowd seems to me to form its opinion very much by what it sees, both that some men are happy and that some are wretched" (2.3; see ἄθλιος). Opinion formed by sight sees the possessions that tyranny displays spread open to view, and not the hardships hidden away in the tyrants' souls (2.4; see ἀναπτύσσω; ἀποκρύπτω). Plato makes the same verb the mark of the many in the *Republic*: men who gaze at many beautiful things and never catch sight of beauty itself, Socrates says, have an opinion on every subject and knowledge of none of the things they hold opinions on (479e).

See also ἄθλιος; ἀναπτύσσω; ἀποκρύπτω; δόξα.

δορυφορέω · act as bodyguard

The bodyguard's service, which tyrants hire and which citizens give one another for nothing · Hiero

δορυφοροῦσι, *doryphorousi*, "act as bodyguards"

At a Glance

The word. To carry the spear for someone; to serve as his bodyguard.

In the *Hiero*. Twice, in one sentence of Hiero's: citizens "act as bodyguards for one another without pay" against slaves and against evildoers (4.3).

In this edition. "Act as bodyguards".

A place to read. 4.3–5, with 10.4.

Meaning

Δορυφορεῖν (*doryphorein*) joins δόρυ, "spear", with φορεῖν, "to carry". The edition's note explains: it "is the verb for a bodyguard's service, and the *doryphoroi* were the bodyguards of kings and tyrants, in a tyranny usually hired; citizens, Hiero says, do it for one another unpaid". The spear-bearer

walks beside the man he guards; the word carries the picture of an armed man at a ruler's side (see δορυφόρος).

Use in the book

Hiero takes the tyrant's own word and gives it to the citizens. Among the goods a tyrant lacks is a fatherland, and the fatherland is a guard: "For citizens act as bodyguards for one another without pay against the slaves, and act as bodyguards against evildoers, so that none of the citizens may die a violent death" (4.3; see ἄνευ μισθοῦ; βίαιος θάνατος). The verb is repeated, once for each danger, and its object is "one another". In a city every citizen carries the spear for every other, and receives the same service in return; the tyrant's spear-bearers serve one man and are paid for it, and they could earn more by killing him than by guarding him (6.10–11; see μισθός). Hiero carries the citizens' guard into the city's law: many count even the man who keeps company with the bloodstained impure (4.4; see βιοτεύω), and for tyrants this is turned upside down, since the cities honor the man who kills one (4.5; see ἀναστρέφω). The guard the citizens give one another can be read as the guard they withhold from him.

The verb's two dangers return in Simonides' counsel, where the mercenaries are to help all the citizens "as the bodyguards of all" against slaves, and might be posted against evildoers as well (10.4; see δορυφόρος; πάντων δορυφόροι τῶν πολιτῶν). Simonides keeps the hired guard and changes only whom it guards: the service Hiero said citizens give one another without pay, the tyrant's spear-bearers would give the citizens for pay (see μισθοφόρος).

Places to read

The one passage in which the verb occurs; the noun δορυφόρος has its own entry.

4.3 Citizens act as bodyguards for one another without pay, against the slaves and against evildoers.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus, now master of Babylon, tells the Persian peers that they must keep the discipline that won it. They have provided

for many guards of their houses and their bodies, he says; but how would it not be shameful to think that they must get their safety through other men's spear-bearing and not bear the spear for themselves? There is no guard like being a man of worth oneself (7.5.84). Cyrus' peers are to be their own bodyguards, as Hiero's citizens are one another's.

Other ancient sources

Plato describes how a people first gives a guard to the man who will become its tyrant. When his enemies plot to kill the people's champion in secret, Socrates tells Adeimantus, every man who has come so far hits on the notorious "tyrant's request": he asks the people for guards for his body, so that their helper may be kept safe for them; and they give them, afraid for him and confident for themselves (*Republic* 566b). The guard that citizens give one another in Hiero's city is given here to one man, against the rest.

Translation in this edition

Δορυφοροῦσι is "act as bodyguards" at both places, and the noun δορυφόροι is "bodyguards" (5.3, 10.1–4). The note at 4.3 gives the verb's literal sense, "to carry the spear".

See also

ἀναστρέφω; ἄνευ μισθοῦ; βίαιος θάνατος; βιοτεύω; δορυφόρος; δοῦλος; κακοῦργος; μισθός; μισθοφόρος; πάντων δορυφόροι τῶν πολιτῶν; πατρίς; πολίτης; φύλαξ.

δορυφόρος · bodyguard

The spear-bearer at the tyrant's side, hired against the city, whom Simonides would keep and set to guard the city instead · Hiero

δορυφόροις, *doryphorois*, "bodyguards"; δορυφόρων, *doryphorōn*, "bodyguards", "the bodyguards"; δορυφόρους, *doryphorous*, "bodyguards"

At a Glance

The word. A spear-bearer; the armed attendant who guards a king or a tyrant.

In the *Hiero*. Four times. Tyrants make foreigners more formidable than the citizens "and these they use as bodyguards" (5.3); Hiero asks whether a ruler who has won friendship "will no longer need bodyguards" (10.1); Simonides answers that "the fear of the bodyguards" would bring the outrageous to temperance (10.3), and that the mercenaries should serve "as the bodyguards of all" (10.4).

In this edition. "Bodyguards".

A place to read. 10.1–8.

Meaning

Δορυφόρος (*doryphoros*), "spear-carrier", is the noun of δορυφορεῖν (see δορυφορέω). What they were in a tyranny the edition's note at 4.3 records (see δορυφορέω). The word names a function, not a rank: a man is a spear-bearer by standing armed at another man's side, and whom he stands beside decides what he is for.

Use in the book

Hiero's tyrant chooses his spear-bearers against his city. Tyrants do not rejoice in making the citizens valiant or well armed, but "take more pleasure in making the foreigners more formidable than the citizens, and these they use as bodyguards" (5.3; see δεινός; ξένος). The guard is foreign because the city is the danger, and it is paid, and so its loyalty can be outbid (6.10–11; see μισθός).

In chapter 10 Hiero raises the guard himself, in the first question he asks of Simonides' counsel: "Or do you say that a ruler who has won friendship will no longer need bodyguards?" (10.1; see ἄρχων). Simonides answers that he will certainly need them, since in some human beings, as in horses, it is ingrained that "the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι), and "Such people, then, the fear of the bodyguards would rather bring to temperance" (10.3; see σωφρονίζω). The guard stays, and fear stays with it, but it is aimed at those who would do outrage, not at the citizens as a whole. Simonides then gives the spear-bearers their new office: the mercenaries are to help all the citizens "as the bodyguards of all", against

slaves and against evildoers (10.4; see πάντων δορυφόροι τῶν πολιτῶν). They would preserve the country and its flocks, give the citizens leisure, watch for enemies and run risks for the city (10.5–7), so that the citizens would "spend on them with the greatest pleasure" (10.8; see δαπανάω).

The noun marks one of Simonides' plainest judgments. He does not tell Hiero that a loved ruler can go unguarded. He tells him that the guard can be made the city's, so that the same armed men who made the tyrant hated could make the ruler useful.

Places to read

Every passage in which the noun occurs; the verb δορυφορεῖν (4.3) has its own entry.

5.3 Tyrants make foreigners more formidable than the citizens and use them as bodyguards.

10.1 Hiero asks whether a ruler who has won friendship will no longer need bodyguards.

10.3 The fear of the bodyguards would bring the outrageous to temperance.

10.4 The mercenaries should help all the citizens as the bodyguards of all.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon shows Cyrus choosing a guard once he has taken Babylon, a city as hostile to him as any could be. Knowing that men are easiest to attack at meals and drinking, in the bath, in bed and asleep, he asked whom he could trust most about him, and judged that no one would be trustworthy who loved another more than the man he guarded; so he made his personal attendants eunuchs, who had no wives, children or favorites to love more (7.5.58–65). For the palace he took ten thousand Persian spear-bearers, poor men at home who would value the life his service gave them (7.5.66–68), and he made the Babylonians pay the garrison of their own city, so that they would be poor and easy to hold down (7.5.69). He then judged that his mercenaries were not so much better than his subjects as fewer, and that the good men who with the gods had won him his victory must be kept together and kept at the practice of virtue (7.5.70). Cyrus' search can be read as Hiero's

question, whom a ruler can trust with his body, and his conclusion as close to Simonides' answer, that a guard alone is not enough.

Other ancient sources

Herodotus tells how Peisistratus got his first guard. He wounded himself and his mules, drove into the marketplace as if he had escaped from enemies, and asked the people for a guard; deceived, they gave him men chosen from the citizens, who became, Herodotus says, not his spear-bearers but his club-bearers, since they followed him carrying wooden clubs (1.59.4–5). With them he seized the citadel (1.59.6; see ἀκρόπολις).

Translation in this edition

Δορυφόροι is "bodyguards" at every place; at 10.4 "as the bodyguards of all" renders ὡς πάντων ὄντας δορυφόρους τῶν πολιτῶν (see πάντων δορυφόροι τῶν πολιτῶν). "Guards" renders φύλακες (6.9, 6.10–11, 10.4, 10.8) and, at 6.4 ("the very guards"), the participle τοὺς φυλάττοντας, the general word for those who keep watch (see φύλαξ).

See also

ἀκρόπολις; ἄρχων; δαπανάω; δεινός; δορυφορέω; ἐγγίγνομαι; ἔκπλεως; μισθός; μισθοφόρος; ξένος; πάντων δορυφόροι τῶν πολιτῶν; σωφρονίζω; φύλαξ.

δουλεία · slavery

Slavery, whose works are the honors paid to a tyrant from fear, set against the honors free men give from love · Hiero

δουλείας ἔργα, *douleias erga*, "the works of slavery"

At a Glance

The word. Slavery, servitude; the condition of the δοῦλος.

In the *Hiero*. Once, in Hiero's answer to Simonides' praise of honor. Of forced rising, making way for the stronger and gifts given from fear (7.7–8) he says: "these things, I think, would reasonably be considered the works of slavery; honors, it seems to me, come from the opposite of these" (7.8).

In this edition. "Slavery".
A place to read. 7.5–10.

Meaning

Δουλεία (*douleia*) is the state of the slave, δοῦλος (see δοῦλος), and the service he gives; the verb is δουλεύειν, "to be a slave, to serve as one". Greek used it of persons and of cities alike: a city that loses its freedom to a tyrant or a foreign power is said to be enslaved, and the opposite is ἐλευθερία, freedom (see ἐλευθερία). The phrase δουλείας ἔργα, "works of slavery", names acts by the condition they come from, whatever their outward form.

Use in the book

Simonides has praised honor as the thing that sets men above beasts, and supposes that Hiero endures the hardships of tyranny for the sake of it (7.3–4; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Hiero answers that the honors of tyrants are like their pleasures of Aphrodite: services from those who are afraid are not honors, those forced to rise from their seats do not honor the man they rise for (7.6–7; see ἀντιφιλέω; βία), and the many give gifts to those they hate, when they most fear harm from them (7.8; see δῶρον): "But these things, I think, would reasonably be considered the works of slavery; honors, it seems to me, come from the opposite of these" (7.8).

The word divides the same acts by their source. Rising, making way, giving gifts are honors when free men do them out of love, and the works of slavery when frightened men do them to the powerful. Hiero's portrait of the truly honored man follows at once, and the slave's works return in it, done freely: men make way for him "willingly", rise "out of love and not fear", and "are willing to give him gifts" (7.9; see ἀνὰ στόμα ἔχειν; ἑκών). The tyrant, whom all must serve, receives only works of slavery, and no number of them adds up to one honor.

The men a tyrant uses and the companions he keeps belong to the same condition (5.2, 6.3, 6.5; see ἀνδραποδώδης; δούλους ἀντὶ φίλων; ἐλευθέρους δούλους ἔχειν).

Places to read

The one passage in which the noun occurs; δοῦλος and the phrases built on it have their own entries.

7.8 Forced rising and making way, and gifts given to those men hate and fear, would reasonably be considered the works of slavery; honors come from the opposite.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates tells Critobulus that men who work hard and still ruin their houses are slaves too, and to very harsh masters: gluttony, lust, drunkenness and certain foolish and costly ambitions, which rule those they have mastered so cruelly that while they are young and able to work they make them hand over their earnings to pay for their desires, and when old age leaves them unable to work they abandon them to a wretched old age and look for other slaves. One must fight for one's freedom against these, Socrates says, no less than against men who come in arms to enslave us (1.22–23). The slavery of the soul to its pleasures is treated in the *Memorabilia* too (4.5.2–6; see ἀκρατής).

Other ancient sources

Plato ends his account of how tyranny comes from democracy with the same word. When the people at last try to drive out the tyrant they nursed, Adeimantus says, they will learn what a creature they bred; and Socrates adds that the people, fleeing, as the saying goes, the smoke of slavery to free men, will have fallen into the fire of rule by slaves, and put on, in place of that great and untimely freedom, the cruelest and bitterest slavery, slavery to slaves (*Republic* 569a–c). Hiero's tyrant, ruling through slaves and the slavish, can be read as the master of that bitter slavery, and its first victim.

Translation in this edition

"The works of slavery" renders δουλείας ἔργα, and "would reasonably be considered" εἰκότως ἂν νομίζοιτο. The edition keeps "slavery" and "slave" for the δουλ- family, and "slavish" for ἀνδραποδώδης (5.2).

See also

ἀκρατής; ἀνὰ στόμα ἔχειν; ἀνδραποδώδης; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; βία; δοῦλος; δούλους ἀντὶ φίλων; δῶρον; ἑκών; ἐλευθερία; ἐλευθέρους δούλους ἔχειν; τιμή.

δοῦλος · slave

The slave, whose services count for nothing, who threatens the city and its masters, and among whom the tyrant has come to live · Hiero

δούλων, *doulōn*, "slaves", "their slaves"; δούλους, *doulous*, "the slaves", "slaves"

At a Glance

The word. A slave, a person owned by another; the opposite of the free man.

In the *Hiero*. Six times in five passages. Attentions "from slaves" are not cherished at all (1.28); citizens guard one another "against the slaves" (4.3); the tyrant has "slaves instead of friends for comrades" (6.3); he desires "to hold free men as slaves" and is compelled "to make slaves free" (6.5); and many masters have died at the hands of "their slaves" (10.4).

In this edition. "Slave", "slaves".

A place to read. 6.1–5.

Meaning

Δοῦλος (*doulos*) is the slave, bought, captured or born into servitude, whose labor and body belong to a master, δεσπότης (see δεσπότης). The free man, ἐλεύθερος, is defined against him (see ἐλεύθερος), and the condition is δουλεία, slavery (see δουλεία). A separate word, ἀνδράποδον, "man-footed thing", names the slave as a captive or chattel, and its adjective ἀνδραποδώδης, "slavish", is the word Hiero uses of the men a tyrant is left to use (5.2; see ἀνδραποδώδης).

Use in the book

Slaves stand at every point of the tyrant's life, and at each the dialogue measures something by them. In his house they measure the worth of a

service. Attentions from women of the proudest spirit give the most enjoyment, "while those from slaves, when they are there, are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28; see γάμος). What a slave gives is owed, so it pleases no one; what he withholds is a fault, so it angers. This can be read as the first statement of a rule that governs the whole dialogue: a service counts only when it could have been refused.

In the city slaves are a danger. Citizens act as bodyguards for one another without pay "against the slaves" and against evildoers (4.3; see ἄνευ μισθοῦ), and Simonides reminds Hiero that "many masters too before now have, by violence, at the hands of their slaves, died" (10.4; see βία). The city is a guard of the free against those they own.

In chapter 6 the tyrant himself is found among slaves. "Now I am deprived of those who take pleasure in me," Hiero says, "because I have slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων), and he asks whether it is not the sign of a soul stricken by fears to desire "to hold free men as slaves" and be compelled "to make slaves free" (6.5; see ἐλευθέρους δούλους ἔχειν). The word can be read as the measure of Hiero's whole complaint: tyranny has made the tyrant a master in a world of slaves, where nothing given to him is given freely.

Places to read

Every passage in which the noun occurs.

1.28 Attentions from slaves are not cherished at all, but their failings cause terrible anger and pain.

4.3 Citizens act as bodyguards for one another against the slaves.

6.3 The tyrant has slaves instead of friends for comrades.

6.5 The tyrant desires to hold free men as slaves and is compelled to make slaves free.

10.4 Many masters have died by violence at the hands of their slaves.

Elsewhere in Xenophon

In the *Oeconomicus* Ischomachus explains to Socrates how he makes his people obedient. Human beings can be won over by argument as well, by being shown that obedience pays; with slaves even the schooling that

seems meant for animals works very well, since much can be got from them by humoring the belly's cravings. Natures that love honor are goaded on by praise, for some hunger for it as others for food and drink; and he gives the better workers better clothes and shoes, since it takes the heart out of good men to see those who will neither toil nor face danger getting the same as they do (13.9–12). In Ischomachus' house the belly moves the slave, and praise moves the natures that love honor; Hiero's tyrant, served by slaves and the slavish, can be read as getting only the first kind of service, and Simonides' prizes as appealing to the second.

Other ancient sources

Aristotle defines the slave as a living possession, and every servant as an instrument that comes before other instruments: if tools could do their work at a word, like the self-moving statues of Daedalus or Hephaestus' tripods, masters would have no need of slaves (*Politics* 1.4, 1253b32–1254a1). The slave by nature, he says, is the human being who belongs not to himself but to another (1.4, 1254a14–15). Hiero's slavish men, who "themselves do not think they deserve to be free" (5.2), can be read as Aristotle's natural slave in the tyrant's service.

Translation in this edition

Δοῦλος is "slave" at every place, and ἀνδραποδώδης "slavish" (5.2), so that the two words stay apart. At 1.28 Nitsche proposed δουλῶν, "slave women", for δούλων, and C has τῶν δούλων with the article.

See also

ἀνδραποδώδης; ἄνευ μισθοῦ; βία; γάμος; δεσπότης; δορυφορέω; δουλεία; δούλους ἀντὶ φίλων; ἐλεύθερος; ἐλευθέρους δούλους ἔχειν; ἑταῖρος.

δούλους ἀντὶ φίλων · slaves instead of friends

The tyrant's companions, slaves where a private man has friends, from whom he can neither take pleasure nor give it · Hiero

δούλους ἀντὶ φίλων ἔχειν τοὺς ἑταίρους, *doulous anti philōn echein tous hetairous*, "I have slaves instead of friends for comrades"

At a Glance

The word. To have slaves in place of friends as one's companions.

In the *Hiero*. Once, in Hiero's account of the enjoyments he has lost: "Now I am deprived of those who take pleasure in me, because I have slaves instead of friends for comrades" (6.3).

In this edition. "Slaves instead of friends".

A place to read. 6.1–3.

Meaning

Δοῦλοι are slaves (see δοῦλος), φίλοι friends (see φίλος), and ἀντί, "instead of", sets one in the place of the other (see ἀντί). The object of ἔχειν is ἑταῖροι, "comrades" (see ἑταῖρος): the men are the tyrant's companions in name, the sharers of his table and his time, but in kind they are slaves. The phrase does not say that they are bought or born slaves; it says what they are to him.

Use in the book

Hiero sets the phrase against a memory. As a private man, Hiero says, "I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me"; he kept company with himself when he wanted quiet, and passed his time at drinking parties until he forgot everything hard in human life (6.2; see διάγω; ἡδόμενος ἡδομένοις). The pleasure was mutual, and that was the point of it. Now he is deprived of those who take pleasure in him, "because I have slaves instead of friends for comrades" (6.3; see ἀποστερέω; ἡδόμενος ἡδομένοις). A slave serves without goodwill, and goodwill is what makes company sweet.

The phrase gathers what Hiero has said of friendship. The tyrant cannot trust that he is loved, since those who serve from fear imitate those

who love (1.37–38; see διὰ φόβον ὑπηρετεῖν); the friendships thought firmest fail him most violently (3.7–8; see βέβαιος); and the one who gets the most from him would gladly be out of his sight as fast as he could (6.13; see ἐξ ὀφθαλμῶν). In 6.3 the result is named: whatever his companions are by birth, to the tyrant they are slaves. Two sections later Hiero speaks of the tyrant who desires "to hold free men as slaves" (6.5; see ἐλευθέρους δούλους ἔχειν), and the phrase can be read as the first step of that desire, taken against his own table.

Simonides' closing counsel answers it directly. If Hiero makes his city happy, he will be at no loss "for a well-wisher with whom to share" his gifts (11.12; see ἀπορέω), all will rejoice with him in his good things (11.12; see συγχαίρω), and Simonides bids him: "Consider your fatherland your household, the citizens your comrades, your friends your own children" (11.14; see πολίτας ἑταίρους), so that the word for the tyrant's slavish companions becomes the word for the whole city. The companions of a ruler who gives would be friends again, because what they receive from him they would receive as from a friend.

Places to read

The one passage in which the phrase occurs.

6.3 Hiero is deprived of those who take pleasure in him, because he has slaves instead of friends for comrades.

Elsewhere in Xenophon

In the *Education of Cyrus* the dying Cyrus tells his son Cambyses that the golden scepter does not keep a kingdom safe: trusty friends are the most real and the safest scepter a king can hold. But men are not trusty by nature, he says; each must make such friends for himself, and he gets them not by force but by doing them good (8.7.13). Hiero has the scepter without the friends.

Other ancient sources

Plato describes the tyrannical nature in the same terms. Such men, Socrates tells Adeimantus, go through their whole lives without being anyone's friend, always lording it over someone or serving someone else,

and a tyrant's nature never gets a taste of freedom or of real friendship (*Republic* 576a). Hiero at 6.3 can be read as standing where Plato puts him, a master without a friend, and as remembering, as Plato's tyrant cannot, the friends he had before.

Translation in this edition

"I have slaves instead of friends for comrades" renders δούλους ἀντὶ φίλων ἔχειν τοὺς ἑταίρους, with ἑταίρους as "comrades", the word the edition uses for it at 3.7–8 and 11.14.

See also

ἀντί; ἀπορέω; ἀποστερέω; βέβαιος; διὰ φόβον ὑπηρετεῖν; διάγω; δοῦλος; ἐλευθέρους δούλους ἔχειν; ἐξ ὀφθαλμῶν; ἑταῖρος; εὔνοια; ἡδόμενος ἡδομένοις; πολίτας ἑταίρους; συγχαίρω; φίλος.

δριμύς · pungent

δριμέα, *drimea*, "pungent things"

Attested: δριμέα (*drimea*; 1.22). Sharp to the senses, pungent, biting, of tastes and smells; of a man, keen. Hiero asks whether Simonides has noticed "these many contrivances that are served to tyrants: sharp things, pungent things, astringent things, and their kin", ὀξέα καὶ δριμέα καὶ στρυφνά, and Simonides finds them "quite contrary to nature for human beings" (1.22). Hiero answers that such foods serve a sickly soul, not hunger (1.23; see ἀσθενέω; ἔδεσμα). The edition's note recalls that Sicilian cookery was proverbial. Plato's Timaeus explains the taste: things that are heated in the mouth, burn back at what heated them, rise by their lightness to the senses of the head and cut whatever they meet are all called pungent (*Timaeus* 65e–66a). Xenophon's Cyrus wants the same tastes for another reason: for a march he orders relishes that are sharp, pungent and salty, since they lead men on to their bread and last longest (*Education of Cyrus* 6.2.31).

See also ἀσθενέω; ἔδεσμα; ὀξύς; στρυφνός.

δύναμαι · be able

δύνασθαι, *dynasthai*, "have greater power", "be able"; δύνται, *dynatai*, "can"; δύνανται, *dynantai*, "are able", "count for"; δύναιτο, *dynaito*, "could"; δύνησθε, *dynēsthe*, "are able"

Attested: δύνασθαι (*dynasthai*; 1.3, 6.11, 8.2), δύνωνται (*dynōntai*; 1.38, 11.15), δύνται (*dynatai*; 2.17), δύνηται (*dynētai*; 2.17), δύνανται (*dynantai*; 4.10, 8.4), δύναιτο (*dynaito*; 5.3), δυνάμεθα (*dynametha*; 6.12), δύναιτ' (*dynait'*; 8.2), δύνησθε (*dynēsthe*; 8.7), δύναιντο (*dynainto*; 10.5), δύναιντ' (*dynaint'*; 10.7). To be able, to have the power to; of money or a gift, to be worth, to count for. Simonides opens his answer by setting power aside: "let us not yet consider whether, because he has greater power, the ruler could also grant more favors" (8.2; see ἄρχων). He compares equal acts first, and the verb comes back as worth: half-favors from the most powerful "count for more" than the private man's whole gift (8.4; see δώρημα). Only then does he restore the power he set aside: the ruler is "able to benefit others by accomplishing many times as much" (8.7; see δωρέομαι). Hiero's uses lean the other way, toward what the tyrant cannot do: he "cannot be cheerful or take pride in the deed" of killing his citizens (2.17; see ἀπολογέομαι), and without his city "he could neither be kept safe nor be happy" (5.3).

See also ἀπολογέομαι; ἄρχων; βουλή; δύναμις; δυνατός; δωρέομαι; δώρημα.

δύναμις · power

Power, the ability to benefit friends and harm enemies that tyranny is thought to give, and that Simonides finds in the growth of the city · Hiero

δυνάμει, *dynamei*, "power"; δύναμιν, *dynamin*, "power"

At a Glance

The word. Power, ability, means; the capacity to do something, and the resources that give it.

In the *Hiero*. Twice, at the beginning and near the end. A marriage "from a greater family, surely, in wealth and power, is thought the finest"

(1.27); and Simonides tells Hiero, "increase the city, for you will be investing yourself with power" (11.13).

In this edition. "Power".

A place to read. 6.12–13, with 11.13–15.

Meaning

Δύναμις (*dynamis*) is the noun of δύνασθαι, "to be able" (see δύναμαι), and its adjective is δυνατός, "able, powerful" (see δυνατός). It is power as capacity: strength of body, the force of an army, the influence of wealth and family. A powerful man in Greek is one who can do things to others, for good or ill, and Simonides counts the ability to harm enemies and benefit friends among the tyrant's advantages (2.2).

Use in the book

The noun first appears as something a marriage brings. The finest match is the one "from a greater family, surely, in wealth and power" (1.27; see γάμος): power belongs to houses, and a man gains it by joining a greater one. The tyrant, who has no equals at home, cannot gain it so unless he marries a foreign woman (1.28).

Between its two uses the dialogue argues about what power is for. Simonides counts it among the tyrants' advantages: "you are most able to harm your enemies and to benefit your friends" (2.2; see ἀγαθός). Hiero denies it: "As for why you counted us enviable, that we are best able to do good to our friends, and that we subdue our enemies more than anyone, this too is not so" (6.12; see χειρόομαι). Whoever gets most from a tyrant would gladly be out of his sight (6.13; see ἐξ ὀφθαλμῶν), and all he rules are his enemies, whom he can neither kill nor imprison all, since then he would rule no one (6.14; see δεσμεύω). The tyrant has the power to give and to punish, and neither reaches its object. In chapter 8 Simonides sets aside whether the ruler's greater power lets him grant more favors (8.2; see δύναμαι), and argues from equal acts instead.

The noun returns in Simonides' closing commands: "enrich your friends, for you will enrich yourself; increase the city, for you will be investing yourself with power" (11.13; see αὐξάνω; περιάπτω). Power is no

longer brought by a marriage or held over enemies; it is what the ruler wraps about himself when the city grows. The dialogue's last sentence but one gives back the old formula in a new order: "if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see ἀντέχω).

Places to read

Both passages in which the noun occurs; the verb δύνασθαι and the adjective δυνατός have their own entries.

1.27 The marriage from a family greater in wealth and power is thought the finest.

11.13 Increase the city, for you will be investing yourself with power.

Elsewhere in Xenophon

In the *Memorabilia* Socrates offers to help Critobulus win good friends, and says that he could recommend him if allowed to say, among other things, that he has recognized that a man's excellence is to outdo his friends in doing them good and his enemies in doing them harm (2.6.35).

Other ancient sources

Plato ties the formula to Simonides' name. In the first book of the *Republic* Polemarchus, in whose house the conversation is held, the son of old Cephalus, defends a saying of Simonides, that it is just to give each what is owed. Socrates replies that it is not easy to doubt Simonides, a wise man and a godlike one, but asks what he meant; Polemarchus answers that friends owe friends some good and no harm, and enemies owe enemies harm (331e–332b). Simonides Socrates concludes, wrapped his account of justice in a poet's riddle, and justice on this account gives benefit to friends and harm to enemies; and he asks who is most able to do good to friends who are sick and harm to enemies, and is told the doctor (332b–e). The Simonides of the *Hiero* begins from the same view of power and ends by teaching that its first half governs the second.

Translation in this edition

Δύναμις is "power" at both places. At 11.13 "you will be investing yourself with power" renders *σαυτῷ δύναμιν περιάψεις*, "you will fasten power about yourself", the verb used of putting on a garland or an amulet (see περιάπτω).

See also

ἀγαθός; ἀντέχω; ἀπορέω; αὐξάνω; γάμος; δεσμεύω; δύναμαι; δυνατός; ἐξ ὀφθαλμῶν; περιάπτω; πλουτίζω; πλοῦτος; χειρόομαι.

δυνατός · powerful

δυνατόν, *dynaton*, "possible"; δυνατωτάτων, *dynatōtatōn*, "the most powerful"

Attested: δυνατόν (*dynaton*; 7.12), δυνατωτάτων (*dynatōtatōn*; 8.4 twice). Of a person, able, powerful, influential; of a thing, possible. The two senses fall to the two speakers. For Hiero the word measures the tyrant's trap: "in this too tyranny is most wretched: it is not even possible to be rid of it" (7.12; see ἄθλιος). For Simonides it measures the ruler's advantage, in the superlative, twice in one section: attentions "from the most powerful" give the greatest delight, and half-favors "from the most powerful" count for more than a private man's whole gift (8.4; see δώρημα; ἡμίσειαι χάριτες). The negative ἀδύνατος, "unable", occurs once, of tyrants who fear to be "unable to take vengeance" if they travel (1.12; see ἀρχή).

See also ἄθλιος; ἀρχή; ἄρχων; δύναμαι; δύναμις; δώρημα; ἡμίσειαι χάριτες.

δυσχεραίνω · be disgusted

δυσχεραίνει, *dyscherainei*, "is disgusted"

Attested: δυσχεραίνει (*dyscherainei*; 8.6). To find something hard to bear, to be vexed or disgusted by it; the verb of δυσχερής, "disagreeable" (see δυσχερής). Simonides uses it to turn Hiero's complaint about love:

"And the beloved, surely, the very matter in which you found most fault with tyranny, is least disgusted by a ruler's old age, and least takes into account the ugliness of the one with whom he happens to associate" (8.6; see ἀναφαίνω). Simonides answers that the ruler's honor removes the disgust that age and ugliness would cause (8.6; see δυσχερής). The beloved's disgust is the measure of the ruler's honor: the more honored, the less disgusted.

See also ἀναφαίνω; γῆρας; δυσχερής.

δυσχερής · disagreeable

δυσχερές, *dyscheres*, "disagreeable"; δυσχερῆ, *dyscherē*, "what is disagreeable"

Attested: δυσχερές (*dyscheres*; 1.36), δυσχερῆ (*dyscherē*; 8.6). Hard to handle, from χείρ, "hand"; and so troublesome, unpleasant, distasteful. The word joins Hiero's complaint about love to Simonides' answer. Hiero ends his account of forced love with it: "to take pleasure in the one you are in love with while he is pained, to be hated while you love him, and to touch one who is vexed—how is this not, by now, a disagreeable thing to suffer, and a pitiable one?" (1.36; see ἄκων). Simonides takes the word back in chapter 8: the honor of ruling adorns a man "so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6; see ἀναφαίνω; ἀφανίζω). What was disagreeable to the tyrant in his beloved's unwillingness becomes, in Simonides' account, what the beloved no longer finds disagreeable in the ruler (see δυσχεραίνω).

See also ἄκων; ἀναφαίνω; ἀφανίζω; δυσχεραίνω.

δωρεά · gift

The bounty of honor that a loved ruler would receive, and share, in place of the tribute of fear · Hiero

δωρεῶν, *dōreōn*, "gifts"

At a Glance

The word. A gift, a free grant, a bounty; in a city, an honor voted to a benefactor.

In the *Hiero*. Once, in Simonides' last promises: "you would be thought worthy of many gifts, and would be at no loss for a well-wisher with whom to share them" (11.12).

In this edition. "Gifts".

A place to read. 11.11–15.

Meaning

Δωρεά (*dōrea*) is the act of giving and the thing given as a free gift; it differs from δῶρον, the object (see δῶρον), in naming the gift as a bounty or grant. Greek cities voted δωρεαί to their benefactors, such as public maintenance, freedom from taxes and statues, and the word carries that sense of a gift that honors. Ἀξιοῦσθαι with it, "to be thought worthy of", makes the gift a judgment of merit (see ἀξιόω).

Use in the book

Among Simonides' last promises is the gift. If Hiero makes his city happy, those who obey him will be willing, they will take thought for him of their own accord, in danger they will be champions, and, Simonides tells him, "you would be thought worthy of many gifts, and would be at no loss for a well-wisher with whom to share them" (11.12; see ἀπορέω; εὐμενής). The promise answers three of Hiero's complaints at once. The gifts the tyrant receives are given by those who hate and fear him, "the works of slavery" (7.8; see δουλεία); the loved ruler's are given because he is thought worthy of them, as the honored man of 7.9 is the one to whom men "are willing to give ... gifts" (7.9; see δωρέομαι). The loved ruler will have the well-wisher the tyrant lacks (6.13; see ἀπορέω; ἐξ ὀφθαλμῶν), and the tyrant

who must exact and despoil (4.11, 8.9; see ἀναγκάζω; ἀπεχθάνομαι) will have for treasuries all the wealth that is with his friends (11.13; see αὐξάνω).

The gift is the last of a series that runs through the counsel. Simonides first argued that a ruler's gifts weigh more than a private man's, so that his "half-favors" count for more than the private man's whole gift (8.4; see δώρημα), and that a ruler has "many times as much to give" (8.7; see δωρέομαι). In chapter 11 the gifts come back to him. The giving that the ruler begins returns as gifts given freely, and Simonides can promise that it will not stop with him, since he will have someone to share them with.

Places to read

The one passage in which the noun occurs; δῶρον, δωρεῖσθαι and δώρημα have their own entries.

11.12 The loved ruler would be thought worthy of many gifts and would have a well-wisher with whom to share them.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon says that Cyrus, who surpassed all men in the size of his revenues, surpassed them still more in the number of his gifts, and that the custom he began lasts with the Persian kings to this day. No one's friends are seen to be richer than the Persian king's, no one adorns those about him more finely; his gifts, bracelets and necklaces and horses with golden bridles, are known as his, since in Persia no one may wear them unless the king has given them; and of no one else is it said that by the greatness of his gifts he makes men prefer him to brothers, fathers and children (8.2.7–9). Hiero had complained that tyrants are killed by their own children, brothers and comrades (3.8; see ἀλληλοφόνος); the Persian king's gifts, in the custom Cyrus began, win him the place those kin hold.

Translation in this edition

"You would be thought worthy of many gifts" renders πολλῶν μὲν δωρεῶν ἀξιούμενος, a participle that the English turns into a finite verb. The edition uses "gifts" for δωρεαί and δῶρα alike (see δῶρον).

See also

ἀλληλοφόνος; ἀναγκάζω; ἀξιόω; ἀπεχθάνομαι; ἀπορέω; αὐξάνω; δουλεία; δωρέομαι; δώρημα; δῶρον; ἐξ ὀφθαλμῶν; εὐμενής; μεταδίδωμι.

δωρέομαι · give gifts

δωρεῖσθαι, *dōreisthai*, "to give him gifts", "to give"

Attested: δωρεῖσθαι (*dōreisthai*; 7.9, 8.7). To give as a gift, to present; the verb of δῶρον and δωρεά (see δωρεά; δῶρον). It occurs once on each side of the gift. Among the acts by which men truly honor a man they love, Hiero counts that they "are willing to give him gifts" (7.9; see ἀνὰ στόμα ἔχειν): gifts received are a sign of love. Simonides uses the verb of gifts given: "Since, then, you obtain greater favors from equal services, how is it not fitting that you, when you are able to benefit others by accomplishing many times as much and have many times as much to give, should also be loved far more than private men?" (8.7; see διαπράττω). The ruler can be both receiver and giver, as one of Simonides' last promises shows (11.12; see δωρεά).

See also ἀνὰ στόμα ἔχειν; διαπράττω; δωρεά; δώρημα; δῶρον.

δώρημα · gift

δώρημα, *dōrēma*, "gift"

Attested: δώρημα (*dōrēma*; 8.4). A gift, the thing given; formed with the suffix -μα that names the result of an act, beside δῶρον, the gift, and δωρεά, the giving (see δωρεά; δῶρον). Simonides measures the ruler's advantage by it: "Let them give equal gifts: is it not clear in this too that half-favors from the most powerful count for more than the whole gift from the private man?" (8.4; see ἄρχων). The ruler's gift is worth more than its size, and even half of it outweighs the whole of the private man's: ἡμίσειαι χάριτες, "half-favors", against ὅλον τὸ δώρημα, "the whole gift". The favor is measured by who gives, not by what is given (see διὰ χαρίτων). The next sentence carries the point to the gods, from whom honor and favor attend the man who rules (8.5).

See also ἄρχων; διὰ χαρίτων; δυνατός; δωρεά; δωρέομαι; δῶρον.

δῶρον · gift

The gift, a mark of honor when freely given and a work of slavery when given from fear · Hiero

δῶρα, *dōra*, "gifts"

At a Glance

The word. A gift, a present; also an offering to a god and, in a bad sense, a bribe.

In the *Hiero*. Once, in Hiero's reply on honor: "And gifts too the many give to those they hate, and that when they most fear that they may suffer some harm from them" (7.8).

In this edition. "Gifts".

A place to read. 7.5–10.

Meaning

Δῶρον (*dōron*) is the thing given, from the root of διδόναι, "to give". Its family in the dialogue is large: δωρεά, a gift or bounty, often one granted as an honor (see δωρεά); δωρεῖσθαι, "to give as a gift" (see δωρέομαι); and δώρημα, a single present (see δώρημα). A gift carries a meaning beyond its worth: it can honor, thank, persuade or buy, and the same object can do any of these according to who gives it and why. A gift also asks for a return, χάρις, favor or thanks, and that is the word on which Simonides builds his counsel (8.2–7; see διὰ χαρίτων).

Use in the book

Hiero uses the noun at the end of his argument that the honors of tyrants are counterfeit. Services from those who are afraid are not honors, and those who are forced to rise do not rise from honor (7.6–7; see ἀντιφιλέω; βία); then: "And gifts too the many give to those they hate, and that when they most fear that they may suffer some harm from them" (7.8). These things, gifts among them, "would reasonably be considered the works of

slavery" (7.8; see δουλεία). The gift to a feared man is not a gift but a payment for safety, and the tyrant receives many.

The next sentence gives the true gift its place: among the honors free men pay to one they think able to be their benefactor, they "are willing to give him gifts" (7.9; see ἀνὰ στόμα ἔχειν; δωρέομαι). The gift at 7.8 and the gift at 7.9 may be the same object, and what divides them is the condition of the giver (see δουλεία). The tyrant cannot tell the two apart by looking at what he is given; he can only judge by what he knows of the givers, and of them he knows that they fear him (see διὰ φόβον ὑπηρετεῖν). Hiero speaks only of gifts received; the gifts a ruler gives are Simonides' subject (8.4, 8.7; see δωρέομαι; δώρημα).

Places to read

The one passage in which the noun occurs; δωρεά, δωρεῖσθαι and δώρημα have their own entries.

7.8 The many give gifts to those they hate, when they most fear harm from them; these are the works of slavery.

Elsewhere in Xenophon

In the *Anabasis* Xenophon says that Cyrus the Younger received more gifts, he thinks, than any other one man, and gave them away to his friends above all, looking to each man's ways and to what he saw each most needed. Of what was sent for his own person, for war or for display, he is said to have answered that his body could not wear it all, and that friends finely adorned were a man's greatest adornment (1.9.22–23). That he outdid his friends in benefits was no wonder, Xenophon adds, since he had the greater power; his care and his eagerness to please them were the admirable thing (1.9.24; see νικᾶν εὖ ποιῶν).

Other ancient sources

Aristotle counts the gift among the marks of honor in the *Rhetoric*. Honor, he says, signals that a man is known as a benefactor; those who have conferred benefits have the best right to it, but the man able to confer them is honored as well. Its forms are sacrifices, commemoration in verse and without it, privileges, sacred precincts, seats of precedence,

tombs, statues, meals at public expense, the barbarian marks of prostration and standing aside, and whatever gifts are prized in each country. A gift both hands over a possession and signals honor, so that the lover of money and the lover of honor both want it, each finding in it what he needs (1.5, 1361a27–b2). Aristotle's list shares two of Hiero's marks of honor, making way and gifts, and his man "able to do good" can be read as Hiero's honored man, whom men think "able to be their benefactor" (7.9). In the *Republic* Socrates will not have the guardians sing that gifts persuade the gods and gifts persuade revered kings (390e), the gift that buys favor, which can be read as the gift Hiero says the many give from fear.

Translation in this edition

Δῶρα is "gifts" at 7.8, and δωρεῖσθαι "to give him gifts" or "to give" (7.9, 8.7); δωρεῶν at 11.12 is "gifts" as well, and δώρημα at 8.4 "gift". The English uses the one word for the whole family, and the entries separate them.

See also

ἀνὰ στόμα ἔχειν; ἀντιφιλέω; βία; διὰ φόβον ὑπηρετεῖν; διὰ χαρίτων; δουλεία; δωρεά; δωρέομαι; δώρημα; εὐεργετέω; νικᾶν εὖ ποιῶν; τιμή.

ἐάνπερ · provided that

ἐάνπερ, *eanper*, "provided that"

Attested: ἐάνπερ (*eanper*; 3.4). If indeed, provided that: ἐάν, "if", with the particle περ, which presses the condition. Hiero uses it in his argument that the cities know friendship to be the greatest good: "For when a woman has been subjected to the pleasures of Aphrodite through some misfortune, their husbands honor them no less on that account, provided that their friendship seems to remain undefiled" (3.4; see ἀκήρατος). The condition carries the argument. The husbands' honor does not depend on what happened to the body but on whether the friendship seems to remain undefiled; the cities let adulterers alone be killed with impunity, as

destroyers of a friendship, not of a body (3.3; see ἀκήρατος). In this possession, Hiero goes on, tyrants come off worse than anyone (3.6–9; see βέβαιος).

See also ἀκήρατος; ἀφροδισιάζομαι; βέβαιος.

ἑαυτοῦ · his own

ἑαυτοῖς, *heautois*, "their own"; ἑαυτῶν, *heautōn*, "their own"; ἑαυτοῦ, *heautou*, "his own"

Attested: ἑαυτοῖς (*heautois*; 1.17), ἑαυτῶν (*heautōn*; 1.21 twice, 2.9, 3.8 twice, 5.3, 6.10), ἑαυτοῦ (*heautou*; 6.13); the contracted forms αὑτοῦ, αὑτῷ and the rest are not listed. The reflexive pronoun, "of himself"; in the genitive often possessive, "his own". Hiero uses it to mark what belongs to the tyrant and turns against him: tyrants, arriving "in their own city, know that they are then among the most enemies of all" (2.9; see ἀσφάλεια); "many tyrants have killed their own children" and many have been destroyed by "their own wives" (3.8; see ἀλληλοφόνος; διαφθείρω); tyranny compels them "to make trouble even for their own fatherlands" (5.3; see ἀναγκάζω). The singular comes once, at 6.13: of anything a man gets from a tyrant, "no one thinks anything his own until he is out of reach of his power" (6.13; see ἐπικράτεια). What the tyrant gives does not become the receiver's own, since the giver can take it back (see ἀφαιρέω).

See also ἀλληλοφόνος; ἀναγκάζω; ἀσφάλεια; ἀφαιρέω; διαφθείρω; δούλους ἀντὶ φίλων; ἐπικράτεια.

ἐγγίγνομαι · arise in

ἐγγίγνεσθαι, *engignesthai*, "to arise in"; ἐγγίγνεται, *engignetai*, "it is ingrained"

Attested: ἐγγίγνεσθαι (*engignesthai*; 1.30), ἐγγίγνεται (*engignetai*; 10.2). To be born in, to arise in, to be ingrained in; of a feeling or a trait, to come to be within someone. It names twice what grows in a man from his condition. Love, Hiero says, "is least of all willing to arise in a tyrant", since it takes pleasure in reaching for what is hoped for and not for what is

ready to hand (1.30; see δίψος); Stobaeus there reads ἐμφύεσθαι, "to grow in". Simonides uses the verb of the opposite case, of what plenty breeds: "just as in horses, so in some human beings too it is ingrained that the more fully they have what they need, the more given to outrage they become" (10.2). In the tyrant's abundance love does not arise; in some men's abundance outrage does, and the ruler needs a guard against them. Ischomachus in the *Oeconomicus* uses the verb of what a good leader breeds: as a love of toil is ingrained in some private men, so under good commanders a whole army comes to love toil and to strive to be seen by its commander doing something fine (21.6).

See also δίψος; δορυφόρος; ἔκπλεως.

ἐγκρατής · master

Mastery, of others or of oneself: the free cities that the unjust fear may become their masters, set against the men without self-mastery who serve the tyrant · Hiero

ἐγκρατεῖς αὐτῶν, *enkrateis autōn*, "masters of them"

At a Glance

The word. Having power over, in control of; of a man, in control of himself, self-mastered.

In the *Hiero*. Once, in Hiero's account of the men a tyrant is left to use: the unjust are trusted "because they fear, as the tyrants do, that the cities may some day become free and become masters of them" (5.2).

In this edition. "Masters of them".

A place to read. 5.1–2.

Meaning

Ἐγκρατής (*enkratēs*) is formed from κράτος, "strength, power": the one who holds power over something, with a genitive of what he holds. It is used of a man who has a city or a fortress in his power, and of a man who has power over himself, his appetites and his pleasures; its virtue is ἐγκράτεια, self-mastery. Its opposite is ἀκρατής, "without mastery", the man whose desires rule him (see ἀκρατής). The edition's note at 5.2

observes that "The Greek plays on *akrateis*, men without mastery of themselves, and *enkrateis*, masters of others: the unjust fear that the cities, once free, may become their masters."

Use in the book

The word comes in the second of Hiero's two sentences on the tyrant's helpers, in the reason the unjust are trusted: they fear, as the tyrants do, that the cities may some day become free "and become masters of them" (5.2; see ἄδικος). The other two kinds serve for reasons of their own (5.2; see ἀκρατής; ἀνδραποδώδης). Mastery here is the city's, and it is the punishment the unjust expect.

The play the note describes sets the two kinds of mastery side by side. Among the tyrant's helpers are men without mastery of themselves, and beside them the unjust, who fear the mastery of others. The tyrant who rules the city cannot rule his helpers by their virtue, since he has driven out the virtuous; he rules them by their vices, and he shares the fear of the worst of them. The word can be read as summing up his position: master of a city that would master him if it were free, served by men who are masters of nothing in themselves. Simonides never speaks of self-mastery, but his counsel can be read as answering the tyrant's dependence on men without it: temperance goes along with being occupied (9.8; see σωφροσύνη), and the fear of the bodyguards would bring the outrageous to temperance (10.3; see σωφρονίζω).

Places to read

The one passage in which the adjective occurs.

5.2 The unjust fear, as the tyrants do, that the cities may become free and become masters of them.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon says that Cyrus thought self-mastery would be best cultivated if he let it be seen that no passing pleasure could pull him away from what was good, and that he would labor first, and nobly, before any enjoyment (8.1.32). The hunt was where he accustomed his companions to it, and he worked at it hardest himself; all

this, Xenophon says, makes plain that he held no one fit to rule who was not better than those he ruled (8.1.36–37). Socrates calls self-mastery the foundation of virtue in the *Memorabilia* (1.5.4; see ἀκρατής).

Other ancient sources

In Plato's *Gorgias* Callicles, the Athenian who argues that the stronger should rule and have more, says that it is just for the better men to rule the cities and have more than the ruled. Socrates asks whether they are to rule themselves as well; asked what he means, he answers, nothing subtle, but what the many mean: being temperate and master of oneself, ruling the pleasures and desires within. Callicles mocks him for his simplicity: the temperate, he says, are the fools (491d–e). Hiero's tyrant rules a city through men who do not rule themselves, and Callicles' ruler, who scorns ruling himself, can be read as one of them.

Translation in this edition

Ἐγκρατεῖς αὐτῶν is "masters of them", with the city as subject; ἀκρατεῖς in the same sentence is "those without self-mastery" (see ἀκρατής).

See also

ἄδικος; ἀκρατής; ἀνδραποδώδης; εἰς τὸ παρόν; ἐλευθερία; ἐλεύθερος; ἐξουσία; σωφρονίζω; σωφροσύνη.

ἐγρήγορα · waking

ἐγρηγορέναι, *egrēgorenai*, "waking"

Attested: ἐγρηγορέναι (*egrēgorenai*; 1.6). To be awake: a perfect of ἐγείρω, "rouse", with a present sense, "I have been roused" and so "I am awake". Simonides ends his list of the pleasures of the senses with sleep, confessing that he knows less of how, by what and when we take pleasure in it (1.6; see ἀγνοέω), and gives the reason: "perhaps it is no wonder if the things of waking give us clearer perceptions than the things of sleep" (1.6; see αἴσθησις). The pleasure of sleep is the one pleasure of which the wise man confesses ignorance. Hiero later makes sleep a danger: "drunkenness and sleep I guard against as against an ambush" (6.3; see ἐνέδρα; ὕπνος).

See also ἀγνοέω; αἴσθησις; δούλους ἀντὶ φίλων; ἐνέδρα; ὕπνος.

ἔδεσμα · food

ἐδέσματα, *edesmata*, "foods"

Attested: ἐδέσματα (*edesmata*; 1.23). Food, a dish, a thing to be eaten, from the old verb ἔδω, "eat". Hiero uses it of the sharp and pungent contrivances served to tyrants (1.22; see δριμύς): "Do you think, then," said Hiero, "that these foods are anything other than the cravings of a soft and sickly soul?" (1.23; see ἀσθενέω). The foods are named by what they satisfy, not by what they are: they answer a craving of the soul, not the body's hunger, and Hiero adds that "those who eat with pleasure have no need of these sophistications" (1.23). Socrates says the same to the sophist Antiphon in the *Memorabilia*: the man who eats with the most pleasure needs relish least, and the man who drinks with the most pleasure least desires the drink he does not have (1.6.5).

See also ἀσθενέω; δριμύς; ἐδωδή.

ἐδωδή · eating

ἐδωδῆς, *edōdēs*, "eating"

Attested: ἐδωδῆς (*edōdēs*; 1.19). Eating, food as it is eaten; from ἔδω, "eat", like ἔδεσμα (see ἔδεσμα). Hiero measures the pleasure of eating by its duration: "the more superfluities beyond what is sufficient a man has set before him, the sooner, too, satiety with eating falls upon him, so that in the duration of his pleasure, too, the man who has much set before him comes off worse than those who live moderately" (1.19). The manuscripts and Stobaeus have the headword a second time in the last clause, "in the duration of his eating"; Marchant prints "of his pleasure", ἡδονῆς, from Athenaeus. The argument does not deny that the tyrant's table is richer; it finds the richness its own penalty, since satiety cuts the pleasure short. Xenophon says of Socrates in the *Memorabilia* that he ate only as much as he could eat with pleasure, and drank only when thirsty (1.3.5; see

ἔδεσμα). Socrates can be read as the moderate private man of 1.19 by choice, with the longer pleasure that goes with it.

See also δειπνέω; ἔδεσμα; τὰ ἱκανά.

ἐθελουσίως · of their own accord

The volunteer's word: the ruled taking thought for their ruler unasked, where the tyrant must take thought for himself against them · Hiero

ἐθελουσίως, *ethelousiōs*, "of their own accord"

At a Glance

The word. Voluntarily, of one's own accord; the adverb of ἐθελούσιος, "voluntary", from ἐθέλω, "be willing".

In the *Hiero*. Once, in Simonides' last promises: "you would have those who obey you willing, and you would look on them taking thought for you of their own accord" (11.12).

In this edition. "Of their own accord".

A place to read. 11.11–12.

Meaning

Ἐθελούσιος (*ethelousios*) belongs to the family of ἐθέλω, "be willing, consent" (see ἐθέλω), and so does ἐθελοντής, the volunteer, the soldier who offers himself for a campaign or a duty that no one has laid on him. What is ἐθελούσιος is done or given without being required: a service offered, a danger run of one's own choosing. Like ἑκών it is set against the forced (see ἑκών), but the ἐθελ- words have in them besides the man who comes forward.

Use in the book

The adverb comes in the same sentence as the willing obedience, and goes a step beyond it. Simonides promises Hiero: "you would have those who obey you willing, and you would look on them taking thought for you of their own accord" (11.12; see ἑκόντας τοὺς πειθομένους). To take thought for, προνοεῖν, is to look ahead on someone's behalf, to provide against what may happen to him. Those who obey willingly do what they are

told; those who take thought of their own accord do what they have not been told, because the ruler's safety has become their concern.

This is the reverse of the tyrant's condition. Hiero has described a man who must take thought for his own safety against everyone, fearing the crowd and solitude, being unguarded and the very guards (6.4; see ἀφυλαξία), and paying a guard to protect him from those he rules (see δορυφόρος). Simonides promises that the city itself would do this work of its own accord, so that in danger the ruler would see "not allies only but champions in the front line, and eager ones" (11.12; see πρόμαχος). The verb Simonides uses for the ruler's part, θεῷο ἄν, "you would look on", belongs with θέαμα, "spectacle", the word Hiero used when he complained that tyrants come off worse "in the spectacles that come through sight" (1.11; see ἀξιοθέατος). It can be read as giving him back a spectacle: his own city, caring for him of its own accord.

Places to read

The one passage in which the adverb occurs.

11.12 The loved ruler would look on his subjects taking thought for him of their own accord.

Elsewhere in Xenophon

In the *Education of Cyrus*, when Cyrus asks for volunteers to ride out with him against the Assyrians, almost all the Medes go, except those who happened to be in Cyaxares' tents. Some had been his friends as boys, some had admired his ways in the hunt, some were grateful that he seemed to have driven off a great fear from them, some had hopes of him, and some wished to repay a kindness; and they set out brightly and eagerly, "since they went out not under compulsion but of their own accord and for gratitude's sake" (4.2.10–11). In Xenophon's *Symposium* Socrates says that the love felt by those who admire a person's character is called "a sweet and voluntary necessity" (8.13).

Other ancient sources

Thucydides tells how the Corinthians, alarmed for Potidaea when it revolted from Athens, sent volunteers of their own together with men

from the rest of the Peloponnese persuaded by pay; and their commander, Aristeus son of Adeimantus, was followed by most of the Corinthian soldiers as volunteers, not least out of friendship for him (1.60.1–2). The volunteer who follows a friend can be read beside the citizens of 11.12, and the soldier hired by pay beside the guard the tyrant keeps for money (6.10–11; see μισθός).

Translation in this edition

"Of their own accord" also renders αὐτόματα at 3.5, where good things come "of their own accord" to the man who is loved (see αὐτόματος); the edition uses the same English for both, so that the good things that come unbidden to the loved man and the men who take thought for the loved ruler unasked answer each other.

See also

ἀνάγκη; ἄνευ μισθοῦ; ἀξιοθέατος; αὐτόματος; ἀφυλαξία; δορυφόρος; ἐθέλω; ἑκόντας τοὺς πειθομένους; ἑκών; μισθός; πρόμαχος.

ἐθέλω · be willing

ἐθελήσαις, *ethelēsais*, "would you be willing"; ἐθέλει, *ethelei*, "is willing"; ἐθέλεις, *etheleis*, "you are willing"; ἐθέλειν, *ethelein*, "to be unwilling" (with μήτε); ἐθέλωσιν, *ethelōsin*, "are willing"

Attested: ἐθελήσαις (*ethelēsais*; 1.1), ἐθέλει (*ethelei*; 1.14, 1.30), ἐθέλεις (*etheleis*; 3.8), ἐθέλειν (*ethelein*; 6.4), ἐθέλωσιν (*ethelōsin*; 7.9). To be willing, to consent, to be ready to do what is asked; used of things too, as of love that will or will not arise. The dialogue opens with it, in Simonides' request: "Would you be willing, Hiero, to explain to me things that you are likely to know better than I?" (1.1; see εἰκός). Simonides counts it among the tyrant's advantages that "no one is willing to accuse a tyrant to his face" (1.14; see ἀνήκοος); Hiero says that love "is least of all willing to arise in a tyrant" (1.30; see ἐγγίγνομαι), and counts among his fears that he is unwilling to have his guards about him unarmed (6.4; see ἄοπλος). Among the signs of true honor Hiero counts men who "are

willing to give him gifts" (7.9; see δωρέομαι). The adverb ἐθελουσίως, "of their own accord", is formed from the same stem (see ἐθελουσίως).

See also ἀνήκοος; ἄοπλος; βούλομαι; δωρέομαι; ἐγγίγνομαι; ἐθελουσίως; εἰκός; ἑκών.

εἰκός · likely

εἰκός, *eikos*, "likely"; εἰκότως, *eikotōs*, "reasonable", "reasonably"

Attested: εἰκός (*eikos*; 1.1, 1.2, 9.6, 10.6), εἰκότως (*eikotōs*; 7.4, 7.8, 10.5). Likely, probable, reasonable: the neuter participle of ἔοικα, "seem, be like", and so what is like the truth; the adverb is "reasonably". Simonides opens the dialogue with an argument from likelihood: "Since you have tried both, then, you are likely to know better than I how the tyrant's life and the private life differ" (1.1–2). Hiero answers from experience: men misjudge tyranny because they have not experienced both in deed (1.10; see ἄπειρος). The two modes run through the dialogue. Hiero's case rests on what he has lived; Simonides' counsel rests on what is likely, that prizes would make all these things "be practiced keenly out of rivalry" (9.6; see ἀλκή), and that mercenaries "are the readiest to toil" on campaign (10.6). Simonides, who has not lived the tyrant's life, can be read as arguing on the only ground open to him.

See also ἀλκή; ἄπειρος; βέλτιστος; ἐθέλω.

εἰκών · statue

εἰκόνας, *eikonas*, "statues"

Attested: εἰκόνας (*eikonas*; 4.5). A likeness, from ἔοικα, "be like": an image, a portrait, a statue. Hiero uses it of the honors that the cities give to the killers of tyrants: "the cities even set up statues in the temples of those who have done such a thing" (4.5; see ἀναστρέφω), where the murderers of private men are barred from them (see εἴργω). The edition's note adds that the best-known tyrant-slayers' statues, those of Harmodius and Aristogeiton, stood not in a temple but in the Athenian Agora (see ἀγορά). Aristotle cites that statue in the *Rhetoric* as an example of the honors that

amplify praise: a man is the more praised if honors were first devised for him, as the statue in the agora was for Harmodius and Aristogeiton (1.9, 1368a16–19).

See also ἀγορά; ἀναστρέφω; ἀποκτείνω; εἴργω.

εἴπερ · if

εἴπερ, *eiper*, "if"

Attested: εἴπερ (*eiper*; 7.13). If indeed, if really: εἰ, "if", with the particle περ, which presses the condition. Joined to a pronoun and a superlative it forms a Greek turn of speech, "if to anyone else, then to him most of all". Hiero uses it in the bitterest sentence of the dialogue: "But if it profits anyone else to hang himself, Simonides, know," he said, "that I find it profits a tyrant most of all to do so" (7.13; see ἀπάγχομαι). The condition grants for argument's sake that hanging might profit someone, and the superlative makes the tyrant its surest case. The related ἐπείπερ, "since indeed", occurs at 7.4 and 8.1.

See also ἄθλιος; ἀπάγχομαι; ἐάνπερ.

εἴργω · bar

εἴργειν, *eirgein*, "barring"

Attested: εἴργειν (*eirgein*; 4.5). To shut in or shut out, to bar, to keep someone from a place. Hiero uses it of the exclusion that the cities impose on murderers and lift for the killer of a tyrant: "instead of barring him from the temples, as they do the murderers of private men", the cities set up his statue in them (4.5; see ἀναστρέφω; εἰκών). The exclusion was a fixed part of Athenian homicide law: the Aristotelian *Constitution of the Athenians* records that all suits for homicide were brought before the king archon, and that it was he who proclaimed the accused barred from what the law prescribes (57.2); except for his trial the accused was barred from the temples, and the law did not let him set foot even in the agora (57.4), with Hiero's own verb and object, εἴργεται τῶν ἱερῶν. The man who kills a

private citizen is kept from the gods; the man who kills a tyrant is set up among them.

See also ἀναστρέφω; ἀποκτείνω; εἰκών; ἱερόν.

εἰρήνη · peace

Peace, thought a great good for human beings, of which the tyrant has the smallest share, since his war is with those he rules; and the peace his guard could win for the city · Hiero

εἰρήνη, *eirēnē*, "peace"; εἰρήνης, *eirēnēs*, "peace"

At a Glance

The word. Peace: the condition of a city not at war, and the settlement that ends a war.

In the *Hiero*. Four times in three passages. If peace is thought "a great good for human beings", tyrants "have the smallest share in it" (2.7); for tyrants "there is never peace with those they rule as tyrants" (2.11); and the neighbors of a city well guarded "desire peace most of all" (10.7).

In this edition. "Peace".

A place to read. 2.7–12.

Meaning

Εἰρήνη (*eirēnē*) is peace as a state: the time between wars, when fields are worked and goods move. It is distinct from σπονδαί, the truce sworn over libations, which suspends a war for a fixed term, though a peace too was concluded by oath. In Hesiod's *Theogony* Eirene is a goddess, one of the Seasons whom Themis bore to Zeus, together with Eunomia, Good Order, and Dike, Justice (901–903), and the sisterhood can be read as saying that peace goes with a city well ordered and just.

Use in the book

Hiero opens his case on the great goods with peace: "if peace is thought a great good for human beings, tyrants have the smallest share in it; and if war is a great ill, tyrants have the largest part in it" (2.7; see ἀγαθός). The proof follows in four steps, each setting the private man against the tyrant:

on the road (2.8; see ἀποκτείνω), on coming home (2.9; see ἀσφάλεια), behind the walls of a besieged city (2.10; see ἀκίνδυνος), and in the rest from war that truces and peace bring private men. The fourth comes back to the word: for tyrants "there is never peace with those they rule as tyrants" (2.11; see ἀνάπαυσις).

The argument turns on where the tyrant's war is. A city's war has an enemy outside, and so an end; the tyrant's enemies are his own subjects, the wars that "tyrants wage against those they have subjected by force" (2.12; see βιάζω), and that war has no outside and no end. Peace in the *Hiero* can be read as a relation, not a season: it is what holds between those who trust one another, and the tyrant has no one to trust.

Simonides gives the word back in the last of his arguments for the guard. If the mercenaries are kept always under arms and in formation for the city, "must not the neighboring cities, because of the men who are always under arms, also desire peace most of all?" (10.7; see ἀγχιτέρμων). The peace Simonides offers is peace with the neighbors, won by the same force that Hiero turned against his own city. Peace with those he rules he does not name; the willing obedience and goodwill of chapter 11 can be read as its place (11.11–12; see ἑκόντας τοὺς πειθομένους).

Places to read

Every passage in which the noun occurs.

2.7 If peace is thought a great good for human beings, tyrants have the smallest share in it.

2.11 Private men have rest from war through truces and peace; for tyrants there is never peace with those they rule.

10.7 The neighboring cities would desire peace most of all, because of the men always under arms.

Elsewhere in Xenophon

Xenophon argues in the *Ways and Means* that the revenues of Athens can only come in fully if there is peace, and proposes that the city appoint guardians of peace, an office that would make Athens more welcome to all men. To those who fear that a city that keeps the peace will lose strength and name in Greece, he answers that the cities called happiest are those

that stay longest at peace, and that no city is so made by nature to grow great in peace as Athens (5.1–2).

Other ancient sources

Aristotle in the *Politics* splits all of life into work and leisure, war and peace, and asks the lawgiver to rank them as he ranks the parts of the soul: war is to serve peace, work to serve leisure, and what is needful and useful to serve what is fine (7.14, 1333a30–36). Croesus, captured by Cyrus, tells him in Herodotus that no man is fool enough to take war in place of peace: in peace it is the sons who bury their fathers, in war the fathers who bury their sons (1.87.4).

Translation in this edition

"Peace" at every place; "truces" at 2.11 renders σπονδαί, and "rest from war" renders πολέμου ἀνάπαυσις (see ἀνάπαυσις).

See also

ἀγαθός; ἀγχιτέρμων; ἀκίνδυνος; ἀνάπαυσις; ἀποκτείνω; ἀσφάλεια; βιάζω; ἑκόντας τοὺς πειθομένους; πόλεμος.

εἰς τὸ παρόν · for the moment

τῆς εἰς τὸ παρὸν ἐξουσίας, *tēs eis to paron exousias*, "license for the moment"

Attested: εἰς τὸ παρόν (*eis to paron*; 5.2). For the present, for the moment: παρόν, what is at hand, with εἰς, "with a view to". The phrase limits the reward that the men without self-mastery seek in serving the tyrant: the unjust are trusted from fear, "those without self-mastery, for the sake of license for the moment" (5.2; see ἄδικος; ἀκρατής; ἐξουσία). The three kinds look to three times. The unjust look ahead with fear: the cities "may some day become free" and master them (5.2; see ἐγκρατής); the slavish look to nothing, since they do not claim freedom (see ἀνδραποδώδης); the men without self-mastery look no further than the present, to the license the tyrant can give them now.

See also ἄδικος; ἀκρατής; ἀνδραποδώδης; ἐγκρατής; ἐξουσία.

εἰσηγέομαι · introduce

ὁ ἀγαθόν τι εἰσηγούμενος, *ho agathon ti eisēgoumenos*, "the man who introduces something good"

Attested: εἰσηγούμενος (*eisēgoumenos*; 9.10). To lead in, to introduce; in the language of the Athenian assembly and council, to bring forward a proposal, so that the εἰσηγητής is the man who moves a measure. Simonides ends his account of prizes with it: "if it were plain in all things that the man who introduces something good will not go unhonored, this too would urge many to make it their work to look for something good. And when many care about what is beneficial, it must be found and carried out the more" (9.10; see ἀγαθός). The ruler need not find the good things himself; he has only to honor whoever brings them forward, and the search multiplies. The section before has made the same point about revenue: whoever discovers a revenue that brings the city no pain should be honored (9.9; see ἄλυπος πρόσοδος).

See also ἀγαθός; ἆθλον; ἄλυπος πρόσοδος; τιμάω.

εἰσφέρω · pay in

χρήματα θᾶττον ⟨ἂν⟩ εἰσφέροιεν, *chrēmata thatton ⟨an⟩ eispheroien*, "they would pay in money more quickly"

Attested: εἰσφέροιεν (*eispheroien*; 9.7). To bring in, to contribute; of money, to pay a levy, above all the εἰσφορά, the tax on property that Athens raised in time of war. Simonides counts readier payment among the gains of prizes and honors: the citizens "would set out more quickly wherever they had to, reaching for honor, and they would pay in money more quickly whenever the moment came for it" (9.7; see ἀγρός). Rivalry for honor makes the levy a contribution. The angle brackets mark ἄν, which Marchant adds from Stobaeus; the manuscripts lack it. Aristotle in the *Politics* uses the same verb of a tyrant's levies: among the means by which tyrants keep their subjects poor and busy is the exaction of taxes, as at Syracuse, where under Dionysius the citizens paid in their whole property in five years (5.11, 1313b25–28).

See also ἀγρός; δαπάνη; φιλοτιμία.

ἑκόντας τοὺς πειθομένους · those who obey you willing

Willing obedience, the last of Simonides' promises and the answer to the tyrant's rule over the unwilling · Hiero

ἑκόντας δὲ τοὺς πειθομένους ἔχοις ἄν, *hekontas de tous peithomenous echois an*, "you would have those who obey you willing"

At a Glance

The word. "You would have those who obey you willing": πειθόμενοι, "those who obey", with ἑκόντας, "willing", as a predicate.

In the *Hiero*. Once, among Simonides' promises to the ruler who makes his city happy: "you would have those who obey you willing" (11.12).

In this edition. "Those who obey you willing".

A place to read. 11.11–12.

Meaning

Πείθεσθαι (*peithesthai*), the middle and passive of πείθω, "persuade", means both "be persuaded" and "obey": Greek has one verb for yielding to an argument and yielding to a command. The participle with the article, οἱ πειθόμενοι, is "those who obey", the ruled considered as obeying. Ἑκόντας stands as a predicate (see ἑκών): not "the willing obedient" but "you would have the obedient, and have them willing". Obedience the tyrant already has; the predicate names what he lacks.

Use in the book

Simonides tells Hiero: "you would have no fear, but would cause others to fear lest you suffer anything; you would have those who obey you willing" (11.11–12; see ἀφόβως), and the clause goes on to those who take thought for him of their own accord (see ἐθελουσίως). The phrase follows straight on the promise about fear: fear passes to others, on the ruler's behalf, while those who obey him do so willingly. The promises that follow unfold the phrase: in danger they would be champions in the front

line (11.12; see πρόμαχος), he would be thought worthy of many gifts (11.12; see δωρεά), and all would fight for what is his as for their own (11.12; see ἄνευ μισθοῦ).

Each part answers a complaint of Hiero's. He had said that those who serve from fear make their services as like as they can to the services of those who love (1.37–38; see διὰ φόβον ὑπηρετεῖν), that the tyrant must use the unjust, those without self-mastery and the slavish (5.2; see ἄδικος), and that he has slaves instead of friends for comrades (6.3; see δούλους ἀντὶ φίλων). Simonides does not promise Hiero more obedience than he has. He promises obedience of another kind, whose willingness makes it a sign of love. The phrase can be read as the dialogue's answer to its own question, whether a ruler can have his subjects' goodwill at all: he can, if he makes them happy, and only then.

Places to read

The one passage in which the phrase occurs.

11.12 Simonides promises the ruler who makes his city happy that he would have those who obey him willing, taking thought for him of their own accord.

Elsewhere in Xenophon

In the *Education of Cyrus* Cambyses tells his son that willing obedience is far better than following under compulsion, and that the shorter road to it is to be thought wiser about the ruled's advantage than they are (1.6.21; see διὰ φόβον ὑπηρετεῖν). In the *Memorabilia* Socrates tells a newly elected cavalry commander that in every matter men are most willing to obey those they think best: the sick the man they think the best doctor, sailors the best pilot, farmers the best farmer; and so in horsemanship they will most willingly obey the man who is seen to know best what must be done (3.3.9). Simonides' ruler can be read as earning willing obedience by benefits, where Xenophon's Socrates and Cambyses ground it in knowledge.

Other ancient sources

In the third book of Plato's *Laws* the Athenian visitor sets out the claims men make to rule: parents over children, the well-born over the low-born, the older over the younger, masters over slaves, and the stronger over the weaker, the most widespread rule among all living things and, as Pindar once said, according to nature. The greatest claim, he says, is the sixth, that the ignorant follow and the wise lead and rule. This, he says, addressing Pindar, he would call not against nature but according to it: the rule of law over the willing, not imposed by force (690a–c).

Translation in this edition

"Those who obey you willing" puts the predicate after its noun, where the Greek puts it first (ἑκόντας δὲ τοὺς πειθομένους), and keeps it a predicate: not willing subjects but subjects who are willing; "of their own accord" in the same sentence renders ἐθελουσίως.

See also

ἄδικος; ἄνευ μισθοῦ; ἀφόβως; διὰ φόβον ὑπηρετεῖν; δούλους ἀντὶ φίλων; δωρεά; ἐγκρατής; ἐθελουσίως; ἑκών; πρόμαχος.

ἔκπαγλος · splendid

ἐκπαγλοτάτοις, *ekpaglotatois*, "the most splendid"

Attested: ἐκπαγλοτάτοις (*ekpaglotatois*; 11.3). A word of epic poetry: terrible, astounding, beyond measure. In the *Iliad* Agamemnon calls Achilles "most terrible of all men", ἐκπαγλότατ' ἀνδρῶν (1.146). In the dialogue Simonides uses it once, in the superlative, of the tyrant's armor: "In arms, would you appear more formidable to the enemy if you yourself were adorned with the most splendid, or if your whole city were well armed?" (11.3; see δεινός; εὔοπλος). The edition renders it "most splendid": in Simonides' question the word describes display. The epic word can be read as giving the tyrant's own armor the look of a hero's, and the question implies that the well-armed city would make him more formidable than any such armor.

See also δεινός; εὔοπλος; κόσμος.

ἔκπλεως · in abundance

ἔκπλεῳ, *ekpleōi*, "in abundance"; ἔκπλεα, *ekplea*, "more fully"

Attested: ἔκπλεῳ (*ekpleōi*; 1.18), ἔκπλεα (*ekplea*; 10.2). Quite full, filled up, abundant; the Attic form of ἔκπλεος. Fullness does harm in both places. Hiero explains why all human beings look forward to feast days except tyrants: "their tables, always furnished in abundance, allow of no increase on feast days, so that, first, in this enjoyment of hope they come off worse than private men" (1.18; see δειπνέω). Simonides uses the word of what plenty breeds in others: in some men, as in horses, "the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι). Xenophon uses the same word of a city's revenues in the *Ways and Means*: they can all come in in full only if there is peace (5.1; see εἰρήνη).

See also δειπνέω; ἐγγίγνομαι; εἰρήνη; ἑορτή.

ἐκτίνω · pay back in full

χρήματα ἐκτίνων, *chrēmata ektinōn*, "pay back in full the money"

Attested: ἐκτίνων (*ektinōn*; 7.12). To pay off, to pay in full: τίνω, "pay", with ἐκ, "out, to the end"; used of debts, damages and penalties. It names the first of the three debts that keep the tyrant in his tyranny: no tyrant could ever "pay back in full the money of all he despoiled", nor suffer in return the bonds of all he imprisoned, nor provide lives enough for all he killed (7.12; see ἀντιπάσχω; ἀφαιρέω). The three verbs run from the possible toward the impossible: money can in principle be repaid, bonds can only be suffered in return, and lives enough to die for all he killed cannot be provided at all. Yet even the first debt is too great, since it is owed to all he despoiled.

See also ἀντιπαρέχω; ἀντιπάσχω; ἀφαιρέω; δεσμός.

ἑκών · willing

The willing man, whose act is his own: the real men who go without, the citizens who honor freely and the subjects who obey gladly · Hiero

ἑκόντας, *hekontas*, "willingly", "willing"; ἑκόντες, *hekontes*, "willingly"; ἑκών, *hekōn*, "willingly"

At a Glance

The word. Willing, of one's own will; the adjective is often best rendered by an adverb, "willingly".

In the *Hiero*. Three times, with a fourth in the idiom ἑκὼν εἶναι (7.11). Simonides sees many of those thought to be real men "willingly coming off worse in food and drink" (2.1); the honored man is one for whom men "willingly make way" (7.9); and Simonides promises Hiero, "you would have those who obey you willing" (11.12).

In this edition. "Willingly"; "willing" at 11.12.

A place to read. 7.9, with 11.11–12.

Meaning

Ἑκών (*hekōn*) describes a person acting of his own accord, and Greek uses it where English uses an adverb: ἑκὼν ποιεῖ, "he does it willingly". Its opposite is ἄκων, "against one's will" (see ἄκων), and the pair runs through Greek thought on law, guilt and rule: the willing act can be praised or blamed, the unwilling pitied or forgiven. In the idiom ἑκὼν εἶναι it means "so far as one's will goes" (see ἑκὼν εἶναι). The verbs βούλεσθαι and ἐθέλειν are its neighbors (see βούλομαι; ἐθέλω).

Use in the book

The adjective marks the point where an act becomes a person's own. Simonides uses it first, to dismiss Hiero's complaints about food and love: he sees many "of those who are thought to be real men willingly coming off worse in food and drink and dishes, and even abstaining from the pleasures of Aphrodite" (2.1; see ἀπέχω). A man who goes without by choice loses nothing he values, and Simonides concludes that such pleasures cannot be what makes tyranny great.

Hiero uses it of honor. The honored man is one for whom men "willingly make way ... in the streets and rise from their seats out of love and not fear" (7.9; see ἀνὰ στόμα ἔχειν), the will behind the acts making them honors (see δουλεία). Two sections later Simonides turns the idea on Hiero himself, asking why no tyrant ever willingly gave up his rule (7.11; see ἑκὼν εἶναι).

The last use is Simonides' promise to Hiero, if he makes his city happy: "you would have those who obey you willing" (11.12; see ἑκόντας τοὺς πειθομένους). The word has moved from the private man's freedom to go without, through the free man's honor, to the willing obedience that makes a ruler's power his subjects' own act.

Places to read

Every passage in which the adjective occurs outside the idiom ἑκὼν εἶναι (7.11; see ἑκὼν εἶναι).

2.1 Many of those thought to be real men willingly come off worse in food and drink and abstain from the pleasures of Aphrodite.

7.9 Men willingly make way for the honored man and rise from their seats out of love and not fear.

11.12 The loved ruler would have those who obey him willing.

Elsewhere in Xenophon

Xenophon's Socrates drew the line between kingship and tyranny at the will of the ruled (*Memorabilia* 4.6.12; see ἄκων), and Ischomachus in the *Oeconomicus*, with ἐθέλειν, calls rule over the willing a gift of the gods (21.12; see ἄκων).

Other ancient sources

The historical Simonides used the word in the poem that Plato's *Protagoras* examines: he praises and loves, he says, everyone who willingly does nothing shameful (345d; see ἀνάγκη). Socrates reads the line against its grammar. Simonides was not so uneducated, he says, as to praise those who willingly do nothing bad, as if some did bad things willingly; no wise man thinks that anyone errs willingly, and so Simonides said "willingly" of himself (345d–e). The good man, Socrates goes on, often compels himself

to love and praise, and Simonides too, he thinks, often praised and eulogized a tyrant or some such man, not willingly but under compulsion (345e–346b). The two can be read as answering each other: Plato's Simonides praises tyrants against his will; Xenophon's tells a tyrant how to be praised by willing men.

Translation in this edition

Ἑκών is rendered by the adverb "willingly" where it qualifies an act (2.1, 7.9, and 7.11 in the idiom) and by "willing" where it describes the ruled (11.12). "Willing" also renders ἐθέλειν and βούλεσθαι (see ἄκων).

See also

ἄκων; ἀνὰ στόμα ἔχειν; ἀνάγκη; ἀπέχω; βούλομαι; δουλεία; ἐθελουσίως; ἐθέλω; ἑκόντας τοὺς πειθομένους; ἑκὼν εἶναι.

ἑκὼν εἶναι · willingly

The idiom "so far as one's will goes", in Simonides' question why no tyrant ever gave up his rule · Hiero

ἑκὼν εἶναι, *hekōn einai*, "willingly"

At a Glance

The word. Of one's own will, so far as it rests with one; an idiom of ἑκών with the infinitive εἶναι, used chiefly in negative statements.

In the *Hiero*. Once, in Simonides' question: how is it that "neither you nor anyone else ever yet willingly gave up a tyranny, once he had acquired it?" (7.11).

In this edition. "Willingly".

A place to read. 7.11–13.

Meaning

Ἑκὼν εἶναι (*hekōn einai*), literally "to be willing", is one of the infinitives Greek uses absolutely, standing outside the construction of the sentence to limit what it says, as τὸ νῦν εἶναι means "for the present". Joined to ἑκών (see ἑκών) it means "so far as my will goes", "if I can help it", and it comes

chiefly with a negative: οὐκ ἂν ἑκὼν εἶναι ποιήσαιμι, "I would not do it, willingly at least". The idiom grants that force may make a man do what he would not choose, and denies only that he would choose it.

Use in the book

Simonides asks his question when Hiero has finished his account of honor, ending with the line that the tyrant "passes night and day as one condemned by all human beings to die for his injustice" (7.10; see κατακρίνω). "And how is it, Hiero," he asks, "if being tyrant is so bad a thing and you have recognized this, that you do not rid yourself of so great an ill, and that neither you nor anyone else ever yet willingly gave up a tyranny, once he had acquired it?" (7.11; see ἀπαλλάσσω; ἀφίημι). The idiom keeps the claim exact. Tyrannies have ended, and Hiero has said that the cities give great honor to the man who kills a tyrant (4.5; see ἀναστρέφω); what Simonides denies is that any tyrant ever ended his own of his own will. If the tyrant's life is as bad as Hiero says, his conduct contradicts his words.

Hiero accepts the fact and explains it. Hiero answers that in this too tyranny is most wretched, that one cannot even be rid of it (7.12; see ἄθλιος; δυνατός), since no tyrant could pay back the money he took, suffer in return the bonds he imposed, or provide lives enough to die for those he killed (7.12; see ἀντιπάσχω), and hanging would profit him most (7.13; see ἀπάγχομαι). The man who would not willingly give up his tyranny turns out unable to give it up at all. The idiom in Simonides' question, which leaves room for what a man does against his will, can be read as preparing the answer: the tyrant keeps his rule not because he wills it but because he cannot let it go.

Places to read

The one passage in which the idiom occurs.

7.11 Simonides asks how it is that no tyrant ever yet willingly gave up a tyranny once he had acquired it.

Elsewhere in Xenophon

Xenophon gives the idiom its usual shape in the *Education of Cyrus*, a promise about one's own conduct. Cyrus tells Gobryas, the Assyrian lord who has gone over to him, that by entrusting him with fortress, wealth, power and daughter he has let all men see that Cyrus would not wish to sin against strangers or do wrong for money, nor, if he can help it, break a compact (5.2.10). Before the battle against Croesus he tells his men that whoever loves himself should fight beside him, for he will not, if he can help it, give way to anything cowardly or shameful (7.1.13).

Other ancient sources

Herodotus uses the idiom of the thing Simonides says never happened. Cadmus, son of Scythes, received from his father the tyranny of Cos firmly established, and then, "willingly" and with no danger threatening, out of a sense of justice, put the rule into the hands of the Coans and went to Sicily (7.164.1). Socrates in Plato's *Apology* uses the idiom of himself: he is persuaded that he wrongs no human being willingly (37a). Herodotus tells too of a man who tried and could not. When Polycrates, tyrant of Samos, was killed about 522 BC, Maeandrius, to whom Polycrates had entrusted the rule, set up an altar to Zeus of Freedom, Zeus Eleutherios, and told the assembled Samians that he would put the rule into their midst and proclaim equality, asking only six talents and a priesthood for himself. One citizen answered that he was unfit to rule and should rather give account of the money he had handled; and Maeandrius, seeing that if he let the rule go someone else would make himself tyrant, kept it, sent for the citizens one by one as if to give his account, and put them in chains (3.142–143). Maeandrius' case can be read as Hiero's first debt in action: the money he could not account for kept him in the rule (7.12; see ἐκτίνω).

Translation in this edition

"Willingly", as for ἑκών; the limiting force of εἶναι is carried by the sentence, which denies only the willing surrender.

See also

ἄθλιος; ἀναστρέφω; ἀντιπάσχω; ἀπάγχομαι; ἀπαλλάσσω; ἀφίημι; δυνατός; ἐκτίνω; ἑκών; κατακρίνω.

ἐλευθερία · freedom

Freedom, the good the courageous would dare for and the tyrant's rule denies the city: a word Hiero uses and Simonides' advice leaves out · Hiero

τῆς ἐλευθερίας ἕνεκεν, *tēs eleutherias heneken*, "for the sake of freedom"

At a Glance

The word. Freedom: the condition of the free man as against the slave, and of a city that has no master, foreign or tyrant.

In the *Hiero*. Once: tyrants fear the courageous "lest they dare something for the sake of freedom" (5.1).

In this edition. "Freedom".

A place to read. 5.1–2, with 6.5.

Meaning

Ἐλευθερία (*eleutheria*) is the noun of ἐλεύθερος, "free" (see ἐλεύθερος), and its first opposite is slavery (see δουλεία): the free man belongs to himself, the slave to a master. Said of a city, it means having no master, neither a foreign power nor a tyrant. The Greeks who beat the Persians named it as what they had won: the Plataeans remind the Spartans in Thucydides that Pausanias, the Spartan who commanded the Greeks at Plataea in 479 BC, having freed Greece from the Medes, sacrificed in the marketplace of Plataea to Zeus of Freedom (2.71.2).

Use in the book

The noun comes in Hiero's list of the men tyrants fear. They recognize the valiant, the wise and the just, but fear them, "the courageous, lest they dare something for the sake of freedom" (5.1; see ἄλκιμος; ἀνδρεῖος). The freedom can be read as the city's, and the daring as against the tyrant; for him the city's freedom would be his fall. The next sentence carries the family on with the adjective: the unjust are trusted because they fear that

the cities may "become free", and the slavish do not think they "deserve to be free" (5.2; see ἀνδραποδώδης; ἐγκρατής; ἐλεύθερος). Hiero sorts men by their relation to freedom: the courageous would risk themselves for it, the unjust dread it, the slavish do not claim it. The tyrant keeps the last two and removes the first, and in the next chapter he would hold free men as slaves (6.5; see ἐλευθέρους δούλους ἔχειν).

After 6.5 the family does not occur again. Simonides granted in the first chapter that "the sweetest praises come from the freest men" (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων), but in his advice (8–11) he promises the ruler goodwill, willing obedience, honor and a happy city, and says nothing of the city's freedom. The silence can be read as marking what his advice asks for: a ruler loved by his city, not a city without a ruler.

Places to read

The one passage in which the noun occurs; the adjective is at 1.16, 5.2 and 6.5 (see ἐλεύθερος).

5.1 Tyrants fear the courageous lest they dare something for the sake of freedom.

Elsewhere in Xenophon

In the *Anabasis* Cyrus the Younger, before the battle against his brother, tells the Greeks he has hired that he brought them not for lack of barbarians but because he thinks them better and stronger than many barbarians: they must prove worthy of the freedom that is theirs, the thing for which he calls them fortunate, since he would give up everything he owns, and many times as much again, to have it (1.7.3).

Other ancient sources

Herodotus draws from the Athenians' victories over the Boeotians and Chalcidians a lesson about equality of speech: under the tyrants the Athenians had been no match in war for any of the peoples around them, but once the tyrants were gone they stood far ahead of all; held under, they shirked on purpose, since what they toiled for was a master's, while once free every man strove to accomplish something on his own account (5.78). He tells too of two Spartans, Sperthias and Boulis, who offered

themselves to Xerxes to pay with their lives for the Persian heralds killed at Sparta. On the way the Persian Hydarnes, general of the peoples of the Asian coast, entertained them and urged them to become the King's friends, since the King knew how to honor good men. His advice, they answered, was not evenly weighed: slavery he knew well, but freedom he had never tasted, and he could not tell whether it was sweet; had he tasted it, he would urge them to fight for it with axes as well as spears (7.134–135). Hydarnes, who knows slavery and has never tried freedom, can be read beside Hiero's slavish men, who do not think they deserve to be free (5.2; see ἀνδραποδώδης).

Translation in this edition

"Freedom" at 5.1; the adjective is "free" and its superlative "the freest" (see ἐλεύθερος).

See also

ἄλκιμος; ἀνδραποδώδης; ἀνδρεῖος; δουλεία; ἐγκρατής; ἐλεύθερος; ἐλευθέρους δούλους ἔχειν; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων.

ἐλεύθερος · free

Free in status, in the city and in character: the freest men whose praise is sweetest, the cities the unjust fear will become free, and the free men the tyrant would make slaves · Hiero

ἐλευθερωτάτων, *eleutherōtatōn*, "the freest men"; ἐλεύθεραι, *eleutherai*, "free"; ἐλεύθεροι, *eleutheroi*, "free"; ἐλευθέρους, *eleutherous*, "free men", "free"

At a Glance

The word. Free: of a person, no one's slave; of a city, subject to no master; and of a man's bearing, such as befits the free.

In the *Hiero*. Five times in three passages. Simonides grants that "the sweetest praises come from the freest men" (1.16); the unjust fear that the cities may "become free" and the slavish do not think they "deserve to be

free" (5.2); and the tyrant desires "to hold free men as slaves" and is compelled "to make slaves free" (6.5).

In this edition. "Free"; "the freest men" at 1.16.

A place to read. 1.14–16, with 5.2 and 6.5.

Meaning

Ἐλεύθερος (*eleutheros*) first names a status. Greek law divided men into the free and the slaves, and the free man was the one who belonged to himself: he could not be sold, beaten at will or made to work for another. Of a city, the word means having no master (see ἐλευθερία). From the status it passes to the bearing that goes with it: frank speech, a liberal education, open-handedness. The adjective ἐλευθέριος, "like a free man, liberal", carries that second sense on its own.

Use in the book

The *Hiero* uses the word of men and of cities, and the tyrant stands in a different relation to each use. The first is Simonides' concession that "the sweetest praises come from the freest men" (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων). Freedom here is the freedom to withhold praise, and only that freedom gives praise its value.

In the second passage the word is used of cities and of men in one sentence. The unjust are trusted because they fear, as the tyrants do, that the cities may some day "become free and become masters of them" (5.2; see ἐγκρατής), and the slavish because "they themselves do not think they deserve to be free" (5.2; see ἀνδραποδώδης). The slavish are not slaves in law; they are free men who make no claim to freedom. In the third passage the tyrant desires "to hold free men as slaves" and is compelled "to make slaves free" (6.5; see ἐλευθέρους δούλους ἔχειν).

Taken together, the three passages can be read as marking out what the tyrant can and cannot reach. Status he would change one way and is forced to change the other: he desires to hold free men as slaves and is compelled to make slaves free (6.5; see ἐλευθέρους δούλους ἔχειν). The city's freedom he must prevent (5.2). And the freedom that would make praise

sweet to him, the free man's willingness to speak or keep silent, he cannot command at all (1.16).

Places to read

Every passage in which the adjective occurs.

1.16 Simonides grants that the sweetest praises come from the freest men.

5.2 The unjust fear that the cities may become free; the slavish do not think they deserve to be free.

6.5 The tyrant desires to hold free men as slaves and is compelled to make slaves free.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon describes what the Persians call the free square, where the royal palace and the other government buildings stand. The goods for sale, the traders, and their shouting and vulgarity have been driven off to another place, so that their clamor should not be mingled with the good order of the educated (1.2.3).

Other ancient sources

Aristotle takes the free square from the Thessalians for the city he designs in the *Politics*. Below the site of the temples and the chief magistrates' messes there should lie a square of the kind the Thessalians call free: nothing is sold there, and no craftsman, farmer or the like may set foot in it unless the magistrates call for him. The gymnasia of the older men would fitly stand there too, since some magistrates should spend their days with the young and the older men with the magistrates; nothing breeds true shame and "the fear that belongs to free men" so much as having the magistrates in view (7.12, 1331a30–b1). Aristotle allows a fear that befits the free, felt before magistrates they respect; Hiero's tyrant can be read as knowing only the fear of the unfree, his own and his subjects'.

Translation in this edition

"Free" throughout, with "the freest men" at 1.16 and "free men" at 6.5, where the English supplies the noun. At 1.16 the edition's note records that Stobaeus has ἐλευθεριωτάτων, "the most liberal", that is, the most like

a free gentleman: the trait of character for the freedom of the speaker. The noun is "freedom" (5.1; see ἐλευθερία).

See also

ἀνδραποδώδης; ἐγκρατής; ἐλευθερία; ἐλευθέρους δούλους ἔχειν; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων.

ἐλευθέρους δούλους ἔχειν · to hold free men as slaves

The tyrant's double inversion of free and slave, desired in the one direction and forced on him in the other, among the signs of a soul stricken by fears · Hiero

τοὺς μὲν ἐλευθέρους δούλους ἔχειν, *tous men eleutherous doulous echein*, "to hold free men as slaves"; τοὺς δὲ δούλους ἀναγκάζεσθαι ποιεῖν ἐλευθέρους, *tous de doulous anankazesthai poiein eleutherous*, "be compelled to make slaves free"

At a Glance

The word. To have free men as slaves; with its counterpart in the same sentence, to be compelled to make slaves free.

In the *Hiero*. Once, in Hiero's list of the signs of a soul stricken by fears: "to desire to hold free men as slaves and be compelled to make slaves free: do not all these seem to you signs of a soul stricken by fears?" (6.5).

In this edition. "To hold free men as slaves"; "to make slaves free".

A place to read. 6.3–6.

Meaning

Ἔχειν with a double accusative is to have someone as something: ἐλευθέρους δούλους ἔχειν, "to have free men as slaves". Hiero sets the phrase against its mirror image, and the Greek makes the cross plain: ἐπιθυμεῖν δὲ τοὺς μὲν ἐλευθέρους δούλους ἔχειν, τοὺς δὲ δούλους ἀναγκάζεσθαι ποιεῖν ἐλευθέρους, with "free … slaves" in the first half and "slaves … free" in the second. Free and slave change places from one half to the other, and so do the verbs that govern them: the first inversion the tyrant wants, the second he is forced into.

Use in the book

The phrase closes the second of Hiero's two lists of the tyrant's fears. The first list is of fears felt: of the crowd and of solitude, of being unguarded and of the guards themselves (6.4; see ἀφυλαξία). The second is of things done because of them: "to trust foreigners more than citizens, barbarians more than Greeks" (6.5; see βάρβαρος), and then the double inversion of free and slave. Hiero calls them all "signs of a soul stricken by fears" (6.5), and each turns an order of the city upside down: citizen and foreigner, Greek and barbarian, free man and slave.

The two halves name the tyrant's position from two sides. He can be read as desiring free men as slaves because a slave's obedience asks nothing of his will; just before, Hiero has said that the tyrant has "slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων). He can be read as compelled to free slaves because he needs men who owe everything to him and nothing to the city, men whose fortunes stand or fall with his. Hiero does not say what the freed slaves are for, but the list in which they stand, foreigners and barbarians trusted above citizens and Greeks, can be read as pointing to the guard (see δορυφόρος). The tyrant's desire would abolish freedom in the city; his need multiplies the freed.

Places to read

The one passage in which the phrase occurs.

6.5 The tyrant desires to hold free men as slaves and is compelled to make slaves free.

Elsewhere in Xenophon

In the *Hellenica* the man who killed Euphron, who had made himself tyrant of Sicyon in the 360s BC, defends the deed before the Thebans in these terms: how was Euphron not plainly a tyrant, who made slaves not only free but citizens, and killed, exiled and robbed not wrongdoers but whomever he pleased, and these were the best men (7.3.8)? The Thebans judged that Euphron had suffered justly; but his fellow citizens fetched the body home as a good man's, laid it in their agora and revere him still as their city's founding hero (7.3.12).

Other ancient sources

In the eighth book of Plato's *Republic*, when Socrates has said that the more hated the tyrant is, the more trustworthy guards he will need (567d; see ἀνάγκη), Adeimantus answers that many will come flying of their own accord if he pays them: drones, Socrates calls them, foreign and of every kind. And from the city itself? The tyrant would take the citizens' slaves from them, free them and make them his bodyguards; and these, Adeimantus agrees, are the most trustworthy he has (567d–e). Aristotle in the *Politics* counts license for slaves among the measures that extreme democracy shares with tyranny, so that slaves and women may inform against the men: neither slaves nor women plot against tyrants, and when they are well treated they must be well disposed to tyrannies and democracies (5.11, 1313b32–38).

Translation in this edition

"To hold free men as slaves" keeps the double accusative of ἔχειν; "be compelled to make slaves free" renders ἀναγκάζεσθαι ποιεῖν ἐλευθέρους, with "compelled" as for ἀναγκάζειν throughout (see ἀναγκάζω).

See also

ἀναγκάζω; ἀνάγκη; ἀφυλαξία; βάρβαρος; δορυφόρος; δούλους ἀντὶ φίλων.

ἐλλείπω · fall short

ἐλλείπωσι, *elleipōsi*, "they fall short"; ἐλλείποντα, *elleiponta*, "what falls short"

Attested: ἐλλείπωσι (*elleipōsi*; 1.28), ἐλλείποντα (*elleiponta*; 4.8). To leave something out, to fall short, to be lacking; of persons, to fail in a duty, and of things, to come short of a measure. Hiero uses it in both senses, and both times against himself. Of service: attentions from slaves "are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28; see θεραπεία). Attentions from slaves give the tyrant no pleasure when they are there and pain when they fail. Of quantity: "much and little are judged not by number but in relation to

use; so that what exceeds what is sufficient is much, and what falls short of what is sufficient is little" (4.8; see ἀριθμός). By that measure the tyrant, for whom many times as much is less sufficient than for a private man, is poor in the midst of plenty (4.9; see δαπάνη).

See also ἀριθμός; δαπάνη; θεραπεία; τὰ ἱκανά.

Ἕλλην · Greek

Ἕλλησιν, *Hellēsin*, "Greeks"; Ἑλλήνων, *Hellēnōn*, "the Greeks"

Attested: Ἕλλησιν (*Hellēsin*; 6.5), Ἑλλήνων (*Hellēnōn*; 11.5). A Greek, one of the Hellenes, as against a barbarian, one who does not speak Greek. The word occurs twice, and each time it measures the tyrant against the Greek world. Among the signs of a soul stricken by fears Hiero counts trusting "barbarians more than Greeks" (6.5; see βάρβαρος): the tyrant of a Greek city relies on men who are not Greeks. Simonides uses the word when he asks Hiero whether it would adorn him more to keep more chariots "than any of the Greeks" and send them to the festivals, or to have the most horse-breeders and competitors come from his city (11.5; see ἅρμα); the historical Hiero, as the edition's note records, did the first. Before the Greeks the tyrant can display himself as their rival, but he trusts men from outside them.

See also ἅρμα; βάρβαρος; ξένος.

ἐλπίζω · hope for

ἐλπιζομένων, *elpizomenōn*, "what is hoped for"

Attested: ἐλπιζομένων (*elpizomenōn*; 1.30). To expect, to look for; of good things, to hope for. The verb occurs once, in the passive participle, in Hiero's account of love: love "takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.30; see ἔρως τῶν ἐλπιζομένων). What is hoped for is not yet had, and the pleasure lies in the reaching. The tyrant, who has whatever is ready to hand, has nothing left to hope for, and Hiero's earlier point about the table can be read as the same one: there

tyrants come off worse than private men in "this enjoyment of hope" (1.18; see ἐλπίς; ἑορτή).

See also ἐλπίς; ἑορτή; ἔρως τῶν ἐλπιζομένων.

ἐλπίς · hope

ταύτῃ … τῇ εὐφροσύνῃ τῆς ἐλπίδος, *tautēi … tēi euphrosynēi tēs elpidos*, "this enjoyment of hope"

Attested: ἐλπίδος (*elpidos*; 1.18). Expectation, of good or of ill; in the good sense, hope. Hiero uses it of the feast day: all human beings look forward to feast days except tyrants, whose tables, always full, allow of no increase, "so that, first, in this enjoyment of hope they come off worse than private men" (1.18; see ἑορτή). The pleasure he names belongs to the time before the feast, and it is possible only for the man whose ordinary table is plain. Plato's *Philebus* gives this pleasure a place of its own: Socrates sets beside the pleasures of the body those of the soul by itself, which come through expectation, the expectation of pleasant things being itself pleasant and confident, and of painful things fearful and grievous (32b–c). Hiero's tyrant can be read as lacking the first kind and knowing the second (see φόβος).

See also ἐλπίζω; ἑορτή; ἐπίδοσις; φόβος.

ἔμπαλιν · back the other way

ἔμπαλιν ἀνέστραπται, *empalin anestraptai*, "is turned upside down"

Attested: ἔμπαλιν (*empalin*; 4.5). Backward, the other way round, in reverse. Hiero joins it to the verb of overturning, and the edition renders the pair together: "For tyrants, this too is turned upside down" (4.5; see ἀναστρέφω). "This too" is the protection the city gives its citizens, who guard one another without pay (4.3–4; see ἄνευ μισθοῦ; βιοτεύω); for tyrants it runs back the other way, and the cities honor the man who kills them (4.5; see εἰκών). Herodotus uses the same adverb of the Egyptians, who, he says, made their customs and laws in most things the reverse of other men's: their women go to market and keep shops while the men stay

at home and weave (2.35.2). Hiero's tyrant lives in such a reversed world, where the protections of every other man are turned against him. The adverb strengthens what the verb already says: the reversal is complete.

See also ἀναστρέφω; ἄνευ μισθοῦ; βιοτεύω; εἰκών.

ἔμπειρος · experienced

ἔμπειρος, *empeiros*, "experienced", "have experience of"

Attested: ἔμπειρος (*empeiros*; 1.19, 6.7). Experienced, practiced, having tried something; the opposite of ἄπειρος. Hiero has said that men misjudge tyranny because they have not experienced both lives (1.10; see ἄπειρος), and twice he asks Simonides to judge from an experience he does share. At table: "I know well that you too have experienced this: the more superfluities beyond what is sufficient a man has set before him, the sooner, too, satiety with eating falls upon him" (1.19; see ἐδωδή). In war: "If you too have experience of war, Simonides, and have ever stood in line close to an enemy phalanx, recall what kind of food you took at that time, and what kind of sleep you slept" (6.7; see ἀναμιμνήσκω). The wise man who has known only the private life is led to the tyrant's by way of his own: the surfeit of the full table and the fear of the battle line.

See also ἀναμιμνήσκω; ἄπειρος; ἐδωδή; φάλαγξ.

ἐμποδών · in the way

ἐμποδών σοι, *empodōn soi*, "stands in your way"

Attested: ἐμποδών (*empodōn*; 8.1). In the way, as if at one's feet: ἐν, "in", with πούς, "foot". Simonides uses it to name Hiero's belief at the turn of the dialogue: "That you are disheartened about tyranny at present, Hiero, I do not wonder, since you desire to be loved by human beings and think that it stands in your way" (8.1; see ἀθύμως ἔχειν). The obstacle is the tyranny itself, which Hiero thinks stands between him and the love of human beings. Simonides answers in the next sentence with a verb of hindering, ἀποκωλύειν, "prevent": "ruling does not at all prevent being

loved" (8.1; see ἀποκωλύω). The rest of his counsel sets out to remove the obstacle Hiero has named.

See also ἀθύμως ἔχειν; ἀποκωλύω; ἐπιθυμέω.

ἐμποιέω · cause

ἐμποιοῦσιν, *empoiousin*, "they cause"; ἐμποιοῦσι, *empoiousi*, "produce"

Attested: ἐμποιοῦσιν (*empoiousin*; 1.28), ἐμποιοῦσι (*empoiousi*; 8.4). To make in, to put into; of feelings, to cause or produce them in someone. Both uses concern attentions, and they face each other across the dialogue. Hiero speaks of attentions received: those from slaves are not cherished at all, but if they fall short in anything "they cause terrible anger and pain" (1.28; see ἐλλείπω; θεραπεία). Simonides speaks of attentions given: when ruler and private man attend a sick man alike, "attentions from the most powerful also produce the greatest delight" (8.4; see ἄρχων). The attentions of slaves produce pain in the tyrant when they fail; the ruler's attentions produce delight in others. Aristotle uses the verb of what the magistrates' presence produces in free men, true shame and the fear proper to them (*Politics* 7.12, 1331a40–b1; see ἐλεύθερος).

See also ἄρχων; ἐλεύθερος; ἐλλείπω; θεραπεία.

ἐμπόρευμα · wares

ἐμπορεύματα, *emporeumata*, "wares"

Attested: ἐμπορεύματα (*emporeumata*; 9.11). Merchandise, goods bought and sold in trade; from ἐμπορεύεσθαι, "to travel for trade" (see ἔμπορος). Simonides uses the trader's word to answer a fear he supposes in Hiero, that prizes in many things will mean much expense: "consider that no wares are more profitable than those that human beings buy with prizes" (9.11; see ἆθλον). The ruler is pictured as a merchant, and what he buys is men's effort, which small prizes draw out of the competitors at the games (9.11; see ἐξάγω). The comparison makes the prize an investment, which returns far more than it costs.

See also ἆθλον; ἐμπορία; ἔμπορος; ἐξάγω; λυσιτελής.

ἐμπορία · trade

καὶ ἐμπορία ὠφελεῖ, *kai emporia ōphelei*, "trade too benefits"

Attested: ἐμπορία (*emporia*; 9.9). Commerce, above all trade by sea between cities, the business of the ἔμπορος (see ἔμπορος). Simonides gives it a place among the things a ruler might honor, but with a reservation: "And if trade too benefits a city at all, the man who does the most of it, if he were honored, would gather more traders as well" (9.9; see ἀγείρω). The condition, "if ... at all", grants trade only a guarded worth, beside farming, which Simonides has just called "the most useful of all things" (9.7; see γεωργία). Xenophon makes the same proposal in his own name in the *Ways and Means*, where he would honor useful merchants and shipowners with front seats and the city's hospitality (3.4; see ἄλυπος πρόσοδος).

See also ἀγείρω; ἄλυπος πρόσοδος; γεωργία; ἐμπόρευμα; ἔμπορος.

ἔμπορος · trader

ἐμπόρους, *emporous*, "traders"

Attested: ἐμπόρους (*emporous*; 9.9). A merchant who travels for trade, from ἐν and πόρος, "way, passage": first a traveler or passenger, then the trader who carries goods from city to city, as against the shopkeeper who sells in the local market. Plato's Socrates draws the line in the *Republic*: those who stay put in the marketplace and serve buyers and sellers there are called retailers, κάπηλοι, and those who travel about among the cities traders, ἔμποροι (371d). Simonides speaks of attracting them: if trade benefits a city at all, the man who does the most of it, if he were honored, "would gather more traders as well" (9.9; see ἀγείρω). Honor, on this account, is what draws traders to a city.

See also ἀγείρω; ἐμπόρευμα; ἐμπορία.

ἐμφύω · grow in

ἐμφύεσθαι, *emphyesthai*, "grow in"; ἐμφύεται, *emphyetai*, "does ... grow"; ἐμφύῃ, *emphyēi*, "grows"; ἐμφύονται, *emphyontai*, "grows"

Attested: ἐμφύεσθαι (*emphyesthai*; 1.31), ἐμφύεται and ἐμφύῃ (*emphyetai*, *emphyēi*; 7.3), ἐμφύονται (*emphyontai*; 9.8). To implant; in the passive, to grow in, to be inborn, of qualities rooted in a nature. It names three things that grow or fail to grow in men. Simonides uses it to restate Hiero's claim about love: "You say that loves for boys do not grow in a tyrant? How then," he said, "are you in love with Dailochus ...?" (1.31; see Δαΐλοχος). Hiero had said ἐγγίγνεσθαι, "arise in", and Stobaeus there reads ἐμφύεσθαι (see ἐγγίγνομαι). In Simonides' praise of honor the love of honor "does not grow in the animals without reason, nor in all human beings", and those in whom it grows "are thought men, and no longer merely human beings" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). And in his counsel "evildoing, at any rate, grows less in those who are busy" (9.8; see ἀσχολία). What grows in a nature cannot be commanded, but a ruler can make the conditions in which vice grows less.

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀσχολία; Δαΐλοχος; ἐγγίγνομαι; φιλοτιμία.

ἐν ὅπλοις · under arms

Under arms: the condition the tyrant shares with a city at war, and the standing readiness of the guard Simonides would turn to the city's service · Hiero

ἐν ὅπλοις, *en hoplois*, "under arms"

At a Glance

The word. Under arms, in arms: ἐν with the dative of ὅπλα, "arms", the equipment of the hoplite.

In the *Hiero*. Three times. In their wars both the man in the cities and the tyrant "must be under arms" (2.13); the mercenaries are "always under arms and in formation" (10.6); and the neighboring cities would desire peace "because of the men who are always under arms" (10.7).

In this edition. "Under arms".
A place to read. 2.12–13, with 10.5–7.

Meaning

Ὅπλα (*hopla*) are arms in general and in particular the heavy armor of the hoplite, the citizen soldier of the Greek city, who took it up when his city went to war and laid it down when the war was over. To be ἐν ὅπλοις is to be in that state: armed and ready to fight. For a citizen it was an occasion; for a standing force it was a condition, and the adverb ἀεί, "always", which Simonides adds at 10.6 and 10.7, marks the difference.

Use in the book

Hiero uses the phrase in his account of the tyrant's wars. There are wars that cities wage and wars that tyrants wage against those they have subjected by force, and in these, whatever hardships the man in the cities has, the tyrant has too: "for both must be under arms, be on their guard and run risks, and if they suffer some harm in defeat, each feels pain at it" (2.13; see βιάζω). The likeness is the point of the sentence, and the difference follows: the city's victories bring pleasure and a brilliant reputation, while the tyrant's victories are over his own citizens and his war goes on (2.14–18; see ἀποκτείνω; διατελέω). The man in the city goes under arms for a campaign; the tyrant lives under arms, going about armed himself and keeping armed men around him even on the road (2.8; see ἀνάγκη).

Simonides takes the phrase over for his defense of the guard. Men who are always under arms and in formation are the readiest "to perceive in advance, or to prevent, the secret and sudden attacks of enemies" (10.6; see ἐξαπιναῖος; προαισθάνομαι), likely to be the readiest on campaign to toil and run risks for the citizens (10.6), and their presence would make the neighboring cities "desire peace most of all" (10.7; see ἀγχιτέρμων; εἰρήνη). The same standing force that guards the tyrant in his permanent war can be read, in Simonides' counsel, as giving the city the rest from war that private men enjoy (2.11; see ἀνάπαυσις). The arms stay; their direction changes.

Places to read

Every passage in which the phrase occurs; the dative ὅπλοις alone, "in arms", at 11.3 belongs to the tyrant's own splendid armor (see ἔκπαγλος).

2.13 In their wars both the man in the cities and the tyrant must be under arms, be on their guard and run risks.

10.6 Men always under arms and in formation are readiest to foresee or prevent the sudden attacks of enemies.

10.7 Because of the men always under arms, the neighboring cities would desire peace most of all.

Elsewhere in Xenophon

A tyrant who did not trust armed citizens could take their arms away, and Athens saw it done in Xenophon's own day. In the *Hellenica* he tells how the Thirty, who ruled the city after its defeat in 404 BC, held a review of the three thousand citizens on their list in the agora and of the others elsewhere, and, while the men had gone off, sent their guards and the citizens of their party to take away the arms of all but the three thousand. Then, since it now lay open to them to do as they liked, they put many to death, some from hatred and some for their wealth; and to find pay for the garrison they agreed that each of the Thirty should take one of the resident aliens, have him killed and seal up his goods (2.3.20–21; see ἐξουσία).

Other ancient sources

The Aristotelian *Constitution of the Athenians* tells how Peisistratus took the people's arms away. He held a review under arms at the Theseion, the sanctuary of Theseus, and began to address the assembly; when they said they could not hear him, he told them to come up to the gateway of the acropolis, so that he could make himself heard. While he talked, his men took up the arms and locked them in the nearby buildings, and when they came and signaled to him, Peisistratus finished his speech, told the people what had become of their arms, and said there was no cause for wonder or dismay: they should go off and look after their own concerns, and he would see to every public matter himself (15.4–5). Aristotle counts the disarming of the people among the marks tyranny takes from oligarchy,

which distrusts the multitude (*Politics* 5.10, 1311a10–13); and of the tyrant who rules as Aristotle advises, by making the stronger part of the city his own, he says that he will need neither to free slaves nor to take away the citizens' arms (5.11, 1315a31–40). Simonides' ruler, whose "whole city" is "well armed" (11.3; see εὔοπλος), can be read as the same figure.

Translation in this edition

"Under arms" at each place; ὡπλισμένοι at 2.8 and ὡπλισμένους at 6.4, of the guards the tyrant does not look on with pleasure when they are armed, are "armed", and εὔοπλος (εὐόπλους at 5.3, εὐόπλου at 11.3) "well armed" (see εὔοπλος).

See also

ἀγχιτέρμων; ἀνάγκη; ἀνάπαυσις; ἀποκτείνω; βιάζω; διατελέω; δορυφόρος; εἰρήνη; ἔκπαγλος; ἐξαπίναιος; ἐξουσία; εὔοπλος; μισθοφόρος; προαισθάνομαι.

ἐναντίος · opponent

ἐναντίων, *enantiōn*, "their opponents", "the opposite"

Attested: ἐναντίων (*enantiōn*; 2.15, 7.8); the phrase ἐξ ἐναντίας (6.8) has its own entry. Opposite, facing; of persons, opposed, an adversary; in the neuter, the contrary. The two uses fall on either side of the tyrant's case. At 2.15 cities that "overcome their opponents in battle" take pleasure in routing, pursuing and killing the enemy (see ἀποκτείνω): the opponent stands outside the walls, and his defeat is the city's glory. At 7.8 the word names a contrary of another kind: the gifts and services given from fear are "the works of slavery; honors, it seems to me, come from the opposite of these" (7.8; see δουλεία). The city's opponents face it in battle; true honors, Hiero says, come from the opposite of what the tyrant receives from fear.

See also ἀποκτείνω; δουλεία; ἐξ ἐναντίας; πολέμιος.

ἐνδεής · needy

ἐνδεεστέροις, *endeesterois*, "the needier"

Attested: ἐνδεεστέροις (*endeesterois*; 5.4). Lacking, in want, needy; the adjective of ἔνδεια, "want" (see ἔνδεια). Hiero uses the comparative to state the tyrant's interest in his citizens' poverty: even when good seasons bring an abundance of good things the tyrant does not share in the rejoicing, "for they think that the needier the citizens are, the more submissive they will find them to use" (5.4; see ἀφθονία). The tyrant counts on want in others. Simonides' counsel turns the interest round: the ruler who enriches his friends enriches himself, and would have for treasuries all the wealth that is with them (11.13; see αὐξάνω). Aristotle counts the impoverishment of the subjects among the means by which tyrants keep them busy and unable to plot (*Politics* 5.11, 1313b18–25; see ἐνεργός).

See also αὐξάνω; ἀφθονία; ἔνδεια; ἐνεργός; ταπεινός.

ἔνδεια · want

δι' ἔνδειαν, *di' endeian*, "through want"

Attested: ἔνδειαν (*endeian*; 4.10). Want, lack, need; the condition of the man who has less than he requires. Hiero uses it in his argument that tyrants are the true poor: "those who are compelled through want to live by contriving something bad and shameful, how would one not justly consider them wretched and poor?" (4.10; see ἄθλιος). Want here is not measured by what a man owns but by what it forces him to do. Those who are able to have what they need by just means are not to be pitied as poor (4.10; see ἀπὸ τοῦ δικαίου); the tyrant, always in need of more money for his necessary expenses, is compelled to despoil both temples and human beings (4.11; see ἀναγκάζω). The want of the citizens, which the tyrant welcomes (5.4; see ἐνδεής), has its counterpart in his own.

See also ἄθλιος; ἀναγκάζω; ἀπὸ τοῦ δικαίου; ἐνδεής; πένης.

ἐνδεῶς · deficiently

ἐνδεῶς, *endeōs*, "deficiently"

Attested: ἐνδεῶς (*endeōs*; 9.2, 9.4). In a way that falls short, deficiently: the adverb of ἐνδεής (see ἐνδεής). It names the failure that must be punished, in Simonides' division of the ruler's cares. To teach what is best, and to praise and honor the one who carries it out most finely, goes by way of favor, "but to abuse and compel and fine and punish the one who does something deficiently, these things must rather go by way of odium" (9.2; see ἀπέχθεια). In the choruses the punishing of that failure is handed to others: the ruler sets out prizes, while to others is assigned "the applying of compulsion to those who do anything deficiently" (9.4; see ἀνάγκην προστιθέναι). The ruler keeps the reward of what is done finely and gives away the punishment of what is done deficiently.

See also ἀνάγκην προστιθέναι; ἀπέχθεια; ἐνδεής; ἐξεργάζομαι.

ἐνέδρα · ambush

ἐνέδρᾳ, *enedrāi*, "an ambush"

Attested: ἐνέδρᾳ (*enedrāi*; 6.3). A lying in wait, an ambush: from ἕδρα, "seat", the place where men sit hidden for an enemy. Hiero ends his account of the pleasures he lost with it: "and drunkenness and sleep I guard against as against an ambush" (6.3; see δούλους ἀντὶ φίλων; ὕπνος). As a private man he drank until he forgot everything hard in human life (6.2; see διάγω); now the two states in which a man is off his guard are the two he must guard against. An ambush is set by an enemy one cannot see, and for the tyrant the enemy may be anyone, so that his own sleep becomes the place where he lies exposed. The next sentence lists his fears: of the crowd and of solitude, of being unguarded and of the guards themselves (6.4; see ἀφυλαξία). Xenophon uses the same likeness of Agesilaus, who guarded against the secretive as against ambushes (*Agesilaus* 11.5; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων).

See also ἀφυλαξία; διάγω; δούλους ἀντὶ φίλων; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; μέθη; ὕπνος.

ἕνεκα · for the sake of

ἕνεκα, *heneka*, "for the sake of", "in order to", "for"; ἕνεκεν, *heneken*, "on that account", "for the sake of", "as far as ... goes"

Attested: ἕνεκα (*heneka*; 1.11, 1.15, 5.2, 6.11, 7.9, 8.10), ἕνεκεν (*heneken*; 3.4, 5.1, 11.10). For the sake of, on account of, with a view to: a preposition usually placed after its genitive, though before it at 1.15 and 11.10. It names the motive of an act, and in the *Hiero* the motives are what distinguish one act from another that looks the same. Praise is suspected when it is offered "in order to flatter" (1.15; see ὕποπτος). The courageous would dare something "for the sake of freedom" (5.1; see ἐλευθερία), the men without self-mastery are trusted "for the sake of license for the moment" (5.2; see ἐξουσία), and the guards are there "for money" (6.11; see μισθός). The honored man is crowned "for his public excellence and beneficence" (7.9; see ἀνὰ στόμα ἔχειν), and the citizens think the mercenaries are maintained "not for the sake of equal honor but for the sake of coming off better" (8.10; see ἀπεχθάνομαι). At 11.10 the preposition limits rather than explains: the loved ruler could travel "as far as safety goes", ἕνεκεν ἀσφαλείας (11.10; see ἀσφάλεια).

See also ἀνὰ στόμα ἔχειν; ἀπεχθάνομαι; ἀσφάλεια; ἐλευθερία; ἐξουσία; μισθός; ὕποπτος.

ἐνεργός · at work

Busy, at work: the citizen whose work keeps him from wrongdoing, and the property of all put to use · Hiero

ἐνεργοῖς, *energois*, "those who are busy"; ἐνεργά, *energa*, "at work"

At a Glance

The word. At work, active, productive: of men, busy; of land and property, worked and yielding.

In the *Hiero*. Three times in two passages, all Simonides'. "Evildoing, at any rate, grows less in those who are busy" (9.8); and the revenues would be greater if Hiero had "contrived that the property of all the citizens be at work" rather than his own alone (11.4).

In this edition. "Busy" (9.8); "at work" (11.4).
A place to read. 9.7–8, with 11.4.

Meaning

Ἐνεργός (*energos*) is formed from ἐν and ἔργον, "work": the man or the thing that is in work. Of a man it means busy, employed, active; of land, under cultivation; of capital or goods, put to use and earning. Its opposite is ἀργός, "idle", from ἀ- and ἔργον (see ἀργέω), the word for land left fallow and men without occupation.

Use in the book

Simonides uses the word in two passages, and each time it belongs to his account of what a ruler gains from his subjects' work. In chapter 9 it closes the argument for prizes in farming: if prizes were set for those who work the land most finely, many good things would be accomplished, "for the revenues would grow, and temperance goes along far more with being occupied. And evildoing, at any rate, grows less in those who are busy" (9.8; see ἀσχολία). The busy citizen is a better citizen: work leaves him less room for wrongdoing.

In chapter 11 the word returns, now of property. Simonides asks in which way Hiero's revenues would grow greater, "if you kept only your own private property at work, or if you had contrived that the property of all the citizens be at work?" (11.4; see πρόσοδος). The tyrant who works only his own estate has the revenue of one household; the ruler who sets the whole city working has the revenue of all. Simonides can be read as joining the two uses: the citizens at work are temperate, and their property at work makes the ruler rich.

Places to read

Every passage in which the adjective occurs.

9.8 Evildoing grows less in those who are busy.

11.4 Revenues would be greater if the property of all the citizens were at work, not the ruler's alone.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates holds up the Persian king to Critobulus as a model. The king inspects his land himself or through men he trusts, and to the governors who keep their country well peopled and their land at work, full of trees and crops, he gives more land, adorns them with gifts and honors them with seats of honor; those whose land is idle and thinly peopled, through harshness, outrage or neglect, he punishes and replaces. He has two kinds of officer, one over the inhabitants and the workers, who collects the tribute, and one over the armed men and the garrisons, and each can bring charges against the other: if the garrison does not protect the land, the governor complains that the people cannot work for want of a guard, ἀφυλαξία (see ἀφυλαξία), and if the garrison keeps the peace and the land is still idle, the commander complains of the governor (4.8–10). The king's two cares can be read as Simonides' two chapters, the prizes for work (9) and the guard that protects it (10).

Other ancient sources

Aristotle lists among the measures of tyranny the impoverishment of the subjects, so that, busy with their daily needs, they have no leisure to plot. His examples are the pyramids of Egypt, the offerings of the Cypselids, the building of the temple of Olympian Zeus at Athens by the Peisistratids, and the works of Polycrates on Samos, all of which, he says, have the same effect, to keep the subjects occupied and poor (*Politics* 5.11, 1313b18–25). The Cypselids were the family of Cypselus and his son Periander, tyrants of Corinth. Simonides' version can be read as differing in whose work it is: his citizens work their own land and property, so that their work makes them prosper instead of exhausting them in the ruler's buildings.

Translation in this edition

"Busy" at 9.8 and "at work" at 11.4; at 9.8 "being occupied" renders ἀσχολία, the noun of the same thought (see ἀσχολία).

See also

ἀργέω; ἀσχολία; ἀφυλαξία; γεωργία; κακουργία; πρόσοδος; σωφροσύνη.

ἐννοέω · consider

ἐννόει, *ennoei*, "consider"; ἐννόησον, *ennoēson*, "consider"

Attested: ἐννόει (*ennoei*; 8.2), ἐννόησον (*ennoēson*; 9.11). To have in mind, to think over, to consider. Both places are Simonides' imperatives, and each asks Hiero to look at something for himself. In chapter 8: "if the private man and the tyrant do the same things, consider which of the two gains the greater favor from equal acts" (8.2; see ἄρχων). In chapter 9, against a fear he supposes in Hiero, that prizes will cost much: "consider that no wares are more profitable than those that human beings buy with prizes" (9.11; see ἆθλον; ἐμπόρευμα). Hiero began by offering to teach from his experience (1.10); Simonides teaches by asking Hiero to consider, which can be read as leaving the conclusions to Hiero himself (see διδάσκω).

See also ἆθλον; ἄρχων; διδάσκω; ἐμπόρευμα.

ἐνοράω · see in

ἐνορᾶν, *enoran*, "I see ... in them"

Attested: ἐνορᾶν (*enoran*; 6.3). To see in, to observe in someone; to discern a quality that lies within. Hiero uses it to explain the second of the losses that open chapter 6: "I am deprived in turn of associating with them with pleasure, because I see no goodwill toward me in them" (6.3; see δούλους ἀντὶ φίλων; εὔνοια). Goodwill cannot be seen directly; it is read in looks and acts, and what Hiero looks for in his companions he cannot find. The same difficulty runs through the dialogue: those who serve from fear make their services as like as they can to the services of those who love (1.38; see διὰ φόβον ὑπηρετεῖν), and the tyrant can see the service but not the goodwill behind it.

See also διὰ φόβον ὑπηρετεῖν; δούλους ἀντὶ φίλων; εὔνοια.

ἐνοχλέω · make trouble for

ἐνοχλεῖν, *enochlein*, "to make trouble for"

Attested: ἐνοχλεῖν (*enochlein*; 5.3). To trouble, to annoy, to be a burden to; with the dative, to make trouble for. Hiero says that the tyrant too must love his city, "for without the city he could neither be kept safe nor be happy; but tyranny compels them to make trouble even for their own fatherlands" (5.3; see ἀναγκάζω). The verb is Marchant's own correction. The manuscripts have ἐγκαλεῖν, which, as the edition's note explains, "would mean 'bring charges against' their fatherlands", and Nitsche proposed the passive, ἐγκαλεῖσθαι, with ὅτι for γάρ in the next clause, so that tyranny would compel tyrants to be charged by their fatherlands for not making the citizens valiant. Marchant compares two places in Xenophon (*Education of Cyrus* 5.4.34; *Anabasis* 2.5.13), in the second of which the verb takes the dative as here, of peoples who are forever making trouble for another's prosperity. The trouble Hiero means follows at once: tyrants do not rejoice in making the citizens valiant or well armed (5.3; see ἄλκιμος).

See also ἄλκιμος; ἀναγκάζω; εὔοπλος; πατρίς.

ἐντόνως · keenly

ἐντόνως ἀσκεῖσθαι, *entonōs askeisthai*, "be practiced keenly"

Attested: ἐντόνως (*entonōs*; 9.6). Keenly, intensely: from ἔντονος, "strained, taut", as a string is stretched on the lyre. Simonides uses it of what prizes would bring about: if prizes were set out for good armor and good order and horsemanship and valor in war and justice in contracts, "it is likely that all these too would be practiced keenly out of rivalry" (9.6; see ἀλκή; ἀσκέω; φιλονικία). The adverb names the strain that rivalry puts on men, which the choruses already show (9.4), and which Simonides would carry into the other affairs of the city (9.5). Marchant prints ἐντόνως with the manuscript A and Stobaeus; a later hand in A and the manuscript M have εὐτόνως, "vigorously", from εὔτονος, "well strung".

See also ἆθλον; ἀλκή; ἀσκέω; φιλονικία.

ἐξ ἐναντίας · in front

Face to face: the enemy in front, whom a soldier can meet, set against the tyrant's enemies on every side · Hiero

ἐξ ἐναντίας, *ex enantias*, "in front of them"

At a Glance

The word. From the opposite side, face to face; in battle, in front.

In the *Hiero*. Once, at the end of Hiero's comparison of the tyrant with a soldier before battle: "for tyrants think that they see enemies not only in front of them but on every side" (6.8).

In this edition. "In front of them".

A place to read. 6.6–8.

Meaning

Ἐξ ἐναντίας (*ex enantias*) is the preposition ἐκ with the feminine of ἐναντίος, "opposite" (see ἐναντίος), a noun such as "side" being understood: "from the opposite side". In battle it is a soldier's phrase. The enemy ἐξ ἐναντίας is the line drawn up facing one's own, and it is set against the enemy ἐκ πλαγίου, "on the flank", and the enemy behind. A Greek line of hoplites was built to meet an enemy in front: shoulder to shoulder, shields overlapping, it was strong to its face and weak at its sides and rear.

Use in the book

Hiero brings Simonides to the battle line in order to show him the tyrant's fear. Fear, he says, is not only painful in itself but follows close beside all sweet things and destroys them (6.6; see φόβος); and he asks Simonides, if he has ever stood in line close to an enemy phalanx, to recall how he ate and slept then (6.7; see ἀναμιμνήσκω; ἔμπειρος). Such were the soldier's pains, "such are the tyrants', and still more terrible; for tyrants think that they see enemies not only in front of them but on every side" (6.8; see δεινός; πάντοθεν).

The phrase makes the comparison exact and then breaks it. The soldier's fear had a direction: the enemy stood in front of him, where his

shield and his spear were turned, and the battle would end. The tyrant's enemies have no single place: all those he rules are his enemies, as Hiero says a few sections later (6.14; see οἱ τυραννευόμενοι), and the enemy may be anyone near him. The tyrant can be read as a man standing in a line that has no front, who can never draw himself up against his enemy, because his enemy is everywhere.

Places to read

The one passage in which the phrase occurs.

6.8 Tyrants think that they see enemies not only in front of them but on every side.

Elsewhere in Xenophon

In the *Education of Cyrus*, as the armies close at Thymbrara, where Cyrus met Croesus and his allies, Cyrus rides to the left wing, where Hystaspas, one of the Persian peers, commands half the Persian horse, and tells him that now is the work for his speed: if they are first to cut the enemy down, none of them will die. Hystaspas laughs and answers that they will take care of the enemy in front; Cyrus should set others against those on the flank, so that they too may not stand idle. Cyrus replies that he is going against those himself (7.1.19–20). In Hystaspas' answer the enemy in front is a task, and the flank is someone else's.

Other ancient sources

Thucydides describes how every army, as it closes with the enemy, drifts toward its right: each side overlaps the other's left with its own right, because every man, afraid, tucks his bare side in behind the shield of his neighbor on the right, trusting that the more tightly packed the ranks, the better he is covered (5.71.1). The hoplite's fear was of his open side; the front was what he was armed to face.

Translation in this edition

"In front of them" renders ἐξ ἐναντίας, and "on every side" the adverb πάντοθεν (see πάντοθεν).

See also

ἀναμιμνήσκω; δεινός; ἔμπειρος; ἐναντίος; οἱ τυραννευόμενοι; πάντοθεν; φάλαγξ; φόβος.

ἐξ ὀφθαλμῶν · out of sight

Out of the tyrant's sight: where the man who has received most from him most wants to be, since only there is what he received his own · Hiero

ἐξ ὀφθαλμῶν σου, *ex ophthalmōn sou*, "out of your sight"

At a Glance

The word. Out of someone's eyes, out of sight: ἐκ with the genitive of ὀφθαλμοί, "eyes".

In the *Hiero*. Once, in Hiero's answer to the claim that tyrants are best able to do good to their friends: "the one who gets the most from you would with the greatest pleasure be out of your sight as fast as he could" (6.13).

In this edition. "Out of your sight".

A place to read. 6.12–14.

Meaning

Ὀφθαλμοί (*ophthalmoi*) are the eyes, and the phrase with ἐκ, "out of", means to get away from someone's sight, to be gone from his presence. The eyes stand for the watching man. The noun occurs three other times in the *Hiero*: pleasures come to private men "through the eyes" (1.4; see αἴσθησις), no one will accuse a tyrant "to his face", κατ' ὀφθαλμούς (1.14; see κατ' ὀφθαλμούς), and Hiero says that Simonides and the wise are thought to see most things better through the understanding than through the eyes (2.5; see γνώμη).

Use in the book

Hiero uses the phrase to answer what Simonides had counted enviable in tyrants, that they are best able to do good to their friends and subdue their enemies more than anyone (6.12; see χειρόομαι). Doing good to friends, he answers, is beyond them: "For how could you ever think that you do good

to friends, when you know well that the one who gets the most from you would with the greatest pleasure be out of your sight as fast as he could?" (6.13). No one, he adds, thinks anything he gets from a tyrant his own until he is out of reach of his power (6.13; see ἐπικράτεια). The man who has received most has most to lose, and his first wish is to put distance between himself and the giver, since what a tyrant gives he can take back (see ἀφαιρέω).

The tyrant's eyes are a power, and to be within them is to be within his reach. The honors Simonides counted in chapter 7 include that all should gaze at the tyrant (7.2; see ἄρχομαι); the tyrant is watched by all, and his friends want to be out of his sight. Simonides' last promises turn this round: the loved ruler would be "gazed at" and cherished (11.9; see περίβλεπτος), and everyone absent would desire to see him (11.11; see ἀντίβλεψις). Under tyranny those who have received from the ruler want to be away from his eyes; under the ruler Simonides describes, those who are away want to come into them.

Places to read

The one passage in which the phrase occurs.

6.13 The one who gets the most from the tyrant would with the greatest pleasure be out of his sight as fast as he could.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon explains how Cyrus came to have the so-called King's Eyes and King's Ears: by giving gifts and honors to those who reported what was useful for him to know, he set many men listening and watching for what might benefit the king. And so many were thought to be the king's eyes and ears, and men everywhere feared to say or do anything against the king's interest, as if he were listening and present; no one dared speak ill of Cyrus to anyone, but each behaved as if he were always in the king's eyes and ears (8.2.10–12). Cyrus' gifts can be read as keeping men always in the ruler's sight, where the tyrant's gifts send those who receive them out of it.

Other ancient sources

Aristotle counts among the measures of tyranny that residents should always be in view and spend their time at the palace doors, so that what they do is least hidden, and that the tyrant should let nothing that any subject says or does go unheard, but keep informers: at Syracuse the women known as *potagogides*, and the listeners Hiero used to send out to any company or assembly; men who fear such people are less outspoken, and those who speak their minds all the same are more readily caught (*Politics* 5.11, 1313b5–16). The edition's Introduction cites the passage as part of Hiero's reputation for harshness and suspicion. Aristotle's tyrant keeps his subjects in view, and his Hiero sets listeners among them; Xenophon's Hiero can be read as knowing that the man who has most from him wants to be out of his sight.

Translation in this edition

"Out of your sight" renders ἐξ ὀφθαλμῶν σου; "out of reach of his power" in the next sentence renders ἔξω τῆς τούτου ἐπικρατείας (see ἐπικράτεια).

See also

αἴσθησις; ἀντίβλεψις; ἄρχομαι; ἀφαιρέω; γνώμη; ἐπικράτεια; κατ' ὀφθαλμούς; περίβλεπτος; χειρόομαι.

ἐξάγω · draw out

ἐξάγεται, *exagetai*, "draw out"

Attested: ἐξάγεται (*exagetai*; 9.11). To lead out, to bring forth; in the middle, to draw something out of someone for oneself. Simonides uses it in meeting a fear he supposes Hiero may have, that prizes set out in many things will bring much expense: "Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11; see ἆθλον; ἐμπόρευμα). The middle can be read as making the prize the agent and the one who sets it the gainer: the small prize draws the competitors' spending and effort out of them, and the benefit falls to the one who set it.

Simonides has just said that no wares are more profitable than those that human beings buy with prizes (9.11); the verb says what the purchase yields.

See also ἀγών; ἆθλον; ἐμπόρευμα; ἐπιμέλεια.

ἐξανίστημι · rise

ἐξανισταμένους, *exanistamenous*, "those who are forced to rise";
ἐξανίστασθαι, *exanistasthai*, "rise"

Attested: ἐξανισταμένους and ἐξανίστασθαι (*exanistamenous*, *exanistasthai*; 7.7). In the middle, to stand up, to rise from one's seat. Rising was a mark of respect, and Simonides had counted it among the honors that make men seek tyranny, that all should "rise from their seats and make way" (7.2; see ἄρχομαι), with the related verb ὑπανίστασθαι. Hiero answers with this one: "For how could we say either that those who are forced to rise from their seats rise because they honor those who do them injustice ...?" (7.7; see ἀδικέω; βία). The act is the same; the force behind it makes it no honor. At 7.9 men rise again, now "out of love and not fear" (see ἀνὰ στόμα ἔχειν), and the rising becomes an honor.

See also ἀδικέω; ἀνὰ στόμα ἔχειν; ἄρχομαι; βία; δουλεία.

ἐξαπατάω · deceive

ἐξαπατᾶσθαι, *exapatasthai*, "is deceived"

Attested: ἐξαπατᾶσθαι (*exapatasthai*; 2.3). To deceive thoroughly, to cheat; ἀπατᾶν strengthened by ἐκ. Hiero uses it in explaining why the multitude thinks tyrants happy: "But that the multitude of human beings is deceived by tyranny, Simonides, I do not wonder at all; for the crowd seems to me to form its opinion very much by what it sees" (2.3; see ἄθλιος; δοξάζω). The deceiver is tyranny itself, which displays its possessions spread open to view and keeps its hardships hidden in the tyrants' souls (2.4; see ἀναπτύσσω). Hiero does not accuse the crowd of folly; it judges by sight, and sight is what tyranny deceives. What he does wonder at is that the wise are ignorant of it too (2.5; see ἀγνοέω).

See also ἀγνοέω; ἄθλιος; ἀναπτύσσω; δοξάζω.

ἐξαπιναῖος · sudden

ἐξαπιναίας, *exapinaias*, "sudden"

Attested: ἐξαπιναίας (*exapinaias*; 10.6). Sudden, unexpected; from ἐξαπίνης, "suddenly". Simonides uses it in his case for the mercenaries: "who are readier to perceive in advance, or to prevent, the secret and sudden attacks of enemies than those who are always under arms and in formation?" (10.6; see ἐν ὅπλοις). This can be read as contrasting a standing force, ready for what comes without warning, with citizens who must first be called together. The tyrant must be most on his guard inside his own house (2.10; see ἀκίνδυνος); Simonides turns the guard toward the attacks a city fears from outside.

See also ἀκίνδυνος; ἐν ὅπλοις; πολέμιος; προαισθάνομαι.

ἐξαρκέω · be equal to

ἐξαρκέσειε, *exarkeseie*, "could ... pay back in full"

Attested: ἐξαρκέσειε (*exarkeseie*; 7.12). To be enough, to suffice; of a person, to be equal to a task. It is the main verb of the first part of Hiero's question at 7.12, and it governs the first two debts: πῶς γὰρ ἄν τίς ποτε ἐξαρκέσειε τύραννος ἢ χρήματα ἐκτίνων ὅσους ἀφείλετο ἢ δεσμοὺς ἀντιπάσχων ὅσους δὴ ἐδέσμευσεν, literally "how could any tyrant ever be equal to paying back the money of all he despoiled, or to suffering in return the bonds of all he imprisoned". The third, the lives, has a question of its own (see ἀντιπαρέχω). The edition folds the verb into its English, "how could any tyrant ever pay back in full the money of all he despoiled" (7.12; see ἀντιπάσχω; ἐκτίνω). What Hiero denies is not the tyrant's will to repay but his sufficiency: no one man could be enough for the debts he has run up against so many.

See also ἀντιπαρέχω; ἀντιπάσχω; ἐκτίνω.

ἐξεικάζω · make oneself like

ἐξεικάζουσιν, *exeikazousin*, "make themselves ... like"

Attested: ἐξεικάζουσιν (*exeikazousin*; 1.38). To make like, to model on, to copy: εἰκάζω, "liken", from the root of εἰκών, "image", strengthened by ἐκ. Hiero uses it of the imitation that makes the tyrant's position hopeless: "For we know, of course, that those who serve from fear make themselves as like as they possibly can to the services of those who love" (1.38; see διὰ φόβον ὑπηρετεῖν). Those who fear him have every reason to make the likeness perfect, and the better they make it the less he can tell the copy from the thing. The next sentence draws the consequence: "plots against tyrants come from no one more than from those who have most pretended to love them" (1.38; see ἐπιβουλή; προσποιέομαι).

See also διὰ φόβον ὑπηρετεῖν; εἰκών; ἐπιβουλή; προσποιέομαι.

ἐξεργάζομαι · carry out

ἐξεργαζόμενον, *exergazomenon*, "the one who carries it out"; ἐξεργαζομένοις, *exergazomenois*, "those who work"

Attested: ἐξεργαζόμενον (*exergazomenon*; 9.2), ἐξεργαζομένοις (*exergazomenois*; 9.7). To work out, to accomplish, to bring a work to completion; of land, to work it thoroughly. Both places are in Simonides' counsel on prizes, and both pair the verb with κάλλιστα, "most finely". The ruler's pleasant task is "to teach what is best, and to praise and honor the one who carries it out most finely" (9.2; see διὰ χαρίτων); and farming would greatly increase "if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7; see γεωργία). The verb names the finished work that deserves the prize, as ἐνδεῶς names the deficient work that deserves punishment (9.2; see ἐνδεῶς).

See also γεωργία; γῆ; διὰ χαρίτων; ἐνδεῶς.

ἔξεστι · it is open to

ἔξεστιν, *exestin*, ἔξεστι, *exesti*, "it is open to", "may"; ἐξῇ, *exēi*, "it is open to"; ἐξεῖναι, *exeinai*, "are ... able"; ἐξείη, *exeiē*, "it would be open to"

Attested: ἔξεστιν (*exestin*; 1.26, 2.8), ἔξεστι (*exesti*; 4.9), ἐξῇ (*exēi*; 6.11), ἐξεῖναι (*exeinai*; 6.14), ἐξείη (*exeiē*; 11.10 twice). It is possible, it is allowed, it is open to someone: the impersonal verb of what one is free to do. The word marks the private man's freedoms against the tyrant's constraints. Private men, unless their city is fighting a common war, "may travel wherever they wish without any fear that someone will kill them" (2.8; see ἀποκτείνω), and "may cut down their daily expenses in whatever way they wish", while for tyrants this is not possible (4.9; see δαπάνη). The tyrant has one freedom Simonides grants him, to be with whatever he sees that is most beautiful (1.26; see ἀπόλαυσις), and his hired guards have one he fears, the chance to gain more by killing him than by guarding him (6.11; see μισθός). Hiero turns the verb on Simonides' own claim, asking "how could you say that tyrants are most of all able to subdue their enemies ...?" (6.14; see χειρόομαι). Simonides' last promises give the private man's freedom back: "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished, and open to you to do this while staying here" (11.10; see αὐτοῦ).

See also ἀποκτείνω; ἀπόλαυσις; αὐτοῦ; δαπάνη; μισθός; χειρόομαι.

ἐξευρίσκω · discover

ἐξευρίσκων, *exeuriskōn*, "the man who discovers"

Attested: ἐξευρίσκων (*exeuriskōn*; 9.9). To find out, to discover, to devise: εὑρίσκω strengthened by ἐκ, of finding by search. Simonides uses it of the inventor of revenues: "And if it became clear that the man who discovers some revenue for the city that brings no pain will be honored, this inquiry too would not lie idle" (9.9; see ἄλυπος πρόσοδος). The ruler need not devise the revenue himself; he has only to honor whoever finds it, and the honor will set many searching. The edition's note points to

Xenophon's own *Ways and Means* as such an inquiry. The next sentence generalizes the point to any good thing introduced (9.10; see εἰσηγέομαι).

See also ἄλυπος πρόσοδος; εἰσηγέομαι; σκέψις.

ἐξικνέομαι · reach

ἐξικνεῖσθαι, *exikneisthai*, "reaches"

Attested: ἐξικνεῖσθαι (*exikneisthai*; 8.3). To reach, to arrive at, to get as far as. Simonides uses it in the second of his small examples of the ruler's advantage: "Come then, let both praise the same man: whose praise do you think reaches further toward enjoyment?" (8.3; see ἔπαινος). The praise is pictured as traveling toward its goal, εἰς εὐφροσύνην, "toward enjoyment", and the ruler's goes further: the same words, spoken by a ruler, give more enjoyment to the man they praise. The goal answers Hiero's question at 1.15, what enjoyment those who praise give when they are suspected of flattery (see εὐφραίνω; εὐφροσύνη): the tyrant's praisers give none, the ruler's praise gives the most.

See also ἄρχων; ἐπαινέω; ἔπαινος; εὐφραίνω; εὐφροσύνη.

ἐξορμάω · set out

ἐξορμᾶσθαι, *exormasthai*, "to set out"; ἐξορμήσειεν, *exormēseien*, "would urge"

Attested: ἐξορμᾶσθαι (*exormasthai*; 8.9), ἐξορμήσειεν (*exormēseien*; 9.10). To start out, to set in motion; in the middle, to set out, and in the active, to urge someone on. Hiero uses the middle in his list of the hated tasks of rule: "when the moment for speed comes, to set out by land or by sea, we must not give way to the easygoing" (8.9; see ἀπεχθάνομαι). Simonides uses the active in his answer: if it were plain that the man who introduces something good will not go unhonored, "this too would urge many to make it their work to look for something good" (9.10; see εἰσηγέομαι). What the ruler must compel men to do, honor would urge them to do.

See also ἀπεχθάνομαι; εἰσηγέομαι; ἔργον ποιεῖσθαι.

ἐξουσία · license

License, the power to do as one pleases: what the men without self-mastery are trusted for, and what the tyrant has and cannot enjoy · Hiero

τῆς εἰς τὸ παρὸν ἐξουσίας, *tēs eis to paron exousias*, "license for the moment"

At a Glance

The word. The power or right to act as one pleases; authority; when nothing limits it, license.

In the *Hiero*. Once, among the reasons the men a tyrant is left to use are trusted: "those without self-mastery, for the sake of license for the moment" (5.2).

In this edition. "License".

A place to read. 5.1–2, with 1.26–36.

Meaning

Ἐξουσία (*exousia*) is the noun of ἔξεστι, "it is open, it is allowed" (see ἔξεστι): the condition of the man to whom things are open. It can mean a permission, the means to do something, or the authority of an office. Unlimited, it is license, the freedom to do whatever one wants. The word itself does not praise or blame; what matters is who has it and what he does with it.

Use in the book

The noun comes in Hiero's account of the men a tyrant is left to use when he has removed the valiant, the wise and the just. The unjust are trusted because they share his fear of the city's freedom (5.2; see ἐγκρατής), the slavish because they do not think themselves worthy of freedom (5.2; see ἀνδραποδώδης), and "those without self-mastery, for the sake of license for the moment" (5.2; see ἀκρατής; εἰς τὸ παρόν). What the tyrant can offer such men is room to indulge their appetites under his protection, now.

He can give it because he is thought to have it. Simonides had suggested that the relish of the pleasures of Aphrodite might be the only thing that gives tyrants their desire to be tyrants: "for in this it is open to you to be with whatever you see that is most beautiful" (1.26; see

ἀπόλαυσις). Hiero's answer was that license spoils the pleasure it seems to promise: what is taken from an unwilling beloved is more like plunder than the pleasures of Aphrodite (1.36; see ἄκων), and the tyrant can never trust that he is loved (1.37; see διὰ φόβον ὑπηρετεῖν). The word can be read as naming the bargain between the tyrant and the worst of his helpers: he pays them with the thing he has found does not satisfy.

Places to read

The one passage in which the noun occurs; its verb ἔξεστι has its own entry.

5.2 Those without self-mastery are trusted for the sake of license for the moment.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Critobulus why good men can share the honors of a city without quarreling: those who desire to be honored and to rule in cities so as to have license to steal money, to use force against men and to live in pleasure would be unjust and wicked and could never agree with anyone (2.6.24). In the *Hellenica* the Thirty, once they had disarmed the citizens, killed many for enmity and many for money, as men to whom it was now open to do whatever they wished, ἐξόν, the participle of ἔξεστι (2.3.21; see ἐν ὅπλοις).

Other ancient sources

In Plato's *Republic* Glaucon proposes to test the just and the unjust man by giving each license to do whatever he wants, and following to see where desire leads each: the just man, he says, would be caught going the same way as the unjust, for the sake of having more (359c). His example is the ring found by the ancestor of Gyges, king of Lydia, a shepherd who learned that turning the ring made him invisible; he got himself made one of the messengers who went up to the king, lay with the king's wife, attacked the king with her and killed him, and so held the rule (359d–360b). In the eighth book Socrates asks whether the democratic city is not full of freedom and frankness, with license in it to do whatever one wishes, and Adeimantus allows that people say so (557b). License, in

Glaucon's story, makes a tyrant of a shepherd; in Hiero's account it is what the tyrant has to pay.

Translation in this edition

"License" renders ἐξουσία, and "for the moment" εἰς τὸ παρόν (see εἰς τὸ παρόν).

See also

ἀκρατής; ἄκων; ἀνδραποδώδης; ἀπόλαυσις; διὰ φόβον ὑπηρετεῖν; ἐγκρατής; εἰς τὸ παρόν; ἐν ὅπλοις; ἔξεστι.

ἑορτή · feast day

ἑορτάς, *heortas*, "feast days"; ἑορταῖς, *heortais*, "feast days"

Attested: ἑορτάς and ἑορταῖς (*heortas*, *heortais*; 1.18). A festival, a feast day of the gods, when the city sacrificed and ate meat and a man's table was richer than on other days. Hiero makes it his example of the enjoyment of hope: "That is why all human beings look forward with pleasure to feast days, except tyrants: their tables, always furnished in abundance, allow of no increase on feast days, so that, first, in this enjoyment of hope they come off worse than private men" (1.18; see ἐλπίς). He has just stated the principle: what pleases is what exceeds the customary (1.17; see δειπνέω). For the private man the feast is the excess; for the tyrant every day is a feast, so that no day is one. Simonides later promises Hiero a festival of another kind, kept always at his own court by those who come to exhibit what they have (11.10; see ἐπιδείκνυμι; πανήγυρις).

See also δειπνέω; ἔκπλεως; ἐλπίς; ἐπιδείκνυμι; ἐπίδοσις; πανήγυρις.

ἐπαινέω · praise

Praising: what the tyrant's company does to everything he says and does, and what the good ruler does for the one who does best · Hiero

ἐπαινοῦσι, *epainousi*, "praise"; ἐπαινοῦντας, *epainountas*, "those who praise"; ἐπαινοῦντες, *epainountes*, "in praise"; ἐπαινεσάντων, *epainesantōn*, "let ... praise"; ἐπαινεῖν, *epainein*, "to praise"

At a Glance

The word. To praise, to commend; also to approve, to recommend.

In the *Hiero*. Five times: all who are with the tyrant praise everything he says and does (1.14); those who praise him are suspected of flattery (1.15); the grateful have their benefactor "on their lips in praise" (7.9); ruler and private man praise the same man (8.3); and the ruler's pleasant task is to praise and honor the one who carries out what is best most finely (9.2).

In this edition. "Praise" throughout.

A place to read. 1.14–15 with 9.2.

Meaning

Ἐπαινέω (*epaineō*) is formed from αἶνος, an old poetic word for a tale or a word of praise, with ἐπί; the noun is ἔπαινος (see ἔπαινος). To praise is to speak well of a man or a deed before others, and in the Greek city it was a public act: the assembly praised a benefactor, and a decree of praise went on stone. The verb can also be weaker, to approve or to say "well done", and the dialogue uses both: the courtiers' praise of everything the tyrant says and does (1.14), and the ruler's praise of the one who carries out what is best most finely (9.2).

Use in the book

The verb first describes what surrounds a tyrant. Simonides offers it as the tyrant's advantage in hearing: "all who are with you praise everything you say and everything you do" (1.14; see ἀκοή; ἀκρόαμα). The praise has no object but the tyrant himself, and no measure: it falls on everything. Hiero answers that it gives him nothing: "what enjoyment do you think those

who praise give, when they are under suspicion of offering their praises in order to flatter?" (1.15; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων). Praise that is given to everything tells the man praised nothing about anything.

Late in the dialogue the verb has changed direction and gained a measure. Simonides divides the kinds of care a ruler takes into those that go by way of favor and those that go by way of odium, and among the first he puts "to teach what is best, and to praise and honor the one who carries it out most finely" (9.2; see διὰ χαρίτων); the ruler, he goes on, should give the prizes himself and assign punishing to others (9.3). The ruler is no longer the one praised but the one who praises, and his praise picks one man out from the rest for the thing he did best. Between the two stand the grateful citizens of 7.9, who have their benefactor "on their lips in praise" because they have had good things at his hands (see ἀνὰ στόμα ἔχειν), and the example of 8.3, where the same words of praise from a ruler and from a private man are compared (see ἔπαινος).

The verb can be read as tracing the dialogue's cure. The tyrant began as the object of praise that measured nothing; he is taught to become a giver of praise that measures, and so to earn the kind of praise he cannot get by power.

Places to read

Every passage in which the verb occurs; the noun ἔπαινος has its own entry.

1.14 All who are with the tyrant praise everything he says and does.

1.15 Those who praise him are suspected of offering praise in order to flatter.

7.9 Those who have received good things from a man have him on their lips in praise.

8.3 Ruler and private man praise the same man: whose praise gives more enjoyment?

9.2 To praise and honor the one who carries out what is best most finely is care that goes by way of favor.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Critobulus that there are said to be charms by which men make friends of whomever they wish, and reminds

him of what the Sirens sang to Odysseus: "Come hither, much-praised Odysseus, great glory of the Achaeans." The Sirens, he says, sang so only to men who loved honor for excellence; and he and Critobulus agree that one must sing to each man only such praise as will not make him think the praiser is laughing at him, since to praise a man who knows he is small, ugly and weak as handsome, tall and strong would make the praiser more hated and drive men away (2.6.10–12). Praise, in Socrates' account, wins a friend only when it is true of the man who hears it.

Other ancient sources

Aristotle observes that whatever is praised is praised for its quality and for its bearing on something good: the just and the brave for what they do and achieve, the strong man and the runner for the nature they were born with. That is why praise of the gods looks absurd, since it measures them against us; the best things are beyond praise, for we call the gods and the most godlike men blessed, and nobody commends happiness in the way he commends justice, but calls it blessed, as something more divine and better (*Nicomachean Ethics* 1.12, 1101b10–27). Aristotle's distinction can be read beside 7.9–10: the man truly honored is praised by those he benefits, and Hiero, speaking of him, does not praise him but calls him blessed (7.10; see μακαρίζω). The historical Simonides used the verb, in its Aeolic form ἐπαίνημι, in the poem to Scopas that Plato's *Protagoras* examines: he praises and loves all who willingly do nothing shameful (345d; see ἑκών).

Translation in this edition

"Praise" renders every form; at 7.9 ἀνὰ στόμα τε ἔχωσιν ἐπαινοῦντες is "have him on their lips in praise" (see ἀνὰ στόμα ἔχειν). At 8.3 Marchant prints ἀμφότεροι, "both", a conjecture of a friend of Frotscher; the manuscripts have the genitive ἀμφοτέρων.

See also

ἀκοή; ἀκρόαμα; ἀνὰ στόμα ἔχειν; διὰ χαρίτων; ἑκών; ἔπαινος; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; μακαρίζω; τιμάω.

ἔπαινος · praise

Praise: the sweetest thing to hear, what the love that marks men off from beasts reaches for, and the gift that reaches further from a ruler than from a private man · Hiero

ἐπαίνου, *epainou*, "praise"; ἐπαίνους, *epainous*, "praises"; ἔπαινον, *epainon*, "praise"

At a Glance

The word. Praise, commendation; in the plural, words or speeches of praise.

In the *Hiero*. Five times: praise as "the sweetest thing to hear" (1.14), praises suspected of flattery (1.15), "the sweetest praises come from the freest men" (1.16), "a love of honor and praise" (7.3), and "whose praise do you think reaches further toward enjoyment?" (8.3).

In this edition. "Praise", and in the plural "praises".

A place to read. 8.1–4.

Meaning

Ἔπαινος (*epainos*) is the noun of ἐπαινέω, "praise" (see ἐπαινέω). It names both the act and what it produces, a word or speech that speaks well of someone, and in the plural it can be counted: so many praises, offered by so many people. Praise was something a Greek could be said to have or to lack, to win or to be denied, and poets made a living by giving it; the edition notes at 1.14 that "praise was a poet's trade".

Use in the book

The noun moves through three settings: the tyrant's ears, the nature of man, and the ruler's gift. In the first chapter praise is a pleasure the tyrant receives through his ears: "of the sweetest thing to hear, praise, you are never short" (1.14; see ἀκοή). Hiero takes the pleasure away by asking who gives it: praises offered under suspicion of flattery give no enjoyment (1.15), and Simonides concedes that "the sweetest praises come from the freest men" (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων). The tyrant is surrounded by praise and cannot enjoy it.

In chapter 7 Simonides gives praise a higher place. The love of honor does not grow in the animals, and those in whom "a love of honor and praise grows" are thought men (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Praise is now what a man reaches for, and the reaching is what makes him a man.

In chapter 8 Simonides turns praise round. He no longer asks what praise the tyrant receives, but what his praise is worth to others: "Come then, let both praise the same man: whose praise do you think reaches further toward enjoyment?" (8.3; see ἐξικνέομαι). Simonides does not wait for an answer; with the next examples he makes it plain that what comes from the most powerful counts for most (8.4; see ἡμίσειαι χάριτες). A ruler's praise carries further than a private man's, so that the power that made praise worthless to Hiero when he received it gives his own praise its worth.

Places to read

Every passage in which the noun occurs; the verb ἐπαινέω has its own entry.

1.14 Praise, the sweetest thing to hear, the tyrant is never short of.

1.15 Those who praise him are suspected of offering their praises in order to flatter.

1.16 The sweetest praises come from the freest men.

7.3 Those in whom a love of honor and praise grows differ most from the beasts.

8.3 Whose praise reaches further toward enjoyment, the ruler's or the private man's?

Elsewhere in Xenophon

In the *Memorabilia* Socrates retells Prodicus' story of the choice of Heracles (see ἀγαπάω). Near its end Virtue turns on Vice, who, though immortal, is cast out by the gods and dishonored by good men, and tells her: "the sweetest thing of all to hear, praise of yourself, you have never heard, and of the sweetest of all sights you have had no sight"; for Vice has never seen a fine work of her own (2.1.31). Virtue's words come close to Simonides' (1.14; see ἀνήκοος): praise is again the sweetest thing to hear, and the one who lives for pleasure is the one deprived of it.

Other ancient sources

Aristotle defines praise as speech that makes manifest the greatness of a man's excellence, so that the speaker must show his actions to be of that kind; deeds are signs of the habit, since a man would be praised even before he had done anything, if we were sure he was of that kind (*Rhetoric* 1.9, 1367b28–33). He adds that praise and counsel share a common form: what one would propose in advising becomes praise when the wording is changed. "A man should not think highly of himself for what chance gave him but for what he owes to himself" is advice; "he thinks highly of himself not for what chance gave him but for what he owes to himself" is praise. Whoever means to praise, then, should ask what he would recommend, and whoever means to recommend should ask what he would praise (1.9, 1367b36–1368a7). Simonides' last speech can be read in this light: he advises Hiero by describing what the ruler he would praise would do and win (11.1–15). In the same chapter Aristotle counts among things worth praising a person who turns out better than his fortune would lead one to expect, modest in prosperity, and cites Simonides' line on a woman whose father, husband and brothers were tyrants (1.9, 1367b14–21). Thucydides preserves the epigram, from the tomb at Lampsacus on the Hellespont of Archedice, daughter of Hippias, the son of Peisistratus who ruled Athens as tyrant; it says that she was not lifted up in mind to arrogance (6.59.3). The historical Simonides, then, praised a tyrant's daughter for her moderation.

Translation in this edition

"Praise" renders the singular, "praises" the plural at 1.15–16.

See also

ἀγαπάω; ἀκοή; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀνήκοος; ἐξικνέομαι; ἐπαινέω; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; ἡμίσειαι χάριτες; κολακεύω; φιλοτιμία.

ἐπαίνους παρὰ τῶν ἐλευθερωτάτων · praises from the freest

Praise from the freest men: the sweetest praise, and the one kind a tyrant cannot have · Hiero

τοὺς ἐπαίνους παρὰ τῶν ἐλευθερωτάτων, *tous epainous para tōn eleutherōtatōn*, "the sweetest praises come from the freest men"

At a Glance

The word. Praises from the freest: ἔπαινοι, "praises", with παρά and the genitive of the superlative of ἐλεύθερος, "free".

In the *Hiero*. Once, in Simonides' concession to Hiero: "This, yes, by Zeus, I do grant you entirely, Hiero: the sweetest praises come from the freest men" (1.16).

In this edition. "The sweetest praises come from the freest men".

A place to read. 1.14–16.

Meaning

Παρά with the genitive names the source from which a thing comes: praises "from beside" the freest, as a gift comes from the giver. Ἐλευθερώτατοι (*eleutherōtatoi*) is the superlative, "the freest", and the English supplies "men". The superlative matters. Simonides does not say that praise from free men is sweet and praise from slaves is not; he puts praisers on a scale, and the more a man is free to withhold his praise, the more his praise is worth.

Use in the book

The phrase settles the first exchange about praise. Simonides offered praise as the tyrant's advantage, and Hiero asked what enjoyment those who praise give "when they are under suspicion of offering their praises in order to flatter" (1.15; see κολακεύω; ὕποπτος). Simonides gives way at once and with an oath, and moves on to food in the same breath (1.16). The quickness of the concession hides how much it grants. Praise is no longer a sound that pleases the ear, as it was in his previous speech (1.14;

see ἀκοή), but a relation between two men, and its value lies in the freedom of the man who gives it (see ἐλεύθερος).

That is a value a tyrant cannot buy. The freedom of others is what he fears: he fears the courageous, "lest they dare something for the sake of freedom", and once they are removed he is left to use the unjust, the men without self-mastery and the slavish (5.1–2; see ἀνδραποδώδης; ἐξουσία). His power makes those around him less free, and so makes their praise worth less, and those whose praise would please him are the ones he cannot keep near him. Simonides' own position can be read in the same light. He is a guest at the court, free to leave, and he has just been counting up the tyrant's advantages; Hiero's answer touches the praise of tyranny that Simonides himself has been offering.

The dialogue returns to free praise later. The man truly honored is praised by those who owe him gratitude (7.9; see ἀνὰ στόμα ἔχειν), and Simonides promises a ruler who makes his city happy that all human beings would sing of his excellence (11.8; see ὑμνέω), praise no one is compelled to give.

Places to read

The one passage in which the phrase occurs.

1.16 Simonides grants that the sweetest praises come from the freest men.

Elsewhere in Xenophon

In the *Agesilaus* Xenophon says that the king took pleasure in being praised by those who were also willing to find fault with what did not please them; he was hostile to none of those who spoke freely, but guarded against the secretive as against ambushes (*Agesilaus* 11.5). Agesilaus is a king whose praisers are free to blame him, and he values their praise for that reason.

Other ancient sources

Aristotle says that most men, through love of honor, wish to be loved rather than to love, and for that reason are fond of flatterers, since the flatterer is, or plays, a friend who stands below them. Men delight in being honored by those in power because of what they hope to get from them;

but those who want honor from decent men who know them are seeking to have their own view of themselves made firm, and are glad of it because they rely on the verdict of those who give it (*Nicomachean Ethics* 8.8, 1159a12–24). Aristotle's decent and knowing judges can be read as Simonides' freest men: their praise is worth having because it is a judgment.

Translation in this edition

"From the freest men" renders παρὰ τῶν ἐλευθερωτάτων, the English supplying the noun; for Stobaeus' variant ἐλευθεριωτάτων, "the most liberal", see ἐλεύθερος.

See also

ἀκοή; ἀνὰ στόμα ἔχειν; ἀνδραποδώδης; ἐλευθερία; ἐλεύθερος; ἐνέδρα; ἐξουσία; ἐπαινέω; ἔπαινος; κολακεύω; ὑμνέω; ὕποπτος.

ἐπαφρόδιτος · charming

ἐπαφροδιτόταται, *epaphroditotatai*, "most charming"

Attested: ἐπαφροδιτόταται (*epaphroditotatai*; 1.35). Lovely, charming: ἐπί with Aphrodite's name, which the edition's note renders in the superlative as "most full of Aphrodite". Hiero uses the superlative at the height of his account of requited love: from one who loves in return the answering looks, the questions and the answers are sweet, "and sweetest and most charming are the quarrels and the strifes" (1.35; see ἀντίβλεψις; ἀντιφιλέω). The word of Aphrodite falls on the quarrels, the last thing one would expect to please. Between lovers who love each other even strife is sweet, because it is the strife of two who are free to give or refuse; with an unwilling beloved, Hiero goes on, pleasure becomes plunder (1.36; see ἄκων).

See also ἄκων; ἀντίβλεψις; ἀντιφιλέω; ἀπόκρισις; ἀφροδίσια.

ἐπιβουλεύω · plot against

Plotting against a man: what is not done to the man truly honored, whose people plan instead for his safety · Hiero

ἐπιβουλευόμενον, *epibouleuomenon*, "plotted against"

At a Glance

The word. To plan against, to plot against a person; to design upon a thing; in the passive, to be plotted against.

In the *Hiero*. Once, in Hiero's portrait of the man truly honored: "I perceive that he is not plotted against, but that people are anxious lest he suffer anything" (7.10).

In this edition. "Plotted against".

A place to read. 7.9–10, with 11.11–12.

Meaning

Ἐπιβουλεύω (*epibouleuō*) is βουλεύω, "to plan, to deliberate", with ἐπί, "against": to lay plans against someone. The plotter is a man who thinks ahead about another man's harm, in secret, and the word covers anything from a plan to seize a city to a murder at a feast. The noun is ἐπιβουλή, "a plot" (see ἐπιβουλή).

Use in the book

Hiero uses the verb in the passive, of a man to whom it is not done. Having described the man who is truly honored, praised and served out of love and not fear (7.9; see ἀνὰ στόμα ἔχειν), he calls him blessed, for he perceives that the man "is not plotted against, but that people are anxious lest he suffer anything", and that he lives without fear, envy or danger (7.10; see ἀνεπιφθόνως; μακαρίζω). The opposite of plotting against a man is not leaving him alone. It is thinking about him in another way: men turn their minds to what might happen to him, and are anxious for him (see φροντίζω). Plotter and well-wisher both think ahead about the man; the honored man's people think ahead for his good.

The tyrant's life is the reverse, and Hiero states it in the same sentence: he passes night and day "as one condemned by all human beings to die for

his injustice" (7.10; see ἀδικία). He had said in the first chapter that plots against tyrants come from no one more than from those who have most pretended to love them (1.38; see ἐπιβουλή).

Simonides answers the sentence in his closing promises, partly in its own words. If Hiero makes his city happy, Simonides tells him, "you would have no fear, but would cause others to fear lest you suffer anything" (11.11; see ἀφόβως), and "you would have those who obey you willing, and you would look on them taking thought for you of their own accord" (11.12; see ἑκόντας τοὺς πειθομένους). The life Hiero called blessed in chapter 7 is offered to him in chapter 11 on the same terms, the plotters turned into men who plan for him.

Places to read

The one passage in which the verb occurs; the noun ἐπιβουλή has its own entry.

7.10 The man truly honored is not plotted against; people are anxious lest he suffer anything.

Elsewhere in Xenophon

In the *Anabasis* Xenophon reports, from the account of the Spartan general Clearchus, the trial of the Persian Orontas, whom Cyrus the Younger had caught plotting against him for the third time. Orontas had made war on Cyrus from the citadel of Sardis, the Lydian capital, and been reconciled; asked before Cyrus' friends whether Cyrus had done him any wrong since, he says no. He had then revolted to the Mysians and been reconciled again at the altar of Artemis; and now, Cyrus asks, what had Cyrus done to him, that he stood exposed plotting a third time? Nothing, says Orontas. Asked whether he could ever again be a friend and faithful to Cyrus, he answers that even if he were, he could never seem so to Cyrus (1.6.6–8). The plotter had been wronged by no one, and the plot itself made trust impossible. In the *Agesilaus* Xenophon calls Agesilaus' kingship "not plotted against but cherished" (8.1; see ἀγαπάω).

Other ancient sources

Herodotus tells how Deioces (see δίκαιος), once he was made king, was the first to lay down this ceremony: no one was to be admitted to the king, all business was to pass through messengers, nobody was to see the king, and laughing or spitting in his presence was to be a disgrace for everyone. He wrapped himself in this solemnity, Herodotus says, so that his age-mates, who had grown up beside him and were his equals in birth and in courage, would not resent the sight of him and conspire against him, but, never seeing him, would take him for a different order of being (1.99.1–2). Deioces guarded against plots by putting himself out of sight (see ἐξ ὀφθαλμῶν); Hiero's honored man needs no such guard, because his people are anxious for him.

Translation in this edition

"Plotted against" renders ἐπιβουλευόμενον; the participle set against it, φροντιζόμενον, "anxious lest he suffer", is literally "thought about".

See also

ἀγαπάω; ἀδικία; ἀνὰ στόμα ἔχειν; ἀνεπιφθόνως; ἀφόβως; δίκαιος; ἑκόντας τοὺς πειθομένους; ἐξ ὀφθαλμῶν; ἐπιβουλή; μακαρίζω; φροντίζω.

ἐπιβουλή · plot

A plot: the secret danger of tyrants, which comes from those nearest to them and most like friends · Hiero

ἐπιβουλαί, *epiboulai*, "plots"

At a Glance

The word. A plan laid against someone, a plot; a design upon something.

In the *Hiero*. Once, at the end of Hiero's account of love: "And indeed plots against tyrants come from no one more than from those who have most pretended to love them" (1.38).

In this edition. "Plots".

A place to read. 1.37–38, with 3.7–9.

Meaning

Ἐπιβουλή (*epiboulē*) is the noun of ἐπιβουλεύω, "to plot against" (see ἐπιβουλεύω): βουλή, "counsel, a plan", with ἐπί, "against". A plot is enmity that does not declare itself. The open enemy can be met in the field; the plotter is planning against a man while he lives beside him, and his weapon is the trust he has been given.

Use in the book

Hiero names plots in the plural, as a standing condition of the tyrant's life, and he names their source: those who have most pretended to love him (1.38). The sentence closes his argument that the tyrant cannot know whether he is loved, since those who serve from fear imitate the services of love as closely as they can (1.38; see διὰ φόβον ὑπηρετεῖν; ἐξεικάζω); its own point is where the danger lies. The plotter is not a stranger. He is the man who has come closest, by the very performance that should have made him safest.

Hiero makes the point again, without the word, when he turns to friendship. The firmest friendships are thought to be those of parents and children, brothers, wives and husbands and comrades; private men are loved most by these, but many tyrants have killed their children or been killed by them, brothers in tyrannies have murdered one another, and tyrants have been destroyed by their own wives and by comrades "thought to be most their friends" (3.7–8; see ἀλληλοφόνος). Already in the first chapter he had said that those who keep silent before the tyrant all intend him harm (1.15; see κακὰ νοέω), so that danger is hidden from him even in what he does not hear. The tyrant's danger rises as people come nearer to him, and so he must guard against drink and sleep "as against an ambush" (6.3; see ἐνέδρα), the states in which the nearest have him in their power.

The plural can be read as making plots the tyrant's climate rather than an event in his life. A private man may be plotted against once; a tyrant lives among plots, and the more love he is shown, the more reason he has to fear it.

Places to read

The one passage in which the noun occurs; the verb ἐπιβουλεύω has its own entry.

1.38 Plots against tyrants come most from those who have most pretended to love them.

Elsewhere in Xenophon

In the *Hellenica* Xenophon tells how Thebes was freed in 379 BC from the polemarchs who held it for Sparta, a rule he calls the tyranny of Philippus' party. Phillidas, their secretary, was to all appearances the best of servants. At Athens on business, he met Melon, one of the Theban exiles, and the two agreed on a plan. When the polemarchs were keeping the festival of Aphrodite at the end of their term of office, Phillidas saw to the arrangements and promised to bring them the most respected and most beautiful women in Thebes. Once they had eaten and, with Phillidas urging them on, were soon drunk, he brought in Melon and his men, three dressed as ladies and the rest as their maids, got the polemarchs to send their servants out, and the conspirators killed them (5.4.2–7). The plot came from the most useful of their servants, at a drinking party, through the promise of pleasure.

Other ancient sources

Aristotle, listing the causes of attacks on monarchs, says that many have come about because monarchs shamed men in their bodies, and gives the attack of Crataeas on Archelaus (see ἄθλιος). Crataeas had always resented his relation with the king, so that even a smaller pretext would have served; or, Aristotle adds, it was because Archelaus had promised him one of his daughters and given both to others, but the beginning of the estrangement was Crataeas' resentment of the favor he had been made to grant. Hellanocrates of Larissa in Thessaly had the same grievance and took part in the attack: Archelaus had used his youth and not restored him from exile as he had promised, so that Hellanocrates thought the relation had come from outrage and not from desire (*Politics* 5.10, 1311b8–20). The attack came from the beloved who had served the king

unwillingly, and can be read beside Hiero's point that plots come from those who have most pretended to love (1.36–38; see ἄκων).

Translation in this edition

"Plots" renders ἐπιβουλαί, and "those who have most pretended to love them" τῶν μάλιστα φιλεῖν αὐτοὺς προσποιησαμένων (see προσποιέομαι).

See also

ἄθλιος; ἄκων; ἀλληλοφόνος; ἀνήκοος; διὰ φόβον ὑπηρετεῖν; ἐνέδρα; ἐξεικάζω; ἐπιβουλεύω; ἑταῖρος; κακὰ νοέω; μέθη; προσποιέομαι.

ἐπιγελάω · laugh at

ἐπιγελάσας, *epigelasas*, "laughed at this"

Attested: ἐπιγελάσας (*epigelasas*; 1.31). To laugh at, to laugh in response; ἐπί marks the laugh as a reply to what has been said. It is the only laugh the narrative records, and it is Simonides': "So Hiero spoke. And Simonides laughed at this and said" (1.31), and asked how, if loves for boys do not grow in a tyrant, Hiero could be in love with Dailochus (1.31; see Δαΐλοχος). Hiero has just argued that love is least of all willing to arise in a tyrant (1.30); Simonides knows of his love for the boy and laughs at the claim. The laugh is the first time Simonides catches Hiero in what looks like a contradiction, and it draws from him his account of what he wants from Dailochus (1.32–33; see ἄκων). The only other word of laughter in the dialogue is Simonides' warning that a tyrant who lost to private men at the games would be laughed at more than anyone (11.6; see ἀγωνίζομαι). Xenophon gives Hystaspas the same laugh of reply before battle in the *Education of Cyrus* (7.1.20; see ἐξ ἐναντίας).

See also ἀγωνίζομαι; ἄκων; Δαΐλοχος; ἐμφύω; ἐξ ἐναντίας.

ἐπιδείκνυμι · exhibit

Exhibiting: the performer's display, sold dear to the tyrant and offered freely at the court of the ruler Simonides describes · Hiero

ἐπιδεικνύμενοι, *epideiknymenoi*, "those who exhibit"; ἐπιδεικνύναι, *epideiknynai*, "to exhibit"

At a Glance

The word. To show, to point out, to display; in the middle, to show off oneself or one's art, to give a display.

In the *Hiero*. Twice: those who exhibit anything to a tyrant expect to go away paid many times over (1.13); at the court of a ruler who made his city happy there would always be a festival "of those who wish to exhibit whatever they have that is wise or beautiful or good" (11.10).

In this edition. "Exhibit".

A place to read. 1.11–13 with 11.10.

Meaning

Ἐπιδείκνυμι (*epideiknymi*) is δείκνυμι, "to show", with ἐπί: to show forth, to put on view before others. In the middle voice it is to show oneself off, and its noun ἐπίδειξις was the word for a display performance: a rhapsode's recitation, a musician's playing, a sophist's set speech before a paying audience. The edition's note at 1.13 records the sense: to exhibit oneself or one's art.

Use in the book

The verb comes first in Hiero's account of sight. Private men travel to cities and to the common festivals to see what is worth seeing; it is not safe for tyrants to go where they will not be stronger than those present (1.11–12; see θέαμα). Hiero then answers the objection he expects, that such things come to tyrants at home: a few of the many do, "and these, such as they are, are sold to tyrants at so high a price that those who exhibit anything whatever expect to go away from the tyrant having received in a short time many times more than they get from all other human beings in their whole life" (1.13; see ἀξιόω; ἄρα). The performer's display, which at a

festival is shared by all comers, becomes at the tyrant's court a private sale, and the price is set by the buyer's inability to go elsewhere. The edition's note adds that Hiero's words may glance at his guest, for Simonides was notorious for his fees.

Near the end of the dialogue Simonides answers the complaint, as the edition's note at 11.10 observes, "in its own words". If Hiero makes his city happy, Simonides tells him, it would be open to him to see the sights while staying at home: "For there would always be a festival at your court of those who wish to exhibit whatever they have that is wise or beautiful or good, and of those who desire to serve you" (11.10; see αὐτοῦ; πανήγυρις). Two things have changed. The exhibitors come because they wish to, not because they are paid many times over; and what they exhibit is no longer only spectacle but whatever they have that is wise or beautiful or good. The court becomes a festival, the place to which private men once traveled; and the wise man who comes of his own will can be read as Simonides himself, the guest who is offering Hiero this counsel.

Places to read

Every passage in which the verb occurs.

1.13 Those who exhibit anything to a tyrant expect to receive in a short time many times more than from all other human beings in their whole life.

11.10 At the good ruler's court there would always be a festival of those who wish to exhibit what they have that is wise, beautiful or good.

Elsewhere in Xenophon

In the *Memorabilia* someone tells Socrates of Theodote, a beautiful woman then living in Athens who kept company with whoever won her over, and says that painters visit her to make her likeness and that she shows them as much of herself as is fine to show. Socrates goes with his companions to see her, and finds her posing for a painter. When the painter has finished, Socrates asks whether they ought to be grateful to Theodote for having exhibited her beauty to them, or she to them for having looked: if the display is more useful to her, she owes them thanks; if the sight is more useful to them, they owe her (3.11.1–2). Socrates' question, who owes whom for a display, can be read as the one Hiero

answers at 1.13: at a tyrant's court it is the tyrant who owes, and pays, since he cannot go to see the sights himself.

Other ancient sources

In Plato's *Hippias Major* Socrates remarks that Gorgias of Leontini in Sicily and Prodicus made great sums by giving displays in private and keeping company with the young, while the wise men of old never saw fit to take money for their wisdom or to show it off among all comers. The sophist Hippias of Elis answers that once, when he came to Sicily while Protagoras was there, he made over a hundred and fifty minas in a short stay, more than twenty of them from the tiny town of Inycus alone (282b–e). In the *Protagoras* Protagoras says that the sophist's art is ancient, but that its practitioners of old, afraid of the resentment it stirs, hid it behind other arts, some of them poetry, like Homer and Hesiod and Simonides (316d). On Protagoras' account the poet who sits with Hiero was a sophist in disguise, and his notorious fees can be read as the price of a display. Aristotle tells that when Hiero's wife asked Simonides whether it was better to become rich or wise, he said rich, since he saw the wise spending their days at the doors of the rich (*Rhetoric* 2.16, 1391a8–12). The wise who come of their own will to the court Simonides describes can be read as that traffic turned to good use.

Translation in this edition

"Exhibit" renders both forms, the middle participle at 1.13 and the active infinitive at 11.10.

See also

ἀξιόω; ἄρα; αὐτοῦ; θέαμα; πανήγυρις.

ἐπιδίδωμι · increase

ἐπιδοίη, *epidoiē*, "would ... increase"

Attested: ἐπιδοίη (*epidoiē*; 9.7). To give besides, to add; intransitively, to grow, to make progress, to increase. Simonides uses it of farming: "the most useful of all things, though the least accustomed to be practiced out

of rivalry, farming itself would greatly increase, if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7; see γεωργία). Richards proposed the present ἐπιδιδοίη. The noun of the verb is ἐπίδοσις, the "increase" that the tyrant's table never allows on feast days (1.18; see ἐπίδοσις): the tyrant's table cannot grow, and Simonides' farms can.

See also ἀγρός; γεωργία; ἐξεργάζομαι; ἐπίδοσις.

ἐπίδοσις · increase

ἐπίδοσιν, *epidosin*, "increase"

Attested: ἐπίδοσιν (*epidosin*; 1.18). An increase, a growth, an addition; the noun of ἐπιδίδωμι (see ἐπιδίδωμι). Hiero uses it of the tyrant's table: tyrants alone do not look forward to feast days, since "their tables, always furnished in abundance, allow of no increase on feast days" (1.18; see ἑορτή). A table already at its fullest has nowhere to go (1.17; see δειπνέω). In Athenian usage ἐπίδοσις was also a voluntary gift to the city in an emergency, but here it keeps its plain sense of growth, which the tyrant's fullness has used up.

See also δειπνέω; ἔκπλεως; ἑορτή; ἐπιδίδωμι.

ἐπιθυμέω · desire

Desire for tyranny in many men, the most capable among them, and the tyrant's own desire to be loved, which Simonides undertakes to satisfy · Hiero

ἐπεθύμουν, *epethymoun*, "desire"; ἐπιθυμῶ, *epithymō*, "I desire"; ἐπιθυμεῖν, *epithymein*, "to desire"; ἐπιθυμεῖ, *epithymei*, "desires"; ἐπιθυμήσῃ, *epithymēsēi*, "desire"; ἐπιθυμήσαιμι, *epithymēsaimi*, "I desired"; ἐπιθυμῶν, *epithymōn*, "desire"; ἐπιθυμούντων, *epithymountōn*, "those who desire"; ἐπιθυμοίη, *epithymoiē*, "would desire"

At a Glance

The word. To set one's heart on something, to desire, to long for; also to have an appetite.

In the *Hiero*. Fourteen times in twelve passages, from Simonides' first objection, "how would many desire to be tyrants, and that, men reputed to be among the most capable?" (1.9), to his promises in the last chapter, that Hiero would be loved by those he rules, which is what he desires (11.8), and that everyone absent would desire to see him (11.11).

In this edition. "Desire" throughout.

A place to read. 1.9 with 8.1 and 11.8.

Meaning

Ἐπιθυμέω (*epithymeō*) is formed from θυμός, the spirit or heart, with ἐπί: to have one's heart upon a thing. It is the common Greek word for wanting, from hunger and the desires of the body to the wish for honor or rule, and it takes either a thing ("to desire a house") or an infinitive ("to desire to be loved"). The noun is ἐπιθυμία, "desire, appetite" (see ἐπιθυμία).

Use in the book

The dialogue begins from a desire. When Hiero says that tyrants enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains, Simonides objects: "how would many desire to be tyrants, and that, men reputed to be among the most capable?" (1.9; see ζηλόω). The desire for tyranny is his evidence that tyranny is good, and Hiero's task through seven chapters is to show that the desire is mistaken.

Along the way the verb gathers the tyrant's own desires. They are larger than a private man's and harder to satisfy: the private man desires a house or a field or a servant, the tyrant cities or much land or harbors or strong citadels (4.7; see ἀγρός). One is the work of his fear: to desire to hold free men as slaves (6.5; see ἐλευθέρους δούλους ἔχειν). One belongs to his subjects, and it is what he fears: the multitude may desire to have the just as its leaders (5.1; see δίκαιος). And one is his own, confessed early: what he most desires from Dailochus is "what is least fitting for a tyrant to achieve", to obtain what he loves "with friendship and from one who is willing" (1.32–33; see ἄκων; Δαΐλοχος).

Simonides takes that confession as the key to Hiero. "That you are disheartened about tyranny at present, Hiero, I do not wonder," he says, "since you desire to be loved by human beings and think that it stands in your way" (8.1; see ἀθύμως ἔχειν), and he undertakes to teach him that ruling does not prevent being loved. The first promise of his last speech grants the desire in the same words: if Hiero makes his city the happiest, Simonides tells him, "first, you would at once have achieved being loved by those you rule, which is just what you happen to desire" (11.8; see τὸ φιλεῖσθαι). The verb then passes to others: Hiero's court would hold a festival of those who desire to serve him (11.10; see ἐπιδείκνυμι), and Simonides tells him: "everyone absent would desire to see you" (11.11; see ἀντίβλεψις). The dialogue that began by asking why men desire tyranny ends by describing a ruler whom men desire, and the tyrant's own desire is met by becoming the object of theirs.

Places to read

Every passage in which the verb occurs; the noun ἐπιθυμία has its own entry, and ἐπιθύμημα, "a thing desired" (1.23, 4.7), has its own entry.

1.9 How would many desire to be tyrants, men reputed to be among the most capable?

1.32 What Hiero most desires is what is least fitting for a tyrant to achieve.

1.33 He strongly desires to obtain his love with friendship and from one who is willing, and would desire to take it by force less than to do himself some harm.

4.7 The private man desires a house, the tyrant cities, land, harbors and citadels.

5.1 Tyrants fear the just, lest the multitude desire to have them as leaders.

6.2 As a private man Hiero kept company with himself whenever he desired quiet.

6.5 To desire to hold free men as slaves is a sign of a soul stricken by fears.

8.1 Hiero desires to be loved and thinks that tyranny stands in the way.

10.7 Neighboring cities too would desire peace because of the men under arms.

11.8 The ruler who makes his city happy would be loved by those he rules, which is what Hiero desires.

11.10 At his court there would be a festival of those who desire to serve him.

11.11 Everyone absent would desire to see him.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon answers the accuser's charge that Critias, later the leading man of the Thirty, and Alcibiades (see ἀναγκάζω), who had kept company with Socrates, did the city the greatest harm (1.2.12). The two were by nature the most ambitious of all Athenians, wishing everything to be done through themselves and to become the most famous of all; and they saw Socrates living most self-sufficiently on very little and most master of all pleasures. Xenophon asks whether one should say that they reached for his company because they desired Socrates' life and his moderation, or because they thought that by keeping company with him they would become most capable in speech and action. He believes that if a god had offered them the choice of living Socrates' life or dying, they would have chosen to die; and the moment they judged themselves stronger than the others in his company, they broke away from Socrates and went into public affairs, the very thing for which they had sought him out (1.2.14–16). Critias and Alcibiades can be read as Simonides' "most capable" men (the same word, ἱκανώτατος, at 1.9 and *Memorabilia* 1.2.15): they desired rule more than they desired the life that might have made them fit for it.

Other ancient sources

Aristotle, criticizing Phaleas of Chalcedon, who proposed that the citizens' property be made equal, says that men do wrong not only for necessities, such as stealing clothes for cold or hunger, which equal property might cure, but also in order to enjoy themselves and not to be left desiring; and the greatest wrongs are done for excess and not for necessity: men do not become tyrants so as not to be cold, which is why the honors are great for killing not a thief but a tyrant (*Politics* 2.7, 1267a2–16). Aristotle's point can be read beside 4.7: the tyrant's desires are not for what he needs, and nothing he gains can bring them to an end.

Translation in this edition

"Desire" renders every form; at 1.9 ἐπεθύμουν τυραννεῖν is "desire to be tyrants".

See also

ἀγρός; ἀθύμως ἔχειν; ἄκων; ἀναγκάζω; ἀντίβλεψις; Δαΐλοχος; δίκαιος; ἐλευθέρους δούλους ἔχειν; ἐπιδείκνυμι; ἐπιθυμία; ζηλόω; τὸ φιλεῖσθαι.

ἐπιθύμημα · craving

ἐπιθυμήματα, *epithymēmata*, "the cravings"; ἐπιθυμημάτων, *epithymēmatōn*, "the desires"

Attested: ἐπιθυμήματα (*epithymēmata*; 1.23), ἐπιθυμημάτων (*epithymēmatōn*; 4.7). The thing desired, the object of a desire; in the plural, cravings: the noun of ἐπιθυμέω, "desire" (see ἐπιθυμέω), with the suffix -μα that names what an act produces. Hiero uses it first of the tyrant's table, asking whether the sharp and pungent dishes served to tyrants are anything "other than the cravings of a soft and sickly soul" (1.23; see ἀσθενέω; μαλακός). The dish is named by the want it answers, and the want is a sick one. In chapter 4 the word measures ambition: the tyrant's cities, harbors and citadels are harder and more dangerous to achieve "than the desires of private men" (4.7; see ἀγρός; ἐπικίνδυνος). In both places the tyrant's objects of desire are grander than other men's, and in both they serve him worse: the dishes answer the cravings of a sickly soul that no longer eats with pleasure, and the cravings of rule cost danger.

See also ἀγρός; ἀσθενέω; ἐπιθυμέω; ἐπικίνδυνος; μαλακός.

ἐπιθυμία · desire

Desire: the appetite that comes and is satisfied, as for sleep after a feast, and the desire for tyranny, which Simonides traces to the pleasures of Aphrodite · Hiero

τὰς ἐπιθυμίας, *tas epithymias*, "your desire"; ἐπιθυμίας, *epithymias*, "desired"

At a Glance

The word. Desire, longing; appetite, whether of the body or of the mind.

In the *Hiero*. Twice: Simonides suggests that the relish of the pleasures of Aphrodite may be the only thing that gives tyrants their

"desire to be tyrants" (1.26), and Hiero remembers drinking parties that often lasted until he and those present desired their beds (6.2).

In this edition. "Desire", rendered at 6.2 by the verb.

A place to read. 6.1–3.

Meaning

Ἐπιθυμία (*epithymia*) is the noun of ἐπιθυμέω, "to desire" (see ἐπιθυμέω): the heart set on something. It is the common word for appetite, hunger and thirst and the desires of love among them, and Plato named the desiring part of the soul from it, τὸ ἐπιθυμητικόν (*Republic* 439d); but it can be used of any wish, including the wish to rule. The two uses in the *Hiero* show both ends of the range: a desire for tyranny, and the plain wish to go to bed.

Use in the book

The noun comes first in the last of Simonides' suggestions about the pleasures of the body. Hiero has taken away the advantages of the table; Simonides answers: "It looks ... as if your relish of the pleasures of Aphrodite were the only thing that gives you your desire to be tyrants; for in this it is open to you to be with whatever you see that is most beautiful" (1.26; see ἀπόλαυσις; ἔξεστι). The Greek has the plural, "desires", and the desire for rule is here traced to a desire of the body. Hiero accepts the challenge and argues that in the pleasures of Aphrodite too, in marriage and still more in love, the tyrant comes off worse (1.27–38; see ἔρως).

The second use is the last step of a memory. Hiero's drinking parties as a private man went on, he says, "often until I and those present desired our beds" (6.2; see διάγω; ἐπιλανθάνομαι; συμπόσιον). Here the desire is the natural end of a pleasure: the evening runs its course, and sleep is wanted and taken. A desire that can be satisfied in this way, at the end of an evening among friends, is what the tyrant has lost, for he now guards against drunkenness and sleep as against an ambush (6.3; see ἐνέδρα).

The two places can be read together. The desire for tyranny, if Simonides is right, begins in a desire of the body; but tyranny takes away the safe satisfaction of the body's simplest desire, the wish to sleep.

Places to read

Every passage in which the noun occurs; the verb ἐπιθυμέω and the noun ἐπιθύμημα, "a thing desired", have their own entries.

1.26 Simonides suggests that the pleasures of Aphrodite alone give tyrants their desire to rule.

6.2 Hiero's evenings as a private man often lasted until he and his companions desired their beds.

Elsewhere in Xenophon

In the *Memorabilia* Socrates asks Euthydemus whether he has noticed that it is not the lack of self-mastery that leads men to pleasure, but self-mastery. The man without it cannot hold out against hunger, thirst, the desire for the pleasures of Aphrodite or sleeplessness, and so takes no pleasure worth the name in eating, drinking, love, rest or sleep, which are sweet only to those who hold out and wait until each is as sweet as it can be; only self-mastery, which makes men endure, gives pleasure worth remembering in the most necessary things (4.5.9; see ἐγκρατής). Hiero's evenings, which often ended when he and his companions desired their beds, can be read as pleasure of this kind.

Other ancient sources

Plato's Socrates describes the man in whom Love rules as a tyrant over the soul. Next, he tells Adeimantus, the man's life is festivals and revels and banquets and mistresses, and alongside the ruling love fierce desires spring up in numbers day and night, each wanting much; any income he has is quickly used up, and then he borrows and eats into his estate (*Republic* 573d–e; see ἔρως). Plato's tyrannical man is ruled by desires that multiply; Hiero's complaint runs the other way, that the simplest of desires can no longer be satisfied in safety.

Translation in this edition

"Desire" renders ἐπιθυμίας at 1.26; at 6.2 μέχρι κοίτης ἐπιθυμίας ἐμῆς τε καὶ τῶν παρόντων, literally "until desire of bed came on me and those present", is "until I and those present desired our beds". Κοίτης is Hermann's correction for the manuscripts' κοινῆς (see κοίτη).

See also

ἀπόλαυσις; διάγω; ἐγκρατής; ἐνέδρα; ἔξεστι; ἐπιθυμέω; ἐπιθύμημα; ἐπιλανθάνομαι; ἔρως; κοίτη; συμπόσιον.

ἐπικίνδυνος · dangerous

ἐπικινδυνότερα, *epikindynotera*, "more dangerous"

Attested: ἐπικινδυνότερα (*epikindynotera*; 4.7). Dangerous, full of risk: κίνδυνος, "danger", with ἐπί. Hiero uses the comparative of the tyrant's desires: the private man desires a house or a field or a servant, but the tyrant cities or much land or harbors or strong citadels, "which are far harder and more dangerous to achieve than the desires of private men" (4.7; see ἐπιθύμημα). Danger is the condition of the tyrant's life throughout Hiero's account: he travels everywhere as if through enemy country and thinks it necessary to go about armed (2.8; see ἀνάγκη), is not out of danger even inside his own house (2.10; see ἀκίνδυνος), and runs risks in his wars against those he has subjected (2.13; see ἐν ὅπλοις). Here the danger is attached to what he wants. This can be read as the cost of conquest: a private man's house can be bought, but a city must be taken, and the man who takes it makes enemies of those he takes it from. The man truly honored, by contrast, passes his life "without danger" (7.10; see ἀκινδύνως).

See also ἀκίνδυνος; ἀκινδύνως; ἀνάγκη; ἐν ὅπλοις; ἐπιθύμημα.

ἐπικράτεια · reach of power

The reach of a ruler's power: the space within which nothing a man has is his own, and outside which the tyrant himself cannot safely go · Hiero

ἔξω τῆς τούτου ἐπικρατείας, *exō tēs toutou epikrateias*, "out of reach of his power"

At a Glance

The word. Mastery, dominion; the territory or sphere over which a power extends.

In the *Hiero*. Once, in Hiero's answer to the claim that tyrants are best able to do good to their friends: "For whatever anyone gets from a tyrant, no one thinks anything his own until he is out of reach of his power" (6.13).

In this edition. "Reach of his power".

A place to read. 6.12–13, with 1.11–12.

Meaning

Ἐπικράτεια (*epikrateia*) is the noun of ἐπικρατέω, "to prevail, to have the upper hand", from κράτος, "strength, mastery". It names mastery as a state, and then the region where it holds: a people's or a king's ἐπικράτεια is the land subject to it. The word thinks of power in space, as something with a reach and a border, inside which a man is subject and outside which he is free.

Use in the book

Hiero uses the word to say where a gift from a tyrant becomes a possession. The man who has received most from him would with the greatest pleasure be out of his sight as fast as he could (6.13; see ἐξ ὀφθαλμῶν): "For whatever anyone gets from a tyrant, no one thinks anything his own until he is out of reach of his power" (6.13; see ἑαυτοῦ). What is given inside the tyrant's reach can be read as held on his sufferance, since the hand that gives is the hand that despoils (7.12; see ἀφαιρέω); only across the border of his power does it become the receiver's own.

The border runs the other way for the tyrant. Private men go wherever they please to see the sights, but it is not safe for tyrants to go where they will not be stronger than those present, nor can they leave what they have at home in others' keeping and go abroad (1.11–12; see θέαμα). The tyrant is confined within his power as surely as his subjects are, and his subjects' wish is to leave it. The word can be read as drawing the map of tyranny: a land whose people want to cross its border and whose ruler cannot.

Simonides' promises in the last chapter answer both sides. The ruler who makes his city happy could travel to see the sights wherever he

wished, "as far as safety goes", and everyone absent would desire to see him (11.10–11; see αὐτοῦ; ἐπιθυμέω).

Places to read

The one passage in which the noun occurs.

6.13 No one thinks anything he gets from a tyrant his own until he is out of reach of his power.

Elsewhere in Xenophon

In the *Anabasis* the Greek army, serving the Thracian prince Seuthes, has been cheated of its pay. Polycrates, an Athenian captain, prompted by Xenophon, tells the soldiers that Heracleides, a Greek of Maronea on the Thracian coast and Seuthes' agent, has sold the plunder they won and kept the proceeds, and proposes that they seize him. Heracleides, badly frightened, goes to Seuthes and says that if they are wise they will get out of these men's reach, and the two mount their horses and ride away to their own camp (7.6.41–42). The story can be read as the same border seen from the other side: the man who holds what is not his own knows where safety lies, outside the reach of those who could take it back.

Translation in this edition

"Out of reach of his power" renders ἔξω τῆς τούτου ἐπικρατείας, "outside the dominion of this man"; "his" renders τούτου.

See also

αὐτοῦ; ἀφαιρέω; ἑαυτοῦ; ἐξ ὀφθαλμῶν; ἐπιθυμέω; θέαμα.

ἐπιλανθάνομαι · forget

ἐπιλαθέσθαι, *epilathesthai*, "forgot"

Attested: ἐπιλαθέσθαι (*epilathesthai*; 6.2). To forget, to let slip from the mind. Hiero uses it in his memory of the drinking parties of his private life: "I passed my time at drinking parties, often until I forgot everything hard in human life" (6.2; see ἀνθρώπινος βίος; συμπόσιον). Forgetting is the first of three things the parties led to; the others were the mingling of the

soul with songs and feasting and dances, and the moment when he and those present desired their beds (6.2; see ἐπιθυμία). The verb belongs to a memory: Hiero recalls, as a thing he has lost (6.1; see στερέω), the evenings on which he could forget, and the drunkenness that brought forgetting is now among the things he guards against (6.3; see ἐνέδρα).

See also ἀνθρώπινος βίος; ἐνέδρα; ἐπιθυμία; μέθη; στερέω; συμπόσιον.

ἐπιμέλεια · care

Care, the work of ruling: divided by Simonides into the kinds that win favor and the kinds that win odium, and drawn out of the citizens by prizes · Hiero

ἐπιμέλειαι, *epimeleiai*, "the kinds of care"; ἐπιμέλεια, *epimeleia*, "kind of care"; ἐπιμελείας, *epimeleias*, "care"

At a Glance

The word. Care, attention, diligence; the management of something entrusted to one.

In the *Hiero*. Three times, all in Simonides' chapter on prizes: "of the kinds of care, some seem to me to lead straight to enmity, and others to go entirely by way of favor" (9.1); "this kind of care goes by way of favor" (9.2); and small prizes draw out from human beings "great expenses and many toils and much care" (9.11).

In this edition. "Care".

A place to read. 8.8–9.4 with 9.11.

Meaning

Ἐπιμέλεια (*epimeleia*) is the noun of ἐπιμελέομαι, "to take care of" (see ἐπιμελέομαι), from μέλει, "it is a concern". It is the attention a man gives to what is in his charge: a farmer to his land, a master to his household, a general to his army. In the *Oeconomicus* Ischomachus makes care, not knowledge, what separates the farmer who prospers from the one who is poor (20.2–4; see ἐπιμελέομαι).

Use in the book

Simonides uses the noun to answer a complaint. Hiero has said that rulers are compelled to busy themselves far more than private men with the things that bring odium: exacting money, compelling men to guard, punishing the unjust, hurrying the easygoing on campaign (8.8–9; see ἀπεχθάνομαι). Simonides does not deny that these things must be done: "I do not say, Hiero, that all these things should not be cared for. But of the kinds of care, some seem to me to lead straight to enmity, and others to go entirely by way of favor" (9.1; see ἀπέχθεια; διὰ χαρίτων; ἐπιμελέομαι). Teaching what is best and praising and honoring the one who does it most finely is "this kind of care" (9.2); punishing the one who falls short is the other. The ruler keeps the first and assigns the second to others (9.3–4; see ἀνάγκην προστιθέναι).

The noun returns at the end of the chapter, and now the care is the citizens'. Small prizes in the horse races and the athletic and choral contests "draw out from human beings great expenses and many toils and much care" (9.11; see ἐξάγω). The ruler's care, divided and kept to its pleasant kind, sets off the care of many others, which he buys with small prizes. Simonides' answer to the burden of ruling can be read as a redistribution of care: the ruler does less of the hated work and gets more care from the citizens than compulsion could extract.

Places to read

Every passage in which the noun occurs; the verb ἐπιμελέομαι has its own entry.

9.1 Of the kinds of care, some lead to enmity, others go by way of favor.

9.2 Teaching what is best and praising and honoring the one who does it most finely is care that goes by way of favor.

9.11 Small prizes draw out great expenses, many toils and much care.

Elsewhere in Xenophon

In the *Oeconomicus* Ischomachus, teaching Socrates how a foreman is trained to care for an estate, approves the reply a barbarian is said to have given the Persian king. The king had come by a fine horse and wished to

put flesh on it quickly, and he asked a man with a name for knowing horses what would do that soonest; the answer was "the master's eye". So too, Ischomachus says, the master's eye does most to make everything else fine and good (12.20). In Ischomachus' account care begins with the master, who must watch and examine the work if he would make others careful (12.19); it can be read as ending, like Simonides' prizes, in the care of those he oversees.

Translation in this edition

"Care" renders every form; at 9.1 ἐπιμέλειαι is "the kinds of care", and the verbal adjective ἐπιμελητέον in the sentence before, "should be cared for", belongs to the verb (see ἐπιμελέομαι).

See also

ἀνάγκην προστιθέναι; ἀπεχθάνομαι; ἀπέχθεια; διὰ χαρίτων; ἐξάγω; ἐπιμελέομαι.

ἐπιμελέομαι · take care of

Taking care: the hated cares a ruler cannot avoid, and the citizens' care for their own affairs, which the guard gives them leisure for · Hiero

ἐπιμελητέον, *epimelēteon*, "should be cared for"; ἐπιμελεῖσθαι, *epimeleisthai*, "to take care of"

At a Glance

The word. To take care of, to look after, to attend to; to make something one's concern.

In the *Hiero*. Twice: Simonides does not say "that all these things should not be cared for" (9.1), and the mercenaries can give the citizens "leisure to take care of their own affairs" (10.5).

In this edition. "Care for", "take care of".

A place to read. 9.1 with 10.5.

Meaning

Ἐπιμελέομαι (*epimeleomai*) is formed from μέλει, "it is a concern to someone", with ἐπί: to make a thing one's concern and attend to it. Its noun is ἐπιμέλεια, "care" (see ἐπιμέλεια). The verbal adjective ἐπιμελητέον, "it must be cared for", states a duty. Xenophon uses it of the farmer and the householder (*Oeconomicus* 20.2–4), and says that Socrates approved the habit of body that leaves the care of the soul, τὴν τῆς ψυχῆς ἐπιμέλειαν, unhindered (*Memorabilia* 1.2.4).

Use in the book

The verbal adjective opens Simonides' answer to Hiero's list of the hateful tasks of ruling (8.8–9; see ἀπεχθάνομαι). "I do not say, Hiero, that all these things should not be cared for" (9.1). The double negative is a concession: Simonides grants that the ruler cannot be rid of these tasks, and the rest of his answer is about how they are to be divided (9.1–4; see ἐπιμέλεια).

The infinitive comes in chapter 10, in Simonides' list of what the mercenaries could do for the city. Besides protecting the workers and flocks in the country, "they are able, moreover, to give the citizens leisure to take care of their own affairs, by guarding the strategic points" (10.5; see σχολή). Here care is the citizens' own, and it needs time. A guard that holds the strategic points can be read as freeing the citizens for their farms, trades and households. The mercenaries, whom Hiero called the heaviest burden on the citizens (8.10; see μισθοφόρος), become in Simonides' counsel the men who give them leisure for their own cares.

Places to read

Every passage in which the verb occurs; the noun ἐπιμέλεια has its own entry.

9.1 Simonides does not say that the ruler's hateful tasks should not be cared for.

10.5 The mercenaries can give the citizens leisure to take care of their own affairs.

Elsewhere in Xenophon

In the *Oeconomicus* Ischomachus tells Socrates that it is not knowledge or ignorance that makes some farmers prosperous and others poor. No one

hears it said that a household was ruined because the sower sowed unevenly or someone did not know that manure is good for the land; one hears instead that a man gets no grain from his field because he does not take care that it is sown or manured, and no wine because he does not take care to plant vines or make those he has bear (20.2–4). The farmer's difference is in his care, not in his knowledge (see ἐπίσταμαι).

Other ancient sources

Plato's Socrates, in his defense, says that he will not stop urging every Athenian he meets: best of men, citizen of the greatest city, famed for wisdom and strength, are you not ashamed to take care that you have as much money as possible, and reputation and honor, while for wisdom and truth and your soul, that it be as good as possible, you take no care and give no thought (*Apology* 29d–e)? Simonides' counsel stays with the cares of the city and the household; Socrates' question asks what a man's first care should be.

Translation in this edition

"Should be cared for" renders ἐπιμελητέον, and "take care of" ἐπιμελεῖσθαι. "Care about" at 9.10 renders the simple μέλῃ, and in the same sentence the manuscripts read ἐπιμελεῖσθαι where Marchant prints ἐπιτελεῖσθαι from Stobaeus (see ἐπιτελέω).

See also

ἀπεχθάνομαι; ἐπιμέλεια; ἐπίσταμαι; ἐπιτελέω; μισθοφόρος; σχολή.

ἐπινοέω · conceive

ἐπινοεῖτε, *epinoeite*, "you conceive"

Attested: ἐπινοεῖτε (*epinoeite*; 2.2). To think of, to have in mind, to conceive a plan: νοέω, "think", with ἐπί, of thought directed toward something to be done. Simonides opens his list of the tyrant's advantages with it: "you conceive great things and achieve them quickly" (2.2; see διαφέρω). The pair is power as the crowd sees it, with no distance between design and deed. Hiero answers the list by saying that the multitude is

deceived by what it sees (2.3; see ἐξαπατάω), and later he answers this very advantage in its own words: what the tyrant desires comes to him no faster than to the private man, and is far harder to achieve (4.7; see ἀγρός; ἐπικίνδυνος); θᾶττον, "faster", answers ταχύ, and κατεργάσασθαι, "to achieve", the κατεργάζεσθε of 2.2. The great designs that seemed to come true quickly are among the hardest of all to bring about.

See also ἀγρός; διαφέρω; ἐξαπατάω; ἐπιθυμέω; ἐπικίνδυνος.

ἐπισκέπτομαι · look into

ἐπισκεψώμεθα, *episkepsōmetha*, "let us look into"; ἐπίσκεψαι, *episkepsai*, "look into it"

Attested: ἐπισκεψώμεθα (*episkepsōmetha*; 3.1), ἐπίσκεψαι (*episkepsai*; 3.6). To look into, to examine, to consider: σκέπτομαι, "look carefully", with ἐπί. Hiero uses it twice in his chapter on friendship, once to open the inquiry and once to open the proof. First the general question: "First let us look into whether friendship is a great good for human beings" (3.1; see ἀγαθός; φιλία). Then, having shown that it is, he turns to the tyrant's share: "If you wish, Simonides, to know that I speak the truth, look into it this way" (3.6), and what follows is the list of tyrants who killed their own children or perished at the hands of their children, brothers, wives and comrades (3.7–8; see ἀλληλοφόνος). The first person plural makes the question a joint one; the imperative hands the proof to Simonides to examine for himself. Simonides uses a verb of the same kind when he begins his own inquiry in chapter 8 (8.2; see ἐπισκοπέω).

See also ἀγαθός; ἀλληλοφόνος; ἐπισκοπέω; φιλία.

ἐπισκοπέω · look into

ἐπισκοποῦντες, *episkopountes*, "in looking into"

Attested: ἐπισκοποῦντες (*episkopountes*; 8.2). To look at, to examine, to inspect: σκοπέω, "look", with ἐπί. Simonides uses it at the start of his own argument, after undertaking to teach Hiero that ruling does not prevent being loved (8.1; see ἀποκωλύω): "In looking into whether this is

so, let us not yet consider whether, because he has greater power, the ruler could also grant more favors; but if the private man and the tyrant do the same things, consider which of the two gains the greater favor from equal acts" (8.2; see ἄρχων; ἐννοέω). The inquiry is narrowed with care. Simonides sets aside the ruler's greater means and asks only about equal acts, so that whatever difference appears belongs to the office itself. Hiero had opened his examination of friendship with a verb of the same kind (3.1; see ἐπισκέπτομαι), and found the tyrant worse off than the private man; Simonides examines in his turn and finds the ruler better off.

See also ἀποκωλύω; ἄρχων; ἐννοέω; ἐπισκέπτομαι; χάρις.

ἐπίσταμαι · know

Knowing: what "we all know", the common ground both speakers build on, and what the tyrant alone understands about his own deeds · Hiero

ἐπιστάμεθα, *epistametha*, "we know"; ἐπίσταται, *epistatai*, "understands"

At a Glance

The word. To know how, to understand; to know a thing well, as one knows a craft or a fact one is sure of.

In the *Hiero*. Five times. Four times in the first person plural, as an appeal to what all know (1.4, 1.29, 1.38, 10.4); once of the tyrant, who after killing those he suspects "understands that he will rule over fewer" (2.17).

In this edition. "Know", "understands".

A place to read. 2.17, with 1.29 and 10.4.

Meaning

Ἐπίσταμαι (*epistamai*) is the verb of skilled and certain knowledge; its noun is ἐπιστήμη, "knowledge, skill" (see ἐπιστήμη). Where οἶδα says that one knows a thing, ἐπίσταμαι often says that one understands it or knows how to do it, as a craftsman knows his trade; but in ordinary speech the two often meet, and "we all know" can be said with either. In the *Hiero* the verb marks the ground on which an argument can stand, because no one disputes it.

Use in the book

Both speakers appeal to it. Simonides, listing the senses through which private men take pleasure, names the pleasures of Aphrodite as felt "through the parts that we all, of course, know of" (1.4; see ἀφροδίσια), a decorous phrase that rests on shared knowledge. Hiero makes the same appeal at the turn of his argument about love: "that the pleasures of Aphrodite that come with love give enjoyment beyond comparison, we all know, I suppose" (1.29; see μετ' ἔρωτος), and again at its close: "For we know, of course, that those who serve from fear make themselves as like as they possibly can to the services of those who love" (1.38; see διὰ φόβον ὑπηρετεῖν). Simonides returns to it in his counsel: "evildoers arise somewhere in cities, as we all know" (10.4; see δορυφόρος). Each appeal moves the argument by naming what neither party will deny.

Once the verb belongs to the tyrant alone. When he suspects some are working against him and puts them to death, the tyrant "knows that he does not increase the city as a whole, and understands that he will rule over fewer" (2.17; see ἀπολογέομαι; αὐξάνω). This is knowledge no one else shares: the citizens can enlarge a victory in the telling (2.16; see ἐπιψεύδομαι), but the tyrant cannot deceive himself about what his killings do to the city (2.17; see ἀποκτείνω; ἔργον). The dialogue rests on such knowledge: Hiero claims to speak of tyranny from inside (1.10; see ἔργον), and what he understands is what the crowd, judging by sight, cannot (2.3–4; see εὐδαίμων).

Places to read

Every passage in which the verb occurs; the noun ἐπιστήμη has its own entry.

1.4 The pleasures of Aphrodite come through the parts that we all know of.

1.29 That the pleasures of Aphrodite that come with love give enjoyment beyond comparison we all know.

1.38 We know that those who serve from fear imitate the services of those who love.

2.17 The tyrant who kills those he suspects understands that he will rule over fewer.

10.4 Evildoers arise in cities, as we all know.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon says that when Socrates himself carried an argument through, he proceeded by way of what was most agreed, thinking this the safety of argument; and so, of all men Xenophon knew, he most often brought his hearers to agree. He used to say that Homer called Odysseus a safe speaker for this reason, that he knew how to carry an argument along through what men already believed (4.6.15). The "we all know" of both speakers in the *Hiero* can be read as an argument of this kind.

Other ancient sources

Plato's Socrates, examining those reputed wise, found that the poets say many fine things without knowing what they say, and that the craftsmen did know many fine things he did not, but thought themselves wise in the greatest matters too because they were good at their crafts (*Apology* 22c–d). Hiero calls Simonides wise (1.1), and the poet answers that Hiero, having tried both lives, is likely to know better than he how they differ (1.2). The *Hiero* can be read as a conversation between a man who knows one life and a man who knows both, in which the one who knows both ends by being taught.

Translation in this edition

"We know" renders ἐπιστάμεθα at each of its four places, with "of course" or "I suppose" for δή and δήπου where they stand beside it (1.4, 1.29, 1.38; at 1.38 δή is Marchant's own correction, see διὰ φόβον ὑπηρετεῖν); "understands" renders ἐπίσταται at 2.17, where "knows" renders οἶδεν in the same sentence.

See also

ἀποκτείνω; ἀπολογέομαι; αὐξάνω; ἀφροδίσια; διὰ φόβον ὑπηρετεῖν; δορυφόρος; ἐπιστήμη; ἐπιψεύδομαι; ἔργον; ἔρως; εὐδαίμων; μετ' ἔρωτος.

ἐπιστήμη · skill

ἐπιστήμαις, *epistēmais*, "in skill"

Attested: ἐπιστήμαις (*epistēmais*; 2.2). Knowledge, understanding; of a craft, skill: the noun of ἐπίσταμαι, "know" (see ἐπίσταμαι). The word occurs once, and not in its philosophical sense. Among the tyrant's possessions Simonides lists his servants: "in number and in skill you possess the best servants" (2.2; see διαφέρω). Skill here is a property of slaves and attendants, and the tyrant owns it as he owns horses and arms. The dialogue's own question about knowing lies elsewhere: Hiero claims to speak from the experience of both lives (1.10; see ἔργον), and Simonides, in his turn, undertakes to teach (8.1; see διδάσκω). The skill of the servants is the kind of knowledge a tyrant can buy; the knowledge of how to rule so as to be loved he has to be taught.

See also διαφέρω; διδάσκω; ἐπίσταμαι; ἔργον.

ἐπιτελέω · carry out

ἐπιτελεῖσθαι, *epiteleisthai*, "be carried out"

Attested: ἐπιτελεῖσθαι (*epiteleisthai*; 9.10). To bring to completion, to accomplish, to carry out: τελέω, "finish", with ἐπί. Simonides uses the passive at the end of his account of prizes: "And when many care about what is beneficial, it must be found and carried out the more" (9.10). Marchant prints ἐπιτελεῖσθαι from Stobaeus, who quotes the sentence; the manuscripts have ἐπιμελεῖσθαι, "be cared for" (see ἐπιμελέομαι). In Marchant's text the two infinitives, εὑρίσκεσθαι and ἐπιτελεῖσθαι, mark the two stages of every useful thing, its discovery and its accomplishment, and Simonides' point is that both increase with the number of those who care. Honor for the man who introduces something good makes many take up the search (9.10; see εἰσηγέομαι; ἔργον ποιεῖσθαι); many searching make it found; and what many care about is not only found but finished.

See also εἰσηγέομαι; ἐξευρίσκω; ἐπιμελέομαι; ἔργον ποιεῖσθαι.

ἐπιτήδευμα · pursuit

ἐπιτήδευμα, *epitēdeuma*, "the pursuit"

Attested: ἐπιτήδευμα (*epitēdeuma*; 11.5). A pursuit, a practice, a way of life: from ἐπιτηδεύω, "to practice, to make one's business of". Simonides uses it of chariot racing: "And the pursuit that is thought the finest and most magnificent of all, the keeping of chariot teams, in which way do you think it would adorn you more …?" (11.5; see ἅρμα; ἁρματοτροφία). The word belongs to a man's settled occupations, the things he habitually does and is known by, and the keeping of chariot teams was the pursuit by which the richest Greeks showed themselves at the festivals. Simonides does not ask Hiero to give it up. He asks him to make it the city's, with horse-breeders and competitors coming from his city in place of chariots of his own. The pursuit thought finest is kept, and moved from the tyrant to the citizens.

See also ἀγών; ἅρμα; ἁρματοτροφία.

ἐπίχαρις · pleasing

τὸ ἐπίχαρι, *to epichari*, "what is pleasing"

Attested: ἐπίχαρι (*epichari*; 9.4). Pleasing, agreeable, winning favor: χάρις, "favor", with ἐπί (see χάρις). Simonides uses the neuter as a noun to close his example of the choruses, in which the ruler sets out the prizes and others apply the compulsion: "So at once in these matters what is pleasing came about through the ruler, and what is harsh through others" (9.4; see ἀνάγκην προστιθέναι; ἀντίτυπος). The adjective is built on the word that governs Simonides' counsel. Some kinds of care, he has said, go "entirely by way of favor" (9.1; see διὰ χαρίτων), and the pleasing is the part of rule that wins it. Its partner, ἀντίτυπος, "harsh", is literally what strikes back.

See also ἀνάγκην προστιθέναι; ἀντίτυπος; διὰ χαρίτων; χάρις.

ἐπιψεύδομαι · add lies

ἐπιψεύδονται, *epipseudontai*, "they add lies"

Attested: ἐπιψεύδονται (*epipseudontai*; 2.16). To lie in addition, to add falsehoods to the truth: ψεύδομαι, "lie", with ἐπί. Hiero uses it of citizens after a victory: "Each one claims to have had a share in the plan and to have killed the most, and it is hard to find a place where they do not add lies as well, saying they have killed more than have actually died: so fine a thing does a great victory seem to them" (2.16; see ἀποκτείνω; βουλή). The lie is a happy one. The citizens enlarge their share in the killing because the victory is fine and every man wants a part in it. The tyrant, who puts to death those he suspects, does the reverse: he "even makes what has happened as small as he can" (2.17; see ἀποκτείνω; ἀπολογέομαι).

See also ἀποκτείνω; ἀπολογέομαι; βουλή.

ἐράω · be in love

Being in love: what Hiero confesses he is with Dailochus, and what Simonides promises the loved ruler that human beings would be with him · Hiero

ἐρᾷς, *erāis*, "are you in love"; ἐρῶ, *erō*, "I am in love"; ἐρᾷ, *erāi*, "you are in love with"; ἐρῷο, *erōio*, "would be in love with you"

At a Glance

The word. To be in love, to desire passionately; in the passive, to be the object of such love.

In the *Hiero*. Five times: Simonides asks how Hiero is "in love with Dailochus" (1.31); Hiero answers twice, "I am in love" (1.33), and uses the verb again of a beloved taken against his will (1.36); and at the end Simonides promises: "human beings would be in love with you" (11.11).

In this edition. Always "be in love".

A place to read. 1.31–34, with 11.11.

Meaning

Ἐράω (*eraō*) is the verb of ἔρως (see ἔρως): to love with desire, to be in love. The Greeks set it apart from φιλέω, "to love" as friends and kin love, and

from ἀγαπάω, "to cherish, be content with", and the edition keeps the three apart in English, so that "be in love" always renders ἐρᾶν (see ἀγαπάω; φιλέω). The lover (ἐραστής) is the one who is in love, and the one he loves is the beloved (see ἐρώμενος).

Use in the book

The verb first catches Hiero out. He has said that love is least of all willing to arise in a tyrant (1.30; see ἔρως τῶν ἐλπιζομένων), and Simonides laughs: "How then," he says, "are you in love with Dailochus, who is called 'the most beautiful'?" (1.31; see Δαΐλοχος; ἐπιγελάω). Hiero answers by dividing what he loves: "For I am in love with Dailochus for those things which human nature perhaps compels one to want from the beautiful; but those things which I am in love with obtaining, I very strongly desire to obtain with friendship and from one who is willing" (1.33; see ἄκων; ἀναγκάζω). Being in love is a fact of nature, which he does not deny; what he wants is the beloved's friendship, and in one sentence the verb of desire is joined to the word of friendship. He uses the verb once more as he closes the argument: to take pleasure in the one a man is in love with (οὗ ἂν ἐρᾷ) while he is pained, to be hated while loving (φιλοῦντα μισεῖσθαι), is a disagreeable thing to suffer, and a pitiable one (1.36; see ἄκων; δυσχερής).

At the end of the dialogue the verb returns in the passive, and its subject is Hiero. If he makes his city happy, Simonides tells him, "you would not only be loved, but human beings would be in love with you" (11.11; see φιλεῖσθαι καὶ ἐρᾶσθαι). The tyrant who in chapter 1 was a lover unable to trust his beloved becomes, in Simonides' promise, the one who is loved with desire, as the beautiful are; the edition's Key Words note that Hiero would be "not only loved but loved with *erōs*". The verb can be read as measuring how far the counsel goes: from the lover who cannot be loved back, to the ruler whom a whole people loves as lovers love.

Places to read

Every passage in which the verb occurs; the participle ἐρώμενος, "the beloved", has its own entry.

1.31 Simonides asks how Hiero is in love with Dailochus.

1.33 Hiero is in love with Dailochus, and wants what he is in love with to come with friendship and willingly.

1.36 To take pleasure in the one a man is in love with while he is pained is a disagreeable and pitiable thing to suffer.

11.11 Human beings would be in love with the ruler who makes his city happy.

Elsewhere in Xenophon

In Xenophon's *Symposium* Critobulus, in love with the youth Cleinias, says that he looks at him with more pleasure than at all the other fine things among men, and would rather lose the sight of everything else than of Cleinias, though he is only one; he is vexed with night and sleep because they hide him. The beautiful, he goes on, can accomplish everything while keeping still, where the strong must toil and the brave run risks; and he would rather give Cleinias all he has than get more from another, and rather be a slave than free, if Cleinias were willing to rule him (4.12–14). Critobulus describes the lover as the one who serves; Simonides' promise at 11.11 can be read as giving Hiero the place of the beautiful, whom others serve.

Other ancient sources

Aristotle observes that the friendship of lover and beloved is unstable because they do not take pleasure in the same things: the lover enjoys seeing the beloved, the beloved being courted by the lover, and the friendship sometimes ends when the beloved's youth is over; yet many such pairs hold together, if long habit of company has made each fond of the other's character, the two being alike in it (*Nicomachean Ethics* 8.4, 1157a6–12). Hiero's wish, to obtain what he loves "with friendship", can be read as the wish for the friendship that outlasts the bloom.

Translation in this edition

"Be in love" renders every form; ἐρῷο at 11.11, the passive optative, is "human beings would be in love with you".

See also

ἀγαπάω; ἄκων; ἀναγκάζω; Δαΐλοχος; δυσχερής; ἐπιγελάω; ἐρώμενος; ἔρως; ἔρως τῶν ἐλπιζομένων; φιλεῖσθαι καὶ ἐρᾶσθαι; φιλέω.

ἐργάτης · worker

ἐργάτας, *ergatas*, "workmen"; ἐργάταις, *ergatais*, "the workers"

Attested: ἐργάτας (*ergatas*; 6.11), ἐργάταις (*ergatais*; 10.5). A worker, a laborer; on the land, a farm worker: from ἔργον, "work" (see ἔργον). Hiero uses it to measure how hard it is to find a guard: "one trustworthy man is much harder to find than a great many workmen for whatever work you please" (6.11; see μισθός). Labor can be hired in any quantity; trust cannot, and the guard who is there for money can get much more in a short time by killing the tyrant than by guarding him. Simonides uses the word in his defense of the mercenaries, who could provide confidence and safety "to the workers and the flocks in the country", Hiero's own and those throughout the countryside alike (10.5; see ἀσφάλεια). Hiero's workmen stand for what money can buy; Simonides' workers are those the guard protects, and their work is the wealth of the city (see ἐνεργός).

See also ἀσφάλεια; ἐνεργός; ἔργον; μισθός.

ἔργον · deed

Deed, work, the fact itself: what Hiero claims to speak from, and the deed in which the city exults and the tyrant cannot take pride · Hiero

ἔργων, *ergōn*, "in deed"; ἔργου, *ergou*, "activity", "work"; ἔργῳ, *ergōi*, "the deed"; ἔργοις, *ergois*, "deeds"; ἔργα, *erga*, "the works"; ἔργον, *ergon*, "their work"

At a Glance

The word. A work, a deed; a task or occupation; the fact, as against what is said or thought about it.

In the *Hiero*. Eight times. The key place is Hiero's explanation of why men count tyrants enviable: "they look into the matter without having experienced both in deed" (1.10).

In this edition. "Deed", "work", "activity".
A place to read. 1.10, with 2.15–17.

Meaning

Ἔργον (*ergon*) is work in every sense: the labor of the farmer, the product of a craft, the deed of a man, the business he is engaged in. Set against λόγος, the word, it is the fact: what is done as opposed to what is said, what happens as opposed to what is supposed. The edition's note at 1.10 gives this sense: "the actual facts as opposed to what is said or supposed about them".

Use in the book

Hiero claims the authority of deeds from the start. Simonides has asked how everyone could count the tyrants enviable if their life were as Hiero says; Hiero answers: "they look into the matter without having experienced both in deed" (1.10; see ἄπειρος; ἔμπειρος). Those who count tyranny enviable judge, as Hiero later says, by what they see (2.3; see δοξάζω); Hiero has lived both lives, and speaks from what happened. The note adds that Simonides, as Hiero has reminded him (1.3), has known only one.

The word then tells the difference between the city's deeds and the tyrant's. When cities defeat their enemies they "exult in the deed", and every citizen claims a share and adds lies to enlarge it (2.15–16; see ἐπιψεύδομαι). When the tyrant kills those he suspects, he "cannot be cheerful or take pride in the deed", but makes it as small as he can and defends himself; "So not even to himself do his deeds seem fine" (2.17; see ἀπολογέομαι). In both places the word is the fact set against the telling: the citizens tell of more dead than died, the tyrant tells less than he did, and neither telling changes the deed.

In chapter 7 the deeds are honors. Simonides says that the ruled do homage to tyrants "in words and deeds" (7.2; see ἄρχομαι); Hiero answers that forced rising, making way and gifts given in fear would reasonably be considered "the works of slavery" (7.8; see δουλεία). Hiero has the deeds of honor without the thing; his test, here as in chapter 1, is what the deed

actually is. The word appears in two humbler senses as well: the man who takes most pleasure in a thing is most passionately disposed toward "that activity" (1.21; see ἐρωτικός), and a trustworthy guard is harder to find than many workmen "for whatever work you please" (6.11; see ἐργάτης). Its last use belongs to a phrase of its own (9.10; see ἔργον ποιεῖσθαι).

Places to read

Every passage in which the noun occurs.

1.10 Those who count tyrants enviable have not experienced both lives in deed.

1.21 The man who takes most pleasure in a thing is most passionately disposed toward that activity.

2.15 Victorious cities exult in the deed.

2.17 The tyrant cannot take pride in the deed when he kills those he suspects.

6.11 A trustworthy guard is harder to find than workmen for any work.

7.2 The ruled pay tyrants homage in words and deeds.

7.8 Forced rising, making way and gifts given in fear are the works of slavery.

9.10 Honor would urge many to make it their work to look for something good.

Elsewhere in Xenophon

In the *Memorabilia* Hippias asks Socrates to state his own view of justice instead of only questioning others. Socrates answers that he never stops showing what he thinks just: if not in word, then in deed. Is not a deed more worthy of trust than a word? Hippias agrees: many who speak of just things do unjust ones, but no one who does just things could be unjust (4.4.9–10). Socrates' test can be read as Hiero's: the deed is the evidence.

Other ancient sources

Thucydides says of his own method that he did not think fit to write down the deeds done in the war on the word of whoever happened to be by, nor as they seemed to him, but went over each with all the accuracy he could, both those at which he was present himself and those he learned of

from others (1.22.2). Hiero's claim at 1.10 can be read as a historian's claim in small: he was present at both lives, and the crowd was not.

Translation in this edition

"In deed" renders ἔργων at 1.10, "the deed" ἔργῳ at 2.15 and 2.17, "deeds" ἔργοις at 7.2, and "the works" ἔργα at 7.8; ἔργου is "activity" at 1.21 and "work" at 6.11; ἔργον at 9.10 is "their work".

See also

ἄπειρος; ἀπολογέομαι; ἄρχομαι; δοξάζω; δουλεία; ἔμπειρος; ἐπιψεύδομαι; ἐργάτης; ἔργον ποιεῖσθαι; ἐρωτικός.

ἔργον ποιεῖσθαι · make it one's work

Making it one's work: the search for something good, turned by honor from an idle inquiry into an occupation many men take up · Hiero

ἔργον ποιεῖσθαι τὸ σκοπεῖν, *ergon poieisthai to skopein*, "to make it their work to look for"

At a Glance

The word. To make something one's work, one's business; to take it up as a task.

In the *Hiero*. Once, at the close of Simonides' account of prizes: if it were plain that the man who introduces something good will not go unhonored, "this too would urge many to make it their work to look for something good" (9.10).

In this edition. "Make it their work".

A place to read. 9.9–10.

Meaning

Ἔργον ποιεῖσθαι (*ergon poieisthai*) joins ἔργον, "work" (see ἔργον), with the middle of ποιέω, "to make for oneself": to make a thing one's own work, to treat it as one's business. Its object here is an infinitive, τὸ σκοπεῖν, "looking for", so that the phrase turns an act of inquiry into an

occupation. An inquiry made one's work is pursued steadily and on purpose, as a craft is, not taken up and dropped.

Use in the book

The phrase completes a picture Simonides has begun a sentence earlier. If the man who discovers a revenue for the city that brings no pain were honored, he says, "this inquiry too would not lie idle" (9.9; see ἄλυπος πρόσοδος; ἐξευρίσκω). The verb there, ἀργοῖτο, is the verb of the idle field and the idle man, from ἀργός, "not working" (see ἀργέω); an inquiry, like land, can lie fallow. In the next sentence Simonides generalizes, and the idle inquiry becomes work: if it were plain in all things that the man who introduces something good will not go unhonored, "this too would urge many to make it their work to look for something good. And when many care about what is beneficial, it must be found and carried out the more" (9.10; see ἀτίμητος; εἰσηγέομαι; ἐξορμάω; ἐπιτελέω).

Honor is what changes the inquiry from idleness to work. No one is compelled to look for good things; men take up the search because the man who finds one will be honored, and when many search, more is found. The ruler does not do the inquiring. He makes inquiry worth a man's time, and so puts many to work on the city's behalf. The phrase can be read as the counterpart, in the life of the mind, of Simonides' busy citizens and property at work (9.8, 11.4; see ἐνεργός): under the ruler he describes, even looking for good things becomes a trade.

Places to read

The one passage in which the phrase occurs.

9.10 Honor for whoever introduces something good would urge many to make it their work to look for something good.

Elsewhere in Xenophon

Xenophon says that Socrates was always conversing about human things, examining (σκοπῶν) what is just and unjust, what a city is and what a statesman, what rule over human beings is and what makes a man fit to rule (*Memorabilia* 1.1.16; see ἀνδραποδώδης). Socrates made looking into

such things his work, and the last items on his list are the subject of the *Hiero*.

Other ancient sources

Plato's Socrates tells the jury that even now, at the god's bidding, he goes round seeking out anyone, citizen or foreigner, whom he supposes wise, and when the man turns out not to be, takes the god's part and shows him so; this busyness has left him no leisure for anything of account in the city's affairs or his own, and his service to the god has left him in deep poverty (*Apology* 23b–c; see ἀσχολία). Socrates made inquiry his work without honor and at his own cost; Simonides proposes to make it the citizens' work by honoring it.

Translation in this edition

"To make it their work to look for" renders ἔργον ποιεῖσθαι τὸ σκοπεῖν, where τό is the reading of Stobaeus and the later manuscripts, which Marchant prints; A, C and M have τοῦ, and Stobaeus has σκοπεῖσθαι for σκοπεῖν; "this inquiry too would not lie idle" at 9.9 renders οὐδ' αὕτη ἂν ἡ σκέψις ἀργοῖτο.

See also

ἄλυπος πρόσοδος; ἀνδραποδώδης; ἀργέω; ἀσχολία; ἀτίμητος; εἰσηγέομαι; ἐνεργός; ἐξευρίσκω; ἐξορμάω; ἐπιτελέω; ἔργον; σκέψις.

ἐρημία · solitude

ἐρημίαν, *erēmian*, "solitude"

Attested: ἐρημίαν (*erēmian*; 6.4). Solitude, loneliness; of a place, emptiness, a desert: from ἔρημος, "empty, deserted". Hiero names it among his fears, which come in pairs: "To fear the crowd, and fear solitude, to fear being unguarded, and fear the very guards" (6.4; see ἀφυλαξία). The pairs close every way out. In a crowd the tyrant may be struck by anyone; alone, he has no one to help him. As a private man, Hiero says, he kept company with himself whenever he desired quiet (6.2; see συνεῖναι ἑαυτῷ), and solitude was then a rest; now it is a danger. The

private man can be alone with himself, and the tyrant can only be alone with his fears.

See also ἀφυλαξία; ὄχλος; συνεῖναι ἑαυτῷ.

ἔρις · strife

ἔριδες, *erides*, "the strifes"

Attested: ἔριδες (*erides*; 1.35). Strife, contention, rivalry. Hiero puts it at the end of his list of the sweet things that come from one who loves in return: the answering looks, the questions and the answers are sweet, "and sweetest and most charming are the quarrels and the strifes" (1.35; see ἀντιφιλέω; ἐπαφρόδιτος). The two nouns are words of war and contest, μάχαι, literally "battles" (the edition's "quarrels"), and ἔριδες, and Hiero gives them to love. His language of love borrows from war throughout: a moment earlier he called taking from enemies against their will "the sweetest thing of all" (1.34; see ἄκων), and in the next sentence he says that to enjoy an unwilling beloved is "more like plunder than the pleasures of Aphrodite" (1.36; see λεηλασία). Hesiod distinguished two kinds of Strife, one that breeds war and one that rouses even the idle to work out of rivalry with a neighbor (*Works and Days* 11–24). The lovers' strife of 1.35 can be read as a third kind, a contest in which both sides win.

See also ἄκων; ἀντιφιλέω; ἐπαφρόδιτος; ἐρώτησις; λεηλασία.

ἐρρωμένως · vigorously

ἐρρωμένως, *errōmenōs*, "vigorously"

Attested: ἐρρωμένως (*errōmenōs*; 9.7). Vigorously, with strength: the adverb of ἐρρωμένος, "strong", the perfect participle of ῥώννυμι, "strengthen"; the perfect imperative of the same verb, ἔρρωσο, "be strong", was the ordinary farewell at the end of a Greek letter. Simonides uses the adverb of farming: if prizes were set by farms or villages for those who work the land most finely, "for those of the citizens who turned to it vigorously many good things would be accomplished" (9.7; see ἀγρός; γεωργία). The adverb belongs to the effect of the prizes: men who compete

do not merely farm but turn to it with their strength. Simonides names the gains in the next sentence: the revenues would grow, temperance goes along far more with being occupied, and evildoing grows less in those who are busy (9.8; see ἀσχολία; ἐνεργός). The strength put into the land is taken from idleness and from wrongdoing.

See also ἀγρός; ἀσχολία; γεωργία; ἐνεργός.

ἔρυμα · fortification

ἐρύματος, *erymatos*, "the fortification"

Attested: ἐρύματος (*erymatos*; 2.10). A defense, a fortification, a wall: from ἐρύομαι, "to guard, to protect". Hiero uses it in his comparison of the city's safety with the tyrant's. When a stronger enemy marches against the city, the weaker "think they are in danger while they are outside the wall, yet once they come inside the fortification they all consider themselves established in safety; but the tyrant is not out of danger even when he passes inside his house, and there, indeed, he thinks he must be most of all on his guard" (2.10; see ἀκίνδυνος; ἀσφάλεια). For the citizen the wall divides danger from safety. For the tyrant there is no such line, since the danger is within: his house, which should be his fortification, is the place where he must be most on his guard. Simonides later counts the city's walls among the adornments a ruler should prefer to a costly house of his own (11.2; see τεῖχος).

See also ἀκίνδυνος; ἀσφάλεια; τεῖχος.

ἐρώμενος · beloved

ἐρώμενος, *erōmenos*, "his beloved"

Attested: ἐρώμενος (*erōmenos*; 1.37). The beloved, the one who is loved with ἔρως: the passive participle of ἐράω, "be in love" (see ἐράω). Hiero uses it in stating the private man's advantage: "For to the private man, whenever his beloved does him some service, it is at once a sign that he grants the favor as one who loves him, since the private man knows that the beloved serves under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης

οὔσης). The Greek relation set lover and beloved apart: the lover desires, and the beloved grants or withholds. A service from the beloved is therefore a sign, and the private man can read it because nothing compels it. The tyrant, Hiero goes on, "can never trust that he is loved" (1.37), since his beloved may be serving from fear (1.38; see διὰ φόβον ὑπηρετεῖν). The edition renders both ὁ ἐρώμενος and τὰ παιδικά "the beloved", as its Key Words explain.

See also διὰ φόβον ὑπηρετεῖν; ἐράω; ἔρως; οὐδεμιᾶς ἀνάγκης οὔσης; παιδικά.

ἔρως · love

Love, desire with longing: what the tyrant cannot have from a beloved, and what Simonides makes the mark of a man when its object is honor · Hiero

ἔρωτος, *erōtos*, "love"; ἔρως, *erōs*, "love"; ἔρωτας, *erōtas*, "loves"

At a Glance

The word. Love as desire, passion for a person; by extension, a passionate longing for anything.

In the *Hiero*. Six times, in two settings: in Hiero's account of love and the tyrant, where love "is least of all willing to arise in a tyrant" (1.29–31), and in Simonides' praise of honor, where "a love of honor and praise" makes men differ from the beasts (7.3).

In this edition. "Love"; at 1.31 the plural is "loves".

A place to read. 1.29–38 with 7.3–6.

Meaning

Ἔρως (*erōs*) is the love that desires: the longing of a lover for a beloved, and the god who sends it. It differs from φιλία, the love of friends and kin (see φιλία), and from the pleasures of Aphrodite, τὰ ἀφροδίσια, which are the acts of love and can be had without it (see ἀφροδίσια). The edition keeps all three apart, rendering ἔρως "love", φιλία "friendship" and τὰ ἀφροδίσια "the pleasures of Aphrodite"; the verbs are ἐρᾶν "to be in love" and φιλεῖν "to love". Greek also used ἔρως of passions beyond the body, for a city, a

deed or glory: Thucydides says that a love of sailing for Sicily fell on all the Athenians alike (6.24.3).

Use in the book

Hiero's whole complaint about love depends on separating it from the pleasures of Aphrodite. The tyrant can have the pleasures; love he cannot have. The pleasures "that come with love" give enjoyment beyond comparison (1.29; see μετ' ἔρωτος), "but love, on the contrary, is least of all willing to arise in a tyrant", since it reaches for what is hoped for and not for what is ready to hand (1.30; see ἔρως τῶν ἐλπιζομένων). The idiom, ἐθέλει, can be read as a personification: love, like a beloved, will not come at command (see ἐθέλω). Simonides at once objects with Hiero's love for Dailochus, and asks how, if "loves for boys" do not grow in a tyrant, Hiero can be in love (1.31; see Δαΐλοχος; ἐμφύω). Hiero's reply moves the question from his own desire to the beloved's willing response (1.32–38; see ἄκων; ἐράω; ἔρως τῶν ἐλπιζομένων).

In chapter 7 Simonides gives the word a new object. The love of honor does not grow in the animals, "and those in whom a love of honor and praise grows, these are by now the ones who differ most from the beasts, and are thought men" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). The edition's note observes that this "love" is the word Hiero used for love of a beloved. Simonides seems to offer the tyrant a love he can satisfy: honor is given to tyrants in abundance (7.2). Hiero answers with the same argument he used about the beloved. Services from those who do not love in return were not favors, nor were forced pleasures of Aphrodite sweet; "In the same way, then, services from those who are afraid are not honors either" (7.6; see ἀντιφιλέω). The love of honor meets the same obstacle as the love of a boy: what is given from fear cannot satisfy it.

The word thus has two objects in the *Hiero*, a beloved and honor, and in both the tyrant gets the likeness without the thing. Simonides' promises in chapter 11 join them: all human beings would sing of the ruler's excellence (11.8; see ἀνακηρύσσω; ὑμνέω), and he would not only be loved but loved with ἔρως, for human beings would be in love with him (11.11; see ἐράω; φιλεῖσθαι καὶ ἐρᾶσθαι).

Places to read

Every passage in which the noun occurs; the verb ἐράω and the phrase ἔρως τῶν ἐλπιζομένων have their own entries.

1.29 The pleasures of Aphrodite that come with love give enjoyment beyond comparison.

1.30 Love is least of all willing to arise in a tyrant; love takes pleasure in what is hoped for; the man without experience of love lacks the sweetest pleasures of Aphrodite.

1.31 Simonides asks how, if loves for boys do not grow in a tyrant, Hiero is in love with Dailochus.

7.3 Those in whom a love of honor and praise grows differ most from the beasts.

Elsewhere in Xenophon

In the *Education of Cyrus* Araspas, to whom Cyrus has entrusted the captive Panthea, argues that love is a matter of the will: no law could make men not hungry when they do not eat or not thirsty when they do not drink, since they are born to be mastered by these, but being in love is voluntary, and each man falls in love with what fits him, as with cloaks and sandals (5.1.11). Cyrus answers that he has seen lovers made slaves to those they love and bound by a necessity stronger than iron (5.1.12; see ἄθλιος), and Araspas soon learns that Cyrus is right. Hiero can be read as speaking of love as Cyrus does, as something the will cannot command, and as adding that it will not come at all to the man who can command everything.

Other ancient sources

In the ninth book of Plato's *Republic* Socrates traces the making of the tyrannical man to one love, which his corrupters plant in him as champion of the idle desires, and asks Adeimantus whether it is for this reason that Love has been called a tyrant from of old; Adeimantus thinks it likely (572e–573b). For Plato love can be a tyrant in the soul; Xenophon's Hiero, a tyrant in the city, is the man love will not visit.

Translation in this edition

"Love" renders every form; "loves for boys" at 1.31 renders παιδικῶν ἔρωτας (see παιδικά), and "a love of honor and praise" at 7.3 τιμῆς τε καὶ ἐπαίνου ἔρως.

See also

ἄθλιος; ἄκων; ἀνακηρύσσω; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; ἀφροδίσια; Δαΐλοχος; ἐθέλω; ἐμφύω; ἐράω; ἔρως τῶν ἐλπιζομένων; μετ' ἔρωτος; παιδικά; ὑμνέω; φιλεῖσθαι καὶ ἐρᾶσθαι; φιλία.

ἔρως τῶν ἐλπιζομένων · love of what is hoped for

Love that reaches for what is hoped for and not for what is ready to hand: Hiero's reason why the man who can have everything cannot be in love · Hiero

οὐ γὰρ τῶν ἑτοίμων ἥδεται ὁ ἔρως ἐφιέμενος, ἀλλὰ τῶν ἐλπιζομένων, *ou gar tōn hetoimōn hēdetai ho erōs ephiemenos, alla tōn elpizomenōn*, "love takes pleasure in reaching not for what is ready to hand, but for what is hoped for"

At a Glance

The word. Love of the hoped-for: ἔρως with the genitive of the passive participle of ἐλπίζω, "to hope for".

In the *Hiero*. Once, as Hiero's reason why love is least of all willing to arise in a tyrant: "For love takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.30).

In this edition. "Love takes pleasure in reaching … for what is hoped for".

A place to read. 1.29–31.

Meaning

The phrase defines love by the direction of its reaching. Ἐφιέμενος, "reaching for", is a word of aiming and longing; its objects are set in two genitives, τῶν ἑτοίμων, "what is ready to hand" (see ἕτοιμος), and τῶν ἐλπιζομένων, "what is hoped for" (see ἐλπίζω). What is hoped for is not yet

had, and may not be had at all; love lives in that distance. Its pleasure is in the reaching, not only in the possession.

Use in the book

Hiero gives the phrase as the cause of the tyrant's poverty in love. The pleasures of Aphrodite that come with love give enjoyment beyond comparison, "but love, on the contrary, is least of all willing to arise in a tyrant. For love takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.29–30; see μετ' ἔρωτος). The tyrant has whatever he wants ready to hand; nothing is left for him to hope for, and so nothing for love to reach toward. Hiero adds a likeness from thirst: as a man who has never been thirsty would not relish drinking, so the man without experience of love lacks the sweetest pleasures of Aphrodite (1.30; see δίψος).

The argument turns the tyrant's power against him. What everyone envies in the tyrant, that he can have anything, is the very thing that keeps love away. Hiero had made the same point about food: the tyrant's table, always full, allows no increase on feast days, so that he comes off worse "in this enjoyment of hope" (1.18; see ἐλπίς; ἑορτή), and abundance brings satiety sooner (1.19; see ἐδωδή). Love is the extreme case of a pleasure that depends on want.

Simonides' laughing answer, that Hiero is in love with Dailochus (1.31; see ἐπιγελάω), seems to refute the phrase, and Hiero's reply shows that it does not. What he wants from Dailochus is "not what seems ready to hand to obtain from him, but what is least fitting for a tyrant to achieve" (1.32; see ἕτοιμος): the boy's willing friendship, which no power can make ready to hand. Hiero's love survives because it reaches for the one thing a tyrant cannot simply take.

Places to read

The one passage in which the phrase occurs.

1.30 Love takes pleasure in reaching not for what is ready to hand, but for what is hoped for.

Elsewhere in Xenophon

In Xenophon's *Symposium* Socrates says that in the enjoyment of bodily beauty there is a kind of satiety, so that one must feel toward the beloved what one feels toward food when one has had too much; but the friendship of the soul, being pure, is less easily sated, and not for that reason less charming (8.15; see ἐπαφρόδιτος). Socrates' satiety and Hiero's want can be read as two sides of one thought: what is had in full no longer draws desire.

Other ancient sources

In Plato's *Symposium* Socrates gets his host, the tragic poet Agathon, to agree that Love desires what it loves, and desires it when it does not have it; for what desires must desire what it lacks, and does not desire what it does not lack. A man who is strong does not wish to be strong, and when someone says that being healthy he wishes to be healthy, he means that he wishes to keep his health in time to come (200a–d); whoever desires, Socrates concludes, desires what is not ready to hand (τοῦ μὴ ἑτοίμου) and not present (200e), the very word Hiero uses for what love does not reach for. Plato's Socrates and Xenophon's Hiero agree that love lives on lack; Socrates adds that even the man who has something can long to go on having it.

Translation in this edition

"Love takes pleasure in reaching not for what is ready to hand, but for what is hoped for" renders οὐ γὰρ τῶν ἑτοίμων ἥδεται ὁ ἔρως ἐφιέμενος, ἀλλὰ τῶν ἐλπιζομένων. The article ὁ before ἔρως is not in the principal manuscripts; Marchant adds it from Stobaeus.

See also

δίψος; ἐδωδή; ἐλπίζω; ἐλπίς; ἑορτή; ἐπαφρόδιτος; ἐπιγελάω; ἔρως; ἕτοιμος; μετ' ἔρωτος.

ἐρώτησις · question

ἐρωτήσεις, *erōtēseis*, "the questions"

Attested: ἐρωτήσεις (*erōtēseis*; 1.35). A question, an asking: from ἐρωτάω, "ask". Hiero puts it second among the sweet things that come from one who loves in return: "the answering looks are sweet, the questions are sweet, the answers are sweet" (1.35; see ἀντίβλεψις; ἀντιφιλέω; ἀπόκρισις). The edition's note observes that ἐρωτήσεις sounds like ἔρως, and that Plato plays on the likeness (*Cratylus* 398c–d), where Socrates derives the name of the heroes either from ἔρως, since they were born of a god's love for a mortal woman or a mortal's for a goddess, or from their being wise speakers and dialecticians, able to ask questions (ἐρωτᾶν). Between lovers a question can be read as passing between equals, asked and answered freely. Looks, questions and answers, in that order, can be read as the shape of a conversation between two people who wish to know each other; with an unwilling beloved there is nothing to ask.

See also ἀντίβλεψις; ἀντιφιλέω; ἀπόκρισις; ἔρις; ἔρως.

ἐρωτικός · passionately disposed

ἐρωτικώτατα, *erōtikōtata*, "most passionately"

Attested: ἐρωτικώτατα (*erōtikōtata*; 1.21). Amorous, given to love; of any pursuit, passionately disposed toward it: the adjective of ἔρως (see ἔρως). Hiero uses the superlative adverb in his argument about the table: "Then do you not think, Simonides," he asks, "that the man who takes most pleasure in each thing is also the one most passionately disposed toward that activity?" (1.21). Simonides agrees, and Hiero asks whether tyrants go to their own fare with any more pleasure than private men to theirs; Simonides answers that they do not, "rather even with less zest, as many would think" (1.21; see ἀγλευκέστερον). The word, as the edition's note observes, looks ahead to the pleasures of Aphrodite and to love (1.26, 1.29–30). Appetite for food is measured here in the language of love, and the measure in both is eagerness, which the tyrant's abundance takes away (see ἕτοιμος).

See also ἀγλευκέστερον; ἀφροδίσια; ἔρως; ἕτοιμος.

ἑταῖρος · comrade

Comrade, the friend a man chooses: among the firmest friendships, the companions who destroy tyrants, and what Simonides tells Hiero to make of the citizens · Hiero

ἑταίροις πρὸς ἑταίρους, *hetairois pros hetairous*, "of comrades toward comrades"; ἑταίρων, *hetairōn*, "comrades"; ἑταίρους, *hetairous*, "comrades"

At a Glance

The word. A comrade, companion, fellow; a friend of one's own age and standing, chosen rather than born.

In the *Hiero*. Five times in four passages: friendships "of comrades toward comrades" are among the firmest (3.7); tyrants have been destroyed "by comrades too, those thought to be most their friends" (3.8); Hiero has "slaves instead of friends for comrades" (6.3); and Simonides counsels him to consider the citizens his comrades (11.14).

In this edition. "Comrades".

A place to read. 3.7–8, with 11.14.

Meaning

Ἑταῖρος (*hetairos*) is the companion: in Homer the warrior's companion in arms, and in classical Greek the friend of one's own age and class, the man one drinks and hunts and fights with. Kin are given; comrades are chosen, and the bond rests on shared life. In Athenian politics the word took a further sense, for the members of an ἑταιρεία, a club of companions bound to help one another in lawsuits and in the contest for offices, and sometimes in plots: Thucydides speaks of the sworn bands (ξυνωμοσίαι) that already existed at Athens for lawsuits and offices (8.54.4).

Use in the book

Hiero uses the word to close his list of the firmest friendships, those of parents and children, brothers, wives and husbands, "and of comrades toward comrades" (3.7; see βέβαιος). Comrades come last, the one tie on

the list that is not of blood or marriage. Private men are loved most by these, he goes on; but tyrants have been killed by their children and wives, and "by comrades too, those thought to be most their friends" (3.8; see ἀλληλοφόνος; διαφθείρω). The chosen friend fails the tyrant as the born one does.

In chapter 6 the comrades of his private life become a loss. In chapter 6 Hiero sets the companions of his private life, men of his own age (6.2; see διάγω), against what he has now, "slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων; εὔνοια). The place of the comrade is filled, but by men who serve.

Simonides' last counsel gives the word to the whole city: "Consider your fatherland your household, the citizens your comrades, your friends your own children, and your sons the same as your very life" (11.14; see πολίτας ἑταίρους). Hiero's complaint was that the tyrant cannot have comrades; Simonides' answer is that the ruler can have a city of them.

Places to read

Every passage in which the noun occurs.

3.7 Friendships of comrades toward comrades are thought among the firmest.

3.8 Tyrants have been destroyed even by their comrades.

6.3 Hiero has slaves instead of friends for comrades.

11.14 Simonides counsels Hiero to consider the citizens his comrades.

Other ancient sources

Herodotus tells how Cylon, an Athenian and an Olympic victor, aspired to tyranny, made himself a club of men his own age (ἑταιρηίη) and with them made an attempt on the acropolis; failing to master it, he took his seat as a suppliant beside the image of Athena (5.71.1). Thucydides, describing the civil strife that spread through the Greek cities, says that party ties became closer than kinship, because comrades were readier to dare without excuse; such associations were formed not to help under the established laws but to gain against them, and their pledges to one another were made binding not by divine law but by having broken the law together (3.82.6). In Herodotus' story comrades are the means of an

attempt at tyranny; in Thucydides' they displace kin and law. Simonides' comrades are the citizens themselves.

Translation in this edition

"Comrades" renders every form; at 6.3 διὰ τὸ δούλους ἀντὶ φίλων ἔχειν τοὺς ἑταίρους is "because I have slaves instead of friends for comrades".

See also

ἀλληλοφόνος; βέβαιος; διάγω; διαφθείρω; δούλους ἀντὶ φίλων; εὔνοια; πολίτας ἑταίρους; φιλία; φίλος.

ἕτοιμος · ready to hand

ἑτοίμων, *hetoimōn*, "what is ready to hand"; ἑτοίμου, *hetoimou*, "ready to hand"; ἑτοιμότεροι, *hetoimoteroi*, "readier"; ἑτοιμοτάτους, *hetoimotatous*, "the readiest"

Attested: ἑτοίμων (*hetoimōn*; 1.30), ἑτοίμου (*hetoimou*; 1.32), ἑτοιμότεροι and ἑτοιμοτάτους (*hetoimoteroi*, *hetoimotatous*; 10.6). Ready, at hand; of persons, prepared, willing. In chapter 1 it is what love does not want: love "takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.30; see ἔρως τῶν ἐλπιζομένων), and what Hiero most desires from Dailochus "is not what seems ready to hand to obtain from him, but what is least fitting for a tyrant to achieve" (1.32; see Δαΐλοχος; ἐπιθυμέω). In chapter 10 it is what the mercenaries offer. Simonides asks who "are readier to perceive in advance, or to prevent, the secret and sudden attacks of enemies" than men always under arms, and says that they are likely "the readiest to toil, to run risks and to stand guard in front of" the citizens (10.6; see ἐν ὅπλοις; προαισθάνομαι). The word changes its value with its object. What is ready to hand spoils the tyrant's love, since he can simply take it; men ready to act are what Simonides would give his city.

See also Δαΐλοχος; ἐν ὅπλοις; ἐπιθυμέω; ἔρως τῶν ἐλπιζομένων; προαισθάνομαι.

εὖ ποιεῖν · do good

Doing good: what friends do gladly for the man they love, what a tyrant cannot do for his friends, and the contest in which Simonides tells Hiero to defeat everyone · Hiero

εὖ ποιοῦσι, *eu poiousi*, "do him good"; εὖ ποιεῖν, *eu poiein*, "to do good"; εὖ ποιῶν, *eu poiōn*, "in doing them good"

At a Glance

The word. To do good to someone, to treat him well, to benefit him: εὖ, "well", with ποιεῖν, "to do".

In the *Hiero*. Five times: those who love a man "do him good with pleasure" (3.2); Hiero denies that tyrants are best able to do good to their friends, as Simonides had counted them (6.12–13); and Simonides tells Hiero: "try to outdo all these in doing them good. For if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.14–15).

In this edition. "Do good".

A place to read. 11.14–15, with 3.2.

Meaning

Εὖ ποιεῖν (*eu poiein*) is the plain Greek for doing someone a good turn, the active partner of εὖ πάσχειν, "to be well treated". With its opposite, κακῶς ποιεῖν, it made the old rule of Greek friendship: do good to friends and harm to enemies, and return both in full. The phrase is plainer than εὐεργετεῖν, "to be a benefactor" (see εὐεργετέω), which names a standing relation and a title.

Use in the book

The phrase first describes love in action. Whoever is loved by some, Hiero says, finds that those who love him see him with pleasure, "do him good with pleasure", long for him when he is away and come to his aid if he stumbles (3.2; see φιλία). Doing good is here a sign: it comes from love and gives pleasure to the one who does it.

Simonides had counted the power to do good among the tyrant's advantages (2.2), and Hiero denies it: tyrants are not best able to do good to their friends, for the friend who gets the most from a tyrant would with the greatest pleasure be out of his sight as fast as he could (6.12–13; see ἐξ ὀφθαλμῶν; ἐπικράτεια).

Simonides' last counsel makes doing good a contest the ruler is to win. Hiero is to consider the citizens his comrades and his friends his children, and to "outdo all these in doing them good" (11.14; see νικᾶν εὖ ποιῶν; πολίτας ἑταίρους); if he prevails over his friends in doing them good, his enemies will never be able to withstand him (11.15; see ἀντέχω). The three uses can be read as a sequence. In chapter 3 friends do good to the man they love; in chapter 6 the tyrant cannot do good to his friends, because his gifts stay in his power; in chapter 11 the ruler outdoes his friends in doing good, and so becomes the man they love.

Places to read

Every passage in which the phrase occurs.

3.2 Those who love a man do him good with pleasure.

6.12 Simonides counted tyrants enviable as best able to do good to their friends.

6.13 Hiero asks how a tyrant could think he does good to friends who want to be out of his sight.

11.14 Simonides counsels Hiero to outdo all in doing them good.

11.15 If he prevails over his friends in doing them good, his enemies will not withstand him.

Elsewhere in Xenophon

In the *Anabasis* Xenophon says of Cyrus the Younger that he plainly tried to outdo anyone who did him good or harm, and that some reported his prayer, to live long enough to surpass both those who did him good and those who did him harm in requiting them (1.9.11). Cyrus keeps both halves of the old rule. In the *Memorabilia* Socrates would recommend Critobulus to good men as one who has recognized that a man's excellence is to outdo his friends in doing them good and his enemies in doing them harm (2.6.35; see δύναμις). Simonides' counsel keeps the

contest and drops the harm: the ruler who outdoes his friends in doing good will find that his enemies cannot withstand him (11.15).

Other ancient sources

In the first book of Plato's *Republic* Socrates brings Polemarchus to agree that it is never just to harm anyone, since harm makes men worse in human excellence, and justice cannot make men unjust. Whoever said that justice is to help friends and harm enemies, he concludes, was not wise; he and Polemarchus will fight anyone who says Simonides or Bias or Pittacus, two of the Seven Sages, said it. The saying, Socrates thinks, belongs rather to Periander, or Perdiccas king of Macedon, or Xerxes, or Ismenias the Theban, or some other rich man who thought himself very powerful (335b–336a; see δύναμις). Plato's Socrates takes the harm to enemies away from Simonides and gives it to tyrants and kings and rich men who thought themselves powerful; Xenophon's Simonides teaches a tyrant to do good and leave the harm aside.

Translation in this edition

"Do good" renders every form; "outdo ... in doing them good" at 11.14 renders νικᾶν εὖ ποιῶν, and "prevail over ... in doing them good" at 11.15 κρατῆς εὖ ποιῶν (see κρατέω; νικάω).

See also

ἀντέχω; δύναμις; ἐξ ὀφθαλμῶν; ἐπικράτεια; εὐεργετέω; κρατέω; νικᾶν εὖ ποιῶν; νικάω; πολίτας ἑταίρους; φιλία.

εὐδαιμονεστάτη πόλις · the happiest city

The happiest city: the prize of the contest Simonides sets for Hiero against other leaders of cities, judged by comparison and won for the city · Hiero

εὐδαιμονεστάτην τὴν πόλιν, *eudaimonestatēn tēn polin*, "the city ... the happiest"

At a Glance

The word. The happiest city: the superlative of εὐδαίμων, "happy", with πόλις, "city".

In the *Hiero*. Once: "But I say, Hiero, that your contest is against other leaders of cities; and if, among them, you make the city you lead the happiest, you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7).

In this edition. "The happiest".

A place to read. 11.5–8.

Meaning

A superlative compares. To speak of the happiest city is to rank cities against one another, as the games ranked runners and chariots, and to imply a judge who can see them all. The phrase joins the commonest Greek measure of a man's life, whether he is εὐδαίμων (see εὐδαίμων), to the Greek habit of contest, in which there is one victor and a herald to proclaim him.

Use in the book

Simonides reaches the phrase by taking Hiero out of the wrong contest. A tyrant should not compete against private men at the games at all: if he won he would be envied, and if he lost he would be laughed at more than anyone (11.6; see ἀγωνίζομαι; φθονέω). His proper rivals are his peers, as Simonides tells him: "your contest is against other leaders of cities; and if, among them, you make the city you lead the happiest, you will be proclaimed victor" (11.7; see ἀγών; ἀνακηρύσσω; προστάτης).

The prize is not the ruler's directly. It is the city that is happiest, and the ruler wins by making it so, as a chariot owner wins by the excellence of

his horses (11.5; see εὐδαιμονία). What makes a city happy Simonides has already listed in chapters 9 to 11: prizes that set the citizens competing in arms, order, horsemanship, justice and farming; trade and new revenues; a guard that protects the countryside; walls and temples, a well-armed city, the property of all at work (9.6–10.8, 11.2–4). The happiest city is the sum of these. The phrase turns the tyrant's ambition, which Hiero described as rivalry with other tyrants in wealth (4.6; see ἀνταγωνιστής), into rivalry in the good of the cities they lead.

Places to read

The one passage in which the phrase occurs.

11.7 If Hiero makes the city he leads the happiest among those of other leaders, he will be proclaimed victor.

Elsewhere in Xenophon

Xenophon opens his *Constitution of the Lacedaemonians* by saying that once, reflecting that Sparta, one of the least populous cities, had shown itself the most powerful and the most famous in Greece, he wondered how this had come about; but when he considered the Spartans' way of life, he wondered no longer; it was Lycurgus, by laws that followed no other city's example, who showed his fatherland preeminent in happiness (1.1–2). Xenophon can be read as ranking cities as Simonides does; he finds the cause of Sparta's first place in its citizens' practices, τὰ ἐπιτηδεύματα (see ἐπιτήδευμα), and in the laws of Lycurgus.

Other ancient sources

Aristotle, asking whether the happiness of each man and of the city is the same, says that all would agree it is. Those who place the good life in wealth for one man call the whole city blessed if it is rich; those who honor the tyrant's life most would say that the city that rules the most others is happiest; and whoever approves of one man for his excellence will call the more excellent city the happier (*Politics* 7.2, 1324a5–13). Aristotle's second case is the tyrant's measure, rule over others; Simonides' happiest city is measured by the good of its own citizens.

Translation in this edition

"If ... you make the city you lead the happiest" renders ἐὰν σὺ εὐδαιμονεστάτην τὴν πόλιν ἧς προστατεύεις παρέχῃς; "you will be proclaimed victor" is Marchant's correction κηρυχθήσῃ (see κηρύσσω).

See also

ἀγών; ἀγωνίζομαι; ἀνακηρύσσω; ἀνταγωνιστής; ἐπιτήδευμα; εὐδαιμονία; εὐδαίμων; κηρύσσω; προστάτης; φθονέω.

εὐδαιμονέω · be happy

Being happy: a condition stored in the soul, impossible without the city, and promised to the ruler whose city is happy · Hiero

εὐδαιμονεῖν, *eudaimonein*, "happiness", "be happy"; εὐδαιμονῶν, *eudaimonōn*, "happy"

At a Glance

The word. To be happy, to prosper, to fare well.

In the *Hiero*. Three times: in the tyrants' souls "both happiness and unhappiness are stored up for human beings" (2.4); without the city the tyrant "could neither be kept safe nor be happy" (5.3); and the ruler who does all Simonides counsels "will be happy without being envied" (11.15).

In this edition. "Happiness", "be happy", "happy".

A place to read. 2.4, 5.3 and 11.15.

Meaning

Εὐδαιμονέω (*eudaimoneō*) is the verb of εὐδαίμων, "happy" (see εὐδαίμων): to be in that condition, to have one's life go well. Where the adjective gives a verdict, the verb describes a state a man lives in. Its articular infinitive, τὸ εὐδαιμονεῖν, "being happy", can stand for happiness itself, and the dialogue uses it so.

Use in the book

Each of the three places says where happiness is to be found. In the first it is inside: tyranny keeps its hardships hidden in the souls of tyrants, "where

both happiness and unhappiness are stored up for human beings" (2.4; see ἀπόκειμαι; τὰ χαλεπὰ ἀποκεκρυμμένα). Being happy is a condition of the soul, and what the crowd sees of the tyrant tells it nothing about that condition.

In the second, happiness depends on something outside the soul, the city. "Again, the tyrant too must love his city, for without the city he could neither be kept safe nor be happy" (5.3; see φιλόπολις). The tyrant needs the city for his safety and his happiness alike, and yet tyranny compels him to make trouble for it (5.3; see ἐνοχλέω). His happiness is bound to the very thing his rule turns against.

The third resolves the bind. If Hiero does all that Simonides counsels, making the city happy and doing good to friends and citizens, he "will be happy without being envied" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ). The ruler's happiness follows from the city's (see εὐδαιμονῶν οὐ φθονηθήσῃ). The verb can be read as tracing the dialogue's answer: happiness is lodged in the soul, cannot be had without the city, and is reached through it.

Places to read

Every passage in which the verb occurs; the adjective εὐδαίμων, the noun εὐδαιμονία and the adverb εὐδαιμόνως have their own entries.

2.4 In the souls of tyrants both happiness and unhappiness are stored up.

5.3 Without the city the tyrant could neither be kept safe nor be happy.

11.15 The ruler who does all these things will be happy without being envied.

Elsewhere in Xenophon

In the *Memorabilia* Euthydemus, reduced by Socrates' questions to doubt about every good, says that being happy at least seems the least disputable good. It is, Socrates answers, unless one composes it of disputable goods. Euthydemus asks which of the things that make for happiness could be disputable, and Socrates says none, unless they two add beauty, strength, wealth or reputation; Euthydemus protests that they will add them, for how could anyone be happy without them (4.2.34)? Euthydemus can be read as judging happiness as Hiero's crowd does, by goods that can be seen (2.3–4).

Other ancient sources

Aristotle, arguing that the city is by nature prior to the individual, says that a man who is not self-sufficient apart from it is related to it as a part to a whole, and that whoever cannot share in a community, or needs nothing because he is sufficient to himself, is no part of a city, and so is either a beast or a god (*Politics* 1.2, 1253a25–29). Hiero's admission at 5.3, that the tyrant cannot be happy without the city, can be read as the same truth confessed by a man whose rule sets him outside it.

Translation in this edition

"Happiness" renders the articular infinitive τὸ εὐδαιμονεῖν at 2.4, with "unhappiness" for τὸ κακοδαιμονεῖν; "be happy" renders εὐδαιμονεῖν at 5.3, and "happy" the participle εὐδαιμονῶν at 11.15.

See also

ἀπόκειμαι; ἐνοχλέω; εὐδαιμονία; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων; τὰ χαλεπὰ ἀποκεκρυμμένα; φιλόπολις.

εὐδαιμονία · happiness

Happiness: the prize Simonides sets in place of a chariot's excellence, a victory won by the city a ruler leads · Hiero

εὐδαιμονία, *eudaimoniāi*, "the happiness"

At a Glance

The word. Happiness, prosperity, a life that goes well.

In the *Hiero*. Once, in Simonides' question about chariot racing: "And do you think it finer to win by the excellence of a chariot, or by the happiness of the city you lead?" (11.5).

In this edition. "Happiness".

A place to read. 11.5–7.

Meaning

Εὐδαιμονία (*eudaimonia*) is the noun of εὐδαίμων, "happy" (see εὐδαίμων): the condition of a life that goes well, on which, Aristotle says, nearly

everyone agrees as the name of the highest good while disputing what it is (*Nicomachean Ethics* 1.4, 1095a14–22). In ordinary speech it meant prosperity and good fortune as much as any state of soul, and it could be said of a city as of a man: Xenophon says that Lycurgus, by laws unlike those of most cities, showed Sparta preeminent in happiness (*Constitution of the Lacedaemonians* 1.2; see εὐδαιμονεστάτη πόλις).

Use in the book

The noun appears once, at the turn of Simonides' last counsel. He has set Hiero's own house, arms and property against the city's walls and temples, its arms and the property of all its citizens at work (11.2–4; see εὐδαιμονεστάτη πόλις; εὔοπλος). Then he comes to the pursuit thought finest of all, the keeping of chariot teams, and asks: "And do you think it finer to win by the excellence of a chariot, or by the happiness of the city you lead?" (11.5; see ἀρετή; ἅρμα).

The two things set against each other are of different kinds. The excellence of a chariot is the excellence of horses and a car, bought and kept by one rich man; the happiness of a city is the condition of a whole people. Simonides proposes that a ruler compete with the second, and in the next sentences makes it the whole contest: Hiero's rivals are other leaders of cities, and the prize goes to the one who makes his city happiest (11.7; see εὐδαιμονεστάτη πόλις). The one time the dialogue uses the noun, the happiness belongs not to a man but to a city; the ruler's own is left to the verb, in the last sentence (11.15; see εὐδαιμονέω; εὐδαιμονῶν οὐ φθονηθήσῃ).

Places to read

The one passage in which the noun occurs; the adjective εὐδαίμων, the verb εὐδαιμονέω and the adverb εὐδαιμόνως have their own entries.

11.5 Is it finer to win by the excellence of a chariot or by the happiness of the city one leads?

Elsewhere in Xenophon

In the *Memorabilia* Antiphon (see ἔδεσμα) mocks Socrates for his poor food and clothing and his refusal of pay. Socrates answers that Antiphon

seems to take happiness for soft living and lavish expense; he himself holds that to need nothing is divine, and to need as little as possible is nearest the divine, and the divine is best (1.6.10). The happiness Simonides offers Hiero is neither Antiphon's luxury nor Socrates' self-sufficiency, but the happiness of a city, in which the ruler shares.

Other ancient sources

In the fourth book of Plato's *Republic* Adeimantus objects that the guardians of the city Socrates is founding will not be happy, owning nothing. Socrates answers that the city is being founded not so that one class in it may be outstandingly happy, but so that the whole city may be as happy as possible; and he compares the city to a statue, whose painter does not make the eyes, its finest part, so beautiful that they no longer look like eyes, but gives each part what belongs to it so as to make the whole beautiful (420b–d). Plato's founders and Simonides' ruler alike measure happiness by the whole city.

Translation in this edition

"Happiness" renders εὐδαιμονίᾳ, and "excellence" the ἀρετῇ set against it (see ἀρετή).

See also

ἀρετή; ἅρμα; ἔδεσμα; εὐδαιμονεστάτη πόλις; εὐδαιμονέω; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων; εὔοπλος.

εὐδαιμονῶν οὐ φθονηθήσῃ · happy without being envied

Happy without being envied: the dialogue's last words, Simonides' promise of the one thing a tyrant's happiness cannot have · Hiero

εὐδαιμονῶν γὰρ οὐ φθονηθήσῃ, *eudaimonōn gar ou phthonēthēsēi*, "for you will be happy without being envied"

At a Glance

The word. Being happy, you will not be envied: the participle of εὐδαιμονέω, "be happy", with the future passive of φθονέω, "envy".

In the *Hiero*. Once, as the last words of the dialogue: "you will possess the finest and most blessed possession of all among human beings: for you will be happy without being envied" (11.15).

In this edition. "You will be happy without being envied".

A place to read. 11.13–15, with 7.10 and 11.6.

Meaning

Φθόνος, envy, is the grudging ill will felt toward another's good (see φθονέω). The Greeks thought it the shadow of every great success: the more a man had, the more he was envied, and the gods themselves were said to envy too great a prosperity (so the Athenian lawgiver Solon tells Croesus in Herodotus 1.32.1; see εὐδαίμων). Happiness without envy was therefore a paradox, and the phrase states it as a promise. The participle sets the two side by side: being happy, he will yet not be envied.

Use in the book

The phrase answers two earlier passages. In chapter 7 Hiero described the man truly honored, who passes his life "without fear, without being envied, without danger and happily" (7.10; see ἀνεπιφθόνως; εὐδαιμόνως), and set the tyrant against him. In chapter 11 Simonides warned that a tyrant who beat private men at the games "would not be admired but envied, as one who made his expenditure from many households" (11.6; see ἀγωνίζομαι; φθονέω). Envy falls on the man whose good is taken from others.

Simonides' last sentence promises Hiero the honored man's life. Enrich your friends, he tells him, increase the city, consider the citizens your comrades and outdo all in doing good; "if you do all these things, be sure of it, you will possess the finest and most blessed possession of all among human beings: for you will be happy without being envied" (11.13–15; see κτῆμα; μακάριος). The reason can be read in Hiero's own portrait: each looked upon the honored man as his own good (7.9; see ἀνεπιφθόνως). The dialogue that began with everyone counting tyrants enviable (1.9; see ζηλόω) ends with a ruler no one envies: the question was put with ζηλοῦν, the wish for another's lot, and the answer comes with

φθονεῖν, the grudge against it, two verbs the edition keeps apart. It ends with the promise, not with Hiero's reply.

Places to read

The one passage in which the phrase occurs.

11.15 If Hiero does all these things, he will be happy without being envied.

Elsewhere in Xenophon

Xenophon's Cyrus, setting himself up as king in Babylon, contrives to appear rarely and in state while drawing as little envy as possible (*Education of Cyrus* 7.5.37–44), and Socrates defines envy as pain at the successes of friends (*Memorabilia* 3.9.8; see ἀνεπιφθόνως).

Other ancient sources

Pindar, in the ode for Hiero's chariot victory at Delphi in 470 BC, warns him that townsmen who hear of others' good fortune are weighed down in their hidden hearts; "but all the same, for to be envied is better than to be pitied, do not let fine things go", and he bids him steer his people with a just rudder and hammer out his tongue on an anvil that does not lie (*Pythian* 1.81–86). Pindar accepts envy as the price of greatness; Simonides promises Hiero greatness without the price. In Herodotus the Persian Otanes, arguing against monarchy, says that envy is implanted in man from the first, and that a tyrant, who has every good thing, ought to have nothing to envy; yet toward the citizens his nature runs the other way: he begrudges the best of them their very lives (3.80.3–4). Otanes' tyrant envies; Simonides' ruler is not envied.

Translation in this edition

"For you will be happy without being envied" renders εὐδαιμονῶν γὰρ οὐ φθονηθήσῃ; the adverb ἀνεπιφθόνως at 7.10 is also "without being envied", since the edition keeps "envy" for this family (see ἀνεπιφθόνως). Marchant suggests in his apparatus, as a possibility, φθονήσῃ.

See also

ἀγωνίζομαι; ἀνεπιφθόνως; εὐδαιμονέω; εὐδαιμόνως; εὐδαίμων; ζηλόω; κτῆμα; μακάριος; φθονέω.

εὐδαιμόνως · happily

εὐδαιμόνως, *eudaimonōs*, "happily"

Attested: εὐδαιμόνως (*eudaimonōs*; 7.10). Happily, prosperously: the adverb of εὐδαίμων (see εὐδαίμων). It is the last of the four adverbs with which Hiero describes the life of the man truly honored, who passes his life "without fear, without being envied, without danger and happily" (7.10; see ἀνεπιφθόνως). The first three name freedoms, from fear, envy and danger; the fourth names the good that remains when those are removed. Hiero speaks of this life in order to deny it to the tyrant, who passes night and day as one condemned to die (7.10; see ἀδικία). Two of the four return as the dialogue's last words (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ).

See also ἀδικία; ἀνεπιφθόνως; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων.

εὐδαίμων · happy

Happy, a verdict on a whole life: what the crowd thinks it can see in tyrants, and what Simonides makes the measure of a city · Hiero

εὐδαίμονας, *eudaimonas*, "happy"; εὐδαιμονεστάτην, *eudaimonestatēn*, "the happiest"

At a Glance

The word. Happy, prosperous, blessed in one's lot: literally, with a good δαίμων, a good guiding spirit or fortune.

In the *Hiero*. Twice: the crowd forms its opinion by what it sees, "both that some men are happy and that some are wretched" (2.3), and Simonides tells Hiero that if he makes the city he leads "the happiest" he will be proclaimed victor (11.7).

In this edition. "Happy".

A place to read. 2.3–5, with 11.7.

Meaning

Εὐδαίμων (*eudaimōn*) is formed from εὖ, "well", and δαίμων, a divine power that allots each man his portion. To call a man εὐδαίμων was to judge his whole condition, his fortune, wealth, family, standing and the course of his life, as going well; its opposite is ἄθλιος, "wretched" (see ἄθλιος), or κακοδαίμων. The word names a verdict, given by others or by the man himself, and the question it always raises is who is in a position to give it.

Use in the book

That question is Hiero's first answer to Simonides. The multitude is deceived by tyranny, he says, "for the crowd seems to me to form its opinion very much by what it sees, both that some men are happy and that some are wretched" (2.3; see δοξάζω; ὄχλος). Tyranny displays its valued possessions spread open to view and keeps its hardships hidden in the tyrants' souls, where happiness and unhappiness are stored up (2.4; see εὐδαιμονέω; τὰ χαλεπὰ ἀποκεκρυμμένα). The crowd judges happiness by sight, and happiness is not visible; the verdict it passes on tyrants is therefore a mistake, and only the tyrant can correct it.

The adjective returns at the climax of Simonides' counsel, in the superlative, and now the verdict can be seen. Hiero's contest, Simonides tells him, is against other leaders of cities, and if among them he makes the city he leads the happiest, he will be proclaimed victor in the finest and most magnificent contest among human beings (11.7; see ἀγών; εὐδαιμονεστάτη πόλις). The happiness of a city is public in a way a tyrant's is not: its walls and markets, its farmers and traders and well-armed citizens can be seen by all. Simonides moves the question of happiness from the hidden soul of the tyrant, where only he can judge it, to the open life of the city, where everyone can.

Places to read

Every passage in which the adjective occurs; the verb εὐδαιμονέω, the noun εὐδαιμονία and the adverb εὐδαιμόνως have their own entries.

2.3 The crowd judges by what it sees that some men are happy and others wretched.

11.7 If Hiero makes his city the happiest, he will be proclaimed victor.

Other ancient sources

Herodotus tells how Croesus had his treasuries shown to Solon and then asked him whom he had seen most blessed. Solon named first Tellus, an Athenian whose city prospered in his time, who lived to see his children's children and died fighting for it, and told Croesus that he would not call him blessed until he had heard that he had ended his life well: many men of great wealth are without blessedness, and many who have only a modest living are lucky (1.30–32). Solon's word is ὄλβιος, "blessed", though Herodotus calls the places he gives prizes of happiness, εὐδαιμονίη; and Croesus, stung, asks whether his happiness is so worthless that Solon does not rank him even with private men (1.32.1). The question is Hiero's: what is displayed is not what decides. In the ninth book of the *Republic* Socrates tells Glaucon that the man fit to judge of how the tyrant stands in happiness and wretchedness is a man who can see through to his character instead of being dazzled, like a child, by the show he puts on for outsiders, and who has lived with him and seen him at home, stripped of his tragic costume (577a–b). Hiero can be read as the judge Socrates asks for, speaking of himself.

Translation in this edition

"Happy" renders εὐδαίμονας at 2.3 and "the happiest" εὐδαιμονεστάτην at 11.7; its opposite at 2.3, ἀθλίους, is "wretched".

See also

ἀγών; ἄθλιος; δοξάζω; εὐδαιμονεστάτη πόλις; εὐδαιμονέω; εὐδαιμονία; εὐδαιμόνως; ὄχλος; τὰ χαλεπὰ ἀποκεκρυμμένα.

εὐεργεσία · beneficence

Beneficence: the good done, for which a city crowns the man it truly honors, a crown no tyrant in the dialogue receives · Hiero

εὐεργεσίας, *euergesias*, "beneficence"

At a Glance

The word. Beneficence, a good deed done to another; a benefaction.

In the *Hiero*. Once, in Hiero's portrait of the man truly honored, whom men "crown ... for his public excellence and beneficence" (7.9).

In this edition. "Beneficence".

A place to read. 7.9.

Meaning

Εὐεργεσία (*euergesia*) is the noun of εὐεργετέω, "to be a benefactor" (see εὐεργετέω): the doing of good, and a particular benefaction. In public life the word had a formal sense. A city that had been well served by a man, or by another city, might vote its benefactor a crown, or grant him the status of benefactor, εὐεργεσία, with privileges attached, and record the grant on stone. To be crowned for beneficence was to be honored by the city in its own name.

Use in the book

The noun stands near the end of the list of marks of true honor. Men who think a man able to benefit them, and believe that they have had good things from him, praise him, make way for him and rise from their seats out of love and not fear, "and crown him for his public excellence and beneficence, and are willing to give him gifts" (7.9; see ἀνὰ στόμα ἔχειν; κοινὴ ἀρετή). The crown is the city's act, and it names its reasons: excellence that serves the common good, and good done. Beneficence closes the reasons as the verb opened the sentence (see εὐεργετέω).

The crown is the one mark of honor in the sentence that the dialogue never gives a tyrant. Simonides credits tyrants with homage, seats and way in the streets (7.2; see ἄρχομαι), and Hiero grants that they receive gifts, from those who hate and fear them (7.8; see δῶρον); no one crowns them.

What Simonides holds out to the ruler of a happy city is not a crown but a victory, and an excellence that all human beings would sing instead of one herald proclaiming it (11.7–8; see ἀνακηρύσσω; ὑμνέω).

Places to read

The one passage in which the noun occurs.

7.9 Men who honor a man truly crown him for his public excellence and beneficence.

Elsewhere in Xenophon

Xenophon records such a grant from his own time. In the *Hellenica* the Syracusans of the Peloponnesian fleet, rebuilding their lost ships at Antandros, a town on the coast below Mount Ida, with money from the Persian satrap Pharnabazus, joined the townspeople in completing part of their wall and won more favor than anyone else in the garrison; for this, he says, the Syracusans have the status of benefactors and citizenship at Antandros (1.1.26). In the *Memorabilia* Socrates tells Theodote (see ἐπιδείκνυμι) that a friend can be neither caught nor kept by force, but that by beneficence and pleasure this creature is caught and stays (3.11.11). The dying Cyrus tells his son the same of a king's friends: they are got not by force but by beneficence (*Education of Cyrus* 8.7.13; see δούλους ἀντὶ φίλων).

Other ancient sources

Herodotus names two Samian captains who took Greek ships for the Persians at Salamis. For this the Persians made one of them, Theomestor, tyrant of Samos, and the other, Phylacus, had his name written among the king's benefactors and received a large gift of land; such benefactors, Herodotus adds, the Persians call *orosangai* (8.85.2–3). Aristotle names honor itself as the sign of a reputation for beneficence (*Rhetoric* 1.5, 1361a27–b2; see δῶρον). The Persian king rewarded one service with a tyranny and another with the name of benefactor; Hiero's honored man is crowned by his own city (7.9).

Translation in this edition

"Beneficence" renders εὐεργεσίας; "public excellence" beside it renders κοινῆς ἀρετῆς (see κοινὴ ἀρετή).

See also

ἀνὰ στόμα ἔχειν; ἀνακηρύσσω; ἄρχομαι; δούλους ἀντὶ φίλων; δωρεά; δῶρον; ἐπιδείκνυμι; εὐεργετέω; κοινὴ ἀρετή; στεφανόω; ὑμνέω.

εὐεργετέω · be a benefactor

Being a benefactor: the power men must believe a man has before they honor him truly, and the condition Simonides shows a ruler has more than anyone · Hiero

εὐεργετεῖν, *euergetein*, "to be their benefactor"

At a Glance

The word. To do good, to confer benefits; to be someone's benefactor.

In the *Hiero*. Once, at the start of Hiero's portrait of the man truly honored: "For when human beings, thinking a man able to be their benefactor, and believing that they relish good things at his hands ..." (7.9).

In this edition. "To be their benefactor".

A place to read. 7.9–10.

Meaning

Εὐεργετέω (*euergeteō*) is formed from εὐεργέτης, "benefactor", from εὖ, "well", and ἔργον, "work, deed": the man who does good deeds. Where εὖ ποιεῖν, "to do good", is the plain phrase (see εὖ ποιεῖν), εὐεργετεῖν keeps the sound of its noun: to do good is to act as a benefactor, and the noun was also a public title, given by cities and kings to those who had served them (see εὐεργεσία).

Use in the book

The verb opens the sentence in which Hiero says what true honor is: when human beings, "thinking a man able to be their benefactor, and

believing that they relish good things at his hands", praise him, make way and rise for him out of love and not fear, crown him and give him gifts, they truly honor him (7.9; see ἀνὰ στόμα ἔχειν; ἀπολαύω).

The order of the sentence matters. True honor begins in a belief: men think a man "able to be their benefactor", εὐεργετεῖν ἱκανόν, and believe that they have had good things from him; every mark of honor that follows rests on that belief. Honor, on Hiero's account, is the answer to benefaction, and it is true only when it answers benefaction and not fear (7.8; see δουλεία). The tyrant receives the same outward marks, but from men who fear him, and so receives no honor at all.

Simonides builds his counsel on this sentence. He takes Hiero's condition, being thought able to benefit, and shows that the ruler has it more than anyone: the same act of kindness from a ruler gives more pleasure than from a private man (8.2–7; see ἄρχων), and the ruler who enriches his friends, increases the city and outdoes all in doing good (11.13–15; see εὖ ποιεῖν) can be read as the benefactor of 7.9 on the scale of a city. Hiero's portrait of the honored man becomes, in Simonides' hands, a program for the tyrant (see ἀνεπιφθόνως).

Places to read

The one passage in which the verb occurs; the noun εὐεργεσία, "beneficence", follows it in the same sentence and has its own entry.

7.9 Men who think a man able to be their benefactor honor him truly.

Elsewhere in Xenophon

In the *Anabasis* Xenophon draws the Thessalian general Menon, one of the commanders of the Greek army, as the reverse of a benefactor. Menon desired wealth and rule and honor for the sake of gain; he kept his soldiers obedient by making them his partners in injustice, and claimed honor and deference by showing that no one had more power or more will to do wrong. When a man parted from him, he would reckon it a benefaction that he had used him and not ruined him (2.6.21–27). Menon can be read as the tyrant's position taken to its end: the only good he does is the harm he refrains from.

Other ancient sources

Aristotle asks why benefactors seem to love those they have benefited more than the benefited love them. Most people think it is like a loan, the creditor caring for his debtor's survival so as to be repaid; but Aristotle finds the cause in nature. Benefactors love those they have done well by even if they get nothing from them, as a craftsman loves his work, and poets most of all, who cherish their poems like children; for the one benefited is the benefactor's work, and a man loves his work because he loves his own being, which is in activity (*Nicomachean Ethics* 9.7, 1167b17–1168a9). Aristotle's argument can be read beside Simonides' counsel: the ruler who benefits the city comes to love it as his work, as the poet who gives the counsel loves his poems.

Translation in this edition

"Able to be their benefactor" renders εὐεργετεῖν ἱκανόν, "able to do good"; "beneficence" in the same sentence renders εὐεργεσίας (see εὐεργεσία).

See also

ἀνὰ στόμα ἔχειν; ἀνεπιφθόνως; ἀπολαύω; ἄρχων; δουλεία; εὖ ποιεῖν; εὐεργεσία.

εὐετηρία · good season

εὐετηριῶν, *euetēriōn*, "good seasons"

Attested: εὐετηριῶν (*euetēriōn*; 5.4). A good year, a good season, a plentiful harvest: from εὖ, "well", and ἔτος, "year". Hiero uses the plural in his account of the tyrant's estrangement from the city: "Nor indeed, if good seasons come and there is an abundance of good things, does the tyrant share in the rejoicing even then; for they think that the needier the citizens are, the more submissive they will find them to use" (5.4; see ἀφθονία; ἐνδεής). A good harvest was a blessing on the whole city, and the city rejoiced in it together. The tyrant stands outside the rejoicing, because his interest runs against the city's: plenty makes the citizens less submissive to him. The sentence closes Hiero's account of the tyrant and his city,

which began with the claim that the tyrant too must love his city (5.3; see φιλόπολις), and shows how far tyranny has drawn him away from it.

See also ἀφθονία; ἐνδεής; συγχαίρω; φιλόπολις.

εὐλαβέομαι · be wary

εὐλαβούμενος, *eulaboumenos*, "being wary"

Attested: εὐλαβούμενος (*eulaboumenos*; 6.16). To take care, to be cautious, to beware of; literally to take a good hold, from εὖ and λαβεῖν. Hiero uses it in his likeness of the good horse. The citizens a tyrant fears are hard for him to see alive and hard to kill, "just as with a horse, if it were good but feared lest it do something past remedy, one would find it hard to kill it because of its excellence, and hard to use it while it lived, being wary lest it do something past remedy in time of danger" (6.15–16; see ἀνήκεστος). The caution is the rider's, and it spoils the use of the best animal he has: he cannot trust it in the moment when he most needs it. The tyrant's relation to his best citizens is the same. Their excellence is what makes them useful and what makes them dangerous, and wariness is the most he can manage toward them.

See also ἀνήκεστος; ἀρετή; ἵππος.

εὐμενής · well-wisher

εὐμενεῖ, *eumenei*, "a well-wisher"

Attested: εὐμενεῖ (*eumenei*; 11.12). Well-disposed, kindly; of gods, gracious, propitious: εὖ, "well", with μένος, "spirit". Simonides uses it among his promises to the ruler who makes his city happy: "you would be thought worthy of many gifts, and would be at no loss for a well-wisher with whom to share them" (11.12; see ἀπορέω; δωρεά). The tyrant's case in chapter 6 was the reverse: he could see no goodwill toward him in his companions (6.3; see εὔνοια), and had slaves instead of friends for comrades. Simonides' promise, in a word used of gods who look kindly on men, can be read as offering Hiero, among men, the kind of favor men ask of the gods.

See also ἀπορέω; δούλους ἀντὶ φίλων; δωρεά; εὔνοια.

εὔνοια · goodwill

Goodwill: what the tyrant cannot find in his companions, and what Simonides' promises give the ruler in all but name · Hiero

εὔνοιαν, *eunoian*, "goodwill"

At a Glance

The word. Goodwill, kindly feeling, a disposition to wish another well.

In the *Hiero*. Once, in the second of the losses Hiero names at the start of chapter 6: "I am deprived in turn of associating with them with pleasure, because I see no goodwill toward me in them" (6.3).

In this edition. "Goodwill".

A place to read. 6.1–3, with 11.11–12.

Meaning

Εὔνοια (*eunoia*) is formed from εὖ, "well", and νόος, "mind": a mind well disposed toward someone. It is less than friendship, a wish for another's good that asks nothing of him and may be felt toward someone one has never met. In Greek political language it named the loyalty of subjects or allies.

Use in the book

Hiero names the lack of it among the pleasures he has lost. As a private man he kept company with men of his own age who took pleasure in him as he in them (6.2; see διάγω); now he cannot even associate with them with pleasure, "because I see no goodwill toward me in them" (6.3; see ἐνοράω; ἡδόμενος ἡδομένοις). Company without goodwill is service, and service gives no pleasure to either party.

The noun does not recur, but the thing it names is what Simonides' counsel promises. The ruler who makes his city happy would have all rejoicing with him in his good things, those who obey him willing and taking thought for him of their own accord, and no lack of a well-wisher to share his gifts with (11.12; see ἑκόντας τοὺς πειθομένους; εὐμενής). Every

item on the list is goodwill in act. Where Hiero could see none, Simonides promises a city full of it.

Places to read

The one passage in which the noun occurs.

6.3 Hiero sees no goodwill toward him in his companions.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates asks Ischomachus what his foreman must have first, if he is to take his master's place on the estate, and suggests goodwill toward the master and his household; without it, what use is any skill? Ischomachus agrees, and says that goodwill is the first thing he tries to teach. Asked how he teaches it, he answers: by doing good, whenever the gods give him abundance of some good thing. Socrates takes him to mean that those who relish his good things become well disposed toward him and wish to do him good, and Ischomachus agrees: this, he says, is the best instrument of goodwill he knows (12.5–7). Hiero's honored man is honored by men who relish good things at his hands (7.9; see ἀπολαύω); Ischomachus' foreman is made loyal in the same way.

Other ancient sources

Aristotle distinguishes goodwill from friendship. It is like friendship but is not friendship, for it can be felt toward strangers and without their knowing it, and it lacks the intensity and desire of affection; it springs up suddenly, as for competitors in a contest, whom men wish well without lifting a finger for them. It is the beginning of friendship, as pleasure in the sight of someone is the beginning of love; and the man who has been benefited, he adds, returns goodwill for what he has received, but in that he is only doing what is just; goodwill in general springs from some excellence and decency, when a man is seen to be fine or brave or the like (*Nicomachean Ethics* 9.5, 1166b30–1167a21). Aristotle's distinction can be read beside Simonides' counsel, which offers the ruler both: the return the citizens owe for his benefits, and the goodwill that follows a ruler whose excellence all would sing of (11.8).

Translation in this edition

"Goodwill" renders εὔνοιαν, and "see ... in" the verb ἐνορᾶν (see ἐνοράω).

See also

ἀπολαύω; διάγω; δούλους ἀντὶ φίλων; ἑκόντας τοὺς πειθομένους; ἐνοράω; εὐμενής; εὐφραίνω; ἡδόμενος ἡδομένοις; συγχαίρω.

εὐοπλία · good armor

εὐοπλίας, *euoplias*, "good armor"

Attested: εὐοπλίας (*euoplias*; 9.6). Good armor, being well equipped with arms: the noun of εὔοπλος, "well armed" (see εὔοπλος). Simonides puts it first in his list of the things for which prizes might be set out, as for the choruses: "for good armor and good order and horsemanship and valor in war and justice in contracts, it is likely that all these too would be practiced keenly out of rivalry" (9.6; see ἀλκή; ἐντόνως). The list belongs to the city (see εὔοπλος). Hiero had said that tyrants "do not rejoice in making the citizens valiant or well armed" (5.3; see εὔοπλος); Simonides proposes prizes for exactly this. The citizens' arms, which the tyrant feared, become a field of rivalry that he rewards.

See also ἀλκή; ἐντόνως; εὔοπλος; εὐταξία.

εὔοπλος · well armed

Well armed: what the tyrant does not wish his citizens to be, and what Simonides tells him would make him more formidable than any armor of his own · Hiero

εὐόπλους, *euoplous*, "well armed"; εὐόπλου, *euoplou*, "well armed"

At a Glance

The word. Well armed, well equipped with arms: εὖ, "well", with ὅπλα, "arms".

In the *Hiero*. Twice: tyrants "do not rejoice in making the citizens valiant or well armed" (5.3), and Simonides asks whether Hiero would

appear more formidable to the enemy in the most splendid arms of his own or with his whole city well armed (11.3).

In this edition. "Well armed".

A place to read. 5.3, with 11.3.

Meaning

Ὅπλα (*hopla*) are arms, and above all the heavy armor of the hoplite, which in a Greek city the citizen bought and kept himself; the citizen in arms was the city's army. A well-armed citizen body was therefore a strong city, and also a body able to resist whoever ruled it. The noun εὐοπλία, "good armor", is the quality (see εὐοπλία).

Use in the book

Hiero names the citizens' arms among the things a tyrant does not wish them to have. Tyranny compels tyrants to make trouble even for their own fatherlands: "For they do not rejoice in making the citizens valiant or well armed, but take more pleasure in making the foreigners more formidable than the citizens, and these they use as bodyguards" (5.3; see ἄλκιμος; ἐνοχλέω; ξένος). The tyrant's strength lies in his guard, and the guard's strength depends on the citizens' weakness. Armed citizens might do what the valiant are feared to do, dare something for the sake of freedom (5.1; see ἐλευθερία).

Simonides turns the comparison round in the first questions of his last counsel. Having asked whether a costly house or a city adorned with walls and temples would adorn Hiero more (11.2), he asks: "In arms, would you appear more formidable to the enemy if you yourself were adorned with the most splendid, or if your whole city were well armed?" (11.3; see δεινός; ἔκπαγλος). The tyrant's splendid armor is his own and protects one man; the city's arms are many and protect all. Simonides does not argue the point; the question answers itself. In chapter 9 he had already proposed prizes for good armor (9.6; see εὐοπλία); here the arms the tyrant feared in the citizens' hands become what would make him formidable.

Places to read

Every passage in which the adjective occurs; the noun εὐοπλία has its own entry.

5.3 Tyrants do not rejoice in making the citizens valiant or well armed.

11.3 Would Hiero appear more formidable in his own splendid arms, or with his whole city well armed?

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus, before the war with Assyria, arms the Persian commoners as the peers are armed. He tells them that they were born and raised in the same land as the peers, are no worse in body and ought to be no worse in soul, and were shut out from equal shares at home only because they had to earn their living; now they may take up the same arms, enter the same danger, and be counted worthy of the same rewards. With such equipment, he asks, what could set one man above another except daring (2.1.15–17)? Cyrus does what the tyrant of *Hiero* 5.3 will not do, and his armed commoners can be read as Simonides' well-armed city in practice.

Other ancient sources

Thucydides tells how Hippias, in the Ceramicus, the quarter outside the city gate where he was marshalling the Panathenaic procession, learned that his brother Hipparchus had been killed by Harmodius and Aristogeiton. Before the news could reach them, he went straight to the citizens who were to march armed in the procession, and, keeping his face from betraying the disaster, pointed to a spot and told them to go there without their arms. They went, expecting him to address them; he then told his mercenaries to take up the arms, and picked out those he suspected and anyone found carrying a dagger (6.58.1–2). Hippias, in the moment of danger, turned his guard against the armed citizens, as Hiero says tyrants do (5.3); Simonides asks Hiero to make the whole city well armed (11.3).

Translation in this edition

"Well armed" renders εὐόπλους at 5.3 and εὐόπλου at 11.3.

See also

ἄλκιμος; δεινός; ἔκπαγλος; ἐλευθερία; ἐν ὅπλοις; ἐνοχλέω; εὐοπλία; ξένος.

εὐταξία · good order

εὐταξίας, *eutaxias*, "good order"

Attested: εὐταξίας (*eutaxias*; 9.6). Good order, discipline; in an army, each man keeping his place in the ranks: τάξις, "order, the battle line", with εὖ. Simonides lists it second among the things for which prizes might be set (9.6; see εὐοπλία). The phalanx depended on it (see φάλαγξ). Xenophon's Socrates makes a like appeal to a young cavalry commander in the *Memorabilia*: the Athenians, he says, surpass other men less in voice or size than in love of honor, as their choruses show; so if someone took care of the cavalry, they would surpass others in the equipment of their arms and horses, in good order and in readiness to face danger, if they believed such conduct would bring them praise and honor (3.3.12–14). Simonides' prizes for good order can be read as resting on the same thought, that a city's love of honor (see φιλοτιμία) is its readiest resource.

See also εὐοπλία; φάλαγξ; φιλονικία; φιλοτιμία.

εὐτελής · cheap

εὐτελέστερα, *eutelestera*, "the cheaper"

Attested: εὐτελέστερα (*eutelestera*; 1.20). Cheap, inexpensive, plain; of a man, frugal: from εὖ, "well", and τέλος, "cost". Simonides uses the comparative in his defense of the tyrant's table: "for as long as the soul accepts it, those who are nourished on the more costly fare take far more pleasure than those who have the cheaper set before them" (1.20; see πολυτελής). His claim is that cost brings pleasure. Hiero answers that the man who takes most pleasure in a thing is the one most passionately disposed toward it, and Simonides concedes that tyrants go to their own fare with less zest than private men to theirs, "as many would think" (1.21; see ἐρωτικός). The condition Simonides himself attaches, "for as long as

the soul accepts it", can be read as granting Hiero's point before he makes it: the costly fare pleases only while the appetite lasts.

See also ἀγλευκέστερον; ἐρωτικός; πολυτελής.

εὐφραίνω · give enjoyment

Enjoying and giving enjoyment: Hiero's measure of the two lives, an enjoyment that always depends on comparison, on its source and on love · Hiero

εὐφραίνεται, *euphrainetai*, "enjoys himself"; εὐφραίνονται, *euphrainontai*, "enjoy themselves"; εὐφραίνειν, *euphrainein*, "give enjoyment"; εὐφραίνεσθε, *euphrainesthe*, "you do not enjoy yourselves"; εὐφραίνουσι, *euphrainousi*, "give enjoyment"; εὐφραίνει, *euphrainei*, "give enjoyment"

At a Glance

The word. In the active, to cheer, gladden, give enjoyment; in the middle and passive, to enjoy oneself, be glad.

In the *Hiero*. Twelve times in eight passages, from the thesis of the dialogue, that "tyrants enjoy themselves far less than private men who live in moderate circumstances" (1.8), to Simonides' question "whose greeting do you think gives more enjoyment to the one who hears it?" (8.3).

In this edition. "Enjoy oneself", and in the active "give enjoyment".

A place to read. 1.8 with 4.6.

Meaning

Εὐφραίνω (*euphrainō*) is the verb of εὐφροσύνη, "good cheer, enjoyment" (see εὐφροσύνη), from εὔφρων, "cheerful, of good mind". The edition keeps its family apart from that of ἡδονή, "pleasure": εὐφραίνεσθαι is "to enjoy oneself", ἥδεσθαι "to take pleasure". The active voice is causal, to give someone enjoyment, and the dialogue uses both voices, so that enjoyment can be asked about from the side of the one who has it and of the one who gives it.

Use in the book

The verb states the dialogue's thesis. Simonides says that through each of the senses the tyrant "enjoys himself many times more" than the private

man; Hiero answers, "That is not so, Simonides; rather, be sure of it: tyrants enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains" (1.8; see μετρίως διάγω). Everything after is the proof.

Each use shows that enjoyment is not measured by what a man has. It depends on who gives it: praise from suspected flatterers gives no enjoyment (1.15; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων), and attentions from women of the proudest spirit give far more than those of slaves (1.28; see θεραπεία). It depends on love: the pleasures of Aphrodite that come with love give enjoyment beyond comparison (1.29; see μετ' ἔρωτος). It depends on comparison: as athletes are not given enjoyment by proving stronger than private men but are pained by proving weaker than their competitors, so the tyrant does not enjoy himself in having more than private men, but feels pain when he has less than other tyrants (4.6; see ἀθλητής; ἀνταγωνιστής). And it depends on the good of the city: victorious cities "enjoy themselves in the thought that they have increased the city" (2.15; see αὐξάνω), a thought the tyrant who puts his suspects to death cannot have (2.17; see ἀποκτείνω).

Simonides answers in the same verb, in the active, from the side of the one who gives. If ruler and private man greet the same man, "whose greeting do you think gives more enjoyment to the one who hears it?" (8.3; see ἄρχων; ἔπαινος). The enjoyment Hiero cannot have, because it depends on others, the ruler can give, because others depend on him.

Places to read

Every passage in which the verb occurs; the noun εὐφροσύνη has its own entry.

1.8 Simonides says the tyrant enjoys himself more; Hiero, that tyrants enjoy themselves far less than private men of moderate means.

1.15 What enjoyment do the silent and the suspected flatterers give?

1.16 Simonides holds that tyrants enjoy themselves more in food and drink.

1.28 Attentions from women of the proudest spirit give the most enjoyment.

1.29 The pleasures of Aphrodite that come with love give enjoyment beyond comparison.

2.15 Victorious cities enjoy themselves in the thought that they have increased the city.

4.6 Athletes and tyrants take no enjoyment in surpassing private men, but feel pain in falling short of their competitors.

8.3 Whose greeting gives more enjoyment, the ruler's or the private man's?

Elsewhere in Xenophon

In the *Oeconomicus* Ischomachus tells Socrates how he and his wife made their housekeeper loyal: they taught her to be well disposed toward them by giving her a share of their enjoyments when they enjoyed themselves, and by calling on her in their troubles too; and they taught her to care for the increase of the household by letting her know of its prosperity and giving her a share in it (9.12). Ischomachus' practice can be read beside Hiero's complaint: enjoyment shared makes goodwill (see εὔνοια), and the tyrant, who cannot share in the city's rejoicing (5.4; see εὐετηρία; συγχαίρω), cannot make it.

Other ancient sources

In Plato's *Protagoras* Prodicus, asking the speakers to argue without quarreling, says that the listeners would then enjoy themselves, not take pleasure: to enjoy oneself, εὐφραίνεσθαι, belongs to a man learning something and sharing in understanding with the mind itself, and to take pleasure, ἥδεσθαι, to one eating or feeling some other pleasure with the body itself (337c). Prodicus' distinction is sharper than Xenophon's usage, in which the speakers pass freely between the two families of words (see εὐφροσύνη).

Translation in this edition

"Enjoy oneself" renders the middle and passive, "give enjoyment" the active; at 1.15 τί οἴει … εὐφραίνειν is "what enjoyment do you think … give", and at 8.3 μᾶλλον εὐφραίνειν "gives more enjoyment".

See also

ἀθλητής; ἀνταγωνιστής; ἀποκτείνω; ἄρχων; αὐξάνω; ἔπαινος; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; εὐετηρία; εὔνοια; εὐφροσύνη; θεραπεία; μετρίως διάγω; μετ' ἔρωτος; συγχαίρω.

εὐφροσύνη · enjoyment

Enjoyment, good cheer: the measure of the inquiry, the private enjoyments Hiero has lost, and the enjoyment of honor, said to come nearest the divine · Hiero

εὐφροσύνας, *euphrosynas*, "enjoyments"; εὐφροσύνῃ, *euphrosynēi*, "enjoyment"; εὐφροσυνῶν, *euphrosynōn*, "enjoyments"; εὐφροσύνη, *euphrosynē*, "the enjoyment"; εὐφροσύνην, *euphrosynēn*, "enjoyment"

At a Glance

The word. Good cheer, mirth, enjoyment; in the plural, enjoyments, festivities.

In the *Hiero*. Six times: Simonides asks how the two lives differ "in enjoyments and pains" (1.2); tyrants come off worse "in this enjoyment of hope" (1.18) and in the pleasures of Aphrodite with boys (1.29); Hiero lists "those enjoyments too" that he had as a private man (6.1); Simonides praises "the enjoyment that concerns honors" (7.4); and he asks whose praise reaches further "toward enjoyment" (8.3).

In this edition. "Enjoyment".

A place to read. 1.2, 6.1–2 and 7.4.

Meaning

Εὐφροσύνη (*euphrosynē*) is the noun of εὔφρων, "cheerful, well-minded", from εὖ and φρήν, "the mind, the heart": the gladness of a mind at ease. It was the word for the cheer of the feast, the song and the shared table, and one of the Graces bore its name (Hesiod, *Theogony* 907–909). The edition renders it "enjoyment" throughout and keeps it apart from ἡδονή, "pleasure", as its Key Words explain; the verb is εὐφραίνω (see εὐφραίνω).

Use in the book

The noun frames the inquiry. Simonides asks Hiero, who has tried both lives, how "the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2; see τυραννικὸς βίος). The question is not about pleasure in general but about cheer, the gladness of a life, and the rest of the dialogue keeps the measure: tyrants come off worse "in this enjoyment of hope" at feasts (1.18; see ἑορτή), and, in the pleasures of

Aphrodite with boys, still more "in his enjoyments" (1.29; see παιδικὰ ἀφροδίσια).

At the opening of chapter 6 the noun names what Hiero has lost. "I want to show you, Simonides," he says, "those enjoyments too that I had when I was a private man and that now, since I became tyrant, I perceive I am deprived of" (6.1; see ἀποστερέω; στερέω). They are the enjoyments of company: friends of his own age, quiet when he wanted it, drinking parties that ended in song and sleep (6.2; see διάγω; συμπόσιον), and the next sentence takes each away (6.3; see δούλους ἀντὶ φίλων; ἐνέδρα).

In chapter 7 Simonides offers an enjoyment the tyrant has in abundance: "For no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4; see εὐφροσύνη περὶ τὰς τιμάς; τοῦ θείου ἐγγυτέρω). Hiero's answer is that honors paid from fear are not honors (7.5–8; see ἀντιφιλέω; δουλεία), so that even this highest enjoyment is closed to him. The noun's last use is Simonides', in his question whose praise reaches further toward enjoyment (8.3; see ἐξικνέομαι; εὐφραίνω).

Places to read

Every passage in which the noun occurs; the verb εὐφραίνω has its own entry.

1.2 How do the tyrant's life and the private life differ in enjoyments and pains?

1.18 Tyrants come off worse than private men in the enjoyment of hope.

1.29 In the pleasures of Aphrodite with boys the tyrant comes off worse in his enjoyments.

6.1 Hiero will show the enjoyments he had as a private man and has lost.

7.4 No human pleasure comes nearer to the divine than the enjoyment that concerns honors.

8.3 Whose praise reaches further toward enjoyment, the ruler's or the private man's?

Elsewhere in Xenophon

In the *Education of Cyrus* the dying Cyrus leaves the kingdom to his elder son, Cambyses, and gives the younger, Tanaoxares, the governorship of the Medes, the Armenians and the Cadusians: the larger empire and the

royal name go to the elder, and to the younger, he says, a happiness freer from grief. He can see no human enjoyment Tanaoxares will lack, and everything that seems to give men enjoyment will be his; but to set one's heart on harder undertakings, to have many cares, to find no rest for rivalry with his father's deeds, to plot and be plotted against, these must attend the one who is king, and they leave him, Cyrus warns, little leisure for enjoyment (8.7.11–12). Cyrus gives the enjoyments to the son who will not rule and the cares to the son who will; Hiero, who has lived both lives, says the same of the tyrant (6.1–2).

Other ancient sources

In the *Odyssey* Odysseus, at the court of Alcinous, king of the Phaeacians, says that he knows no end more gracious than when gladness fills a whole people and the feasters sit row by row through the hall hearing a singer, the tables beside them heaped with bread and meat, while the wine-server ladles from the mixing bowl and carries it round to fill the cups: to his mind this is the loveliest thing there is (9.5–11). Homer's εὐφροσύνη belongs to the whole people at a feast where a singer is heard; the enjoyment Hiero has lost is of the same kind, and the guest who asks him about it is a singer.

Translation in this edition

"Enjoyment" renders every form; the plural is "enjoyments" at 1.2, 1.29 and 6.1.

See also

ἀντιφιλέω; ἀποστερέω; διάγω; δουλεία; δούλους ἀντὶ φίλων; ἐνέδρα; ἐξικνέομαι; ἑορτή; εὐφραίνω; εὐφροσύνη περὶ τὰς τιμάς; παιδικὰ ἀφροδίσια; στερέω; συμπόσιον; τοῦ θείου ἐγγυτέρω; τυραννικὸς βίος.

εὐφροσύνη περὶ τὰς τιμάς · the enjoyment that concerns honors

The enjoyment that concerns honors: the pleasure Simonides ranks above all others and grants the tyrant beyond other men, and which Hiero says fear spoils · Hiero

ἡ περὶ τὰς τιμὰς εὐφροσύνη, *hē peri tas timas euphrosynē*, "the enjoyment that concerns honors"

At a Glance

The word. A phrase: εὐφροσύνη, "enjoyment", with περὶ τὰς τιμάς, "that concerns honors".

In the *Hiero*. Once, at the close of Simonides' praise of honor: "For no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4).

In this edition. "The enjoyment that concerns honors".

A place to read. 7.1–10.

Meaning

Εὐφροσύνη is good cheer, the gladness of a man at ease with his life (see εὐφροσύνη); τιμαί, in the plural, are honors, the acts and gifts by which men show esteem: rising from seats, making way, praise, crowns. The phrase names the gladness that such marks give the one who receives them. Simonides sets it beside the word for pleasure, ἡδονή, and ranks it against pleasures of every kind. The edition's Key Words observe that his phrase "joins this vocabulary to the vocabulary of honor": the two families of words the English keeps apart, pleasure and enjoyment, meet here with a third.

Use in the book

Simonides comes to the phrase by a ladder. Honor is something great, for which human beings undergo every toil and danger (7.1); in food, drink, sleep and the pleasures of Aphrodite all animals alike take pleasure, but the love of honor does not grow in the animals without reason, nor in all human beings (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ζῷον). He concludes

that Hiero has good reason to endure the troubles of tyranny, since he is honored beyond other human beings, and gives the reason in a ranking: "no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4; see τοῦ θείου ἐγγυτέρω). The pleasures of the body stand at the bottom, shared with beasts; the enjoyment of honors stands at the top, next to the gods. The tyrant, on this account, has the best of what men can have, and pays for it in the troubles Hiero has described.

Hiero answers by putting the highest enjoyment under the rule of the lowest: "But, Simonides, the honors of tyrants too seem to me to be like what I showed you their pleasures of Aphrodite to be" (7.5). In chapter 1 he had shown that a beloved's favors are sweet only when given willingly, and that to take them by force is "more like plunder than the pleasures of Aphrodite" (1.36; see ἄκων). Now he applies the same measure to honor: services from those who do not love in return are not favors, and services from those who are afraid are not honors (7.6; see ἀντιφιλέω); what the tyrant receives are "the works of slavery" (7.8; see δουλεία). The enjoyment Simonides placed nearest the divine turns out to depend, like the pleasure he placed beside the beasts, on the willingness of others. Hiero's answer can be read as collapsing the ladder: in both, the tyrant lacks the same thing, a giver who gives freely.

Simonides does not give up the ranking; he changes its object. In chapter 8 honor returns as what a ruler receives without asking: from the gods too "a certain honor and favor attend a man who rules" (8.5; see θεός), and "the very fact of having been honored adorns a man most of all" (8.6; see ἀναφαίνω). His promises open with honor of the kind Hiero described at 7.9, given out of love: a victory proclaimed not by one herald, and all human beings singing of the ruler's excellence (11.8; see ἀνακηρύσσω; ὑμνέω).

Places to read

The one passage in which the phrase occurs; εὐφροσύνη, "enjoyment", has its own entry.

7.4 No human pleasure seems nearer to the divine than the enjoyment that concerns honors.

Elsewhere in Xenophon

In the *Memorabilia* Socrates finds a way to hold the attention of Glaucon, who was trying to address the assembly before he was twenty. He sets before him what the leader of a city gains, ending in fame at home, in Greece and beyond, so that wherever he goes he will be gazed at by all. Glaucon, hearing this, swelled with pride and stayed gladly; then Socrates draws the condition, that if he wishes to be honored he must benefit the city (3.6.1–3; see αὐξάνω). Socrates uses the enjoyment of honors as bait, Simonides as a reason for enduring tyranny (7.4).

Other ancient sources

Thucydides gives Pericles, in the funeral speech, a word for the parents of the dead who are past the age of having children: the love of honor alone does not grow old, and in the useless time of life it is not gain, as some say, that delights more, but being honored (2.44.4). Pericles' consolation can be read beside Simonides' remark that the honored ruler is the one whose old age a beloved least minds (8.6): honor outlasts the body's goods.

Translation in this edition

"Enjoyment" renders εὐφροσύνη here as everywhere (see εὐφροσύνη), and "human pleasure" ἀνθρωπίνη ἡδονή (see ἡδονή); the edition keeps the two words apart so that the reader can see Simonides compare them.

See also

ἄκων; ἀνακηρύσσω; ἀναφαίνω; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; αὐξάνω; δουλεία; εὐφροσύνη; ζῷον; ἡδονή; θεός; τοῦ θείου ἐγγυτέρω; ὑμνέω.

ἐφίεμαι · reach for

ἐφιέμενος, *ephiemenos*, "reaching"

Attested: ἐφιέμενος (*ephiemenos*; 1.30). To aim at, long for, reach after: the middle of ἐφίημι, "send against", with the object in the genitive,

as of a man casting himself toward what he wants. Hiero uses it of love: "For love takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.30; see ἔρως τῶν ἐλπιζομένων; ἕτοιμος). The participle carries the argument: love's pleasure is in the reaching, and a man who has everything ready to hand has nothing to reach for. The English uses the same verb, "reach", for ὀρέγομαι, the word Simonides uses of honor: human beings undergo every toil "reaching for" honor, a man differs from the other animals "in reaching for honor", and citizens with prizes before them would set out "reaching for honor" (7.1, 7.3, 9.7; see ζῷον). Love reaches for what it hopes for, men for honor; Hiero's argument can be read as denying the tyrant both, since love and honor are given only by others.

See also ἔρως τῶν ἐλπιζομένων; ἕτοιμος; ζῷον.

ἐφίστημι · set over

ἐφεστήκασιν, *ephestēkasin*, "are set over"

Attested: ἐφεστήκασιν (*ephestēkasin*; 9.5). To set over, put in charge; in the perfect, to stand over, be in charge of. Simonides uses it of the city's divisions, where his prizes could be set: "For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part" (9.5; see ἄρχων; διαιρέω). The perfect describes a standing arrangement: every city already has its parts and its officers, so that the ruler who sets out prizes need build nothing new, only use the order that is there. The next sentence proposes prizes for good armor, good order, horsemanship, valor in war and justice in contracts (9.6; see ἱππική).

See also ἄρχων; διαιρέω; ἱππική.

ἔφοδος · attack

ἐφόδους, *ephodous*, "attacks"

Attested: ἐφόδους (*ephodous*; 10.6). A way toward; an approach; in war, an attack or raid: ὁδός, "way", with ἐπί, "against". Simonides uses it in his case for the mercenaries: "who are readier to perceive in advance, or to

prevent, the secret and sudden attacks of enemies than those who are always under arms and in formation?" (10.6; see ἐν ὅπλοις; ἐξαπιναῖος; προαισθάνομαι). The attacks he names are those a city cannot see coming, made in secret and without warning, and so the ones a standing guard is best placed to meet. Hiero's tyrant had to guard against those he rules as enemies (6.14–15; see ἐχθρός); Simonides turns the guard toward attacks from without. The manuscript C has the singular, ἐφόδου.

See also ἐν ὅπλοις; ἐξαπιναῖος; ἐχθρός; προαισθάνομαι.

ἔχθρα · enmity

ἔχθραν, *echthran*, "enmity"

Attested: ἔχθραν (*echthran*; 9.1). Enmity, hatred, the state of being enemies: the noun of ἐχθρός, "enemy" (see ἐχθρός). Simonides uses it when he grants that the ruler's unpleasant tasks must be done: "But of the kinds of care, some seem to me to lead straight to enmity, and others to go entirely by way of favor" (9.1; see διὰ χαρίτων; ἐπιμέλεια). In the next sentence the same division is drawn with another word: abusing, compelling, fining and punishing "must rather go by way of odium", δι' ἀπεχθείας (9.2; see ἀπέχθεια). Enmity is where such care leads, odium the way it goes; the ruler is to leave both to others and keep the way of favor for himself (9.3; see ἀνάγκην προστιθέναι). Hiero had said that all those a tyrant rules are his enemies (6.14; see ἐχθρός); Simonides' division can be read as a means of keeping the ruled from becoming so.

See also ἀνάγκην προστιθέναι; ἀπέχθεια; διὰ χαρίτων; ἐπιμέλεια; ἐχθρός.

ἐχθρός · enemy

The personal enemy: whom Simonides thinks the tyrant best able to harm, and whom Hiero finds in all those he rules · Hiero

ἐχθρόν, *echthron*, "enemy"; ἐχθρούς, *echthrous*, "enemies"; ἐχθροί, *echthroi*, "enemies"

At a Glance

The word. Hated, hateful; as a noun, the enemy, the man with whom one is at enmity, opposite of φίλος, "friend".

In the *Hiero*. Simonides counts among the tyrant's advantages: "you are most able to harm your enemies and to benefit your friends" (2.2); Hiero answers that tyrants know "all those they rule as tyrants are their enemies" (6.14).

In this edition. "Enemy", which also renders πολέμιος, the enemy in war.

A place to read. 6.12–16.

Meaning

Ἐχθρός (*echthros*) is formed from ἔχθος, "hatred": as an adjective, hated or hostile; as a noun, the private or personal enemy, the man one hates and is hated by, as against πολέμιος, the enemy in war (πόλεμος), whom a city fights. Its noun is ἔχθρα, "enmity" (see ἔχθρα). The pair φίλος and ἐχθρός divided a Greek's world, and the common rule of conduct was to help one and harm the other: in Plato's *Republic* Polemarchus credits Simonides himself with a definition of justice on that pattern, which Socrates will not let stand as Simonides' (332d, 335e; see εὖ ποιεῖν).

Use in the book

The word enters with a robber. Even the robber, Hiero says, gets some pleasure from "the gain and the paining of his enemy", while the man who takes a beloved by force has only a disagreeable and pitiable pleasure (1.36; see ἄκων; ἡδονή). Simonides then gives the tyrant the old rule as an advantage: "you are most able to harm your enemies and to benefit your

friends" (2.2; see εὖ ποιεῖν). In both places the enemy is someone outside, against whom a man may take what he wants or do what harm he can.

When Hiero comes back to Simonides' list in chapter 6 he moves the enemy inside. He has already said that tyrants, arriving in their own city, know that they are "among the most enemies of all" (2.9), using the word for enemies in war. Now he asks how tyrants could be most able to subdue their enemies, "when they know well that all those they rule as tyrants are their enemies, and it is not possible either to kill them all or to imprison them all (for over whom will he still rule?)", so that, "knowing that they are enemies", the tyrant "must at one and the same time guard against them and is compelled to use them" (6.14–15; see οἱ τυραννευόμενοι; χειρόομαι). The rule that a man should harm his enemies cannot be applied, because the enemies are the city he rules; destroying them would leave him nothing to rule. The likeness that follows, the good horse its owner fears and cannot bring himself to kill (6.15–16; see ἀνήκεστος), describes the same bind.

Simonides' counsel answers the bind by removing the personal enemy altogether. Near its close it promises that "if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see εὖ ποιεῖν), and the word there is πολέμιοι, enemies in war. The ruler who makes the citizens his comrades (11.14; see πολίτας ἑταίρους) can be read as having no ἐχθροί left among them; the only enemies the dialogue's closing promises know are outside the city.

Places to read

Every passage in which the adjective occurs; πολέμιος, "enemy" in war, is listed under Translation in this edition, and ἔχθρα, "enmity", has its own entry.

1.36 The robber has some pleasure in his gain and in paining his enemy.

2.2 Simonides: the tyrant is most able to harm his enemies and benefit his friends.

6.12 Hiero recalls that Simonides counted tyrants enviable for subduing their enemies.

6.14 All those a tyrant rules are his enemies, and he cannot kill or imprison them all (three times).

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Euthydemus that learning something fine and good, and caring for such things, by which a man may manage his body and household well, be useful to friends and city and master his enemies, brings not only benefits but the greatest pleasures; the self-mastered enjoy them in the doing, and the unmastered have no share in any of them (4.5.10; see ἐγκρατής). Mastering enemies stands in Socrates' list beside usefulness to friends and city, among the pleasures of a man who rules himself; in Hiero's account it can be read as the one thing the man who rules a city by force cannot do.

Other ancient sources

Aristotle sets enmity apart from anger. Anger comes from what is done to oneself, enmity can arise without it; anger fastens on individuals, hatred on whole kinds as well, so that the thief and the informer are hated by all; time heals anger, but hatred is incurable; anger seeks to give pain, hatred to do harm, and the hater is not pained himself; the angry man may come to pity the other if enough befalls him, the hater never, since the one wants the other paid back in suffering and the other wants him not to be at all (*Rhetoric* 2.4, 1382a1–15). By this account the tyrant's enemies can be read as haters, not angry men, who wish him not to exist; and the one way to be rid of such enemies is the one he cannot take, since without them there is no one to rule.

Translation in this edition

"Enemy" renders both ἐχθρός and πολέμιος. The second is the word at 1.34 ("to take from enemies against their will"), 2.8 ("enemy country"), 2.9, 2.15, 6.7, 6.8, 10.6, 10.7, 11.3 and 11.15; ἐχθρός at 1.36, 2.2, 6.12 and 6.14. "Enmity" at 9.1 renders ἔχθρα (see ἔχθρα).

See also

ἄκων; ἀνήκεστος; ἐγκρατής; εὖ ποιεῖν; ἔχθρα; ἡδονή; οἱ τυραννευόμενοι; πολίτας ἑταίρους; χειρόομαι.

ἐχυρός · secure

ἐχυρά, *echyra*, "securely"

Attested: ἐχυρά (*echyra*; 1.12). Firm, strong, secure; of places, strongly fortified; formed from ἔχω, "hold", as what holds fast. Hiero uses it of what the tyrant has at home, among his reasons why tyrants are not much given to sightseeing: "nor do they possess what is at home so securely that they can entrust it to others and go abroad" (1.12; see ἀποδημέω; θεωρία; παρακατατίθεμαι). The adjective stands in the Greek as a predicate, literally "they do not possess what is at home secure": the tyrant holds his city, but not firmly enough to let go of it for a journey. What he has is safe only while he is there to hold it, and so he is held by it. The "strong citadels" the tyrant desires at 4.7 are ἀκροπόλεις ἰσχυραί, a different word (see ἐπικίνδυνος).

See also ἀποδημέω; ἐπικίνδυνος; θεωρία; παρακατατίθεμαι.

ζηλόω · count enviable

Counting enviable: the judgment of all men on tyrants that Simonides cannot square with Hiero's complaint, and that Hiero says rests on false reasons · Hiero

ἐζήλουν, *ezēloun*, "would … count … enviable"; ἐζήλωσας, *ezēlōsas*, "you counted … enviable"

At a Glance

The word. To admire another's lot and wish it for oneself; to count someone enviable.

In the *Hiero*. Twice: Simonides asks, "How would everyone count the tyrants enviable?" (1.9), and Hiero recalls, "As for why you counted us enviable … this too is not so" (6.12).

In this edition. "Count enviable", so that "envy" is kept for φθονεῖν.

A place to read. 1.8–10 with 6.12–14.

Meaning

Ζηλόω (*zēloō*) is the verb of ζῆλος, eager rivalry or admiration. To ζηλοῦν a man is to look at his good fortune and want it: to call him happy and to

take him for a model. The word can carry praise or emulation, and, in some writers, jealousy; it differs from φθονεῖν, to envy in the hostile sense, which grudges another his good (see φθονέω). The edition keeps the two apart, rendering ζηλοῦν "count enviable" "so that 'envy' is kept for *phthonos*", as the Key Words put it.

Use in the book

Simonides uses the verb when Hiero's claim first strikes him as beyond belief. If tyrants enjoy themselves less than private men, he asks, "how would many desire to be tyrants, and that, men reputed to be among the most capable? How would everyone count the tyrants enviable?" (1.9; see ἀνήρ; ἄπιστος). The two questions go together: to count a life enviable is to want it, and the evidence that tyranny is good is that the ablest men desire it and everyone else admires it. Hiero's answer is that those who count tyrants enviable judge without having lived both lives (1.10; see ἔργον), as the crowd forms its opinion "by what it sees" (2.3; see δοξάζω). The verb names the view from outside.

Hiero uses it a second time when he returns to Simonides' list of the tyrant's advantages: "As for why you counted us enviable, that we are best able to do good to our friends, and that we subdue our enemies more than anyone, this too is not so" (6.12). Simonides had not used the word at 2.2; he had simply listed the power "to harm your enemies and to benefit your friends". Hiero's recollection turns the list into Simonides' own reasons for counting tyrants enviable, puts the friends first, and then takes both reasons away: the friend who gets most from a tyrant would be out of his sight as fast as he could (6.13; see ἐξ ὀφθαλμῶν), and the enemies are all those he rules (6.14; see ἐχθρός). The admiration Simonides offered as evidence at 1.9 has been reduced to a mistake about friends and enemies.

The dialogue does not take up ζηλοῦν again; its last word on envy is the other verb, φθονεῖν (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ).

Places to read

Every passage in which the verb occurs.

1.9 Simonides: how would everyone count the tyrants enviable, if what Hiero says were so?

6.12 Hiero: the reasons Simonides counted tyrants enviable, doing good to friends and subduing enemies, are false.

Elsewhere in Xenophon

In Xenophon's *Symposium* Callias, after Socrates' companion Antisthenes, a poor man, has argued that wealth lies in the soul and that he himself has enough, tells him, "By Hera, I count you enviable for your wealth", above all because the city does not order him about like a slave and men do not grow angry with him if he will not lend. Niceratus, son of Nicias, answers, "Don't count him enviable": he means to go and borrow from him his needing nothing (4.45). The rich host counts the poor man enviable, and Antisthenes' wealth, measured by what he needs, can be read beside Hiero's rule that much and little are judged in relation to use, so that the tyrant with many times as much has less than enough (4.8–9; see ἱκανός).

Other ancient sources

Aristotle defines ζῆλος as a pain at the sight of goods held in honor, within one's own reach, in the hands of men of one's own kind, felt not because they have them but because one lacks them oneself. That is why it is a decent feeling, found in decent men, whereas envy is mean and found in mean men: ζῆλος sets a man to win the goods for himself, envy to see that his neighbor does not keep them. The goods that stir it are wealth, many friends, offices and their like (*Rhetoric* 2.11, 1388a32–b7). By this account the many who "desire to be tyrants" (1.9) can be read as moved by ζῆλος and not by φθόνος, and the tyrant they admire as a model, not a target. In Plato's *Gorgias* Polus mocks Socrates: as if he would not count enviable a man he saw put to death anyone he chose, or seize his goods, or throw him into chains! Socrates asks whether he means justly or unjustly; either way, says Polus, the man is enviable. Socrates checks him: one must not count enviable those who give no cause for it, nor the wretched, but pity them (468e–469a; see ἀδικέω).

Translation in this edition

"Count enviable" renders ζηλοῦν at both places. At 6.12 the manuscripts A, C and M read δὲ ζηλώσας, the participle, where Marchant prints δ' ἐζήλωσας, the finite verb of "as for why you counted".

See also

ἀδικέω; ἀνήρ; ἄπιστος; δοξάζω; ἐξ ὀφθαλμῶν; ἔργον; εὐδαιμονῶν οὐ φθονηθήσῃ; ἐχθρός; ἱκανός; φθονέω.

ζημιόω · fine

ζημιοῦν, *zēmioun*, "fine"

Attested: ζημιοῦν (*zēmioun*; 9.2). To punish, especially with a fine or loss: the verb of ζημία, "loss, penalty". Simonides lists it among the tasks that breed hatred: "but to abuse and compel and fine and punish the one who does something deficiently, these things must rather go by way of odium" (9.2; see ἀναγκάζω; ἀπέχθεια). The four verbs climb from words to force, from abuse to compulsion to loss of property to punishment; fining is the penalty that takes from a man what is his. Simonides sets it against the prizes, ἆθλα, which the ruler is to give himself, while he assigns to others "the punishing of whoever needs compulsion" (9.3; see ἆθλον; ἀνάγκην προστιθέναι). In Hiero's list of the hateful tasks of ruling the corresponding demand is that rulers must "exact money" (8.9; see ἀπεχθάνομαι).

See also ἆθλον; ἀναγκάζω; ἀνάγκην προστιθέναι; ἀπεχθάνομαι; ἀπέχθεια.

ζῷον · animal

Animal: the living things with which men share the pleasures of the body, and from which, Simonides says, the love of honor sets them apart · Hiero

τῶν ἄλλων ζῴων, *tōn allōn zōiōn*, "the other animals"; τὰ ζῷα, *ta zōia*, "all animals"; τοῖς ἀλόγοις ζῴοις, *tois alogois zōiois*, "the animals without reason"

At a Glance

The word. A living being; most often an animal as distinct from a human being, though men too are ζῷα.

In the *Hiero*. Three times in one passage: "a man differs from the other animals in this, in reaching for honor" (7.3).

In this edition. "Animals".

A place to read. 7.1–4.

Meaning

Ζῷον (*zōion*), contracted from an older ζώϊον, belongs with ζωός, "alive", and ζωή, "life": whatever lives. The word takes in human beings, beasts, birds and fish, and Aristotle defined man as the one animal that has speech (*Politics* 1.2, 1253a9–10; see ἄλογος); in ordinary speech it meant the animals as against men, and it was also the word for a painted or carved figure. Its range lets Simonides say both things at once: man is one of the animals, and the best men are those who differ most from them.

Use in the book

The word belongs to Simonides' account of honor. "For it seems to me, Hiero, that a man differs from the other animals in this, in reaching for honor. For in food and drink, at least, and sleep and the pleasures of Aphrodite all animals alike seem to take pleasure; but the love of honor does not grow in the animals without reason, nor in all human beings" (7.3; see ἄλογος; ἄνδρες καὶ οὐκέτι ἄνθρωποι). The first phrase, "the other animals", counts man among them; the second, "all animals alike", gives them the pleasures Hiero spent chapter 1 weighing; the third, "the animals

without reason", names what they lack. The pleasures of the body are common to every living thing, and so cannot be what makes a life a man's.

The dialogue reasons about rule with animals as well as about men. Hiero likens the citizens a tyrant fears to a good horse that its owner, fearing it may do something past remedy, finds it hard to kill because of its excellence and hard to use while it lives (6.15–16; see ἀνήκεστος). Simonides answers in kind: "just as in horses, so in some human beings too it is ingrained that the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι), and the bodyguards will keep such men in check. Both speakers can be read as thinking of the ruled as a herd and of rule as a kind of keeping; but the line Simonides draws at 7.3 sets a limit to the likeness, for the citizens he hopes to move with prizes (9.6–7) are those in whom the love of honor grows.

Places to read

The one passage in which the word occurs.

7.3 A man differs from the other animals in reaching for honor; all animals take pleasure in food, drink, sleep and the pleasures of Aphrodite; the love of honor does not grow in the animals without reason (three times).

Elsewhere in Xenophon

Xenophon opens the *Education of Cyrus* with the same comparison. Herdsmen of cattle and keepers of horses, he says, are rightly thought rulers of the animals they tend, and the herds obey them more willingly than men obey their rulers: they go where they are driven, graze where they are led, and let the herdsmen use their produce as they wish, and no herd has ever been seen to combine against its keeper. So it seemed easier for a man to rule all the other animals than human beings, until he considered Cyrus, who won the obedience of very many men and cities (1.1.2–3). In the *Memorabilia* Socrates tells Aristodemus, called the Small, who was known neither to sacrifice to the gods nor to consult diviners, that the gods have set man alone of the animals upright, given him a tongue that can shape speech, and pleasures of Aphrodite not limited, as for the other animals, to a season of the year; above all, the god implanted in him a soul that alone perceives that there are gods and serves

them, and can best guard against hunger, thirst, cold and heat (1.4.11–13; see θεραπεύω). The two passages can be read as the two halves of Simonides' sentence: men are harder to rule than any herd, and man alone among the animals has a soul that knows the gods.

Translation in this edition

"Animals" renders ζῷα in all three phrases; "beasts" in the same sentence renders βοσκήματα, animals that graze (see βόσκημα), and "flocks" at 10.5 κτήνη.

See also

ἄλογος; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀνήκεστος; βόσκημα; ἐγγίγνομαι; θεραπεύω.

ἡγέομαι · consider

Considering: the judgment by which the tyrant picks his rivals, recognizes the good men he cannot use, and is or is not honored · Hiero

ἡγοῦνται, *hēgountai*, "consider"; ἡγεῖται, *hēgeitai*, "considers"; ἡγεῖσθαι, *hēgeisthai*, "to think"; ἡγησάμενοι, *hēgēsamenoi*, "thinking"; ἡγῇ, *hēgēi*, "do you think"

At a Glance

The word. To lead the way; to command; and so to hold, consider, believe.

In the *Hiero*. Five times, always of a judgment: private men home from a campaign "consider themselves in safety" (2.9); the tyrant "considers" other tyrants his competitors in wealth (4.6); it is hard "to think some men good, and to be compelled to use others" (5.2); men truly honor a man when they are "thinking a man able to be their benefactor" (7.9); and Simonides asks whether a costly house would bring Hiero more adornment than a furnished city (11.2).

In this edition. "Consider", "think".

A place to read. 7.9–10.

Meaning

Ἡγέομαι (*hēgeomai*) first means to go before and show the way, and so to lead or command; its noun ἡγεμών is a guide or leader. From leading it passed to judging: to "lead" a thing to be so is to hold it so, and in prose the verb is one of the common words for considering or believing. Two compounds frame the dialogue: Simonides' first request is that Hiero "explain" things to him, διηγήσασθαι (1.1), lead him through them, and late in his counsel he speaks of "the man who introduces something good", ὁ εἰσηγούμενος (9.10; see εἰσηγέομαι).

Use in the book

In the *Hiero* the simple verb never means "lead". It names a judgment: private men home from enemy country "consider themselves in safety" (2.9; see ἀσφάλεια), and Simonides asks whether Hiero thinks a costly house would adorn him more than the whole city furnished with walls and temples (11.2; see κόσμος). Three of its uses decide something about the tyrant's life.

The first is the tyrant's own. He does not enjoy having more than private men, Hiero says, but feels pain when he has less than other tyrants, "for these he considers his competitors in wealth" (4.6; see ἀνταγωνιστής). The tyrant chooses whom he is measured against, and so is pained whenever another tyrant has more. Simonides' counsel at the end keeps the choosing and changes the competitors: Hiero's contest is against other leaders of cities, in the happiness of the cities they lead (11.7; see εὐδαιμονεστάτη πόλις).

The second is a judgment the tyrant can make and not act on. He recognizes the valiant, the wise and the just as well as private men do, but fears them, and is left to use the unjust, the unmastered and the slavish: "This too, then, seems to me a hard thing to suffer: to think some men good, and to be compelled to use others" (5.2; see ἀναγκάζω). The verb stands against ἀναγκάζεσθαι; judgment and compulsion pull apart.

The third is a judgment others make about a man. True honor comes "when human beings, thinking a man able to be their benefactor, and believing that they relish good things at his hands", praise him and make

way for him out of love (7.9; see εὐεργετέω). Here the verb opens the sentence, and the honors that follow rest on it. Across these three places the verb can be read as moving from the tyrant's judgment of others to others' judgment of the ruler, which is where Simonides' counsel will place the ruler's good.

Places to read

Every passage in which the simple verb occurs; the compounds διηγέομαι (1.1) and εἰσηγέομαι (9.10) are not listed.

2.9 Private men home from a campaign consider themselves in safety.

4.6 The tyrant considers other tyrants his competitors in wealth.

5.2 It is hard to think some men good and be compelled to use others.

7.9 True honor begins when men think a man able to be their benefactor.

11.2 Simonides: does Hiero think a costly house would adorn him more than the whole city furnished with walls and temples?

Elsewhere in Xenophon

Xenophon uses the verb of Socrates' settled beliefs. Most men, he says, think the gods know some things and not others; Socrates considered that the gods know all things, what is said and done and what is planned in silence, are present everywhere, and give signs to human beings about all human affairs (*Memorabilia* 1.1.19). Socrates' belief can be read beside the tyrant's suspicion: Hiero claims for the tyrant a like knowledge of what is planned in silence, since "one knows clearly that these silent men all intend harm to the tyrant" (1.15; see κακὰ νοέω).

Translation in this edition

"Consider" renders ἡγοῦνται at 2.9, "considers" ἡγεῖται at 4.6, "to think" ἡγεῖσθαι at 5.2, "thinking" ἡγησάμενοι at 7.9 and "do you think" ἡγῇ at 11.2. At 4.6 A, C and M have the perfect ἥγηται; Marchant prints the present from later manuscripts.

See also

ἀναγκάζω; ἀνήκοος; ἀνταγωνιστής; ἀσφάλεια; εἰσηγέομαι; εὐδαιμονεστάτη πόλις; εὐεργετέω; κακὰ νοέω; κόσμος.

ἡδέως · with pleasure

ἡδέως, *hēdeōs*, "with pleasure"; ἥδιον, *hēdion*, "with more pleasure"

Attested: ἡδέως (*hēdeōs*; 1.18, 1.23, 3.2 twice, 6.3, 6.4), and the comparative ἥδιον (*hēdion*; 1.17 twice, 1.21, 8.5). Pleasantly, gladly, with pleasure: the adverb of ἡδύς, "sweet". Its uses mark where pleasure lies in the dialogue. At table: most men think tyrants drink and eat "with more pleasure" and would themselves dine "with more pleasure" on a tyrant's dinner (1.17), all human beings "look forward with pleasure to feast days, except tyrants" (1.18; see ἑορτή), and tyrants do not go to their own fare "with any more pleasure" than private men (1.21); those who eat "with pleasure" have no need of the tyrant's sharp and pungent contrivances (1.23). In friendship: those who love a man "see him with pleasure when he is present, do him good with pleasure" (3.2; see εὖ ποιεῖν). The tyrant's loss is stated in the same word: he is deprived of "associating with them with pleasure" (6.3; see ἡδόμενος ἡδομένοις), and cannot bear his guards unarmed nor "look with pleasure on them armed" (6.4; see θεάομαι). Simonides takes the adverb back for the ruler: "we look with more pleasure at this same man when he rules than when he is a private man" (8.5; see θεάομαι), where Marchant prints ἥδιον from the later hand in A, followed by the Harleian manuscript; A as first written, C and M omit it. The superlative ἥδιστα has its own entry (see ἥδιστα).

See also ἑορτή; εὖ ποιεῖν; ἥδιστα; ἡδόμενος ἡδομένοις; θεάομαι.

ἥδιστα · with the greatest pleasure

ἥδιστα, *hēdista*, "with the greatest pleasure"

Attested: ἥδιστα (*hēdista*; 3.2, 6.13, 10.8). Most gladly, with the greatest pleasure: the superlative adverb of ἡδύς, "sweet" (see ἡδέως). The three places measure three relations. Friends "receive him back with the greatest pleasure when he returns" (3.2; see δέχομαι). The man who gets most from a tyrant would, Hiero says, be out of his sight "with the greatest pleasure" and "as fast as he could" (6.13; see ἐξ ὀφθαλμῶν). And citizens who see the mercenaries protect those who suffer injustice will

spend on them gladly: "how must they not spend on them with the greatest pleasure?" (10.8; see δαπανάω). The friend's greatest pleasure is a return, the tyrant's beneficiary's a departure; Simonides' citizens find theirs in paying for the guard they once thought was kept for the tyrant's advantage over them (8.10). The superlative adjective ἥδιστος, "sweetest", is a different form: "the sweetest thing to hear, praise" (1.14), "the sweetest pleasures of Aphrodite" (1.30).

See also δαπανάω; δέχομαι; ἐξ ὀφθαλμῶν; ἡδέως.

ἥδομαι · take pleasure

Taking pleasure: the reaction of the senses with which Simonides begins the comparison, and the relation to others in which Hiero finds the tyrant poorest · Hiero

ἡδομένους, *hēdomenous*, "taking pleasure"; ἥδεσθαι, *hēdesthai*, "take pleasure", "to take pleasure"; ἡδόμεθα, *hēdometha*, "we take pleasure"; ἥδονται, *hēdontai*, "take ... pleasure"; ἡδόμενον, *hēdomenon*, "takes ... pleasure"; ἥδεται, *hēdetai*, "takes pleasure"; ἡδομένων, *hēdomenōn*, "those who take pleasure"; *συνήδονται*, *synēdontai*, "share his pleasure"

At a Glance

The word. To be pleased, to take pleasure in or at something.

In the *Hiero*. Simonides begins with private men "taking pleasure and feeling distress" through each sense (1.4); Hiero says that love "takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.30); Simonides ends the verb's career with the animals, which "all ... alike seem to take pleasure" in food, drink, sleep and love (7.3).

In this edition. "Take pleasure", kept apart from "enjoy oneself" (εὐφραίνεσθαι).

A place to read. 1.4–6 with 1.30–36.

Meaning

Ἥδομαι (*hēdomai*) is the verb of ἡδύς, "sweet", and of ἡδονή, "pleasure" (see ἡδονή): to find a thing sweet, to be pleased at it. It is the plain word for the sensation and the feeling, and its usual partner is a verb of pain,

λυπεῖσθαι, or of distress, ἄχθεσθαι. Prodicus set it apart from εὐφραίνεσθαι, the gladness of the mind (Plato, *Protagoras* 337c; see εὐφραίνω).

Use in the book

Simonides uses the verb to set out the field. Private men, he says, are seen "taking pleasure and feeling distress" through the eyes, ears, nostrils, mouth and the parts of love (1.4; see ἄχθομαι); with the whole body we judge heat and cold and "take pleasure and feel pain at them"; at good things and bad there are times when we "take pleasure" through the soul by itself (1.5; see ἀγαθός). Even sleep is among the pleasures, though he knows less of how, by what and when (1.6; see ἀγνοέω; ἐγρήγορα). In this catalogue pleasure is something that happens to a man through his senses; the question is only whether it happens more to tyrants.

Hiero answers by making the verb a relation. He asks whether the man "who takes most pleasure in each thing is also the one most passionately disposed toward that activity", and Simonides agrees (1.21; see ἐρωτικός), so that pleasure is measured by desire, and the tyrant, who always has everything, desires little. Love "takes pleasure in reaching not for what is ready to hand, but for what is hoped for" (1.30; see ἔρως τῶν ἐλπιζομένων), so that pleasure needs something not yet had. And the pleasure of love depends on the beloved's own feeling: "to take pleasure in the one you are in love with while he is pained" is a disagreeable thing to suffer, and a pitiable one (1.36; see ἄκων; ἐράω). By the end of chapter 1 the verb has moved from the senses to the other person.

The same movement governs its later uses. Friends "share his pleasure in his good things", συνήδονται (3.2; see εὖ ποιεῖν); Hiero recalls, "I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me", and now "I am deprived of those who take pleasure in me" (6.2–3; see ἡδόμενος ἡδομένοις). Where the tyrant still takes pleasure, it is a pleasure his position forces on him against his city: tyrants "do not rejoice in making the citizens valiant or well armed, but take more pleasure in making the foreigners more formidable than the citizens" (5.3; see ἀναγκάζω). The verb's last use is Simonides', at the bottom of his

ladder, where food, drink, sleep and the pleasures of Aphrodite give pleasure to all animals alike (7.3; see ζῷον); from there he turns to honor.

Places to read

Every passage in which the verb occurs, with the compound συνήδομαι (3.2); the doubled participle of 6.2 has its own entry, ἡδόμενος ἡδομένοις.

1.4 Private men take pleasure and feel distress through each of the senses.

1.5 With the whole body, and through the soul at good things and bad, we take pleasure and feel pain (twice).

1.6 We take pleasure in sleep, though Simonides does not know how.

1.20 Simonides: those nourished on costly fare take more pleasure than those with cheaper.

1.21 The man who takes most pleasure in each thing is the most passionately disposed toward it.

1.30 Love takes pleasure in reaching for what is hoped for.

1.36 To take pleasure in a beloved who is pained is pitiable.

3.2 Friends share a man's pleasure in his good things.

5.3 Tyrants take more pleasure in making the foreigners more formidable than the citizens.

6.3 Hiero is deprived of those who take pleasure in him.

7.3 All animals alike take pleasure in food, drink, sleep and love.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus teases one of his captains, Sambaulas, who has made a very hairy and very ugly man his dinner companion: does he too, in the Greek fashion, take him about because he is beautiful? "By Zeus," Sambaulas answers, "I do take pleasure in being with him and looking at him." When the others laugh at the man's face, he explains: whenever he called him, by night or by day, the man never pleaded that he was busy and never came at a walk, but always running, and never did a task without sweating over it (2.2.28–30). The pleasure is in willing service, not in beauty, and it can be read as the willing service that, Hiero says, assures the private lover he is loved, since his beloved serves him under no compulsion (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης).

Other ancient sources

Aristotle takes the pleasure or pain that comes upon a man's acts as the mark of the state he is in: whoever keeps away from the pleasures of the body and is glad to keep away is temperate, whoever chafes at it is self-indulgent; ethical virtue has to do with pleasures and pains, and that is why, as Plato says, a man must be led from his earliest years to delight and grieve at what he should (*Nicomachean Ethics* 2.3, 1104b3–13). Simonides' catalogue asks only how much pleasure a life holds; Aristotle asks at what a man takes it.

Translation in this edition

"Take pleasure" renders ἥδεσθαι throughout, "share his pleasure" the compound at 3.2, and "those who take pleasure in me" the participle at 6.3; "feel distress" renders ἄχθεσθαι, "feel pain" λυπεῖσθαι, and "rejoice" at 5.3 χαίρειν. "Enjoy oneself" is kept for εὐφραίνεσθαι (see εὐφραίνω).

See also

ἀγαθός; ἀγνοέω; ἄκων; ἀναγκάζω; ἄχθομαι; ἐγρήγορα; ἐράω; ἔρως τῶν ἐλπιζομένων; ἐρωτικός; εὖ ποιεῖν; εὐφραίνω; ζῷον; ἡδόμενος ἡδομένοις; ἡδονή; οὐδεμιᾶς ἀνάγκης οὔσης.

ἡδόμενος ἡδομένοις · taking pleasure in them as they took pleasure in me

Pleasure given and returned: the company of equals that Hiero had as a private man and lost as a tyrant · Hiero

ἡδόμενος ἡδομένοις, *hēdomenos hēdomenois*, "taking pleasure in them as they took pleasure in me"

At a Glance

The word. The participle of ἥδομαι, "take pleasure", twice over: "pleased with the pleased".

In the *Hiero*. Once, as the first of the enjoyments Hiero lost: "For I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me" (6.2).

In this edition. "Taking pleasure in them as they took pleasure in me".

A place to read. 6.1–3.

Meaning

The Greek sets the same participle side by side in two cases, ἡδόμενος ἡδομένοις ἐμοί: Hiero taking pleasure, and his companions taking pleasure in him. The figure says in two words that the pleasure ran both ways and in the same measure. Each man was at once the one who pleased and the one pleased, and neither owed the other anything.

Use in the book

Hiero opens chapter 6 by promising to show the enjoyments he had as a private man and has lost as a tyrant (6.1; see εὐφροσύνη). The first is company: "For I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me" (6.2; see διάγω; ἡλικιώτης). Quiet when he wanted it and drinking parties that ended in sleep follow; the phrase comes first, and it describes friendship at its simplest, among equals in age who seek nothing from one another but each other's company.

The next sentence takes the phrase apart. "Now I am deprived of those who take pleasure in me, because I have slaves instead of friends for comrades; and I am deprived in turn of associating with them with pleasure, because I see no goodwill toward me in them" (6.3; see δούλους ἀντὶ φίλων; εὔνοια). Each half of the doubled participle is lost for its own reason. His companions no longer take pleasure in him, because they are slaves; he no longer takes pleasure in them, because he cannot see goodwill in them. The reciprocity that made the pleasure is broken from both sides.

The phrase stands against the one-way pleasures of chapter 1: the robber's pleasure in "the gain and the paining of his enemy", which Hiero allows is some pleasure all the same, and the lover's pleasure in a beloved who is pained, which he calls disagreeable and pitiable (1.36; see ἄκων; ἡδονή). Its counterpart is the friendship of 3.2, where friends "share his

pleasure in his good things" (see ἥδομαι), as is the city Simonides promises, "rejoicing with you" (11.12; see συγχαίρω).

Places to read

The one passage in which the phrase occurs; the verb ἥδομαι has its own entry, which lists 6.3.

6.2 As a private man Hiero kept company with men of his own age, taking pleasure in them as they in him.

Elsewhere in Xenophon

In Xenophon's *Symposium* Socrates describes the friendship of those who love each other's souls. Those for whom being loved is shared, he asks, must they not look at each other with pleasure, talk with goodwill, trust and be trusted, take thought for one another, share pleasure in fine actions and distress at any mishap, go on enjoying themselves while they are together in health, keep company still more constantly when either is sick, and care for each other even more when apart than when present? (8.18). Socrates' list can be read as gathering in one sentence what Hiero lost in two, shared pleasure and goodwill, and it adds the trust whose lack Hiero mourns elsewhere (4.1; see πιστῶς ἔχειν).

Other ancient sources

Aristotle observes that friendship comes hard to the old and the sour-tempered, since there is little pleasantness in them, and no one can pass day after day beside what pains him or gives him no pleasure; nothing belongs to friends so much as a shared life, and men cannot pass their time in each other's company unless each is pleasant to the other and they delight in the same things, the very thing comradeship is thought to have (*Nicomachean Ethics* 8.5, 1157b13–24). Aristotle's comradeship, men pleasant to each other who delight in the same things, can be read as the company of 6.2, among men of one age.

Translation in this edition

The English renders the doubled participle by a clause, "taking pleasure in them as they took pleasure in me", keeping "take pleasure" for ἥδεσθαι as

elsewhere; "those who take pleasure in me" at 6.3 renders ἡδομένων ἐμοί, and "with pleasure" in the same sentence ἡδέως (see ἡδέως).

See also

ἄκων; διάγω; δούλους ἀντὶ φίλων; εὔνοια; εὐφροσύνη; ἡδέως; ἥδομαι; ἡδονή; ἡλικιώτης; πιστῶς ἔχειν; συγχαίρω.

ἡδονή · pleasure

Pleasure: the measure by which the two lives are weighed, which Hiero shows to depend at every stage on what the tyrant cannot have · Hiero

ἡδονάς, *hēdonas*, "pleasures"; ἡδονῆς, *hēdonēs*, "pleasure"; ἡδονήν, *hēdonēn*, "pleasure"; ἡδονή, *hēdonē*, "pleasure"

At a Glance

The word. Pleasure, delight, the feeling of the sweet; in the plural, pleasures, the things that give it.

In the *Hiero*. Six times, from the dinner table to honor: "what exceeds the customary is what provides the pleasures" (1.17), and "no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4).

In this edition. "Pleasure", always; "enjoyment" is kept for εὐφροσύνη.

A place to read. 1.17–19, 2.14–17 and 7.3–4.

Meaning

Ἡδονή (*hēdonē*) is the noun of ἥδομαι, "take pleasure", and of ἡδύς, "sweet", a root shared with Latin *suavis* and English "sweet". It covers the pleasures of the body and those of the mind, the feeling and the thing that causes it. The edition's Key Words set it beside its rival: "*Hēdonē* is 'pleasure', *hēdesthai* 'to take pleasure', *hēdys* 'sweet'", while *euphrosynē* is "enjoyment", and "both speakers move freely between the two families; the reader of the English can see when they do."

Use in the book

The noun occurs only six times, and its uses climb. Simonides asks the question in terms of "enjoyments and pains" (1.2), and most of the comparison is carried by the verbs (see εὐφραίνω; ἥδομαι); the noun appears at the turns, where Hiero names a kind of pleasure and shows what it depends on.

The first is the table. Most men think tyrants drink and eat with more pleasure, Hiero says, because they would themselves dine better at a tyrant's table, "for what exceeds the customary is what provides the pleasures" (1.17; see ἑορτή). Pleasure depends on novelty; the tyrant, whose tables are always full, has no feast day to look forward to (1.18; see ἐπίδοσις), and the more superfluities a man has set before him, the sooner satiety comes, so that "in the duration of his pleasure, too," he comes off worse (1.19; see ἐδωδή). The second is marriage: the finest marriage, with a family greater in wealth and power, "brings the bridegroom a certain pride, with pleasure" (1.27; see γάμος), and the tyrant, unless he marries a foreign woman, must marry beneath him (1.28). Pleasure here depends on an equal or a superior.

The third is love, and here Hiero sets the tyrant below a criminal. To take a beloved against his will is plunder, "and yet to the robber the gain and the paining of his enemy give some pleasures all the same" (1.36; see ἄκων; ἐχθρός), while the lover's pleasure in a pained beloved is only pitiable (see ἥδομαι). Pleasure depends on the other's will. The fourth is war: when cities defeat their enemies, "it is not easy to say how much pleasure they have in routing the enemy, how much in pursuing them, how much in killing the enemy" (2.15; see αὐξάνω), while the tyrant who puts to death those he perceives working against him can take no pride in it (2.17; see ἀποκτείνω). Pleasure depends on a common good. The last is honor, Simonides' answer to the whole account: "no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4; see εὐφροσύνη περὶ τὰς τιμάς; τοῦ θείου ἐγγυτέρω). The ladder runs from the body to the gods, and Hiero's reply to its top rung follows at once (7.5–9; see εὐφροσύνη περὶ τὰς τιμάς).

After 7.4 the noun does not appear again, and neither does the verb ἥδομαι. Simonides' counsel speaks of favor (see χάρις), of enjoyment (8.3; see εὐφραίνω), of being loved; only the adverb survives, in looking "with more pleasure" at a ruler (8.5; see ἡδέως) and spending on the guards "with the greatest pleasure" (10.8; see ἥδιστα). The dialogue that set out to weigh two lives by their pleasures can be read as ending with a measure that pleasure does not reach: being loved.

Places to read

Every passage in which the noun occurs.

1.17 What exceeds the customary is what provides the pleasures.

1.19 The man who has much set before him comes off worse in the duration of his pleasure.

1.27 The finest marriage brings the bridegroom pride, with pleasure.

1.36 Even the robber has some pleasures from his gain and his enemy's pain.

2.15 Victorious cities have more pleasure than can be told in routing, pursuing and killing the enemy.

7.4 No human pleasure comes nearer to the divine than the enjoyment that concerns honors.

Elsewhere in Xenophon

In the *Memorabilia* Socrates answers Antiphon, who has called him a teacher of unhappiness (1.6.3). What keeps a man from being a slave to his belly, to sleep and to lust, he asks, if not having other things more pleasant, which give enjoyment not only in the using but by the hope that they will always be of benefit? Men who think they are doing badly are not cheerful, and those who think their farming or seafaring is going well enjoy themselves as men who prosper. "Do you think, then, that there is as much pleasure from all these as from believing oneself to be growing better, and to be gaining better friends?" (1.6.8–9). Socrates ranks the pleasures as Simonides does, the body's below another kind; but his highest pleasure, believing oneself to grow better and to gain better friends, rests on a man's own improvement, where the tyrant's honors rest on others' fear.

Other ancient sources

In the ninth book of Plato's *Republic* Socrates asks Glaucon by what things must be judged if they are to be judged well, and answers: by experience, by wisdom and by reasoning. The lover of wisdom, Glaucon agrees, has had to taste the pleasures of gain from boyhood, while the lover of gain need never taste the pleasure of learning what things are, so the philosopher far surpasses him in experience of both; honor comes to all three if they achieve their ends, so all know the pleasure of being honored, but the pleasure of beholding what is only the philosopher has tasted. In experience, wisdom and reasoning alike, then, he is the best judge of the three lives (582a–e). Plato's judge can be read as Hiero's claim in a philosopher's form: Hiero has tried both lives (1.2), and those who count tyrants enviable judge "without having experienced both in deed" (1.10; see ἔργον).

Translation in this edition

"Pleasure" renders ἡδονή at every place, and "the pleasures of Aphrodite" renders ἀφροδίσια, not ἡδονή (see ἀφροδίσια). At 1.19 the manuscripts and Stobaeus read ἐδωδῆς, "in the duration of his eating"; Marchant prints ἡδονῆς, "of his pleasure", from Athenaeus (see ἐδωδή).

See also

ἄκων; ἀποκτείνω; αὐξάνω; ἀφροδίσια; γάμος; ἐδωδή; ἑορτή; ἐπίδοσις; ἔργον; εὐφραίνω; εὐφροσύνη περὶ τὰς τιμάς; ἐχθρός; ἡδέως; ἥδιστα; ἥδομαι; τοῦ θείου ἐγγυτέρω; χάρις.

ἡλικιώτης · one of one's own age

ἡλικιώταις, *hēlikiōtais*, "those of my own age"

Attested: ἡλικιώταις (*hēlikiōtais*; 6.2). An equal in age, a contemporary, a companion of one's years: from ἡλικία, "time of life, age". Hiero names them first among the enjoyments he had as a private man: "For I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me" (6.2; see διάγω; ἡδόμενος

ἡδομένοις). Plato's Socrates, in his first speech in the *Phaedrus*, cites the old saying that age delights age, ἥλικα τέρπειν τὸν ἥλικα, and explains it: equality of time leads to equal pleasures and gives friendship through likeness (240c). Hiero's complaint in the next sentence is that he now has "slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων), which can be read as saying that the tyrant has no equals, and so no age-mates.

See also διάγω; δούλους ἀντὶ φίλων; ἡδόμενος ἡδομένοις.

ἡμίσειαι χάριτες · half-favors

Half-favors: the smallest gifts of the most powerful, which Simonides says outweigh a private man's whole gift · Hiero

ἡμίσειαι χάριτες, *hēmiseiai charites*, "half-favors"

At a Glance

The word. A phrase: ἥμισυς, "half", with χάριτες, "favors".

In the *Hiero*. Once, as the last of Simonides' smallest examples: "Let them give equal gifts: is it not clear in this too that half-favors from the most powerful count for more than the whole gift from the private man?" (8.4).

In this edition. "Half-favors".

A place to read. 8.2–7.

Meaning

Χάρις is a favor freely given and the gratitude that answers it (see χάρις); the plural χάριτες are favors done, kindnesses, gifts given as kindness. With ἡμίσειαι the phrase means favors of half the size, gifts worth half as much. The phrase occurs nowhere else in Xenophon, and it sets an arithmetic against itself: half of something is said to be more than the whole of the same thing.

Use in the book

Simonides opens his counsel by proposing to look not at what a ruler can do with his greater power but at what the same act is worth from him and

from a private man, and he begins "with the smallest examples" (8.2; see ἄρχων). A greeting, praise, a sacrifice, care of a sick man: in each the ruler's act tells more (8.3–4; see ἔπαινος; θεραπεία). The last example breaks the rule of the comparison. "Let them give equal gifts", he says, and then goes past equality: half-favors from the most powerful "count for more than the whole gift from the private man" (8.4; see δυνατός; δώρημα). The ruler is not only better off in doing the same thing; he can do less and still win.

The word for favors is the one Hiero used of a beloved. "But from a beloved who is willing, favors are, I think, the sweetest", he had said (1.34; see ἄκων), and at the end of chapter 1 the tyrant could never trust that a beloved's service was a favor (1.37–38; see διὰ φόβον ὑπηρετεῖν). At 8.4 the word names what the ruler gives, not what he hopes to receive (see θεραπεία; χάρις).

The phrase can also be read against Hiero's account of the spectacles brought to a tyrant's court, which are "sold to tyrants at so high a price" that the exhibitors expect to receive from him in a short time many times what they get from everyone else in a lifetime (1.13; see ἐπιδείκνυμι). There the tyrant pays many times over for what he receives; here the ruler gives half and is credited with more than the whole. Simonides draws the sum at 8.7: since Hiero obtains greater favors from equal services, and has many times as much to give, he ought to be loved far more than private men (see δωρέομαι).

Places to read

The one passage in which the phrase occurs.

8.4 Half-favors from the most powerful count for more than the whole gift from the private man.

Elsewhere in Xenophon

In the *Anabasis* Xenophon records how Cyrus the Younger kept his friends. Often, when he came by a very fine wine, he would send them jars of it half full, with the message that Cyrus had not met a sweeter wine for a long time and wished them to drink it that day with those they loved best; often he sent half-eaten geese and halves of loaves, telling the bearer to say that Cyrus had enjoyed these and wished his friend to taste them

too (1.9.25–26). Cyrus' halves can be read as Simonides' half-favors in practice: the gift is half a thing, and its worth is that it comes from the great man's own table.

Other ancient sources

Hesiod tells his brother Perses, who had grabbed and carried off most of what they divided between them, flattering the "gift-devouring" lords who are eager to try the suit, that those lords are fools, not knowing by how much the half exceeds the whole (*Works and Days* 37–40). In Plato's *Laws* the Athenian visitor says that the kings of Argos and Messene, Sparta's two sister kingdoms in the Peloponnese, ruined themselves and the power of the Greeks by not knowing that Hesiod spoke most rightly: when taking the whole is harmful and the half is moderate, the moderate counts for more than the immoderate (690d–e). Hesiod's half is the just share a man keeps; Simonides' half is the share a ruler gives away, and in both the half is the greater.

Translation in this edition

"Half-favors" renders ἡμίσειαι χάριτες, and "the whole gift" ὅλον τὸ δώρημα; "count for more" renders πλέον δύνανται, "have more power".

See also

ἄκων; ἄρχων; διὰ φόβον ὑπηρετεῖν; δυνατός; δωρέομαι; δώρημα; ἔπαινος; ἐπιδείκνυμι; θεραπεία; χάρις.

ἡσυχία · quiet

ἡσυχίας, *hēsychias*, "quiet"

Attested: ἡσυχίας (*hēsychias*; 6.2). Stillness, rest, quiet; peace from business or disturbance. Hiero lists it among the enjoyments of his private life: "I kept company with myself whenever I desired quiet" (6.2; see διάγω). The phrase pairs with the company of age-mates in the same sentence: the private man could be with others when he wished and alone when he wished, and both were enjoyments. Two sections later the tyrant's solitude has become a fear: "To fear the crowd, and fear solitude,

to fear being unguarded, and fear the very guards" (6.4; see ἀφυλαξία; ἐρημία). Being alone is the same condition in both places; what has changed is whether it can be safe. Quiet desired is the private man's, solitude feared the tyrant's.

See also ἀφυλαξία; διάγω; ἐρημία.

ἡττάομαι · be defeated

ἡττηθέντες, *hēttētthentes*, "in defeat"

Attested: ἡττηθέντες (*hēttētthentes*; 2.13). To be less, be worsted, be defeated: the passive verb of ἥττων, "weaker, inferior" (see ἥττων). Hiero uses it in his comparison of the wars of cities and of tyrants: whatever hardships the man in the cities has, the tyrant has too, under arms, on guard and running risks (2.12–13; see ἐν ὅπλοις; κινδυνεύω), and "if they suffer some harm in defeat, each feels pain at it" (2.13). In defeat the two are equal; Hiero's point is that they are not equal in victory, where cities rejoice and the tyrant cannot (2.14–17; see ἡδονή). The verb and its adjective are also used of being overcome by pleasures, and in that sense the man without self-mastery is ἥττων τῶν ἡδονῶν, "weaker than his pleasures" (see ἥττων).

See also ἐν ὅπλοις; ἡδονή; ἥττων; κινδυνεύω.

ἥττων · weaker, less

ἥττους, *hēttous*, "weaker"; ἥττονες, *hēttones*, "the weaker"; ἧττον, *hētton*, "less"

Attested: ἥττους (*hēttous*; 4.6), ἥττονες (*hēttones*; 2.10), and the adverb ἧττον (*hētton*; 1.33, 3.4, 4.9, 5.1, 9.8). Weaker, inferior, worsted; as an adverb, less. It stands opposite κρείττων, "stronger, better", and is the word for the loser in a contest. Hiero uses it of athletes: proving stronger than private men gives them no enjoyment, but "when they prove weaker than their competitors, this pains them" (4.6; see ἀθλητής; ἀνταγωνιστής), and so with the tyrant who has less than other tyrants. In a city under attack "the weaker", once inside the fortification, consider themselves

established in safety, while the tyrant is not out of danger even in his house (2.10; see ἀσφάλεια). The adverb measures lesser degrees: Hiero would "desire less" to take Dailochus' favors by force than to harm himself (1.33); husbands honor their wives "no less" after a misfortune, provided their friendship seems to remain undefiled (3.4; see ἀκήρατος); for the tyrant many times as much is "less sufficient" (4.9; see ἱκανός); tyrants recognize the good "no less than private men do" (5.1); and evildoing "grows less" in the busy (9.8; see ἐνεργός). In the *Memorabilia* Euthydemus concludes that no virtue belongs to a man "weaker than the pleasures of the body", ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν (4.5.11; see ἐγκρατής). At 4.6 the manuscript A has ἧττον for ἥττους.

See also ἀθλητής; ἀκήρατος; ἀνταγωνιστής; ἀσφάλεια; ἐγκρατής; ἐνεργός; ἱκανός.

θᾶκος · seat

θάκων, *thakōn*, "seats"

Attested: θάκων (*thakōn*; 7.2, 7.7, 7.9). A seat, a chair; an old and somewhat formal word, Ionic θῶκος. It occurs only in the phrase for rising from one's seat, one of the outward marks of honor. Simonides names it among the honors the ruled pay a tyrant: all "rise from their seats and make way for you in the streets", he tells Hiero (7.2; see ἄρχομαι). Hiero answers that such acts prove nothing when they are forced: "For how could we say either that those who are forced to rise from their seats rise because they honor those who do them injustice ...?" (7.7; see βία). And he names it again among the marks of true honor, when men "willingly make way for him in the streets and rise from their seats out of love and not fear" (7.9; see ἀνὰ στόμα ἔχειν). The act is the same in all three places; what makes it honor is the reason behind it. Herodotus notes a custom the Egyptians share with the Spartans and with no other Greeks: the younger, when they come upon an older man, make way for him in the street and turn aside, and get up from their seat when he comes near (2.80.1). His word for the seat is ἕδρη, but the acts are the same two, given to age, which in the *Hiero* are given to the tyrant out of fear.

See also ἀνὰ στόμα ἔχειν; ἄρχομαι; βία.

θαλία · feasting

θαλίαις, *thaliais*, "feasting"

Attested: θαλίαις (*thaliais*; 6.2). Abundance, good cheer; in the plural, festivities, the feasting of a banquet: from θάλλω, "bloom, flourish". The word is poetic, and Hiero uses it in the most poetic sentence of his complaint, recalling the drinking parties of his private life: "I passed my time at drinking parties, often until I forgot everything hard in human life, often until I mingled my soul with songs and feasting and dances" (6.2; see διάγω; συμπόσιον). In the *Odyssey* Odysseus sees in the underworld the image of Heracles, while the hero himself is among the immortal gods, delighting in festivities, ἐν θαλίῃς, with Hebe for his wife (11.601–603). Thalia was one of the three Graces, beside Euphrosyne, whose name is the edition's "enjoyment" (Hesiod, *Theogony* 909; see εὐφροσύνη). Hiero's word for the feast belongs to the gods' pleasures as well as to men's, and the tyrant, who guards against drunkenness and sleep "as against an ambush" (6.3; see ἐνέδρα), has lost it.

See also διάγω; ἐνέδρα; εὐφροσύνη; συμπόσιον.

θάλπος · heat

θάλπη, *thalpē*, "heat"

Attested: θάλπη (*thalpē*; 1.5). Warmth, heat, the heat of summer or of the sun; in the plural, spells of heat. Simonides names it among what the whole body judges: "Cold and heat, hard and soft, light and heavy, we judge, it seems to me," he said, "with the whole body, and take pleasure and feel pain at them" (1.5; see βαρύς; ψῦχος). Heat and cold are the first of the pairs, and Hiero does not claim that the tyrant feels them otherwise than other men (1.7; see ἰδιωτικὸς βίος). Xenophon's Cyrus makes them a measure of rule. Having taken Babylon, he tells the peers and his chief men that they must claim to rule only as men better than those they rule: heat and cold, food, drink, toil and sleep cannot be kept from the slaves,

but in these very things, which master and slave have in common, the rulers must try to prove themselves the better men (*Education of Cyrus* 7.5.78). In the *Memorabilia* the soul's power to guard against cold and heat is among the god's gifts to man (1.4.13; see ζῷον).

See also βαρύς; ζῷον; ἰδιωτικὸς βίος; ψῦχος.

θαρραλέως · with confidence

θαρραλέως, *tharraleōs*, "with confidence"

Attested: θαρραλέως (*tharraleōs*; 6.9). Confidently, boldly, without fear: the adverb of θαρραλέος, from θάρρος, "confidence" (see θάρρος). Simonides uses it against Hiero's account of the tyrant who can neither eat nor sleep for fear: "For war is a fearful thing; but all the same, Hiero, we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see δεῖπνον; δορυφόρος). Hiero answers that the laws stand guard over such guards, while tyrants keep guards for pay (6.10; see ἄνευ μισθοῦ; θεριστής); the confidence comes not from the guards but from what guards them. In Plato's *Protagoras* Socrates asks who dive into wells with confidence, θαρραλέως, and is told the divers, because they know how; Protagoras agrees that in every case those who know are more confident than those who do not, and more confident after learning than before (349e–350b). Simonides' confidence, on Hiero's account, can be read as resting on law, not on knowledge. At 6.9 Marchant prints στρατείᾳ, "campaign", Frotscher's correction of the manuscripts' στρατιᾷ, "army".

See also ἄνευ μισθοῦ; δεῖπνον; δορυφόρος; θάρρος; θεριστής.

θαρρέω · be confident

Being confident: what Hiero says no tyrant can ever be, and the first thing Simonides tells him to be in his last counsel · Hiero

θαρρήσειε, *tharrēseie*, "be confident"; θαρρεῖ, *tharrei*, "is ... confident"; θαρρῶν, *tharrōn*, "be confident"

At a Glance

The word. To be of good courage, to feel secure, to trust without fear.

In the *Hiero*. Hiero says a tyrant could never "trust a truce and be confident" (2.11), and that when those he feared have died "he is not any more confident for that" (2.18); Simonides' last counsel begins, "So be confident, Hiero" (11.13).

In this edition. "Be confident".

A place to read. 2.11–18 with 11.13–15.

Meaning

Θαρρέω (*tharreō*), the Attic form of θαρσέω, is the verb of θάρρος, "confidence" (see θάρρος): to be bold or cheerful in the face of something, and so to be at ease, without fear. Its opposite is φοβεῖσθαι, "to fear", and the two are paired in Aristotle's account of courage (see θάρρος). With a dative or with περί it means to trust in a thing; used alone, as the imperative θάρρει, it is the ordinary word of encouragement, "take heart".

Use in the book

Hiero uses the verb twice, both times to say what the tyrant lacks. For private men war comes to rest through truces and peace, "but for tyrants there is never peace with those they rule as tyrants, nor could a tyrant ever trust a truce and be confident" (2.11; see εἰρήνη). And the tyrant's war on his own suspects brings no relief: "when those he feared have died, he is not any more confident for that, but is on his guard still more than before" (2.18). Killing the men he fears does not make him confident, because, it can be read, the fear is not in them but in his position; confidence for the tyrant is not merely rare but impossible, since nothing he can do produces it.

Between these and the end, confidence passes to others. Simonides, as a private man on campaign, posts guards and takes his share of dinner and sleep "with confidence" (6.9; see θαρραλέως), and Hiero answers that the laws guard such guards (6.10). In Simonides' plan the mercenaries give "confidence and safety" to the workers and flocks in the country (10.5; see θάρρος).

Then Simonides gives the verb to Hiero. "So be confident, Hiero: enrich your friends, for you will enrich yourself; increase the city, for you will be investing yourself with power; win allies for it" (11.13; see αὐξάνω). The participle θαρρῶν goes with the imperatives that follow: Hiero is to act confidently, and the reasons come after, each command giving the ruler's own gain as the ground of what he gives. Simonides can be read as treating confidence not as a result of security, which for the tyrant never comes, but as the condition of the acts that would bring it.

Places to read

Every passage in which the verb occurs; the adverb θαρραλέως (6.9) and the noun θάρρος (10.5) have their own entries.

2.11 A tyrant could never trust a truce and be confident.

2.18 When those he feared have died, the tyrant is no more confident.

11.13 Simonides: be confident, Hiero, and enrich your friends.

Elsewhere in Xenophon

In the *Education of Cyrus* Araspas, to whom Cyrus has given the captive Panthea to guard, has told him of her beauty, and Cyrus has refused to go and look at her, fearing that she might persuade him to come back again and sit gazing at her while his work went undone. Araspas answers, "Be confident, Cyrus: I could go on gazing at her forever and still never be overpowered into doing what is wrong." Cyrus praises him and tells him to guard her and take care of her (5.1.8–17); before long Araspas is in love with her (see ἔρως). The young man's confidence, which proves misplaced, can be read as the kind Hiero's tyrant can never feel and Simonides asks Hiero to take up: confidence before the trial.

Translation in this edition

"Be confident" renders θαρρήσειε at 2.11, where "trust a truce and be confident" renders σπονδαῖς ... πιστεύσας ... θαρρήσειε, and the participle θαρρῶν at 11.13; "is ... confident" renders θαρρεῖ at 2.18. The adverb is "with confidence" (6.9; see θαρραλέως), the noun "confidence" (10.5; see θάρρος).

See also

αὐξάνω; εἰρήνη; ἔρως; θαρραλέως; θάρρος.

θάρρος · confidence

Confidence: what the mercenaries, once the tyrant's guard against the citizens, would give the country in Simonides' plan · Hiero

θάρρος, *tharros*, "confidence"

At a Glance

The word. Courage, boldness; the feeling of security in the face of what might be feared.

In the *Hiero*. Once: the mercenaries "could reasonably provide confidence and safety, most of all, to the workers and the flocks in the country" (10.5).

In this edition. "Confidence".

A place to read. 10.3–8.

Meaning

Θάρρος (*tharros*), the Attic form of θάρσος, is the noun of θαρρέω, "be confident" (see θαρρέω). It names a state of feeling, the absence of fear where fear might be, and it can be good or bad: courage when it rests on knowledge, madness when it does not, as Protagoras says in Plato's *Protagoras* (350b–c; see θαρραλέως).

Use in the book

Simonides gives the noun its place in his plan for the mercenaries. Hiero has asked whether he has anything to say about them, so that he may not

be hated because of them (10.1; see μισθοφόρος); Simonides answers that they could serve the whole city. They could guard all the citizens against slaves and evildoers (10.4), and "besides this, they could reasonably provide confidence and safety, most of all, to the workers and the flocks in the country, alike to your own and to those throughout the countryside" (10.5; see ἀσφάλεια; ἐργάτης; ἴδιος).

The pair matters. Safety, ἀσφάλεια, is the condition, confidence the feeling that answers it, and for the tyrant the two had come apart: when those he feared had died, he was no more confident for that, but on his guard still more than before (2.18; see θαρρέω). Simonides puts them back together, but for others. The mercenaries, whom the citizens think "maintained for tyrants not for the sake of equal honor but for the sake of coming off better", and whom Hiero called the heaviest burden on them (8.10; see ἀπεχθάνομαι; ἰσοτιμία), become the source of the citizens' confidence; and the citizens who see them protect those who suffer injustice will spend on them "with the greatest pleasure" (10.8; see ἥδιστα).

Places to read

The one passage in which the noun occurs; the verb θαρρέω has its own entry.

10.5 The mercenaries could give confidence and safety to the workers and flocks in the country.

Elsewhere in Xenophon

In the *Memorabilia* the younger Pericles complains to Socrates of the Athenians' decline, and Socrates grants the facts but thinks the city now readier to be pleased with a good leader: boldness, he says, breeds neglect, idleness and insubordination, while fear makes men heedful, ready to obey and quick to keep order; crews at sea are all disorder while nothing frightens them, but once they fear a storm or the enemy they carry out every order and wait in silence for the next, like a chorus (3.5.5–6). Socrates' account of confidence runs against Simonides' plan: a city made confident grows careless. Simonides' counsel can be read as answering that

the confidence of the farmers under guard is not the confidence of a city that has stopped fearing its enemies.

Other ancient sources

Aristotle treats courage as a mean in fears and boldnesses: what we fear are things to be feared, and these, put simply, are bad things, which is why some call fear a foreboding of harm; among them are disgrace, poverty, illness, want of friends and death, though courage, he adds, is not concerned with them all (*Nicomachean Ethics* 3.6, 1115a6–11). The tyrant of the *Hiero* knows the fear in its excess; Simonides' farmers can be read as offered the confidence without the courage, since others stand guard for them.

Translation in this edition

"Confidence" renders θάρρος; "safety" in the same phrase renders ἀσφάλειαν (see ἀσφάλεια).

See also

ἀπεχθάνομαι; ἀσφάλεια; ἐργάτης; ἥδιστα; θαρραλέως; θαρρέω; ἴδιος; ἰσοτιμία; μισθοφόρος.

θαυμάζω · wonder, admire

θαυμάζω, *thaumazō*, "I ... wonder"; θαυμάζοιο, *thaumazoio*, "you would ... be admired"

Attested: θαυμάζω (*thaumazō*; 2.3, 2.5, 8.1) and the passive θαυμάζοιο (*thaumazoio*; 11.6). To wonder, marvel at; to admire; in the passive, to be admired. The first three uses form a pattern. Hiero does not wonder that the crowd is deceived: "But that the multitude of human beings is deceived by tyranny, Simonides, I do not wonder at all" (2.3; see ἐξαπατάω); he repeats it, and adds that Simonides' ignorance "seems to me a wonder" (2.5; see θαυμαστός). Simonides returns the phrase when he begins his counsel: "That you are disheartened about tyranny at present, Hiero, I do not wonder" (8.1; see ἀθύμως ἔχειν). Each man in turn declares the other's error natural before correcting it. The last use is the passive, in

the sense of admiration: a tyrant who competed against private men and won "would not be admired but envied" (11.6; see ἀγωνίζομαι; φθονέω).

See also ἀγωνίζομαι; ἀθύμως ἔχειν; ἐξαπατάω; θαυμαστός; φθονέω.

θαυμαστός · wonder, admired

θαυμαστόν, *thaumaston*, "wonder"; θαυμαστός, *thaumastos*, "admired"

Attested: θαυμαστόν (*thaumaston*; 1.6, 2.5) and θαυμαστός (*thaumastos*; 11.9). Wonderful, marvelous; of persons, admired: the verbal adjective of θαυμάζω, "wonder, admire" (see θαυμάζω). The neuter, with a negative or without, marks what is or is not surprising. Simonides, unsure how we take pleasure in sleep, says "perhaps it is no wonder if the things of waking give us clearer perceptions than the things of sleep" (1.6; see ἐγρήγορα). Hiero finds it "a wonder" that Simonides, who is thought to see most things better through his understanding than through his eyes, should share the crowd's error (2.5; see γνώμη). The masculine belongs to Simonides' promise to the ruler of a happy city: "you would be admired not in private only but in public among all" (11.9; see ἰδίᾳ). It answers 11.6, where a tyrant who beat private men would be envied, not admired (see θαυμάζω): what the tyrant could not win by spending on himself, the ruler wins by making his city happy.

See also γνώμη; ἐγρήγορα; θαυμάζω; ἰδίᾳ.

θέαμα · spectacle

θεάμασι, *theamasi*, "spectacles"; θεαμάτων, *theamatōn*, "spectacles"

Attested: θεάμασι (*theamasi*; 1.11, 1.14) and θεαμάτων (*theamatōn*; 1.11). A sight, a spectacle, a show: the thing looked at, from θεάομαι, "look on" (see θεάομαι). Hiero begins his count of the tyrant's losses with it: "For first, in the spectacles that come through sight, I find on reckoning that tyrants come off worse. Different lands have different things worth seeing; and private men go to each of them, both to whatever cities they please, for the sake of the spectacles, and to the common festivals, where the things that seem to human beings most worth seeing are gathered

together" (1.11; see ἀξιοθέατος; ἰδιώτης). The spectacles are the sights of foreign cities and the shows of the great festivals, and the private man is free to go where they are; tyrants are not much given to sightseeing, (1.12; see θεωρία). Simonides concedes the point and moves on: "But if you come off worse in spectacles, through hearing at least you come off better" (1.14; see ἀκοή; ἔπαινος). Xenophon's *Symposium* joins the same pair of words in Socrates' praise of Callias' entertainment (2.2; see ἀκρόαμα).

See also ἀκοή; ἀκρόαμα; ἀξιοθέατος; ἔπαινος; θεάομαι; θεωρία; ἰδιώτης.

θεάομαι · look upon

Looking on: the gaze by which the crowd judges tyranny, and the gaze Simonides at last gives the ruler, turned on citizens who care for him · Hiero

θεᾶσθαι, *theasthai*, "to view", "see", "to look with pleasure on" (with ἡδέως); θεῶνται, *theōntai*, "looks upon"; θεώμεθα, *theōmetha*, "we look ... at"; θεῷο, *theōio*, "you would look on"; καταθέασαι, *katatheasai*, "consider"

At a Glance

The word. To gaze at, look on with attention, behold, as a spectator watches a show.

In the *Hiero*. Tyranny displays its possessions "spread open to view" (2.4); in true honor each man "looks upon him as his own good" (7.9); Simonides says "we look with more pleasure at this same man when he rules" (8.5), and promises Hiero, "you would look on them taking thought for you of their own accord" (11.12).

In this edition. "View", "see", "look upon", "look at", "look on"; the compound at 3.1 is "consider".

A place to read. 2.3–5 with 11.9–12.

Meaning

Θεάομαι (*theaomai*) is the verb of θέα, "sight, spectacle", the family of θέαμα, "spectacle" (see θέαμα), and θέατρον, the place for seeing. It is more than seeing: it is looking at something as worth looking at, as an audience watches a show or a traveler looks at sights. With διὰ τῆς γνώμης it can be

used of the mind's seeing, and the compound καταθεάομαι, "look down on, survey", of considering a matter as a whole.

Use in the book

The verb carries the dialogue's argument about appearances. The crowd judges happiness by sight, Hiero says, and tyranny shows it what it wants: tyranny "displays the possessions that are thought to be worth much spread open to view, plain for all to see", while the hardships are hidden in the tyrant's soul (2.4; see ἀναπτύσσω; ἀποκρύπτω). The tyrant is a spectacle, and the crowd his audience. Simonides, Hiero adds, is thought to see most things better through his understanding than through his eyes, and should not have been ignorant of it (2.5; see γνώμη).

The tyrant himself cannot look at what is his. He cannot bear to have his guards about him unarmed, nor "look with pleasure on them armed" (6.4; see ἄοπλος). Real honor is described as a kind of looking: when men think a man able to be their benefactor, they praise him, "and each looks upon him as his own good" (7.9; see ἀνὰ στόμα ἔχειν). Simonides then claims the spectators' pleasure for the ruler: "we look with more pleasure at this same man when he rules than when he is a private man" (8.5; see ἰδιωτεύω).

The last use reverses the direction. Among the goods Simonides promises the ruler of a happy city is this: "you would have those who obey you willing, and you would look on them taking thought for you of their own accord" (11.12; see ἐθελουσίως; ἑκόντας τοὺς πειθομένους). The man who was a show for the crowd at 2.4, becomes himself the spectator, and what he watches is the goodwill of the citizens. Simonides' promise can be read as giving the ruler the one sight the tyrant of 6.4 could not bear to look at, armed men around him whom he need not fear.

Places to read

Every passage in which the verb occurs, with the compound καταθεάομαι (3.1).

2.4 Tyranny displays its possessions spread open to view.

2.5 Simonides is thought to see better through his understanding than through his eyes.

3.1 Hiero: consider how tyrants share in friendship.

6.4 The tyrant cannot look with pleasure on his guards armed.

7.9 In true honor each looks upon the honored man as his own good.

8.5 We look with more pleasure at a man when he rules than when he is a private man.

11.12 The ruler would look on the citizens taking thought for him of their own accord.

Elsewhere in Xenophon

In the *Education of Cyrus* the Mede who, when Cyrus was a boy, claimed to be his kinsman so as to kiss him (1.4.27–28) happens to be present when Cyrus asks Cyaxares for a trustworthy Mede to carry his call for volunteers, and Cyrus takes him. Outside, Cyrus says to him: "Now you will show whether you spoke the truth when you said you took pleasure in looking at me." The Mede promises not to leave him, and swears to lead others out until he makes Cyrus too look on him with pleasure; he tells the Medes that he will not leave a man most beautiful and best and, greatest of all, sprung from the gods (4.1.22–24). The pleasure of looking at a ruler, which Simonides counts as a ruler's advantage, is here put to the test of service.

Other ancient sources

In the funeral speech Thucydides gives Pericles, the citizens are told not to reckon the gain of resisting the enemy from speeches alone, but to look every day at the city's power at work and grow to be her lovers (2.43.1). Pericles' gazing citizens can be read beside Simonides' promise at 11.11 that men would not only love the ruler but be in love with him: in both, the sight of a power that benefits them makes lovers of those who look.

Translation in this edition

The English varies with the sense: "to view" at 2.4, "see" at 2.5, "look with pleasure on" at 6.4 (with ἡδέως), "looks upon" at 7.9, "look … at" at 8.5, "look on" at 11.12, and "consider" for the compound at 3.1. "Gazed at" at 11.9 renders περίβλεπτος, a different word.

See also

ἀνὰ στόμα ἔχειν; ἀναπτύσσω; ἄοπλος; ἀποκρύπτω; γνώμη; ἐθελουσίως; ἑκόντας τοὺς πειθομένους; θέαμα; ἰδιωτεύω.

θεός · god

The gods: from whom good things come to the man who is loved and honor to the man who rules, and to whom the tyrant cannot offer even the first portion without fear · Hiero

θεῶν, *theōn*, "gods"; θεοῖς, *theois*, "gods"

At a Glance

The word. A god; in the plural, the gods.

In the *Hiero*. Three times: good things come to the one who is loved "both from gods and from human beings" (3.5); the tyrant has his attendants taste his food "before offering the first portion to the gods" (4.2); and "from the gods too a certain honor and favor attend a man who rules" (8.5).

In this edition. "Gods".

A place to read. 8.5 with 7.4.

Meaning

Θεός (*theos*) is the common word for a god, and the plural θεοί for the gods of the city and of Greece, honored with sacrifice, first fruits and prayer. The adjective θεῖος, "divine", and the neuter τὸ θεῖον, "the divine", name what belongs to the gods or resembles them (see τοῦ θείου ἐγγυτέρω). Oaths by Zeus, frequent on both speakers' lips, are a separate matter of idiom.

Use in the book

The gods appear only three times in the dialogue, and each time in an exchange of goods or honors between gods and men. Hiero, judging how great a good it is to be loved, concludes that "good things really come of their own accord to the one who is loved, both from gods and from

human beings" (3.5; see αὐτόματος). The gods give as friends give, to the one who is loved.

The tyrant's relation to them is fixed by his fear. He does not trust even his food and drink, but "before offering the first portion to the gods, they order their attendants to taste first, because they distrust them" (4.2; see ἀπάρχομαι). The first portion belongs to the gods; the tyrant has someone else taste it before it is offered, so that even his piety waits on his suspicion. A little later the cities set up statues "in the temples" of the man who kills a tyrant (4.5; see ἀναστρέφω; ἱερόν), and later Hiero says tyrants must despoil temples to meet their expenses (4.11; see ἀναγκάζω; ἱερόν).

Simonides turns this round. "Indeed it seems to me that from the gods too a certain honor and favor attend a man who rules" (8.5; see ἄρχων). Honor and favor, τιμή and χάρις, are the two goods his whole counsel promises, and he counts the gods too among those who give them. Between Hiero's gods, who reward the beloved, and Simonides', who honor the ruler, stands the ranking of 7.4, where the enjoyment of honors is the human pleasure "nearer to the divine" (see εὐφροσύνη περὶ τὰς τιμάς). The dialogue never makes the gods judges of the tyrant's injustice. It can be read as placing them where Simonides places honor, at the top of the scale of goods, and so as making the tyrant's problem one of being honored rather than one of being punished.

Places to read

Every passage in which the noun occurs; τὸ θεῖον, "the divine" (7.4), is under τοῦ θείου ἐγγυτέρω.

3.5 Good things come of their own accord to the one who is loved, from gods and from human beings.

4.2 The tyrant's attendants taste his food before the first portion is offered to the gods.

8.5 From the gods too a certain honor and favor attend a man who rules.

Elsewhere in Xenophon

Xenophon closes his praise of Agesilaus with a summary of the king's virtues, and the summary begins with his piety. He respected sanctuaries even in enemy country, thinking that the gods should be made allies in

hostile land no less than in friendly; he did not use force on suppliants of the gods even when they were his enemies; he never stopped saying that he thought the gods took pleasure in holy deeds no less than in pure offerings; and when he had good fortune he did not look down on men but gave thanks to the gods (*Agesilaus* 11.1–2). The king of Sparta can be read as the tyrant's opposite at the temples: he respects them even in enemy country, where the tyrant must despoil those of his own city (4.11).

Other ancient sources

In the second book of the *Iliad* Odysseus, checking the Greek leaders as the army rushes to the ships, warns them that the anger of kings reared by Zeus is great, since a king "has his honor from Zeus, and Zeus the counselor loves him" (2.196–197). Simonides' remark at 8.5 can be read as the poet's version of Homer's: honor from the gods attends the man who rules.

Translation in this edition

"Gods" renders θεοί at all three places; at 4.2 "before offering the first portion to the gods" renders πρὶν ἀπάρχεσθαι τοῖς θεοῖς (see ἀπάρχομαι).

See also

ἀναγκάζω; ἀναστρέφω; ἀπάρχομαι; ἄρχων; αὐτόματος; εὐφροσύνη περὶ τὰς τιμάς; ἱερόν; τοῦ θείου ἐγγυτέρω.

θεραπεία · attentions

Attentions: services that delight most when they come from those who stand highest, paid to the tyrant at 1.28 and given by the ruler at 8.4 · Hiero

θεραπεῖαι, *therapeiai*, "attentions"

At a Glance

The word. Service, attendance, care; the attention an attendant pays a master, a worshiper the gods, a doctor the sick.

In the *Hiero*. Twice, in the plural: attentions "from women of the proudest spirit give by far the most enjoyment" (1.28), and "attentions from the most powerful also produce the greatest delight" (8.4).

In this edition. "Attentions".

A place to read. 1.27–29 with 8.2–5.

Meaning

Θεραπεία (*therapeia*) is the noun of θεραπεύω, "serve, attend, care for" (see θεραπεύω), from θεράπων, "servant" (see θεράπων). It runs in two directions. Upward it is the service an inferior gives a superior: slaves to a master, courtiers to a king, worshipers to the gods. Downward it is the care given to whatever needs tending: a groom's care of horses, a doctor's treatment of the sick, the source of English "therapy". In the plural it is the particular acts of attention.

Use in the book

At 1.28 the attentions are paid to the man. In marriage, Hiero says, the tyrant comes off worse, and the attentions of a household follow the rank of those who give them: those "from women of the proudest spirit give by far the most enjoyment", while those from slaves are not cherished at all and, when they fall short, cause anger and pain (1.28; see ἀγαπάω; ἐλλείπω). The attentions that please are those of a woman of rank; a slave's attentions are owed, and so give nothing when they come and offense when they fail.

At 8.4 the attentions are given by the man. Among the smallest examples with which Simonides opens his counsel is care for the sick: "Let them attend a sick man alike: is it not clear that attentions from the most powerful also produce the greatest delight?" (8.4; see ἐμποιέω; θεραπεύω). The word has turned from service received to care bestowed, and its worth is again measured by the one who gives it.

Read together, the two places keep one rule and reverse its application. Attention counts most when it comes from someone who stands high, and can be read as counting most because such a giver is under no compulsion to give it: the proud woman at 1.28, the most powerful man

at 8.4. Hiero, who found the tyrant surrounded by attentions he could not value, is shown by Simonides that he is himself the giver whose attentions are valued most.

Places to read

Every passage in which the noun occurs; the verb θεραπεύω (8.4) and θεράπων, "servant" (2.2, 4.1), have their own entries.

1.28 Attentions from proud women give most enjoyment; those from slaves are not cherished.

8.4 Attentions from the most powerful produce the greatest delight.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon describes how Cyrus, once king, won the attachment of those around him. Having told how he sent dishes from his own table (8.2.2–3; see διὰ χαρίτων), he goes on: in this attention by way of food Cyrus outdid everyone, and in every other kind of attention he prevailed by far, above all in giving, a custom the Persian kings kept after him (8.2.7; see δωρεά). Xenophon's word for Cyrus' policy is θεραπεία, the attention a great man pays to those below him, and it can be read as what Simonides proposes to Hiero at 8.4.

Other ancient sources

In Plato's *Euthyphro* Euthyphro, a seer who is prosecuting his own father for the death of a hired laborer, says that piety is the part of justice concerned with the θεραπεία of the gods. Socrates asks what he means: not everyone knows how to care for horses, only the horseman, and horsemanship is the care of horses, as hunting is of dogs and herding of cattle, and every such care aims at the good and benefit of what is cared for. Euthyphro denies that piety makes the gods better and says that he means the kind of service slaves give their masters, and Socrates names it a kind of servant's skill (12e–13d). Plato's dialogue can be read as setting out the two senses of the word that the *Hiero* keeps apart at 1.28 and 8.4.

Translation in this edition

"Attentions" renders θεραπεῖαι at both places; at 8.4 "attend" renders the verb θεραπεύω (see θεραπεύω), and "delight" renders χαράν.

See also

ἀγαπάω; διὰ χαρίτων; δωρεά; ἐλλείπω; ἐμποιέω; θεραπεύω; θεράπων.

θεραπεύω · attend

θεραπευσάτωσαν, *therapeusatōsan*, "let them attend"

Attested: θεραπευσάτωσαν (*therapeusatōsan*; 8.4). To serve, wait on, pay court to; to tend, care for; of a doctor or nurse, to treat the sick; of men toward gods, to worship. Simonides uses it in his list of the smallest examples: "Let them attend a sick man alike: is it not clear that attentions from the most powerful also produce the greatest delight?" (8.4; see θεραπεία). The verb here is the downward sense, care for one who needs it, and the noun in the same sentence measures its worth by the giver. In the *Memorabilia* Socrates counts it among the marks of the human soul that no race but men serves the gods (1.4.13; see ζῷον); in the *Anabasis* Menon expects to be honored and courted for showing that he can and will do the most wrong (2.6.27; see εὐεργετέω).

See also εὐεργετέω; ζῷον; θεραπεία.

θεράπων · servant

θεράποντας, *therapontas*, "servants"; θεράπων, *therapōn*, "servant"

Attested: θεράποντας (*therapontas*; 2.2) and θεράπων (*therapōn*; 4.1). An attendant, servant, one who waits on another; in Homer a companion in arms who serves a greater warrior. Simonides lists servants among the tyrant's possessions: "and further, in number and in skill you possess the best servants" (2.2; see ἀρετή; διαφέρω). Hiero later turns this to trust: "For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see ἀπιστέω). The best servants are no pleasure if

their master cannot trust them, and in the next sentence the tyrant so distrusts even his food and drink that he has his attendants taste them first (4.2; see διάκονος). In the *Iliad* the ghost of Patroclus recalls how Peleus, Achilles' father, took him into his house as a boy, reared him kindly and named him Achilles' θεράπων (23.89–90): the word could name the trusted companion as well as the menial attendant, and the tyrant can have only the second.

See also ἀπιστέω; ἀρετή; διάκονος; διαφέρω.

θεριστής · reaper

θεριστάς, *theristas*, "reapers"

Attested: θεριστάς (*theristas*; 6.10). A reaper, a harvester; from θέρος, "summer, harvest", the season of reaping, when farmers hired extra hands for wages. Hiero uses it in a likeness. Simonides has said that men on campaign post guards and sleep with confidence (6.9; see θαρραλέως), and Hiero replies: "Yes, by Zeus, Simonides; for the laws stand guard over the guards themselves, so that they fear for themselves as well as on your behalf. But tyrants keep guards for pay, like reapers" (6.10; see ἄνευ μισθοῦ). The likeness is exact: reapers are hired for the season and work for their wage, not for the farm, and the tyrant's guards are hired in the same way, for money and not from loyalty. The next sentence draws the consequence: one trustworthy man is harder to find than a great many workmen, and the guards could earn more in a short time by killing the tyrant than by guarding him for long (6.11; see ἐργάτης).

See also ἄνευ μισθοῦ; ἐργάτης; θαρραλέως.

θεωρέω · travel to see the sights

Going to see the sights: the freedom tyrants lack, which Simonides restores to the ruler among his last promises · Hiero

θεωρήσοντι, *theōrēsonti*, "to travel to see the sights" (with πορεύεσθαι)

At a Glance

The word. To be a spectator; to go to see a festival or the sights of a place; later, to contemplate.

In the *Hiero*. Once, in Simonides' promise: "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished, and open to you to do this while staying here" (11.10).

In this edition. "To travel to see the sights".

A place to read. 1.11–13 with 11.9–11.

Meaning

Θεωρέω (*theōreō*) is the verb of θεωρός, "spectator", a word usually derived from θέα, "sight", and the root of ὁράω, "see": the one who goes to look. To θεωρεῖν was to attend the games or a festival, to go abroad to see, to watch closely; from it came θεωρία, "sightseeing" (see θεωρία), and, in the philosophers, the sense of contemplation.

Use in the book

The verb answers Hiero's first complaint. At 1.11–12 private men go to whatever cities they please for the spectacles, while tyrants are not much given to sightseeing, (1.12; see θεωρία). Near the end of his counsel Simonides promises the ruler of a happy city: "and it would be open to you, as far as safety goes, to travel to see the sights wherever you wished, and open to you to do this while staying here" (11.10; see ἀσφάλεια). The promise follows the complaint point by point. "As far as safety goes" answers the danger of 1.12; "wherever you wished" gives the ruler what the private man had, cities "they please" (1.11); and "while staying here" turns Hiero's account of 1.13, where sights brought to the tyrant at home are sold to him dearly, into a festival at the ruler's court of those who wish to show him what they have (11.10; see ἐπιδείκνυμι).

The first pleasure Hiero said the tyrant lost is one of the last Simonides gives back, and in the same terms. The ruler who travels to see is also the one others come to see: "Gazed at" and cherished by many cities (11.9), he is the man whom "everyone absent would desire to see" (11.11). In the same promise the spectator becomes the spectacle.

Places to read

The one passage in which the verb occurs; θεωρία, "sightseeing" (1.12), has its own entry.

11.10 It would be open to the ruler to travel to see the sights, in safety, or to do so while staying at home.

Elsewhere in Xenophon

In the *Anabasis* Xenophon tells what became of the share of the army's tithe for Artemis of Ephesus that had been given him to keep for the goddess. Leaving Asia with Agesilaus, he deposited it with Megabyzus, the warden of Artemis' temple, to be returned to him if he survived and dedicated to the goddess if he did not. Later, when Xenophon was in exile and settled at Scillus near Olympia, Megabyzus came to Olympia to see the games and returned the deposit, and with it Xenophon bought land for the goddess (5.3.6–7). Megabyzus traveled to see; the deposit he carried could travel because the man who held it was trusted, which can be read as exactly what Hiero's tyrant lacks (1.12; see παρακατατίθεμαι).

Other ancient sources

Aristotle gives the verb its philosophic sense. If happiness is activity in accordance with virtue, he argues, it should accord with the highest virtue, that of the best part of us, whether intellect or whatever else seems by nature to rule and lead and to have thought of fine and divine things, itself divine or the most divine thing in us; its activity is complete happiness, and that activity is contemplative. It is the strongest of activities and the most unbroken, since contemplation can be kept up longer without a break than any kind of doing; and the activity of wisdom is agreed to be the most pleasant of virtue's activities, so that philosophy is thought to hold pleasures wonderful for their purity and constancy (*Nicomachean*

Ethics 10.7, 1177a12–27). Aristotle's contemplation can be read beside Simonides' ranking at 7.4: the philosopher puts the spectator's pleasure nearest the divine, where Simonides put the pleasure of being honored.

Translation in this edition

"To travel to see the sights" renders θεωρήσοντι πορεύεσθαι, "to go as one who will see the sights"; "as far as safety goes" renders ἕνεκεν ἀσφαλείας.

See also

ἀσφάλεια; ἐπιδείκνυμι; θεωρία; παρακατατίθεμαι.

θεωρία · sightseeing

Sightseeing: travel to festivals and cities to see what is worth seeing, the first pleasure Hiero says tyrants lose · Hiero

θεωρίας, *theōrias*, "sightseeing"

At a Glance

The word. Going to see; attendance at a festival or games as a spectator or as a city's envoy; later, contemplation.

In the *Hiero*. Once: "But tyrants are not much given to sightseeing" (1.12).

In this edition. "Sightseeing".

A place to read. 1.11–13 with 11.10.

Meaning

Θεωρία (*theōria*) is the noun of θεωρέω, "be a spectator" (see θεωρέω), and of θεωρός, the spectator, and especially the envoy a city sent to an oracle or to the great festivals of Greece. It meant the journey to see, the festival attended, and the embassy that attended it; travelers went abroad θεωρίας ἕνεκα, "for the sake of seeing". Aristotle later made it the name of contemplation (see θεωρέω), the mind's looking at what is.

Use in the book

Hiero begins his account of what tyrants lose with sight, and the first sight is travel. Private men go to whatever cities they please "for the sake of the spectacles", and to the common festivals, where the things most worth seeing are gathered (1.11; see θέαμα). "But tyrants are not much given to sightseeing" (1.12). The reasons follow: it is not safe for them to go where they will not be stronger than those present, nor do they possess what is at home so securely that they can entrust it to others and go abroad, for fear of losing their rule and being unable to take vengeance (1.12; see ἀποδημέω; ἀσφαλής; ἐχυρός).

The phrase is mild, οὐ μάλα ἀμφὶ θεωρίας ἔχουσιν, "not much occupied with sightseeing", and the reasons make it a confinement. The private man is free to go and come back; the tyrant is not (see ἐχυρός). In the next section the sights come to him instead, at many times their price (1.13; see ἐπιδείκνυμι). The noun does not return, but its verb does, in Simonides' promise to the ruler of a happy city: "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished" (11.10; see θεωρέω).

Places to read

The one passage in which the noun occurs; the verb θεωρέω (11.10) has its own entry.

1.12 Tyrants are not much given to sightseeing: it is not safe for them to go where they will not be stronger than those present.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon explains why Socrates lived for thirty days after his condemnation: the Delian festival fell in that month, and the law forbade any public execution before the city's sacred mission, the θεωρία, came back from Delos (4.8.2). The city's θεωρία to the god held back even the city's sentence.

Other ancient sources

The edition's note at 1.12 observes that "Plato gives the same picture in the *Republic*: the tyrannical man who does not live out a private man's life

(*idiōtēn bion*) but becomes a tyrant is the only one in his city who may neither travel abroad nor go to see the sights that the other free men long to see (IX 578c–579c)." Herodotus tells how Solon, having given the Athenians their laws, left for ten years, ostensibly to see the world but so that he could not be forced to undo any law he had made, and how Croesus greeted him as a man reported to have wandered over many lands in pursuit of wisdom, to see them for himself (1.29.1, 1.30.2; see εὐδαίμων). In Plato's *Crito* the Laws remind Socrates that he never left the city for a festival except once, to the Isthmus, nor went anywhere else except on campaign (52b). Solon chose to travel and Socrates chose to stay; the tyrant of the *Hiero* has no choice.

Translation in this edition

"Sightseeing" renders θεωρίας; "spectacles" in the sentence before renders θεαμάτων (see θέαμα), and "things worth seeing" ἀξιοθέατα (see ἀξιοθέατος).

See also

ἀξιοθέατος; ἀποδημέω; ἀσφαλής; ἐπιδείκνυμι; εὐδαίμων; ἐχυρός; θέαμα; θεωρέω.

θησαυρός · treasury

θησαυρούς, *thēsaurous*, "treasuries"

Attested: θησαυρούς (*thēsaurous*; 11.13). A store laid up, a treasure; a storehouse or treasury, such as the treasuries the Greek cities built at Delphi and Olympia to hold their offerings. Simonides uses it in the last of his promises before his final charge: "And for treasuries you would have all the wealth that is with your friends" (11.13; see ἀπὸ τοῦ δικαίου; φίλος). Hiero has described how his necessary expenses force the tyrant to despoil temples and men (4.11; see ἀναγκάζω; ἱερόν); the ruler of a happy city would have for his treasuries the wealth of his friends. In the *Education of Cyrus* Cyrus makes the same answer to Croesus, counting his friends as his treasuries and as guards more trustworthy than any mercenary garrison

(8.2.15–19; see ἄνευ μισθοῦ). In the manuscript C the verb is ἔχεις, "you have", for ἔχοις, and ἄν, "would", is lacking in A and C.

See also ἀναγκάζω; ἄνευ μισθοῦ; ἀπὸ τοῦ δικαίου; ἱερόν; φίλος.

θύω · sacrifice

θύσας, *thysas*, "with a sacrifice"

Attested: θύσας (*thysas*; 8.3). To sacrifice, offer to the gods; to make a sacrifice and the feast that followed it. Simonides uses it in his third small example: "Let each honor someone with a sacrifice: whose honor do you think would meet with greater favor?" (8.3; see ἔπαινος; χάρις). The participle and the verb together, θύσας τιμησάτω, mean to honor a man with a sacrifice held for him; the honor goes to the man, and the favor it wins depends on who gives it. Nitsche conjectured δ' ἑστιασάτω, "let each entertain", for δὲ τιμησάτω, to make the example a feast. Xenophon's Socrates, offering small sacrifices from small means, thought he came off no worse than those who offered great ones from great wealth, since it would not be fitting for the gods to take more pleasure in great sacrifices than in small (*Memorabilia* 1.3.3). Socrates measures the sacrifice by the giver's means and character; Simonides measures it by the giver's rank.

See also ἔπαινος; χάρις.

ἰδίᾳ · privately

ἰδίᾳ, *idiai*, "privately", "in private"

Attested: ἰδίᾳ (*idiai*; 10.8, 11.9). Privately, on one's own account, as a private person: the dative feminine of ἴδιος, "one's own" (see ἴδιος), used as an adverb and set against δημοσίᾳ, "publicly", or κοινῇ, "in common". Simonides uses it twice in his counsel. Citizens who see the mercenaries protect them will gladly pay for them: "At any rate they maintain guards even privately for lesser things than these" (10.8; see δαπανάω; ἥδιστα). The argument runs from private practice to public: men already pay guards of their own, and will pay more willingly for a guard that serves all. And among the goods of the ruler of a happy city: "you would be admired

not in private only but in public among all" (11.9; see θαυμαστός). Admiration in private is the regard of individuals, admiration in public the city's. Thucydides has Pericles say of the dead that, having given their bodies in common, κοινῇ, they each received privately, ἰδίᾳ, the ageless praise (2.43.2). There the private reward answers a common gift; Simonides' promise can be read as adding public admiration, δημοσίᾳ, to private for the ruler who spends his own for the common good.

See also δαπανάω; ἥδιστα; θαυμαστός; ἴδιος.

ἴδιος · one's own

One's own, private: what Simonides asks the ruler to spend for the common good, and what the citizens will fight for when they fight for his · Hiero

ἰδίοις, *idiois*, "your own" (with σοῖς); ἰδίων, *idiōn*, "their own affairs", "private possessions", "their own"; ἴδιον, *idion*, "private affairs"; ἴδια, *idia*, "your own private property"

At a Glance

The word. One's own, belonging to oneself; private, as against what is common or public.

In the *Hiero*. Only in Simonides' counsel: "You should not hesitate, Hiero, to spend even from your private possessions for the common good" (11.1), and the citizens "all fighting for what is yours as for their own" (11.12).

In this edition. "Own", "private".

A place to read. 11.1–4 with 11.12–14.

Meaning

Ἴδιος (*idios*) is what belongs to a person and to no one else: his own house, his own affairs, his private interest. Its opposite is κοινός, "common", or δημόσιος, "public", and the pair divided the life of a Greek city into what a man did for himself and what he did with and for others. From ἴδιος come ἰδιώτης, the man in private life (see ἰδιώτης), and the adverb ἰδίᾳ, "privately" (see ἰδίᾳ).

Use in the book

Hiero never uses the word; it enters with Simonides' plans and stays in them. In chapter 10 it belongs to the ruler and to the citizens. The mercenaries could give confidence and safety to the workers and flocks in the country, "alike to your own and to those throughout the countryside", and give the citizens "leisure to take care of their own affairs" by guarding the strategic points (10.5; see ἐπιμελέομαι; θάρρος). The ruler's own and the citizens' own are protected by the same guard.

In chapter 11 the word belongs to the ruler, and Simonides sets it against the common. "You should not hesitate, Hiero, to spend even from your private possessions for the common good. For it seems to me that, for a man who is tyrant, what is laid out on the city goes to what is needed more than what is laid out on his private affairs" (11.1; see δαπανάω). The comparisons that follow take the tyrant's own things one by one and set them against the city's: his house against the city's walls and temples, his arms against a well-armed city, and revenues from his own private property against those from "the property of all the citizens" at work (11.2–4; see ἐνεργός). In each the private loses.

The last use joins the two owners. Simonides promises Hiero: "you would have all rejoicing with you in your good things, and all fighting for what is yours as for their own" (11.12; see συγχαίρω). What is the ruler's and what is the citizens' become the same thing to the citizens, and Simonides' next sentences give the reason from the ruler's side: he is to consider his fatherland his household and the citizens his comrades (11.14; see πολίτας ἑταίρους). The distinction between one's own and the city's, which the tyrant's position sharpened into opposition (5.3–4), can be read as dissolved from both directions.

Places to read

Every passage in which the adjective occurs; the adverb ἰδίᾳ (10.8, 11.9) has its own entry.

10.5 The mercenaries could protect the ruler's own workers and flocks, and give the citizens leisure for their own affairs (twice).

11.1 The ruler should spend from his private possessions for the common good; what is spent on his private affairs serves need less (twice).

11.4 Would revenues be greater from his own private property or from the property of all the citizens at work?

11.12 The citizens would fight for what is the ruler's as for their own (twice, once deleted by Schneider).

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Nicomachides not to despise men skilled in managing households. The care of private affairs, he says, differs from the care of public ones only in scale and is much like it in everything else; above all, neither goes on without human beings, and private and public business are not done through different sets of men, for those who look after the common affairs use no other men than the ones whom men managing their own households use (3.4.12). Socrates' point can be read as the ground of Simonides' counsel: the ruler who manages the city as his own estate uses the same men in the same way.

Other ancient sources

In the funeral speech Thucydides has Pericles say that at Athens the same men care for their own affairs and the city's, and that those who are turned to their work still have no poor understanding of public matters; for the Athenians alone count the man who takes no part in these things not quiet but useless (2.40.2). The private man of the *Hiero* is defined by his distance from rule; Pericles' citizen keeps his own affairs and the city's together.

Translation in this edition

"Own" and "private" render ἴδιος as the sense requires: "your own" (10.5), "their own affairs" (10.5), "your private possessions" and "his private affairs" (11.1), "your own private property" (11.4), "their own" (11.12). At 10.5 A and M read ἰδιωτῶν, "of private men", for ἰδίων in "their own affairs", where C has the ending over an erasure. At 11.12 the manuscripts read the word twice, "for your own things as for their own", and Marchant brackets the first ἰδίων, deleted by Schneider.

See also

δαπανάω; ἐνεργός; ἐπιμελέομαι; θάρρος; ἰδίᾳ; ἰδιώτης; πολίτας ἑταίρους; συγχαίρω.

ἰδιωτεία · the private station

The private station: the condition of a man without office, which Simonides says ruling surpasses in the very matter where Hiero had given it the advantage · Hiero

τῆς ἰδιωτείας, *tēs idiōteias*, "the private station"

At a Glance

The word. The condition of being a private man, private life as a status.

In the *Hiero*. Once, in the sentence that opens Simonides' counsel: "ruling does not at all prevent being loved, but even comes off better than the private station" (8.1).

In this edition. "The private station".

A place to read. 8.1–7.

Meaning

Ἰδιωτεία (*idiōteia*) is the abstract noun of ἰδιώτης, "private man" (see ἰδιώτης): not the man but his condition, as βασιλεία is the condition of a king. It is a rare word. Plato uses it of one of the ranks to which, his Athenian visitor tells the Spartans, their city gives no distinguishing honor or upbringing beyond what the oracle laid down at the start (*Laws* 696a–b); in the *Hiero* it names the life Hiero had and Simonides still has, considered as a station that can be compared with rule.

Use in the book

Simonides opens his counsel on Hiero's last admission. Hiero has said that if it profits anyone to hang himself, it profits a tyrant most (7.13; see ἀπάγχομαι); Simonides answers that he does not wonder at Hiero's discouragement, since Hiero desires to be loved and thinks tyranny stands in the way. "I think, however, that I can teach you that ruling does not at

all prevent being loved, but even comes off better than the private station" (8.1; see ἀθύμως ἔχειν; ἄρχω).

The sentence changes the terms of the comparison in three ways. It replaces the tyrant with "ruling", τὸ ἄρχειν, and the private man with his station, so that two conditions are weighed rather than two men. It takes up being loved, the good in which Hiero had shown the private man ahead: the private lover can trust his beloved's service (1.37), and private men are loved most by their own kin (3.8). And it reverses Hiero's verb. Through chapters 1 to 4 Hiero has said that tyrants "come off worse", μειονεκτοῦσι, in sights, in food, in marriage and in friendship (1.11, 1.18, 1.27, 3.6; see μειονεκτέω); Simonides says that ruling "comes off better", πλεονεκτεῖ, than the private station (see πλεονεκτέω). The comparison on which the dialogue began is kept, and the advantage moved to the other side.

The examples that follow make the station the measure: the same greeting, praise or gift is worth more from a ruler than from a private man (8.2–4; see ἡμίσειαι χάριτες), and the same man is looked at with more pleasure when he rules (8.5; see ἰδιωτεύω).

Places to read

The one passage in which the noun occurs.

8.1 Ruling does not prevent being loved, but even comes off better than the private station.

Other ancient sources

In the myth of Er at the end of Plato's *Republic* Socrates tells Glaucon that a man must seek out whoever can teach him to tell the good life from the bad, and so to know what good or harm beauty does when mixed with poverty or wealth, and with what state of the soul, and what good birth and low birth, private stations and offices, strength and weakness will work when combined with one another (618c–d). For Plato private station and office are neither good nor bad in themselves, but ingredients of a life whose worth depends on the soul; Simonides weighs them by what they bring from others.

Translation in this edition

"The private station" renders τῆς ἰδιωτείας; the edition keeps "private" for the whole family, "private man" for ἰδιώτης and "the private life" for ὁ ἰδιωτικὸς βίος (see ἰδιωτικὸς βίος). "Comes off better" renders πλεονεκτεῖ, the opposite of Hiero's μειονεκτεῖν, "come off worse".

See also

ἀθύμως ἔχειν; ἀπάγχομαι; ἄρχω; ἡμίσειαι χάριτες; ἰδιωτεύω; ἰδιώτης; ἰδιωτικὸς βίος; μειονεκτέω; πλεονεκτέω.

ἰδιωτεύω · be a private man

ἰδιωτεύῃ, *idiōteuēi*, "he is a private man"

Attested: ἰδιωτεύῃ (*idiōteuēi*; 8.5). To live as a private man, to hold no office: the verb of ἰδιώτης, "private man" (see ἰδιώτης). Simonides uses it in his argument that ruling brings favor even from the gods: "For not only does ruling make a man more beautiful, but we look with more pleasure at this same man when he rules than when he is a private man" (8.5; see ἄρχω; θεάομαι). The verb makes the private life a condition a man may pass into and out of, as ruling is: the same man, τὸν αὐτὸν τοῦτον, rules or lives privately, and others look at him differently in each. Hiero had passed from one condition to the other (1.2; see ἰδιωτικὸς βίος), and Simonides' point is that the difference men see lies in the condition, not in the man.

See also ἄρχω; θεάομαι; ἰδιώτης; ἰδιωτικὸς βίος.

ἰδιώτης · private man

The private man: the man without office whose life is the measure of the tyrant's through the whole comparison, until Simonides takes the measure away · Hiero

ἰδιώτης, *idiōtēs*, "private man"; ἰδιώτην, *idiōtēn*, "a private man"; ἰδιώτου, *idiōtou*, "the private man"; ἰδιώτῃ, *idiōtēi*, "the private man"; ἰδιῶται, *idiōtai*, "private men"; ἰδιωτῶν, *idiōtōn*, "private men"; ἰδιώταις, *idiōtais*, "private men"; ἰδιώτας, *idiōtas*, "private men"

At a Glance

The word. A private person, a man who holds no public office; a layman, as against an expert or a competitor.

In the *Hiero*. On nearly every page, from "I know ... that you have been a private man and are now a tyrant" (1.2) to the ruler who would be cherished "not by private men only but by many cities" (11.9).

In this edition. "Private man", wherever it occurs.

A place to read. 1.1–8, 4.5–9, 8.1–8 and 11.6–9.

Meaning

Ἰδιώτης (*idiōtēs*) is formed from ἴδιος, "one's own" (see ἴδιος): the man who lives his own life and holds no office in the city. The word set a man against whoever acted for others or with special skill, so that the same man was an ἰδιώτης beside a magistrate, a layman beside a doctor, a common soldier beside a general, the untrained man beside the competitors in the games. Through Latin *idiota*, the unskilled man, it became English "idiot". The edition's Key Words give it its weight in the dialogue: the *idiōtēs* is "the man who holds no office and lives his own life", rendered "private man" wherever it occurs "so that the reader can follow the comparison on which the whole dialogue rests". They add a distinction the dialogue keeps: "The private man is not the same as the citizen", the πολίτης who shares in the life of a city, and Simonides, a Cean at Hiero's court, "is a private man there but not a citizen" (see πολίτης).

Use in the book

The comparison is built on the word from its first exchange. Simonides opens with it: "I know ... that you have been a private man and are now a tyrant" (1.2). Hiero turns the question back on Simonides, who is "still a private man now" (1.3; see ἰδιωτικὸς βίος). Each speaker has a claim to judge: Hiero has lived both lives, Simonides is living the one Hiero has left. Hiero states his thesis in the same terms, and qualifies them: "tyrants enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains" (1.8; see μετρίως διάγω). The measure is not every private man but the man of middling fortune.

Through chapters 1 to 6 the private man is the one who has what the tyrant lacks. He goes to whatever cities he pleases for the spectacles (1.11; see θέαμα); he looks forward to feast days (1.18); when his beloved serves him, he knows it is a sign of love, "since the private man knows that the beloved serves under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης). He travels without fear unless his city is at war, and comes home to safety (2.8–9); war ends for him in truce and peace (2.11); he is loved most by parents, children, brothers, wife and comrades (3.8); if he is murdered, the cities bar his killer from the temples (4.5; see ἀναστρέφω); he can cut his daily expenses as he likes (4.9). The tyrant's life is drawn as the private man's with each of these removed. Hiero remembers the private man's enjoyments as his own: "those enjoyments too that I had when I was a private man" (6.1; see εὐφροσύνη).

At 4.6 Hiero turns the word to its other sense. Athletes take no enjoyment in proving stronger than private men, but are pained when they prove weaker than their competitors; so the tyrant does not enjoy having more than private men, but is pained when he has less than other tyrants (4.6; see ἀθλητής; ἀνταγωνιστής). The edition's note explains the play: "to an athlete the *idiōtēs* is the layman, the man who does not compete." The tyrant does not measure himself against private men at all.

Simonides keeps the pair when his counsel begins, and reverses the advantage. The Introduction observes that he speaks of "ruling" and "the ruler", "though he still sets 'the private man and the tyrant' side by side

(8.2)". The same greeting, praise or gift is worth more from the ruler than from the private man (8.3–4; see ἡμίσειαι χάριτες), so that the ruler should "be loved far more than private men" (8.7). Hiero's reply keeps the old comparison and gives it a new burden: "we are compelled to busy ourselves far more than private men with the things by which human beings incur odium too" (8.8; see ἀπεχθάνομαι).

The word's last two uses take the private man out of the measure. A man who is tyrant, Simonides says, should not even compete against private men: if he won he would be envied, and if he lost he would be laughed at (11.6; see ἀγωνίζομαι). The ruler's rivals are other leaders of cities (11.7; see εὐδαιμονεστάτη πόλις); the private men of 11.6 are rival keepers of chariots, not the laymen of 4.6 who do not compete. Then the private men reappear among the ruler's admirers: "Gazed at, you would be cherished not by private men only but by many cities" (11.9; see ἀγαπάω). The Key Words remark that these appearances "turn the comparison round". The dialogue began with a private man asking a tyrant how the two lives differed; it ends with the same private man telling the ruler that private men are no longer his measure, and it can be read as giving the last word in the comparison to the private man who made it.

Places to read

Every passage in which the noun occurs.

1.2 Simonides: Hiero has been a private man and is now a tyrant.

1.3 Simonides is still a private man.

1.4 Simonides has observed private men taking pleasure and feeling distress through the senses.

1.8 Tyrants enjoy themselves far less than private men who live in moderate circumstances.

1.11 Private men go to cities and festivals for the spectacles.

1.17 Most men think tyrants eat and drink with more pleasure than private men.

1.18 Tyrants come off worse than private men in the enjoyment of hope at feasts.

1.21 Tyrants do not go to their fare with more pleasure than private men to theirs.

1.27 In marriage tyrants come off worse than private men.

1.37 The private man knows his beloved serves under no compulsion.

2.2 Simonides: in great designs and possessions tyrants differ greatly from private men.

2.8 Private men may travel without fear unless their city is at war.

2.9 Private men, coming home from enemy country, consider themselves safe.

2.11 For private men war comes to rest through truces and peace.

3.8 Private men are loved most by their own kin.

4.5 The cities bar from the temples the murderers of private men.

4.6 Tyrants, like athletes, take no enjoyment in surpassing private men (three times).

4.7 What he desires comes no faster to the tyrant than to the private man (twice).

4.8 Poor men are few among private men and many among tyrants.

4.9 Much is less sufficient for the tyrant than for the private man; private men may cut their expenses (twice).

5.1 Tyrants recognize the valiant, wise and just no less than private men do.

6.1 Hiero's enjoyments when he was a private man.

8.2 Simonides: let the private man and the tyrant do the same things.

8.3 Let the ruler and the private man each greet someone.

8.4 Half-favors from the most powerful count for more than the private man's whole gift.

8.7 The ruler should be loved far more than private men.

8.8 Rulers must busy themselves far more than private men with what brings odium.

11.6 A tyrant should not compete against private men.

11.9 The ruler would be cherished not by private men only but by many cities.

Elsewhere in Xenophon

Xenophon's Socrates uses the athletic sense twice. Seeing Epigenes, a young man of his circle, in poor bodily condition, he tells him that he keeps his body like a private man; Epigenes answers that he is a private man, and Socrates replies that he is no more one than those about to compete at Olympia, since the Athenians may at any time set him the contest for his life against the enemy (*Memorabilia* 3.12.1). And when Charmides, who talks easily with the leading men of the city, shrinks from

speaking to the assembly, Socrates asks how this differs from being stronger than trained athletes and afraid of laymen (*Memorabilia* 3.7.7; see ἀγωνίζομαι). For Socrates no man is a private man in what concerns his city.

Other ancient sources

In the myth that ends Plato's *Gorgias* Socrates tells Callicles that most of those punished forever in Hades as examples come from tyrants, kings, dynasts and men who managed the affairs of cities, since their license leads them into the greatest and most unholy wrongs; Homer shows kings in torment, Tantalus, Sisyphus and Tityos, but no poet has made Thersites, or any other wicked private man, suffer great punishments. Rhadamanthys sometimes sees a soul that lived a holy and truthful life, a private man's or someone else's, above all a philosopher's who kept to his own work and did not meddle through life, and he admires it and sends it to the Isles of the Blest (525d–526c). For Plato's Socrates the private man's want of power is his protection, which can be read as Hiero's argument from the other side.

Translation in this edition

"Private man" renders ἰδιώτης throughout, as the Key Words state; at 4.6 the word has its sense of "layman", the man who does not compete, and the English keeps "private men" there too. At 1.8 Stobaeus has ὑπηρετῶν, "servants", for ἰδιωτῶν; at 4.8 the manuscript C has the adjective ἰδιωτικῶν. The related words are entered separately: ἴδιος, "one's own"; ἰδίᾳ, "privately"; ἰδιωτεία, "the private station"; ἰδιωτεύω, "be a private man"; ἰδιωτικὸς βίος, "the private life".

See also

ἀγαπάω; ἀγωνίζομαι; ἀθλητής; ἀναστρέφω; ἀνταγωνιστής; ἀπεχθάνομαι; εὐδαιμονεστάτη πόλις; εὐφροσύνη; ἡμίσειαι χάριτες; θέαμα; ἴδιος; ἰδιωτικὸς βίος; μετρίως διάγω; οὐδεμιᾶς ἀνάγκης οὔσης; πολίτης.

ἰδιωτικὸς βίος · the private life

The private life: the life without office that the dialogue weighs, as a whole, against the tyrant's · Hiero

ὁ ἰδιωτικὸς βίος, *ho idiōtikos bios*, "the private life"; τὰ ἐν τῷ ἰδιωτικῷ βίῳ, *ta en tōi idiōtikōi biōi*, "what belongs to the private life"; τοῦ ἰδιωτικοῦ βίου, *tou idiōtikou biou*, "the private life"; ἰδιωτικῶν, *idiōtikōn*, "of private men"

At a Glance

The word. ἰδιωτικός, "belonging to a private man", with βίος, "life": the life of a man without office.

In the *Hiero*. In the opening question, how "the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2), and twice more in chapter 1; the adjective once more at 4.7.

In this edition. "The private life".

A place to read. 1.1–8.

Meaning

Βίος is a man's life as a whole, the course and manner of living, as against ζωή, life as the being alive. Ἰδιωτικός is the adjective of ἰδιώτης, "private man" (see ἰδιώτης), and the phrase names the whole way of life of a man who holds no office. The edition's note at 1.2 calls it the partner of ἰδιώτης: "*ho idiōtikos bios*, 'the private life', is its partner." Its counterpart in the dialogue is ὁ τυραννικὸς βίος, "the tyrant's life" (see τυραννικὸς βίος).

Use in the book

The phrase sets the unit of the comparison. Simonides does not ask which pleasures a tyrant has, but how "the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2; see εὐφροσύνη), and Hiero answers by asking Simonides to remind him of "what belongs to the private life" (1.3; see ἰδιώτης). Two lives are to be weighed as wholes, by a man who has lived both.

The third use is an admission. When Simonides has run through the senses, Hiero answers: "I could not even say how a tyrant would perceive anything beyond what you yourself have named, so that up to this point,

at least, I do not know whether the tyrant's life differs in anything from the private life" (1.7; see αἰσθάνομαι). In what the senses take in, the two lives are the same: a tyrant has the same eyes, ears and body as anyone. The difference Hiero goes on to show lies not in the senses but in what surrounds them: what the tyrant can safely go to see, whom he can trust at his table, whether those who serve him love him. The private life differs from the tyrant's not in the senses through which pleasure comes but in the conditions under which it comes.

After chapter 1 the phrase does not return, and the comparison is carried by the private man himself. The adjective appears once more, at 4.7, where the tyrant's desires for cities, harbors and citadels are "far harder and more dangerous to achieve than the desires of private men", ἰδιωτικῶν ἐπιθυμημάτων (see ἐπιθύμημα; ἐπικίνδυνος). The private life is a life of small wants, a house, a field, a servant, and so a life whose wants can be met.

Places to read

Every passage in which the adjective occurs.

1.2 How the tyrant's life and the private life differ in enjoyments and pains.

1.3 Hiero asks Simonides to remind him of what belongs to the private life.

1.7 In the senses Hiero does not know whether the tyrant's life differs from the private life.

4.7 The tyrant's desires are harder to achieve than the desires of private men.

Elsewhere in Xenophon

In the *Memorabilia* Aristippus tells Socrates that he will neither rule nor be ruled, but walks a middle road between rule and slavery, the road of freedom (2.1.8–13; see ἄρχομαι). Aristippus chooses the private life as a principle; Hiero, who has left it, can only remember it.

Other ancient sources

In the myth of Er that ends Plato's *Republic* the souls choose their next lives in order of lot. The first to choose took at once the greatest tyranny, out of folly and greed, without examining it thoroughly, and did not see that it was fated to eat its own children and suffer other evils. The soul of

Odysseus, whose lot fell last, had been cured of ambition by remembering its earlier labors; it spent a long while going round in search of the quiet life of a man without office, came on it at last, lying off to one side where the others had passed it over, and declared that it would have made the same choice with the first lot (619b–620d). Plato's Odysseus can be read as making, with all the experience of his former life, the choice Hiero says he cannot make, since no tyrant can be rid of his tyranny (7.12).

Translation in this edition

"The private life" renders ὁ ἰδιωτικὸς βίος at 1.2 and 1.3, and τοῦ ἰδιωτικοῦ βίου at 1.7, where Stobaeus, who quotes the passage, omits βίος after ὁ τυραννικός. At 4.7 ἰδιωτικῶν ἐπιθυμημάτων is "the desires of private men".

See also

αἰσθάνομαι; ἄρχομαι; ἐπιθύμημα; ἐπικίνδυνος; εὐφροσύνη; ἰδιώτης; τυραννικὸς βίος.

ἱερόν · temple

ἱερῶν, *hierōn*, "temples"; ἱεροῖς, *hierois*, "temples"; ἱερά, *hiera*, "temples"

Attested: ἱερῶν and ἱεροῖς (*hierōn*, *hierois*; 4.5), ἱερά (*hiera*; 4.11). A holy place, a sanctuary or temple, with its precinct and offerings: the neuter of ἱερός, "holy, belonging to the gods". In the plural it can mean the sacred things themselves, sacrifices and offerings. Hiero uses it twice. Instead of avenging the tyrant, the cities honor his killer, "and instead of barring him from the temples, as they do the murderers of private men, the cities even set up statues in the temples of those who have done such a thing" (4.5; see ἀναστρέφω; εἰκών; εἴργω; ἔμπαλιν). And tyrants, always short of money for their necessary expenses, "are compelled to despoil a great deal, unjustly, both temples and human beings" (4.11; see ἀναγκάζω). The temples receive the tyrant-slayer's image and lose their treasures to the tyrant. The "temples" of the city at 11.2 render ναοί, the temple buildings (see ναός).

See also ἀναγκάζω; ἀναστρέφω; εἰκών; εἴργω; ἔμπαλιν; ναός.

Ἱέρων · Hiero

Ἱέρωνα, *Hierōna*, "Hiero"; Ἱέρων, *Hierōn*, "Hiero"

Attested: Ἱέρωνα (*Hierōna*; 1.1) and Ἱέρων (*Hierōn*, as subject and in address; 1.1 twice, 1.3, 1.4, 1.7, 1.8, 1.10, 1.15, 1.16, 1.21, 1.22, 1.23, 1.25, 1.27, 1.31 twice, 2.3, 6.9, 6.10, 7.1, 7.3, 7.5, 7.11, 8.1, 8.8, 9.1, 9.11, 10.1, 11.1, 11.7, 11.13). The edition's Introduction gives his life: "Hiero, son of Deinomenes, succeeded his brother Gelon as tyrant of Syracuse in 478 BC and ruled until his death in 467/6." Herodotus records that when Gelon took Syracuse he handed over Gela to his brother Hiero to rule (7.156.1); Pindar's first *Olympian* ode (see ἀγών) names him as the man who holds the staff of justice in Sicily of the many flocks, and celebrates the win of his horse Pherenicus beside the Alpheus (*Olympian* 1.12–23). The dialogue names him in its first sentence, "Simonides the poet once came to Hiero the tyrant" (1.1), and thereafter as often in the speech tags, "said Hiero", as in address: Simonides calls him by name at the turns of the argument, at the opening of his praise of honor (7.1), of his counsel (8.1, 9.1) and of his last charge, "So be confident, Hiero" (11.13; see θαρρέω). Later writers paired the two men. The Second Letter ascribed to Plato, which the edition's note at 1.1 cites, says that wisdom and great power naturally come together, and that whenever people talk of Hiero or of the Spartan Pausanias, they enjoy bringing up the time Simonides spent with them, his doings and his words to them (310e–311a).

See also ἀγών; θαρρέω.

ἱκανός · sufficient, capable

ἱκανωτάτων, *hikanōtatōn*, "the most capable"; ἱκανῶν, *hikanōn*, "what is sufficient"; ἱκανώτατοι, *hikanōtatoi*, "most able"; ἱκανά, *hikana*, "what is sufficient", "sufficient"; ἱκανόν, *hikanon*, "able"; ἱκανάς, *hikanas*, "enough"; ἱκανοί, *hikanoi*, "able"

Attested: ἱκανωτάτων (*hikanōtatōn*; 1.9), ἱκανῶν (*hikanōn*; 1.19, 4.8), ἱκανώτατοι (*hikanōtatoi*; 2.2), ἱκανά (*hikana*; 4.8, 4.9), ἱκανόν (*hikanon*; 7.9), ἱκανάς (*hikanas*; 7.12), ἱκανοί (*hikanoi*; 10.5). Sufficient, enough; of

persons, competent, able to do a thing: from ἱκνέομαι, "reach, come to", what reaches the measure. The two senses divide the dialogue. Capability belongs to the tyrant's reputation: "men reputed to be among the most capable" desire to be tyrants (1.9; see ζηλόω), and Simonides tells Hiero, "you are most able to harm your enemies and to benefit your friends" (2.2; see εὖ ποιεῖν). Sufficiency belongs to Hiero's answer: the more superfluities "beyond what is sufficient" a man has set before him, the sooner satiety comes (1.19; see ἐδωδή); much and little are judged by use, so that "what exceeds what is sufficient is much, and what falls short of what is sufficient is little", and for the tyrant "many times as much is less sufficient" (4.8–9; see ἀριθμός; δαπάνη); and no tyrant could provide "lives enough to die for all he killed" (7.12; see ἄθλιος). Then capability passes to others: true honor goes to the man whom human beings think "able to be their benefactor" (7.9; see εὐεργετέω), and the mercenaries "are able" to give the citizens leisure (10.5; see σχολή). In the same sentence of 4.8 the manuscripts and Stobaeus read ἱκανά a third time, where Marchant prints Coppello's ὀλίγα, "little", which completes the pair of much and little.

See also ἄθλιος; ἀριθμός; δαπάνη; ἐδωδή; εὖ ποιεῖν; εὐεργετέω; ζηλόω; σχολή.

ἱππική · horsemanship

ἱππικῆς, *hippikēs*, "horsemanship"

Attested: ἱππικῆς (*hippikēs*; 9.6). Horsemanship, the art of riding and of managing horses: the feminine of ἱππικός, "of horses", with τέχνη understood. Simonides names it third in his list of the things for which a ruler might set out prizes, as for the choruses: "for good armor and good order and horsemanship and valor in war and justice in contracts, it is likely that all these too would be practiced keenly out of rivalry" (9.6; see εὐοπλία; εὐταξία). By law the cavalry was drawn from those most able in wealth and body (*Cavalry Commander* 1.9), and a prize for horsemanship can be read as drawing them into the city's rivalry; the adjective appears again at 9.11, where small prizes in "the horse races" draw out great expense and toil (9.11; see ἱππικός), and Simonides asks whether Hiero

would be more adorned by keeping chariots himself or by having the most horse-breeders in his city (11.5; see ἁρματοτροφία; ἱπποτρόφος). In Plato's *Euthyphro* horsemanship is Socrates' first example of care (13a; see θεραπεία). Xenophon himself wrote *On Horsemanship* (Περὶ ἱππικῆς) and *The Cavalry Commander* (Ἱππαρχικός).

See also ἁρματοτροφία; εὐοπλία; εὐταξία; θεραπεία; ἱππικός; ἱπποτρόφος.

ἱππικός · horse races

ἱππικοῖς, *hippikois*, "horse races"

Attested: ἱππικοῖς (*hippikois*; 9.11). Of horses, equestrian: the adjective of ἵππος, "horse" (see ἵππος), used in the plural with *ἀγῶνες*, "contests", for the horse races of the great festivals, the races of the chariot and of the ridden horse; its feminine, with *τέχνη* understood, is ἱππική, "horsemanship" (see ἱππική). Simonides uses it at the end of his account of prizes, answering a fear of expense he supposes in Hiero: "Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11; see ἆθλον; ἐξάγω). The horse races stand first in the list, and in them the expense fell on the owner, who bred and kept the horses. The adjective can be read as preparing Simonides' question two chapters later, whether Hiero would be more adorned by keeping more chariots than any of the Greeks or by having the most horse-breeders in his city (11.5; see ἁρματοτροφία; ἱπποτρόφος): the prize is small, and the spending belongs to whoever enters.

See also ἆθλον; ἁρματοτροφία; ἐξάγω; ἱππική; ἵππος; ἱπποτρόφος.

ἵππος · horse

ἵππους, *hippous*, "horses"; ἵππος, *hippos*, "horse"; ἵπποις, *hippois*, "horses"

Attested: ἵππους (*hippous*; 2.2), ἵππος (*hippos*; 6.15), ἵπποις (*hippois*; 10.2). The horse, the animal of war, of the games and of wealth. It appears three times, each time in a different likeness. Simonides lists among the tyrant's possessions "horses surpassing in excellence" (2.2; see ἀρετή;

διαφέρω). Hiero likens the citizens he fears to a horse that is good but feared "lest it do something past remedy": hard to kill because of its excellence, hard to use while it lives (6.15–16; see ἀνήκεστος). Simonides, defending the bodyguards, says that "just as in horses, so in some human beings too it is ingrained that the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι). The horse passes from a possession to a picture of the ruled: first a sign of the tyrant's wealth, then the citizen he finds it hard to kill and hard to use, then the man whom plenty makes insolent. In the *Memorabilia* Socrates uses the same animal with men who thought themselves good by nature and looked down on learning: the best-natured horses, spirited and vehement, become the most useful and the best if they are broken young, and the hardest to hold and the worst if they are not (4.1.3).

See also ἀνήκεστος; ἀρετή; διαφέρω; ἐγγίγνομαι.

ἱπποτρόφος · horse-breeder

ἱπποτρόφοι, *hippotrophoi*, "horse-breeders"

Attested: ἱπποτρόφοι (*hippotrophoi*; 11.5). One who breeds and keeps horses, from ἵππος, "horse", and τρέφω, "rear, maintain" (see ἵππος; τρέφω). Simonides has just called the keeping of chariot teams the pursuit "that is thought the finest and most magnificent of all" (11.5; see καλός), and sets the tyrant's stable against his citizens': "in which way do you think it would adorn you more: if you yourself kept more chariots than any of the Greeks and sent them to the festivals, or if from your city there came the most horse-breeders and the most competitors?" (11.5; see ἅρμα; ἁρματοτροφία). The same root serves both halves of the question: Hiero himself would keep the chariots, τρέφοις, "kept" in the edition, or his city would have the most ἱπποτρόφοι, men who keep horses. The magnificence moves from the tyrant's possessions to the wealth of his citizens. In the *Agesilaus* Xenophon tells how Agesilaus persuaded his sister Cynisca to keep chariot teams, and when she won showed that such a stable is a display of wealth, not of manly excellence (9.6); the king's own victories, Xenophon goes on, were of another kind (9.7; see καλός).

See also ἅρμα; ἁρματοτροφία; ἵππος; καλός; τρέφω.

ἴσος · equal

ἴσοι, *isoi*, "equal"; ἴσων, *isōn*, "equal"; ἴσα, *isa*, "equal"; ἐκ τοῦ ἴσου, *ek tou isou*, "on an equal footing"

Attested: ἴσοι (*isoi*; 2.14), ἴσων (*isōn*; 8.2, 8.7), ἴσα (*isa*; 8.4), ἴσου (*isou*; 8.5). Equal, the same in amount or standing; τὰ ἴσα are "equal things", and ἐκ τοῦ ἴσου is "on an equal footing". Hiero uses it once, to close the first half of his comparison of the wars of cities and the wars of tyrants: both must be under arms, on their guard and run risks, and "Up to this point, then, the wars are equal" (2.13–14; see κινδυνεύω); the difference begins with the sweet things of victory (2.14–17; see ἡδονή). Marchant prints πόλεμοι, "wars", from the later hand in A; A, C and M have πολέμιοι, "enemies". Simonides makes the word the measure of his reply in chapter 8. If the private man and the tyrant do the same things, which of the two "gains the greater favor from equal acts" (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν)? Let them "give equal gifts" (8.4; see τὰ ἴσα). We take more pride, Simonides says, in conversing with those honored above us "than with those who are on an equal footing with us" (8.5; see ἰδιωτεύω), and so, he tells Hiero, "you obtain greater favors from equal services" (8.7; see δωρέομαι). Hiero found the tyrant equal to the citizen only in the hardships of war; Simonides finds the ruler unequal, and better off, in every act of kindness.

See also δωρέομαι; ἡδονή; ἰδιωτεύω; ἰσοτιμία; κινδυνεύω; μείζω ἀπὸ τῶν ἴσων χάριν; τὰ ἴσα.

ἰσοτιμία · equal honor

Equal honor: what the citizens think the tyrant's mercenaries are not maintained for · Hiero

ἰσοτιμίας, *isotimias*, "equal honor"

At a Glance

The word. Equality of honor: an equal share in the esteem and privileges of a community, from ἴσος, "equal", and τιμή, "honor".

In the *Hiero*. Once, in the last sentence of Hiero's list of what makes a ruler hated: the citizens "think that these are maintained for tyrants not for the sake of equal honor but for the sake of coming off better" (8.10).

In this edition. "Equal honor".

A place to read. 8.8–10 with 10.1–8.

Meaning

Ἰσοτιμία (*isotimia*) is a rare noun, formed like ἰσονομία, "equality under the law", and ἰσηγορία, "equal right of speech". Since τιμή is both the esteem in which a man is held and the offices and privileges that express it (see τιμή), ἰσοτιμία can mean equal esteem or an equal share in privilege. Its opposite in Hiero's sentence is πλεονεξία, "having more", which the edition renders "coming off better": the noun of πλεονεκτεῖν, "come off better", the counterpart of μειονεκτεῖν, "come off worse", the refrain by which the dialogue weighs the tyrant against the private man (see πλεονεκτέω; πλεονεξία).

Use in the book

Hiero has listed what a ruler must do that brings odium: exact money, compel the guarding of what needs guarding, punish the unjust (8.9; see ἀπεχθάνομαι; κολάζω). He ends with the heaviest item: "Again, a man who is tyrant needs mercenaries; and there is no heavier burden than this for the citizens. For they think that these are maintained for tyrants not for the sake of equal honor but for the sake of coming off better" (8.10; see μισθοφόρος). The citizens' reason is political, not financial. A guard paid by one man does not protect a common order in which each has his share

of honor; it protects the one man's advantage over all. Hiero had described the other kind of guard in chapter 4: citizens act as bodyguards for one another without pay, "so that none of the citizens may die a violent death" (4.3; see ἄνευ μισθοῦ). That guard serves equals.

Simonides answers in chapter 10 by changing the guard's purpose, not its existence. The mercenaries could become "the bodyguards of all" (10.4; see πάντων δορυφόροι τῶν πολιτῶν), protect the workers and flocks in the country (10.5; see θάρρος), and harm no one who does no injustice (10.8; see κακὸν ποιεῖν), so that the citizens would spend on them "with the greatest pleasure" (10.8; see ἥδιστα). The word does not return, but the plan can be read as restoring what it names: a guard that serves every citizen alike is maintained for equality rather than for advantage. What Simonides does not offer is equality between ruler and ruled. The ruler is still to outdo everyone, now in doing good (11.14; see νικᾶν εὖ ποιῶν).

Places to read

The one passage in which the word occurs, in a reading of the later manuscripts; ἴσος has its own entry.

8.10 The citizens think the mercenaries are maintained not for the sake of equal honor but for the tyrant's advantage.

Elsewhere in Xenophon

In the *Education of Cyrus* Chrysantas, one of the Peers, raises the question of shares. Some of those who have come out with them are better and some worth less, he says, yet if any good comes all of them will claim an equal portion, and nothing among men seems to him less equal than to count the bad man and the good worthy of the same things (2.2.18). Cyrus means to put the matter to the army, and expects it to pass, since it would be shameful to argue against giving the most to the man who toils most and does most for the common cause, and since even the worst will see their advantage in letting the good have more, πλεονεκτεῖν (2.2.20). The Peers, ὁμότιμοι, "men of equal honor", are the few Persians who, as Cyrus says, easily rule the many others (2.1.3). Xenophon's Persians can be read as drawing the line that Hiero's citizens draw, between the equal share and having more, and taking the other side of it: in Cyrus' army

honor is to follow merit, and Cyrus wants the Peers themselves judged by their deeds (2.2.21).

Other ancient sources

Aristotle begins his account of revolutions in the *Politics* from equality. All agree, he says, that justice is equality by proportion, but they miss it: rule by the people came from the belief that those equal in some one thing are equal without qualification, since all of them are free, and oligarchy from the belief that those unequal in one thing, property, are unequal through and through. So the one side, as equals, claims an equal share in everything, and the other, as unequal, seeks to have more, since more is what is unequal; and when either shares in the constitution otherwise than it supposes it should, it turns to faction (5.1, 1301a25–39). His pair can be read as Hiero's: the equal share against πλεονεκτεῖν, with the citizens of 8.10 making the democrat's complaint against a guard that serves the one man who claims more.

Translation in this edition

"Equal honor" renders ἰσοτιμίας, the reading of later manuscripts, which Marchant prints. The older witnesses do not have it: A reads ἰσότιμος, "of equal honor", and the later hand in A, with the Harleian manuscript, C and M, ἰσοτίμους, which would make the mercenaries themselves the ones "of equal honor". Thalheim proposed ἰσότητος, "equality", Leunclavius τιμῆς, "honor", and Zeune σωτηρίας, "safety", after the *salutis suae causa*, "for the sake of his own safety", of the Latin version of Aretinus (Leonardo Bruni). The Glossary lists the word under honor: "equal honor, ἰσοτιμία, 8.10".

See also

ἄνευ μισθοῦ; ἀπεχθάνομαι; ἥδιστα; θάρρος; κακὸν ποιεῖν; κολάζω; μισθοφόρος; νικᾶν εὖ ποιῶν; πάντων δορυφόροι τῶν πολιτῶν; πλεονεκτέω; πλεονεξία; τιμή.

καθαρεύω · be pure

καθαρεύειν, *kathareuein*, "is pure"

Attested: καθαρεύειν (*kathareuein*; 4.4). To be clean or pure, above all free of the pollution that shed blood brings; from καθαρός, "clean". Hiero uses it of the law by which citizens guard one another: "They have gone so far in their guarding that many have made a law that not even the man who keeps company with the bloodstained is pure" (4.4; see μιαιφόνος). The pollution passes from the killer to whoever keeps company with him, and the killer is left alone; and so, Hiero concludes, "because of their fatherlands each of the citizens lives in safety" (4.4; see βιοτεύω). The next sentence turns the law upside down for tyrants: instead of barring the tyrant's killer from the temples, as they bar the murderers of private men, the cities set up statues in the temples of those who have done such a thing (4.5; see ἀναστρέφω). Purity guards the citizen and stops short of the tyrant; the man who kills him is not polluted but honored.

See also ἀναστρέφω; βιοτεύω; μιαιφόνος.

καθ' ἓν ἕκαστον · point by point

καθ' ἓν δ' ἕκαστον, *kath' hen d' hekaston*, "point by point"

Attested: καθ' ἓν δ' ἕκαστον (*kath' hen d' hekaston*; 11.1). One by one, point by point: κατά with ἕν, "one", and ἕκαστον, "each", with the particle δέ set inside the phrase. Simonides uses it to open his comparison of private and public spending: "For it seems to me that, for a man who is tyrant, what is laid out on the city goes to what is needed more than what is laid out on his private affairs. Let us look into it point by point" (11.1; see ἀναλίσκω; ἴδιος). The points follow in order, each a question that sets the tyrant's own against the city's: a house adorned at extravagant expense against a city furnished with walls, temples, colonnades, marketplaces and harbors (11.2; see καλλωπίζω; κατασκευάζω), arms for himself against a whole city well armed (11.3; see εὔοπλος; κατακοσμέω), his own property at work against the property of all the citizens (11.4; see ἐνεργός), his own chariots against a city of horse-breeders (11.5; see ἱπποτρόφος). Hiero had

built his case the same way, taking peace, friendship and trust good by good, and Simonides can be read as answering him in kind. In the *Education of Cyrus* Panthea uses the phrase to her husband to the opposite purpose: she need not tell him point by point how she has honored him, since what she has done persuades him more than anything she could say now (6.4.5; see κατὰ συμφοράν).

See also ἀναλίσκω; ἐνεργός; εὔοπλος; ἴδιος; ἱπποτρόφος; καλλωπίζω; κατὰ συμφοράν; κατακοσμέω; κατασκευάζω.

καιρός · moment

καιρός, *kairos*, "the moment"

Attested: καιρός (*kairos*; 8.9, 9.7). The right moment, the time at which something must be done; also due measure, what fits the occasion. Both uses in the dialogue are of time, and both concern what the city asks of its citizens. Hiero, listing the ruler's odious tasks: "and when the moment for speed comes, to set out by land or by sea, we must not give way to the easygoing" (8.9; see ἐξορμάω; ῥᾳδιουργέω). Simonides, listing what prizes would bring about: the citizens "would pay in money more quickly whenever the moment came for it" (9.7; see εἰσφέρω). In Hiero's sentence the moment is met by compulsion, in Simonides' by rivalry for honor. The occasion is the same, a hurried campaign or a levy of money, and the two men answer it with the two means of rule the dialogue sets against each other, the ruler's force and the citizens' eagerness. The adjective ἐπίκαιρος, of the "strategic points" the mercenaries could guard (10.5), belongs to the same family (see τὰ ἐπίκαιρα).

See also εἰσφέρω; ἐξορμάω; ῥᾳδιουργέω; τὰ ἐπίκαιρα.

καίτοι · and yet

καίτοι, *kaitoi*, "and yet"

Attested: καίτοι (*kaitoi*; 1.36). And yet; and indeed: καί with the particle τοι, introducing a point that qualifies what has just been said, often granting something before a contrast. Hiero uses it once, at the turn

of his argument about the unwilling beloved. To relish a beloved against his will seems to him "more like plunder than the pleasures of Aphrodite. And yet to the robber the gain and the paining of his enemy give some pleasures all the same" (1.36; see ἡδονή; λεηλασία; λῃστής). The particle grants that plunder has its pleasures, and so sharpens what follows: the lover who takes by force takes pleasure in one who is pained, is hated while he loves, and touches one who is vexed (1.36; see ἄκων). The particle turns a concession into an aggravation (see κέρδος).

See also ἄκων; ἡδονή; κέρδος; λεηλασία; λῃστής.

κακὰ νοέω · intend harm

Intend harm: what the tyrant knows of the silent men around him · Hiero

κακὰ νοοῦσι, *kaka noousi*, "intend harm"

At a Glance

The word. To mean ill, to have harm in mind toward someone: νοέω, "perceive, think, intend", with κακά, "bad things", and a dative of the person.

In the *Hiero*. Once: "when one knows clearly that these silent men all intend harm to the tyrant" (1.15).

In this edition. "Intend harm".

A place to read. 1.14–16.

Meaning

Νοέω (*noeō*) is to perceive with the mind, νοῦς, to think, and so to purpose or intend, and κακὰ νοεῖν τινι is an old idiom for hostile intent: ill will that has not yet acted. Its opposite is εὐνοεῖν, to be well disposed; both it and εὔνοια, "goodwill", come from εὔνους, "well-minded" (see εὔνοια), and κακόνους is the man who means ill. The phrase names something hidden, what a man means toward another as distinct from what he says or does, and the dialogue uses it of the one thing a tyrant most needs to know and can least find out.

Use in the book

Simonides has counted it a gain that no one is willing to accuse a tyrant to his face (1.14; see κατ᾽ ὀφθαλμούς). Hiero turns the absence into evidence: "And what enjoyment do you think," he said, "men give by not speaking ill, when one knows clearly that these silent men all intend harm to the tyrant?" (1.15; see λέγω κακῶς; σιωπάω). Silence that Simonides counted a gain is, for Hiero, the sign of what is held back. The men who do not speak ill of the tyrant keep it to themselves because they mean it. He "knows clearly", σαφῶς, and the knowledge spoils the pleasure; Hiero's complaint can be read as implying that the private man abused to his face at least knows where he stands.

Praise fares no better: those who praise him are suspected of doing it to flatter (1.15; see κολακεύω; ὕποπτος). Between them, silence and speech leave the tyrant nothing he can trust, and the intention he cannot see becomes the ground of his fear. Tyrants, he says, think that they see enemies "not only in front of them but on every side" (6.8; see ἀντιτάσσω), and the tyrant passes night and day "as one condemned by all human beings to die for his injustice" (7.10; see κατακρίνω). What answers the hidden intention in Simonides' counsel is praise earned by benefit (see κολακεύω).

Places to read

The one passage in which the phrase occurs.

1.15 Hiero says that the silent men around the tyrant all intend him harm.

Elsewhere in Xenophon

In the *Memorabilia* Socrates reasons with Lamprocles, who cannot bear his mother's harsh tongue. Actors in tragedy say the worst things to one another, Socrates points out, and take it easily, because they do not think that the one who threatens them threatens in order to do them some harm. Lamprocles knows well that his mother says what she says not only with no harm in mind but wanting more good for him than for anyone else; is he angry with her all the same, or does he think she means him ill (2.2.9)? Socrates separates words from intent in the direction opposite to

Hiero's. The mother's hard words cover goodwill, and the tyrant's quiet subjects cover ill will; in both, what a man says is no guide to what he means.

Other ancient sources

Aristotle, listing in the *Rhetoric* the people who are to be feared, says that among the wronged, the enemies and the rivals the ones to fear are not the quick to anger and the plain-spoken but the gentle, the ironic and the unscrupulous: with them one cannot tell whether they are close, and so can never be sure that they are far (2.5, 1382b19–21). Hiero's silent men can be read as Aristotle's quiet enemies. The frank man shows his hostility and can be measured; the silent one keeps it where it cannot be.

Translation in this edition

"Intend harm" renders κακὰ νοοῦσι; "not speaking ill" in the same sentence renders μὴ λέγοντας κακῶς (see λέγω κακῶς), and "silent" renders σιωπῶντες (see σιωπάω). The edition's Outline gives the sense of the passage in four words: "silence means ill will".

See also

ἀντιτάσσω; εὔνοια; κατακρίνω; κατ' ὀφθαλμούς; κολακεύω; λέγω κακῶς; σιωπάω; ὕποπτος.

κακοδαιμονέω · be unhappy

τὸ κακοδαιμονεῖν, *to kakodaimonein*, "unhappiness"

Attested: κακοδαιμονεῖν (*kakodaimonein*; 2.4). To be unhappy, wretched, to have an evil fortune: the verb of κακοδαίμων, "with a bad δαίμων", the opposite of εὐδαιμονέω (see εὐδαιμονέω). Hiero uses the infinitive as a noun beside its opposite. Tyranny, he says, displays the possessions thought to be worth much "spread open to view, plain for all to see, while it possesses the hardships hidden away in the souls of tyrants, where both happiness and unhappiness are stored up for human beings" (2.4; see ἀπόκειμαι; τὰ χαλεπὰ ἀποκεκρυμμένα). The pair puts the decision about a man's happiness where the crowd cannot look, since the crowd

forms its opinion by what it sees (2.3; see ἐξαπατάω). The verb does not return. The dialogue calls the tyrant wretched, ἄθλιος (see ἄθλιος), and ends on the happy man and the happy city. Stobaeus omits "and unhappiness", which would leave only happiness stored in the soul.

See also ἄθλιος; ἀπόκειμαι; ἐξαπατάω; εὐδαιμονέω; τὰ χαλεπὰ ἀποκεκρυμμένα.

κακὸν ποιεῖν · do harm

Do harm: what Hiero would sooner do to himself than force a beloved, and what Simonides' guards do to no innocent man · Hiero

κακόν τι ποιεῖν, *kakon ti poiein*, "do ... some harm"; κακὸν ... οὐδὲν ποιοῦσι, *kakon ... ouden poiousi*, "do no harm"

At a Glance

The word. To do someone harm: ποιεῖν, "do", with two accusatives, κακόν of the thing done and the person to whom it is done.

In the *Hiero*. Twice: Hiero says of Dailochus that to take from him by force "I think I would desire less than to do myself some harm" (1.33); the mercenaries, Simonides says, "do no harm to anyone who does no injustice" (10.8).

In this edition. "Do ... harm".

A place to read. 1.33–34 with 10.8.

Meaning

Ποιεῖν τινά τι, "to do something to someone", takes two accusatives in Greek, and with κακόν it is the ordinary way of saying "harm". Its counterpart is εὖ ποιεῖν, "do good" (see εὖ ποιεῖν), and the old rule of Greek morality joined the two: do good to friends and harm to enemies. Simonides states that rule as the tyrant's advantage with another verb, κακῶσαι (2.2; see κακόω). The phrase itself is used in the dialogue only of harm held back: harm Hiero would sooner do himself than use force on his beloved, and harm the guards do not do to the innocent.

Use in the book

It first comes in Hiero's account of his love for Dailochus. He wants from him "with friendship and from one who is willing" the things that human nature perhaps compels one to want from the beautiful; and, he says, "to take them from him by force I think I would desire less than to do myself some harm" (1.33; see ἄκων; βία). The comparison is exact: force against the beloved is set beside harm to himself and found the less desirable of the two. Taking from enemies against their will is the sweetest thing of all, he goes on; from a beloved, favors are sweetest when he is willing (1.34; see ἄκων). Hiero keeps the old rule for enemies and refuses it to the one he loves, even at the cost of what he wants.

Simonides gives the phrase its public form at the end of his defense of the guard. When the citizens recognize "that these men do no harm to anyone who does no injustice, but prevent those who wish to do evil, help those who suffer injustice, and take forethought and run risks for the citizens", how must they not spend on them with the greatest pleasure (10.8; see δαπανάω; κακουργέω)? The power to harm, which Simonides had once listed among the tyrant's goods, is now bounded by a condition: it falls only on those who do injustice (see ἀδικέω), and the innocent have nothing to fear from it. Read together, the two passages show the same refusal at two scales. Hiero's is private and costs him the fulfillment of his love; the guards' is a public rule, and it makes them, if not loved, at least gladly paid for.

Places to read

The two passages in which κακόν is the object of ποιεῖν; harm suffered, κακὸν πάσχειν (2.13, 7.8), is in κακός, and the verb κακόω (2.2) has its own entry.

1.33 Hiero would rather do himself some harm than take from Dailochus by force.

10.8 The mercenaries do no harm to anyone who does no injustice.

Elsewhere in Xenophon

In the *Agesilaus* Xenophon praises the king's hatred of the Persians. Even while his city was at war with Greeks, Agesilaus did not lose sight of the common good of Greece, but put to sea to do the barbarian every harm in his power (7.7). The phrase there serves the old rule on the largest scale, harm turned outward against the common enemy for the sake of all the Greeks. Simonides' guards turn it inward and confine it to the wrongdoer.

Other ancient sources

In Plato's *Crito* Socrates, in prison and awaiting death, leads his old friend Crito back to the principle they had often agreed on. One must never do injustice willingly, not even in return for injustice, as most men think; one must not do evil, κακουργεῖν, nor do evil in return when one suffers it; for to do men harm, κακῶς ποιεῖν, is no different from wronging them, and so one must do no harm to any human being, whatever one suffers from him. Socrates adds that few hold this, and that those who do and those who do not can have no common counsel (49a–d). Simonides' guards can be read as keeping half of the rule: they do no harm to the man who does no injustice, but Socrates' further step, to harm no one whatever he has done, is not theirs; the man who wishes to do evil they prevent (10.8).

Translation in this edition

"Do ... harm" renders κακόν τι ποιεῖν at 1.33, where the object is ἐμαυτόν, "myself", and κακὸν μὲν οὐδὲν ποιοῦσι at 10.8; "do evil" in the same sentence of 10.8 renders κακουργεῖν (see κακουργέω).

See also

ἀδικέω; ἄκων; βία; δαπανάω; εὖ ποιεῖν; κακουργέω; κακόω.

κακόν τι · something harmful

κακόν τι, *kakon ti*, "something harmful", "some harm", "something bad"

Attested: κακόν τι (*kakon ti*; 1.33, 4.2, 4.10), and with τι before the noun, τι ... κακόν (*ti ... kakon*; 2.13, 7.8). Something bad, some harm: the

neuter of κακός (see κακός) with the indefinite τι, which leaves the harm unnamed. The passage that matters most is Hiero's account of the tyrant's table: even of food and drink, "before offering the first portion to the gods, they order their attendants to taste first, because they distrust them, lest even in these they should eat or drink something harmful" (4.2; see ἀπάρχομαι; ἀπογεύομαι). The harm is left vague, and the reader can supply poison. The phrase recurs as the language of what might happen. Hiero would sooner do himself some harm than force his beloved (1.33; see κακὸν ποιεῖν); in war each side feels pain "if they suffer some harm in defeat" (2.13; see κινδυνεύω); men compelled by want to live "by contriving something bad and shameful" are wretched (4.10; see ἄθλιος); and the many give gifts to those they hate "when they most fear that they may suffer some harm from them" (7.8; see δῶρον). Twice the harm is feared, once suffered, once preferred to force and once contrived; in none is it named.

See also ἄθλιος; ἀπάρχομαι; ἀπογεύομαι; δῶρον; κακὸν ποιεῖν; κακός; κινδυνεύω.

κακός · bad, ill

Bad, ills: the other half of Simonides' "good things and bad" and of Hiero's reckoning of goods · Hiero

κακοῖς, *kakois*, "bad"; κακῶν, *kakōn*, "ills"; κακόν, *kakon*, "ill", "harm", "harmful", "bad"; κακά, *kaka*, "ills", "harm"; κακοῦ, *kakou*, "ill"

At a Glance

The word. Bad: of persons, base or worthless; of things and events, harmful; in the neuter, singular and plural, a noun, "harm", "an ill", "ills".

In the *Hiero*. Twelve times, always of things and never of a man: "good things and bad" (1.5), "the greatest ills" (2.6), war "a great ill" (2.7), tyranny "so great an ill" (7.11), the tyrant's "ills" (7.13), and in phrases of harm done, suffered and feared.

In this edition. "Bad", "ill", "ills", "harm", "harmful".

A place to read. 2.6–7 with 7.11–13.

Meaning

Κακός (*kakos*) is the common Greek word for bad, the opposite of ἀγαθός (see ἀγαθός). Of a man it once meant low-born or cowardly, against the noble ἐσθλός, and in moral speech base or wicked; of things it means harmful, and its neuter becomes a noun, "a harm", "ills". The dialogue uses only the second range. Its bad men are named by a compound, the κακοῦργοι, "evildoers" (4.3, 10.4; see κακοῦργος), and the adjective is kept for what befalls a man or what he does: the ill that is suffered, the harm that is feared.

Use in the book

Simonides introduces the word in his catalogue of pleasures. At good things and bad, he says, we sometimes take pleasure and sometimes feel pain through the soul by itself, and sometimes through soul and body in common (1.5; see ἀγαθός; κοινῇ). The soul's goods and ills are named there and set aside while the conversation goes through the senses. Hiero takes them up in chapter 2, when he turns from pleasures to goods: "tyrants have the least share in the greatest goods and possess the most of the greatest ills" (2.6). The proof opens with an example, "if peace is thought a great good for human beings, tyrants have the smallest share in it; and if war is a great ill, tyrants have the largest part in it" (2.7; see εἰρήνη), and war is followed through its stages: the hardships it shares with the city's wars, including the harm both suffer in defeat (2.13; see κινδυνεύω), and the pleasures of victory it lacks (2.14–17; see ἡδονή).

The ills then take the form of fear. The tyrant has his food tasted lest he eat or drink "something harmful" (4.2; see κακόν τι), and the many give gifts to those they hate when they fear harm from them (7.8; see δῶρον). At the end of Hiero's case the word settles on tyranny itself. Simonides asks, "And how is it, Hiero, if being tyrant is so bad a thing and you have recognized this, that you do not rid yourself of so great an ill ...?" (7.11; see ἑκὼν εἶναι), and Hiero answers that it cannot be laid down: "For to him alone it profits neither to keep his ills nor to lay them down" (7.13; see ἀπάγχομαι; κατατίθημι). The tyrant's goods were displayed and his

hardships hidden in his soul (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα); by chapter 7 the ills are no longer things the tyrant has, but the tyranny he is.

In Simonides' counsel the word survives only in a phrase of harm, and negated: the guards "do no harm to anyone who does no injustice" (10.8; see κακὸν ποιεῖν). The plan that began with prizes and honors does not need the word for the ruler at all.

Places to read

Every passage in which the adjective occurs, its neuter as a noun included; the adverb κακῶς (1.15) is in λέγω κακῶς, and the compounds have their own entries.

1.5 At good things and bad we take pleasure or feel pain through the soul, by itself or together with the body.

1.15 The silent men all intend harm to the tyrant.

1.33 Hiero would rather do himself some harm than take from his beloved by force.

2.6 Tyrants possess the most of the greatest ills.

2.7 War is a great ill, and tyrants have the largest part in it.

2.13 In the wars of cities and of tyrants each side feels pain if it suffers some harm in defeat.

4.2 The tyrant's food is tasted lest he eat or drink something harmful.

4.10 Those compelled through want to live by contriving something bad and shameful are wretched.

7.8 The many give gifts to those they hate when they fear harm from them.

7.11 Simonides asks why Hiero does not rid himself of so great an ill.

7.13 It profits the tyrant neither to keep his ills nor to lay them down.

10.8 The mercenaries do no harm to anyone who does no injustice.

Elsewhere in Xenophon

In the *Education of Cyrus* Cambyses, sending his son out to his first command, warns him that men choose their actions by guesswork, not knowing which will bring them good. Many, he says, and those thought wisest, have persuaded cities to make war on peoples at whose hands the cities so persuaded perished; many have raised others up, private men and cities, and suffered the greatest ills from those they raised; many, who

might have used men as friends, doing and receiving good, chose to use them as slaves and paid the penalty at their hands; and many, not content to live pleasantly with their share and desiring to be lords of everything, lost even what they had (1.6.44–45). Cambyses' list can be read as Hiero's case told as a warning before the event: the greatest ills come from those one has raised up, and the penalty from men one has made slaves who might have been friends (see δούλους ἀντὶ φίλων).

Other ancient sources

In Plato's *Protagoras* Socrates expounds a poem of Simonides (its opening lines are discussed in ἀγαθός), which says that a man cannot help being bad, κακός, when helpless misfortune casts him down. Whom does helpless misfortune cast down in the command of a ship, Socrates asks? Not the layman, ἰδιώτης, who has no skill at steering, for he is always down, and one cannot throw a man who is already lying on the ground; only he who stands can be thrown (344c–e). Socrates' gloss on the poet can be read as the frame of the *Hiero*: only the man raised high can fall into the worst condition, and Xenophon's Simonides hears from the man raised highest that he possesses "the most of the greatest ills" (2.6).

Translation in this edition

The edition renders by sense: "bad" at 1.5 and 4.10, "ills" at 2.6 and 7.13, "ill" at 2.7 and 7.11, "harm" or "harmful" at 1.15, 1.33, 2.13, 4.2, 7.8 and 10.8. "So bad a thing" in Simonides' question at 7.11 renders πονηρόν, not κακόν (see πονηρός).

See also

ἀγαθός; ἀπάγχομαι; δούλους ἀντὶ φίλων; δῶρον; εἰρήνη; ἑκὼν εἶναι; ἡδονή; κακὸν ποιεῖν; κακόν τι; κακοῦργος; κατατίθημι; κινδυνεύω; κοινῇ; πονηρός; τὰ χαλεπὰ ἀποκεκρυμμένα.

κακουργέω · do evil

κακουργεῖν, *kakourgein*, "to do evil"

Attested: κακουργεῖν (*kakourgein*; 10.8). To do evil, to act as a κακοῦργος, an evildoer: from κακόν and ἔργον, "bad work" (see κακοῦργος). Simonides uses it in his last argument for the guard. The citizens would spend gladly on the mercenaries once they recognize "that these men do no harm to anyone who does no injustice, but prevent those who wish to do evil" (10.8; see κακὸν ποιεῖν; κωλύω). The guards act on the wish before the deed: the object of their force is the man who wishes to do evil, and the man who does no injustice is untouched (see βούλομαι). Simonides had promised from his prizes that evildoing would grow less in those who are busy (9.8; see κακουργία), and the guard is set against evildoers too (10.4; see κακοῦργος). In the *Republic* Socrates gives his guardians the same double charge, to guard against enemies abroad and friends at home, so that the friends will not wish to do evil and the enemies will not be able to (414b), and he fears that the auxiliaries, being stronger than the citizens, might do to them what badly reared sheepdogs do to the sheep, turning from dogs into wolves (416a–b). In the *Crito* he asks whether one ought to do evil, and Crito answers that one ought not (49c; see κακὸν ποιεῖν).

See also βούλομαι; κακὸν ποιεῖν; κακουργία; κακοῦργος; κωλύω.

κακουργία · evildoing

κακουργίαι, *kakourgiai*, "evildoing"

Attested: κακουργίαι (*kakourgiai*; 9.8). Evildoing, wrongdoing; in the plural, misdeeds of every kind: the noun of κακουργέω (see κακουργέω). Simonides names it at the end of his promise for farming. If prizes turned the citizens to it, "the revenues would grow, and temperance goes along far more with being occupied. And evildoing, at any rate, grows less in those who are busy" (9.8; see ἀσχολία; ἐνεργός). The verb is ἐμφύονται, "grow in" (see ἐμφύω), the verb Simonides used of the love of honor, which "does not grow in the animals" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι): evildoing is pictured as a growth that idleness lets spread and occupation

crowds out. Simonides' plan answers it twice. Prizes keep the citizens busy (9.8), and the guard stands against those in whom it grows all the same (10.4, 10.8; see κακουργέω; κακοῦργος). Aristotle can be read as turning the same thought to a tyrant's use, when he counts among the tyrant's arts the keeping of his subjects poor and busy, so that they have no leisure to plot (*Politics* 5.11, 1313b18–25; see ἐνεργός).

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀσχολία; ἐμφύω; ἐνεργός; κακουργέω; κακοῦργος.

κακοῦργος · evildoer

τοὺς κακούργους, *tous kakourgous*, "evildoers"; κακοῦργοι, *kakourgoi*, "evildoers"

Attested: κακούργους (*kakourgous*; 4.3), κακοῦργοι (*kakourgoi*; 10.4). An evildoer, a criminal: from κακόν and ἔργον, "one who does bad work". The word comes twice, and the second use answers the first. Hiero says that citizens guard one another without pay: they "act as bodyguards for one another without pay against the slaves, and act as bodyguards against evildoers, so that none of the citizens may die a violent death" (4.3; see ἄνευ μισθοῦ; βίαιος θάνατος). The tyrant has no such guard; his own are hired to guard himself (10.4). Simonides proposes to give the mercenaries the citizens' old task: "And evildoers arise somewhere in cities, as we all know; if, then, they were posted to guard against these too, the citizens would know that in this too they were benefited by them" (10.4; see πάντων δορυφόροι τῶν πολιτῶν). The evildoer of 4.3, against whom citizens stood guard for one another, becomes the one against whom the tyrant's men stand guard for the citizens, and the guard that Hiero called the heaviest burden (8.10; see ἰσοτιμία) becomes a benefit. The noun and the verb of the same family come in the same part of Simonides' counsel (9.8, 10.8; see κακουργέω; κακουργία).

See also ἄνευ μισθοῦ; βίαιος θάνατος; ἰσοτιμία; κακουργέω; κακουργία; πάντων δορυφόροι τῶν πολιτῶν.

κακόω · harm

κακῶσαι, *kakōsai*, "to harm"

Attested: κακῶσαι (*kakōsai*; 2.2). To harm, maltreat, damage: the verb of κακός (see κακός), a single word for what κακὸν ποιεῖν says in two (see κακὸν ποιεῖν). Simonides ends his list of the tyrant's advantages with it: "and you are most able to harm your enemies and to benefit your friends" (2.2; see εὖ ποιεῖν; ἐχθρός). The infinitive is paired with ὀνῆσαι, "to benefit" (see ὀνίνημι), in the old rule of helping friends and harming enemies, and Simonides puts the harm first. Hiero answers the claim only at 6.12: "As for why you counted us enviable, that we are best able to do good to our friends, and that we subdue our enemies more than anyone, this too is not so" (6.12; see ζηλόω). In the recollection the order is reversed, friends before enemies, and harming has become subduing (see χειρόομαι); and the enemies, Hiero then shows, are the tyrant's own subjects, whom he can neither kill nor do without (6.14–15; see ἐχθρός).

See also εὖ ποιεῖν; ἐχθρός; ζηλόω; κακὸν ποιεῖν; κακός; ὀνίνημι; χειρόομαι.

κάλλος · beauty

Beauty: what Simonides grants the tyrant's arms, beside his horses' excellence · Hiero

κάλλει, *kallei*, "in beauty"

At a Glance

The word. Beauty, the noun of καλός, "beautiful, fine": first of bodies and faces, then of things made and of deeds.

In the *Hiero*. Once, in Simonides' list of the tyrant's possessions: "arms surpassing in beauty" (2.2).

In this edition. "Beauty".

A place to read. 2.2–5 with 11.3.

Meaning

Κάλλος (*kallos*) is beauty as a quality one has, as ἀρετή is excellence (see ἀρετή); its adjective is καλός (see καλός). In Greek it is first the beauty of

persons, of Helen or of a boy, and the dialogue's beautiful beloveds would be its natural subject (1.26, 1.31; see καλός). Here it is the beauty of a made thing, arms, ὅπλα (see ὅπλον): the shield, helmet and corslet that a rich man could have worked and decorated as he pleased. The dative κάλλει is one of respect, "in beauty", matched in the same sentence by ἀρετῇ, "in excellence".

Use in the book

Simonides' sentence sets the two datives side by side: tyrants possess "horses surpassing in excellence, arms surpassing in beauty" (2.2; see ἀρετή; διαφέρω). The horse is praised for what it does, the arms for how they look. Arms are judged in war by whether they protect and frighten, and Simonides' praise is of the kind the crowd can see. Hiero answers the whole list with exactly that objection: the crowd judges by what it sees, and tyranny keeps its possessions on show and its hardships hidden in the soul (2.3–4; see ἀναπτύσσω; τὰ χαλεπὰ ἀποκεκρυμμένα). The beautiful arms belong to the display.

Simonides returns to arms in his counsel and asks the question his first list did not: whether Hiero would appear more formidable to the enemy adorned with the most splendid arms himself or with his whole city well armed (11.3; see δεινός; εὔοπλος; κατακοσμέω). The word for "most splendid" is ἐκπαγλοτάτοις, "most striking" (see ἔκπαγλος), and the tyrant adorned with them is set against a city armed for use. Beauty of arms is not denied, but it is measured against the purpose of arms, which is to make the enemy afraid, and the arms that do that are the citizens'. The noun does not return. The beauty Simonides later praises belongs to the ruler himself, whom ruling makes "more beautiful" (8.5; see καλός), and it comes not from what he wears but from the honor in which he is held.

Places to read

The one passage in which the noun occurs; the adjective καλός and the verb καλλωπίζω have their own entries.

2.2 Simonides counts among the tyrant's possessions arms surpassing in beauty.

Elsewhere in Xenophon

In the *Constitution of the Lacedaemonians* Xenophon describes the equipment Lycurgus devised for battle: a crimson garment, which he judged to have least to do with women's dress and most to do with war, and a bronze shield, since bronze is quickest to brighten and slowest to grow dull. Those beyond the age of youth he allowed to grow their hair long, thinking it would make them look larger, more like free men and more fearsome (11.3). The Spartan lawgiver also cared how his soldiers looked, but for the bearing of free men and the fear it struck into the enemy, which can be read as the measure Simonides applies at 11.3.

Other ancient sources

Thucydides describes the fleet and army that Athens sent against Sicily. Each trierarch strove to make his own ship stand out for its handsome look and its speed, and the infantry, drawn from sound service-lists, competed keenly with one another in their arms and the gear they wore, so that to the other Greeks the expedition looked like an exhibition of the city's strength and abundance rather than a force made ready against an enemy (6.31.3–4). Beauty of arms, in Thucydides' telling, turned a war fleet into an exhibition. Simonides' list at 2.2 can be read as praising the tyrant for the same display, and his question at 11.3 as asking what the display is for.

Translation in this edition

"Beauty" renders κάλλει, the dative of respect; "excellence" beside it renders ἀρετῇ, and "surpassing" renders the participle of διαφέρω, repeated with each noun (see διαφέρω).

See also

ἀναπτύσσω; ἀρετή; δεινός; διαφέρω; ἔκπαγλος; εὔοπλος; καλός; κατακοσμέω; ὅπλον; τὰ χαλεπὰ ἀποκεκρυμμένα.

καλλωπίζω · adorn

κεκαλλωπισμένην, *kekallōpismenēn*, "adorned"

Attested: κεκαλλωπισμένην (*kekallōpismenēn*; 11.2). To beautify, embellish, dress up; of persons, to preen, to give oneself airs. Simonides begins his comparison of private and public spending with it: "First, a house adorned at extravagant expense: do you think it would bring you more adornment than the whole city furnished with walls and temples and colonnades and marketplaces and harbors?" (11.2; see κατασκευάζω; κόσμος). The perfect participle is the house finished and dressed for show; the city beside it is κατεσκευασμένην, "furnished", equipped for use. The house had been among the tyrant's advantages at 2.2 (see κατασκευάζω); here its adornment is weighed against the city's. In the *Memorabilia* Socrates holds that the pleasantest and finest house is the one in which a man can most pleasantly take refuge in every season and keep his things most safely, and that painted walls and colored ornament deprive a man of more enjoyment than they afford (3.8.10).

See also κατασκευάζω; κόσμος.

καλός · beautiful, fine

Beautiful, fine: the word that passes from the beloved's body to the tyrant's deeds and the ruler's contest · Hiero

καλόν, *kalon*, "fine", "beautiful"; καλά, *kala*, "fine", "beautiful"; καλῶν, *kalōn*, καλοῖς, *kalois*, καλούς, *kalous*, "the beautiful"; κάλλιον, *kallion*, "finer", "better"; καλλίονα, *kalliona*, "more beautiful"; κάλλιστον, *kalliston*, κάλλιστος, *kallistos*, καλλίστου, *kallistou*, καλλίστῳ, *kallistōi*, "finest", "most beautiful"; κάλλιστα, *kallista*, "most finely"; καλῶς, *kalōs*, "well", "fine"

At a Glance

The word. Beautiful in looks, fine in quality, noble in conduct: the Greek word of admiration for whatever is admired, a body, a thing made, a deed.

In the *Hiero*. Twenty times in nineteen passages: of the beautiful beloved (1.26, 1.31, 1.33, 11.11), of the fine victory and the deeds that do

not seem fine (2.16–17), of the ruler made more beautiful (8.5–6), and in the superlatives of Simonides' last chapter, the finest contest and the finest possession (11.5, 11.7, 11.15).

In this edition. "Beautiful", "fine", "finest", "most finely", "finer"; "better" at 2.5 and "well" at 10.1.

A place to read. 2.16–17 with 11.5–7 and 11.15.

Meaning

Καλός (*kalos*) is said of a beautiful face or body, of a well-made thing, and of an action that deserves praise, and Greek did not divide these as English divides "beautiful" from "fine" and "noble". Its opposite is αἰσχρός, both "ugly" and "shameful" (see αἰσχρός). The noun is κάλλος, "beauty" (see κάλλος); joined with ἀγαθός it makes the Athenian phrase for a gentleman (see καλὸς καὶ ἀγαθός); as a noun in the plural, οἱ καλοί, it is "the beautiful", the young men whom lovers court (see οἱ καλοί).

Use in the book

In Hiero's account of the pleasures of Aphrodite the word belongs to the beloved. Simonides suggests that this relish is what makes men want to be tyrants, since in it, he tells Hiero, "it is open to you to be with whatever you see that is most beautiful" (1.26; see ἀπόλαυσις), and asks how Hiero can be in love with Dailochus, "who is called 'the most beautiful'" (1.31; see Δαΐλοχος). Hiero answers that he wants from him what human nature perhaps compels one to want "from the beautiful", but only with friendship and from one who is willing (1.33; see ἄκων). Beauty here is what the tyrant can seize and cannot enjoy.

In chapter 2 the word moves from bodies to deeds. When a city defeats its enemies, each citizen claims a share in the plan and the killing and even adds lies, "so fine a thing does a great victory seem to them" (2.16); the tyrant who puts to death those he perceives working against him can take no pride in it, "So not even to himself do his deeds seem fine" (2.17; see ἀποκτείνω; ἀπολογέομαι). The fine deed is the one a man can show and boast of. The tyrant's deeds are of the kind he must make small and

excuse, and the word that named what he could not enjoy now names what he cannot do.

Simonides begins to win the word back in chapter 8. Ruling makes a man "more beautiful" (8.5; see θεός; ἰδιωτεύω), and being honored makes "what is beautiful shine out more brilliantly" (8.6; see ἀναφαίνω), so that the beloved is least disgusted by a ruler's old age. His counsel then uses the word of work well done and of arrangements: honor goes to the one who carries out what is best "most finely" (9.2; see ἀπέχθεια; διὰ χαρίτων), leaving punishment to others and giving prizes oneself is "a fine arrangement" (9.3; see ἀνάγκην προστιθέναι), and prizes might go to those who work the land "most finely" (9.7; see γεωργία). Plainer uses run beside these: the marriage with a greater family is thought the finest (1.27; see γάμος); Hiero wonders "that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes" (2.5; see γνώμη), speaking to Simonides as one of the wise, and later grants: "In these things, Simonides, you seem to me to speak well" (10.1); the mercenaries could benefit "the beautiful and good" (10.3; see καλὸς καὶ ἀγαθός); at Hiero's court men would exhibit whatever they have "that is wise or beautiful or good" (11.10; see ἐπιδείκνυμι).

The superlatives of the last chapter gather the word's senses into one argument. The keeping of chariot teams is "the pursuit that is thought the finest and most magnificent of all", and Simonides asks, "And do you think it finer to win by the excellence of a chariot, or by the happiness of the city you lead?" (11.5; see ἅρμα; ἁρματοτροφία). His contest is against the other leaders of cities, and if he makes the city he leads the happiest he will be proclaimed victor in "the finest and most magnificent contest among human beings" (11.7; see ἀγών). The ruler who wins it would not need "to make advances to the beautiful" (11.11; see οἱ καλοί), and would possess "the finest and most blessed possession of all among human beings" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ). Read in order, the word that first named the beloved Hiero could not have, and then the deeds he could not be proud of, ends on a possession that makes both good: the beautiful come to the ruler of their own accord, and his deed is his city's happiness.

Places to read

Every passage in which the adjective occurs, in all three degrees, with the adverb καλῶς; the phrase καλὸς καὶ ἀγαθός (10.3) is listed here and has its own entry, as does the noun κάλλος.

1.26 Simonides: tyranny lets a man be with whatever he sees that is most beautiful.

1.27 The marriage with a greater family is thought the finest.

1.31 Dailochus is called "the most beautiful".

1.33 Hiero wants from the beautiful only what is given with friendship and willingly.

2.5 The wise are thought to see most things better through the understanding than through the eyes.

2.16 A great victory seems so fine to the citizens that they add lies to their claims.

2.17 Not even to himself do the tyrant's deeds seem fine.

8.5 Ruling makes a man more beautiful.

8.6 Being honored makes what is beautiful in a man shine out more brilliantly.

9.2 To praise and honor the one who carries out what is best most finely goes by way of favor.

9.3 Leaving punishment to others and giving prizes oneself is a fine arrangement.

9.7 Prizes could go to those who work the land most finely.

10.1 Hiero says that Simonides seems to him to speak well.

10.3 The mercenaries could benefit the beautiful and good.

11.5 Chariot-keeping is thought the finest pursuit; is it finer to win by a chariot or by a happy city?

11.7 Hiero's contest with the other leaders of cities is the finest and most magnificent among human beings.

11.10 At Hiero's court men would exhibit what they have that is wise or beautiful or good.

11.11 Hiero would not need to make advances to the beautiful.

11.15 He would possess the finest and most blessed possession of all.

Elsewhere in Xenophon

In the *Memorabilia* Aristippus asks Socrates whether he knows anything beautiful. Many things, Socrates answers, and some of them as unlike as

can be: a man beautiful for running and another for wrestling, a shield beautiful for warding off and a javelin for flying fast and hard. Good and beautiful are said of the same things in relation to the same ends, of virtue, of men, of bodies and of everything men use, according as they serve well; so that a basket for carrying dung can be beautiful and a shield of gold ugly, the one being made well for what it does and the other badly (3.8.4–7). In the *Agesilaus* Xenophon gives the king the reasoning of *Hiero* 11.5–7, down to its closing superlatives. Agesilaus saw that beating private men with a chariot would make him no more renowned, but that if he held his city as his friend above all, had the most and best friends over all the earth, and outdid his country and comrades in benefits and his opponents in punishment, he would be victor in the finest and most magnificent contests (9.7; the same superlatives as at 11.7, τῶν καλλίστων καὶ μεγαλοπρεπεστάτων).

Other ancient sources

In Plato's *Gorgias* Polus grants that doing injustice is more shameful than suffering it but denies that it is worse, and Socrates makes him agree that bodies, colors, shapes, sounds, laws and pursuits are called beautiful either for some benefit or for a pleasure they give those who look at them, or for both; so what is more shameful must exceed in pain or in harm (474c–475a). Hiero's tyrant can be read through the same test. His killings give him no pleasure, since he cannot take pride in them, and no benefit, since he knows that he rules over fewer (2.17); by Socrates' measure they cannot be fine, and Hiero says that they are not.

Translation in this edition

The edition uses "beautiful" where the word is said of persons and of what can be seen or exhibited (1.26, 1.31, 1.33, 8.5–6, 11.10–11), "fine" and "finest" of deeds, arrangements, pursuits and possessions, "finely" for the adverb in the superlative (9.2, 9.7), "better" for the comparative of seeing at 2.5 and "well" for the adverb at 10.1. At 10.3 the phrase is kept literally, "the beautiful and good", with a note (see καλὸς καὶ ἀγαθός).

See also

ἀγών; αἰσχρός; ἄκων; ἀνάγκην προστιθέναι; ἀναφαίνω; ἀπέχθεια; ἀποκτείνω; ἀπόλαυσις; ἀπολογέομαι; ἅρμα; ἁρματοτροφία; γάμος; γεωργία; γνώμη; Δαΐλοχος; διὰ χαρίτων; ἐπιδείκνυμι; εὐδαιμονῶν οὐ φθονηθήσῃ; θεός; ἰδιωτεύω; κάλλος; καλὸς καὶ ἀγαθός; οἱ καλοί.

καλὸς καὶ ἀγαθός · beautiful and good

The beautiful and good: the gentlemen whom the mercenaries could benefit · Hiero

τοῖς καλοῖς κἀγαθοῖς, *tois kalois kagathois*, "the beautiful and good"

At a Glance

The word. "Beautiful and good", καλός and ἀγαθός joined by καί and written with crasis, κἀγαθός: the Athenian name for a gentleman, a man of standing, means and character.

In the *Hiero*. Once: "And to the beautiful and good it seems to me that you could provide as many benefits from nothing else as from the mercenaries" (10.3).

In this edition. "The beautiful and good", kept literally.

A place to read. 10.2–5.

Meaning

The phrase joins the two commonest words of praise (see ἀγαθός; καλός), and its use wavered between the social and the moral. It could name the men of family and property, the notables of a city, and it could name men who were in fact what the two words say, fine and good. Xenophon uses it constantly, and many of Socrates' conversations in the *Memorabilia* and the *Oeconomicus* turn on what it takes to deserve it.

Use in the book

Simonides has granted Hiero that a ruler who has won friendship will still need guards, since in some men, as in horses, plenty breeds outrage (10.2; see ἐγγίγνομαι; ἵππος). Such men, he says, "the fear of the bodyguards would rather bring to temperance" (10.3; see σωφρονίζω). Then he turns

to the other kind, the beautiful and good, to whom, he says, nothing could bring as many benefits as the mercenaries (10.3). The two sentences divide the citizens by their relation to the guard. The insolent are restrained by fear, and the beautiful and good are served. The following sentences say how: the mercenaries would help all the citizens, as the bodyguards of all, against their slaves and against evildoers (10.4; see κακοῦργος; πάντων δορυφόροι τῶν πολιτῶν), and keep the country safe for their workers and their flocks (10.5; see θάρρος).

The benefits listed are those of men with property to protect: slaves who might turn on their masters, workers and flocks in the country, private affairs to which the guard's protection gives leisure to attend. The phrase can be read here in its social sense, the men of substance; but it also recalls the men Hiero said tyrants fear most, the valiant, the wise and the just, whom they recognize no less than private men do and quietly remove (5.1–2; see ἄλκιμος; ὑπεξαιρέω). Simonides' plan gives such men a reason to welcome the guard rather than to dread it. In two sentences the dialogue thus sets fear against benefit, the guard as a restraint on some citizens and a service to others; the ruler who keeps the distinction will have the best men on his side.

Places to read

The one passage in which the phrase occurs; καλός and ἀγαθός have their own entries.

10.3 Nothing could benefit the beautiful and good as much as the mercenaries.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates tells Critobulus how he went looking for a man who truly deserved the name. Good carpenters, smiths, painters and sculptors he could judge in a short time by going round and looking at their works. But since "beautiful" was joined to "good", he went up to every handsome man he saw to learn whether the good was attached to the beautiful, and found some beautiful in form who were base in soul. So he gave up looking at appearances and sought out one of those called beautiful and good, Ischomachus, whom men and women, citizens and

foreigners all called so (6.13–17). Xenophon's Socrates takes the two words apart where the name joins them; the name is earned by what a man does, not by how he looks.

Other ancient sources

Aristotle gives both senses. In the *Politics* the prosperous are reckoned to possess the things for whose sake wrongdoers do wrong, and that, Aristotle says, is why men call them beautiful and good, and notables (4.8, 1293b37–40). In the *Nicomachean Ethics* he says that arguments can turn the generous among the young toward virtue, but cannot turn the many toward καλοκἀγαθία, since by nature they obey not shame but fear, and keep from base things not because they are shameful but because of the penalties (10.9, 1179b4–13). The two passages can be read beside Simonides' division at 10.2–3: those whom only fear brings to temperance, and the beautiful and good, whom the wealthy are said to be, served by the guard that holds the others in check.

Translation in this edition

"The beautiful and good" renders τοῖς καλοῖς κἀγαθοῖς; the edition's note calls it "the stock phrase for gentlemen, kept literally as in the Diotimos *Charmides*." The Glossary lists the phrase: "beautiful and good, καλοὶ κἀγαθοί (*kaloi kagathoi*): 10.3."

See also

ἀγαθός; ἄλκιμος; ἐγγίγνομαι; θάρρος; ἵππος; κακοῦργος; καλός; πάντων δορυφόροι τῶν πολιτῶν; σωφρονίζω; ὑπεξαιρέω.

κάμνω · be sick

κάμνοντα, *kamnonta*, "a sick man"

Attested: κάμνοντα (*kamnonta*; 8.4). To toil, to grow weary, and so, of the body, to be ill; ὁ κάμνων is the sick man, the patient. Simonides uses the participle in his series of equal acts by ruler and private man: "Let them attend a sick man alike: is it not clear that attentions from the most powerful also produce the greatest delight?" (8.4; see θεραπεία; θεραπεύω).

A visit to a sick man is the plainest of kindnesses, and it costs the ruler no more than the private man; the example can be read as chosen for that reason, since the whole difference then lies in who gives it. In the *Memorabilia* Socrates reminds Lamprocles, angry at his mother's hard words, how much trouble he had given her from childhood, by day and by night, and how often he had grieved her when he was ill (2.2.8; see κακὰ νοέω).

See also θεραπεία; θεραπεύω; κακὰ νοέω.

κατὰ συμφοράν · through misfortune

Through misfortune: how a wife may be subjected to the pleasures of Aphrodite and keep her husband's honor · Hiero

κατὰ συμφοράν τινα, *kata symphoran tina*, "through some misfortune"

At a Glance

The word. By some mishap: κατά, "by way of, in accordance with", with συμφορά, an event that befalls a person, in common use a misfortune.

In the *Hiero*. Once: wives "subjected to the pleasures of Aphrodite through some misfortune" keep their husbands' honor (3.4).

In this edition. "Through some misfortune".

A place to read. 3.3–4.

Meaning

Συμφορά (*symphora*), from συμφέρω, "bring together", is what comes together upon a man, a happening; it can be neutral, but in ordinary speech it is the bad event, the disaster. Κατὰ συμφοράν gives the cause of an act as something that befell the one who suffered it, not something she chose: what is done through misfortune is set against what is done through will or wickedness. The phrase therefore belongs to the language of excuse, and of the law that weighs it.

Use in the book

Hiero's proof that friendship is a great good for human beings turns at 3.3 to the law. Many cities let adulterers alone be killed with impunity,

"plainly because they consider them destroyers of the friendship of wives toward their husbands" (3.3; see μοιχός; νηποινεί). The next sentence explains the law by what husbands forgive: "For when a woman has been subjected to the pleasures of Aphrodite through some misfortune, their husbands honor them no less on that account, provided that their friendship seems to remain undefiled" (3.4; see ἀκήρατος; ἀφροδισιάζομαι). The edition's note explains that "through some misfortune" implies that the woman did not consent, and cites Lysias for the view that "Athenian law punished the seducer more heavily than the man who used force, because the seducer corrupts the wife's affection for her husband".

The phrase carries the argument. What the cities punish is the loss of the wife's friendship, and the adulterer is killed as its destroyer. The subjection of her body, if it came by misfortune, does not count against her, and she keeps her husband's honor. Friendship is measured by the will, not by what is done to the body. Hiero needs exactly that distinction for his own case: taking from an unwilling beloved is more like plunder than love, and a disagreeable and pitiable thing (1.36–38; see ἄκων; διὰ φόβον ὑπηρετεῖν), and honors paid from fear are none (7.6–8; see ἀντιφιλέω). The tyrant's marriage is the reverse of the case in 3.4. His wife's friendship can fail without any misfortune at all, and many tyrants, Hiero says, have been destroyed by their own wives (3.8; see διαφθείρω).

Places to read

The one passage in which the phrase occurs.

3.4 Husbands honor wives subjected through misfortune no less, provided their friendship remains undefiled.

Elsewhere in Xenophon

In the *Education of Cyrus* Panthea, the wife of Abradatas of Susa, was taken when the Assyrian camp was captured, while her husband was away (5.1.3). Before Abradatas drives into battle she tells him that she need not say point by point how she has honored him above her own life, and swears by their friendship that she would rather go under the earth with him as a good man than live in shame with a man ashamed. She thinks that she and her husband owe Cyrus a great debt of thanks because, when

she had become a captive and been picked out for him, he neither claimed her as a slave nor kept her as a free woman under a shameful title, but held her safe for her husband like a brother's wife (6.4.5–7). Panthea's captivity can be read as a misfortune of the kind 3.4 has in view, though Cyrus spared her its worst, and her friendship comes through it undefiled.

Other ancient sources

Aristotle, in the *Rhetoric*'s account of equity, counts it equitable not to treat mistakes and wrongs alike, nor misfortunes and mistakes. Misfortunes, ἀτυχήματα, are what happen against reasonable expectation and not from wickedness; mistakes are not unexpected but not from wickedness either; wrongs are neither unexpected nor free of wickedness. Equity looks not to the act but to the choice behind it (1.13, 1374b4–14). The husbands of 3.4 can be read as judging as equity does: they look to the wife's choice, her friendship, not to what was done to her.

Translation in this edition

"Through some misfortune" renders κατὰ συμφοράν τινα; "has been subjected to the pleasures of Aphrodite" renders the passive ἀφροδισιασθῇ (see ἀφροδισιάζομαι), and "undefiled" renders ἀκήρατος (see ἀκήρατος).

See also

ἀκήρατος; ἄκων; ἀντιφιλέω; ἀφροδισιάζομαι; διὰ φόβον ὑπηρετεῖν; διαφθείρω; μοιχός; νηποινεί.

καταγελάω · laugh at

καταγελῷο, *katagelōio*, "you would be laughed at"

Attested: καταγελῷο (*katagelōio*; 11.6). To laugh at, deride: γελάω, "laugh", with κατά, "down upon". Simonides uses it of a tyrant who competes with private men: "For if you won, you would not be admired but envied, as one who made his expenditure from many households; and if you lost, you would be laughed at more than anyone" (11.6; see ἀγωνίζομαι; φθονέω). Both outcomes are losses. Victory brings envy in place of admiration, defeat brings ridicule, and the tyrant's height makes

his fall the more laughable: he is laughed at "more than anyone", πάντων μάλιστα. Simonides himself laughs once in the dialogue, at Hiero's claim that loves for boys do not grow in a tyrant (1.31; see ἐπιγελάω), but the laughter of 11.6 can be read as the crowd's at a great man brought low. In the *Memorabilia* Socrates tells Euthydemus that those who do not know what they are doing choose badly and fail, and are not only penalized and punished for it but lose their good name, become laughingstocks, καταγέλαστοι, and live despised and dishonored (4.2.29).

See also ἀγωνίζομαι; ἐπιγελάω; φθονέω.

καταθεάομαι · consider

καταθέασαι, *katatheasai*, "consider"

Attested: καταθέασαι (*katatheasai*; 3.1). To look at closely, survey, view thoroughly: θεάομαι, "look at, view" (see θεάομαι), with κατά. Hiero uses the imperative to open his account of friendship: "Consider, again, how tyrants share in friendship" (3.1; see κοινωνέω). The edition renders a verb of sight with a verb of thought, and the choice follows the argument: Hiero had told Simonides that the wise are thought to see most things better through the understanding than through the eyes (2.5; see γνώμη), and he now asks Simonides to look at friendship in that way. His next verb is ἐπισκεψώμεθα, "let us look into" (3.1; see ἐπισκέπτομαι), and at 3.8 he puts the same request a third time, with "If, then, you are willing to observe" (see κατανοέω). The verbs of looking can be read as framing a matter that cannot be seen from outside, since friendship, like the happiness of 2.4, lives in the soul.

See also γνώμη; ἐπισκέπτομαι; θεάομαι; κατανοέω; κοινωνέω.

κατακαίνω · kill

κατακαίνειν, *katakainein*, "to kill"; κατέκανε, *katekane*, "killed"

Attested: κατακαίνειν (*katakainein*; 6.14), κατέκανε (*katekane*; 7.12). To kill, slay: a verb that Xenophon uses often, in the *Education of Cyrus* above all, where the related κατακτείνω is rare. Hiero uses it twice, each

time of killing that the tyrant cannot complete or undo. Those he rules are all his enemies, "and it is not possible either to kill them all or to imprison them all (for over whom will he still rule?)" (6.14; see δεσμεύω; ἐχθρός). And he cannot lay tyranny down, for how could he "provide in return lives enough to die for all he killed?" (7.12; see ἀντιπάσχω). Both times the form is an editor's. At 6.14 the manuscripts have κατακτείνειν, which Cobet corrected, and at 7.12 κατέκτανε, which Dindorf corrected; Marchant prints both corrections, giving Hiero the verb Xenophon himself prefers. The plain verb of killing in the dialogue is ἀποκτείνω (see ἀποκτείνω).

See also ἀντιπάσχω; ἀποκτείνω; δεσμεύω; ἐχθρός.

κατακοσμέω · adorn

κατακεκοσμημένος, *katakekosmēmenos*, "adorned"

Attested: κατακεκοσμημένος (*katakekosmēmenos*; 11.3). To adorn thoroughly, deck out: κοσμέω, "order, adorn" (see κόσμος), with κατά. Simonides uses the perfect participle in the second of his comparisons: "In arms, would you appear more formidable to the enemy if you yourself were adorned with the most splendid, or if your whole city were well armed?" (11.3; see δεινός; εὔοπλος). The tyrant decked in the most striking arms is a figure of display, as the arms "surpassing in beauty" of 2.2 were (see κάλλος); the well-armed city is a figure of use. The family runs through the last chapter: a house adorned at extravagant expense would bring Hiero less "adornment", κόσμου, than the city furnished with public works (11.2; see καλλωπίζω; κόσμος), and his citizens' chariots would "adorn", κοσμεῖν, him more than his own (11.5; see ἱπποτρόφος). In chapter 8 honor itself was the ornament: "the very fact of having been honored adorns a man most of all" (8.6; see συνεπικοσμέω). In the *Education of Cyrus* Panthea arms her husband Abradatas in gold made, as he guesses, from her own jewelry, her κόσμος; not from the most precious of it, she answers, for he will be her greatest ornament if he appears to others as he seems to her (6.4.2–3). In both books adornment can be read

as passing from what is worn to the man himself: Panthea's finest ornament is her husband as others will see him, Hiero's his city.

See also δεινός; εὔοπλος; ἱπποτρόφος; κάλλος; καλλωπίζω; κόσμος; συνεπικοσμέω.

κατακρίνω · condemn

κατακεκριμένος, *katakekrimenos*, "condemned"

Attested: κατακεκριμένος (*katakekrimenos*; 7.10). To give judgment against, condemn, sentence: κρίνω, "judge" (see κρίνω), with κατά, "against". Hiero ends his portrait of the honored man with the tyrant as its opposite: "but the tyrant, Simonides, be sure of it, passes night and day as one condemned by all human beings to die for his injustice" (7.10; see ἀδικία; ἀποθνῄσκω). The perfect participle is a sentence already passed and not yet carried out: the tyrant lives as a man awaiting execution, with all human beings for his judges and his injustice for the charge. The likeness answers the four adverbs of the honored man's life, "without fear, without being envied, without danger and happily" (7.10; see ἀνεπιφθόνως), and it prepares Hiero's answer to Simonides' next question, why no tyrant gives up his tyranny: he could never pay back the money he has taken, suffer in return the bonds he has inflicted or provide lives enough for all he killed, and so cannot step out from under the sentence (7.11–13; see ἀντιπάσχω; ἀπάγχομαι; ἑκὼν εἶναι).

See also ἀδικία; ἀνεπιφθόνως; ἀντιπάσχω; ἀπάγχομαι; ἀποθνῄσκω; ἑκὼν εἶναι; κρίνω.

καταμανθάνω · observe

καταμεμαθηκέναι, *katamemathēkenai*, "have observed"

Attested: καταμεμαθηκέναι (*katamemathēkenai*; 1.4). To learn thoroughly, observe closely, come to understand by looking: μανθάνω, "learn", with κατά. Simonides uses the perfect infinitive to open his catalogue of the private man's pleasures: "Private men, Hiero, I think I have observed taking pleasure and feeling distress at things seen, through

the eyes" (1.4; see αἴσθησις; ἄχθομαι). The perfect presents the catalogue as knowledge settled by long watching, and Simonides speaks as one who is still a private man himself (1.3; see ἰδιώτης). Hiero answers that he cannot say how a tyrant would perceive anything beyond what Simonides has said (1.7), and the knowledge of the private man thus stands at the start of the inquiry, waiting to be compared with the tyrant's. In the *Oeconomicus* Socrates uses the same verb of what he learned in looking for a beautiful and good man: that some who were beautiful in form were base in soul (6.16; see καλὸς καὶ ἀγαθός).

See also αἴσθησις; ἄχθομαι; ἰδιώτης; καλὸς καὶ ἀγαθός.

κατανοέω · observe

κατανενόηκας, *katanenoēkas*, "have you observed"; κατανοεῖν, *katanoein*, "to observe"

Attested: κατανενόηκας (*katanenoēkas*; 1.22), κατανοεῖν (*katanoein*; 3.8). To observe well, take note of, understand: νοέω, "perceive with the mind", with κατά. Hiero uses it twice, both times asking Simonides to look for himself. Of the tyrant's table: "have you observed these many contrivances that are served to tyrants: sharp things, pungent things, astringent things, and their kin?" (1.22; see δριμύς). Simonides has, and finds them "quite contrary to nature for human beings" (1.22; see παρὰ φύσιν). Of friendship: "If, then, you are willing to observe, you will find that private men are loved most by these", parents, children, brothers, wives and comrades, while many tyrants have killed their own or been killed by them (3.8; see ἀλληλοφόνος; διαφθείρω). Simonides had opened his catalogue of pleasures with what he had "observed" of the private man's senses (1.4; see καταμανθάνω). Hiero's verb turns the same kind of observation on what Simonides can see of tyrants, their food, and on what anyone can learn from the histories of their houses.

See also ἀλληλοφόνος; διαφθείρω; δριμύς; καταμανθάνω; παρὰ φύσιν.

καταπλήσσω · strike with fear

καταπεπληγμένης, *katapeplēgmenēs*, "stricken"

Attested: καταπεπληγμένης (*katapeplēgmenēs*; 6.5). To strike down, and so to strike with terror, stun; the perfect passive is the state of one struck and still stunned. Hiero gathers the tyrant's contradictions into a single question: "Again, to trust foreigners more than citizens, barbarians more than Greeks, to desire to hold free men as slaves and be compelled to make slaves free: do not all these seem to you signs of a soul stricken by fears?" (6.5; see βάρβαρος; ἐλευθέρους δούλους ἔχειν). The plural, "fears", gathers the list of the sentence before, fear of the crowd and of solitude, of being unguarded and of the guards themselves (6.4; see ἀργαλέος), and the participle makes the inverted choices into symptoms: the tyrant acts as a man struck. Stobaeus reads παραπεπληγμένης, "deranged", from the verb used of madness; Marchant keeps the manuscripts' word. The next sentence says what such fear does to every pleasure: it "follows close beside all sweet things and becomes their destroyer" (6.6; see λυμεών; συμπαρακολουθέω).

See also ἀργαλέος; βάρβαρος; ἐλευθέρους δούλους ἔχειν; λυμεών; συμπαρακολουθέω.

κατασκευάζω · furnish

κατεσκευασμένας, *kateskeuasmenas*, "furnished"; κατεσκευασμένην, *kateskeuasmenēn*, "furnished"

Attested: κατεσκευασμένας (*kateskeuasmenas*; 2.2), κατεσκευασμένην (*kateskeuasmenēn*; 11.2). To equip, furnish, fit out, build and supply: σκευάζω, "make ready", with κατά; the perfect participle is "fully furnished". Both times the verb is used of buildings, and the two places answer each other. Simonides lists among the tyrant's advantages "the most magnificent houses, and those furnished with things of the greatest worth" (2.2; see ἄξιος; μεγαλοπρεπής). In his counsel he sets the tyrant's house against "the whole city furnished with walls and temples and colonnades and marketplaces and harbors" (11.2; see ἀγορά; καλλωπίζω;

τεῖχος). The verb and the participle are the same; what is furnished has grown from a house to a city, and the furnishings have changed from valuables to public works. The city furnished for common use is the first of Simonides' answers to the question how a ruler should spend (11.1; see καθ' ἓν ἕκαστον).

See also ἀγορά; ἄξιος; καθ' ἓν ἕκαστον; καλλωπίζω; μεγαλοπρεπής; τεῖχος.

κατατίθημι · lay down

καταθέσθαι, *katathesthai*, "to lay ... down"

Attested: καταθέσθαι (*katathesthai*; 7.13). To put down, lay down; in the middle, to lay down what one has carried, a burden or an office, and also to deposit something for keeping. Hiero uses it in the last words of his indictment of tyranny, before Simonides turns to counsel. If it profits anyone to hang himself, he says, it profits a tyrant most: "For to him alone it profits neither to keep his ills nor to lay them down" (7.13; see ἀπάγχομαι; λυσιτελέω). The middle voice gives the picture of a burden, and the ills are the tyranny itself (see κακός). To keep it is misery; to lay it down would expose him to the reckoning of the sentence before, the money to be paid back, the bonds to be suffered, the lives to be given in return (7.12; see ἀντιπάσχω). The verb names the act every tyrant would have to perform to become a private man again, and Hiero says it cannot be performed.

See also ἀντιπάσχω; ἀπάγχομαι; κακός; λυσιτελέω.

κατεργάζομαι · achieve

κατεργάσασθαι, *katergasasthai*, "to achieve"; κατεργάζεσθε, *katergazesthe*, "achieve"; κατειργασμένος, *kateirgasmenos*, "have achieved"

Attested: κατεργάσασθαι (*katergasasthai*; 1.32, 4.7), κατεργάζεσθε (*katergazesthe*; 2.2), κατειργασμένος (*kateirgasmenos*; 11.8). To work a thing out, accomplish, achieve: ἐργάζομαι, "work", with κατά of completion. The edition renders it "achieve" all four times, and the Glossary lists it so: "achieve, κατεργάζεσθαι (*katergazesthai*): 1.32, 2.2, 4.7,

11.8." The four uses trace the dialogue's argument about what a tyrant can bring about. Simonides praises tyrants to Hiero's face: "you conceive great things and achieve them quickly" (2.2; see ἐπινοέω). Hiero answers that what the tyrant desires is "far harder and more dangerous to achieve than the desires of private men" (4.7; see ἀγρός; ἐπικίνδυνος). His deepest desire he had confessed earlier: what he wants from Dailochus is "what is least fitting for a tyrant to achieve" (1.32; see Δαΐλοχος; ἐπιθυμέω), to be loved by one who is willing. Simonides' promises open by granting it in the same verb: "And first, you would at once have achieved being loved by those you rule" (11.8; see τὸ φιλεῖσθαι). The thing least fitting for a tyrant to achieve is the first thing the ruler of a happy city would have achieved, and at once.

See also ἀγρός; Δαΐλοχος; ἐπιθυμέω; ἐπικίνδυνος; ἐπινοέω; τὸ φιλεῖσθαι.

κατηγορέω · accuse

κατηγορεῖν, *katēgorein*, "to accuse"

Attested: κατηγορεῖν (*katēgorein*; 1.14). To speak against, accuse, charge, with a genitive of the person: ἀγορεύω, "speak in public", with κατά, "against"; the κατήγορος is the accuser in a lawsuit. Simonides uses it of the abuse the tyrant never hears: "And the hardest thing to hear, abuse, you never hear: no one is willing to accuse a tyrant to his face" (1.14; see ἀνήκοος; κατ' ὀφθαλμούς; λοιδορία). The verb belongs to the courts, and it gives the abuse of the clause before a sharper form: what no one will do is not merely speak ill of the tyrant but charge him openly. Cobet proposed τύραννον ... κακηγορεῖν, "to abuse a tyrant", with the accusative, which would repeat the abuse of the clause before; Marchant keeps the manuscripts' κατηγορεῖν with the genitive. Hiero's answer shows what the missing accusation means: those who keep silent all intend him harm (1.15; see κακὰ νοέω).

See also ἀνήκοος; κακὰ νοέω; κατ' ὀφθαλμούς; λοιδορία.

κατ᾽ ὀφθαλμούς · to his face

To his face: where no one is willing to accuse a tyrant · Hiero

κατ᾽ ὀφθαλμοὺς, *kat᾽ ophthalmous*, "to his face"

At a Glance

The word. Before someone's eyes, face to face: κατά, "over against", with the accusative plural of ὀφθαλμός, "eye".

In the *Hiero*. Once: "no one is willing to accuse a tyrant to his face" (1.14).

In this edition. "To his face".

A place to read. 1.14–16.

Meaning

Κατ᾽ ὀφθαλμούς is speech or action in a man's presence, where he can see who speaks and answer him; its opposite is what is said behind his back or in silence. To be before a man's eyes is to be within his reach, and before a tyrant's, within reach of his power.

Use in the book

Having granted that the tyrant comes off worse in spectacles, Simonides offers hearing as a sense in which he comes off better. He is never short of praise, and he never hears abuse, "the hardest thing to hear", since "no one is willing to accuse a tyrant to his face" (1.14; see ἀκρόαμα; κατηγορέω; λοιδορία). The phrase gives the reason for the silence. Blame of the tyrant is not lacking; what is lacking is the man who will stand before him and make it. The accusation that a free city makes openly is made under a tyrant where he cannot see who makes it, or not at all, and Hiero draws the conclusion at once: the silent men all intend him harm (1.15; see κακὰ νοέω), and those who praise him are suspected of flattering (1.15; see κολακεύω). What reaches the tyrant face to face is only praise, and praise he cannot trust.

Simonides concedes that the sweetest praises come from the freest men (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων), men who could also accuse to the face. The eye returns at the end with its meaning reversed. Those

who receive from the tyrant want to be out of his sight (6.13; see ἐξ ὀφθαλμῶν; ὀφθαλμός), but the ruler of a happy city would be "gazed at" (11.9; see περίβλεπτος), and everyone absent would desire to see him (11.11; see ἐπιθυμέω). The man to whose face no one would speak becomes the man everyone wants to see.

Places to read

The one passage in which the phrase occurs; ὀφθαλμός has its own entry.

1.14 No one is willing to accuse a tyrant to his face.

Elsewhere in Xenophon

In the *Anabasis*, when the army called its generals to account for their past conduct, some soldiers accused Xenophon himself of beating them and charged him with outrage. He answered them before the assembled army, asking the first accuser where he had been struck and why (5.8.1–3), and ended by remarking that they remembered, and did not keep silent about, the times he had made himself hated, while no one remembered the times he had helped a man through the winter, kept off an enemy, or found something for the sick or the needy, nor the man he had praised for doing well or the good man he had honored as best he could (5.8.25). The scene can be read as the reverse of 1.14: the general is accused to his face and answers there, and the open quarrel is the mark of a free army. Xenophon gives Agesilaus the same character: he liked to be praised by men who were also willing to blame (*Agesilaus* 11.5; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων).

Other ancient sources

Aristotle, discussing shame in the *Rhetoric*, says that men feel it more for what is done under others' eyes and in the open, which is why the proverb puts shame in the eyes; and for the same reason they are more ashamed before those who will always be about them and those who keep watch on them, since either way they are under eyes (2.6, 1384a33–b1). Accusation to the face can be read as speech of this kind, made under the eyes of the man accused, where both the accuser and the accused must answer for

what they say. The tyrant's subjects withhold it, and keep their judgments where no eye can hold them to account.

Translation in this edition

"To his face" renders κατ' ὀφθαλμοὺς; "accuse" renders κατηγορεῖν, for which Cobet proposed κακηγορεῖν, "abuse", a reading Marchant does not print (see κατηγορέω).

See also

ἀκρόαμα; ἐξ ὀφθαλμῶν; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; ἐπιθυμέω; κακὰ νοέω; κατηγορέω; κολακεύω; λοιδορία; ὀφθαλμός; περίβλεπτος.

κέρδος · gain

κέρδος, *kerdos*, "gain"

Attested: κέρδος (*kerdos*; 1.36). Gain, profit, advantage, often with a hint of the base: the gain of the trader, the cheat or the thief. Hiero uses it of the robber: "And yet to the robber the gain and the paining of his enemy give some pleasures all the same" (1.36; see καίτοι; λῃστής). The robber has two pleasures, the thing taken and the hurt done to his enemy, and the lover who takes his beloved by force has neither: what he wants is not a thing to be carried off, and the one he pains is the one he loves (1.36; see ἄκων; λεηλασία). The noun does not return, but the calculation it names does, without the word: the tyrant's hired guards, Hiero says, could get much more in a short time by killing him than all they get from him for guarding him a long time (6.11; see μισθός).

See also ἄκων; καίτοι; λεηλασία; λῃστής; μισθός.

κηρύσσω · proclaim

κηρυχθήσῃ, *kērychthēsēi*, "you will be proclaimed"

Attested: κηρυχθήσῃ (*kērychthēsēi*; 11.7). To proclaim as a herald, κῆρυξ, does; in the passive, to be proclaimed, above all as victor at the games, when the herald called out the winner's name. Simonides uses it of

Hiero's true contest: "But I say, Hiero, that your contest is against other leaders of cities; and if, among them, you make the city you lead the happiest, you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7; see ἀγών; εὐδαιμονεστάτη πόλις). The word is Marchant's. The manuscripts have εὖ ἔσῃ, "you will be well"; Nitsche proposed σὺ ἔσει, for which Marchant would prefer σὺ εἶσῃ, and Richards εὖ ἴσθι ἔσει ὁ. Marchant wrote κηρυχθήσῃ after Xenophon's *Symposium* 8.37, where the same passive is used of Autolycus' victory (see ἀνακηρύσσω), and the edition's note records it as his own correction. The next sentence supports him, since the compound follows at once: "your victory would not be proclaimed by one herald" (11.8; see ἀνακηρύσσω).

See also ἀγών; ἀνακηρύσσω; εὐδαιμονεστάτη πόλις.

κινδυνεύω · run risks

κινδυνεύουσιν, *kindyneuousin*, "it looks"; κινδυνεύειν, *kindyneuein*, "run risks"

Attested: κινδυνεύουσιν (*kindyneuousin*; 1.26), κινδυνεύειν (*kindyneuein*; 2.13). To run a risk, be in danger: the verb of κίνδυνος, "danger" (see κίνδυνος); with an infinitive, "to be likely", "it looks as if", a sense grown from the first, since what is in danger of happening may well happen. The dialogue has both. Simonides uses the second at 1.26, where the edition renders the verb "It looks": it looks "as if your relish of the pleasures of Aphrodite were the only thing that gives you your desire to be tyrants" (1.26; see ἀπόλαυσις). Hiero uses the first in his comparison of wars: in the wars of cities and the wars of tyrants "both must be under arms, be on their guard and run risks, and if they suffer some harm in defeat, each feels pain at it" (2.13; see ἐν ὅπλοις; ἡττάομαι). Running risks is what the man in the city and the tyrant share; the difference comes after victory (2.14–17; see ἀποκτείνω; ἴσος). The compound προκινδυνεύω, "run risks for" others, is the mercenaries' office in Simonides' counsel (10.6, 10.8; see κίνδυνος; προκινδυνεύω).

See also ἀποκτείνω; ἀπόλαυσις; ἐν ὅπλοις; ἡττάομαι; ἴσος; κίνδυνος; προκινδυνεύω.

κίνδυνος · danger

Danger: what men endure for honor, and what the tyrant cannot leave even inside his own house · Hiero

κινδύνῳ, *kindynōi*, "danger"; κινδύνοις, *kindynois*, "danger"; κίνδυνον, *kindynon*, "danger"; κίνδυνος, *kindynos*, "danger"

At a Glance

The word. Danger, risk, hazard; also the venture or battle in which the risk is run.

In the *Hiero*. Four times: the weaker "think they are in danger while they are outside the wall" (2.10); the good horse might do something past remedy "in time of danger" (6.16); human beings endure "every danger" for honor (7.1); in danger the loved ruler would see "not allies only but champions in the front line" (11.12).

In this edition. "Danger" throughout.

A place to read. 7.1–4 with 11.11–12.

Meaning

Κίνδυνος (*kindynos*) is the ordinary word for danger in prose and verse, and it covers both the threat and the risk taken in meeting it; ἐν κινδύνῳ εἶναι is "to be in danger", and the verb κινδυνεύειν is "to run a risk" (see κινδυνεύω). Its family in the dialogue measures the tyrant's condition. He is not "out of danger", ἐν ἀκινδύνῳ, even in his own house (2.10; see ἀκίνδυνος); his desires are "more dangerous to achieve" than a private man's (4.7; see ἐπικίνδυνος); and the honored man lives "without danger" (7.10; see ἀκινδύνως).

Use in the book

Hiero's first use is the siege. When a stronger enemy marches against a city, "even if the weaker think they are in danger while they are outside the wall, yet once they come inside the fortification they all consider themselves established in safety" (2.10; see ἀκίνδυνος; ἔρυμα). For citizens danger has a place, outside the wall, and a limit; for the tyrant it has neither, and it is worst at home. In his likeness of the horse the citizens are

themselves the danger: the owner of a good horse must be wary "lest it do something past remedy in time of danger" (6.16; see ἀνήκεστος; ἵππος). The moment when the tyrant would most need his people is the moment he can least trust them.

Simonides uses the word of honor: "honor is something great, reaching for which human beings undergo every toil, and every danger they endure" (7.1; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ὑπομένω). Danger here is chosen, the price men pay willingly for what they love, and Simonides uses it to explain why Hiero bears the troubles of tyranny. Hiero answers that honors paid from fear are not honors (7.5–8; see δουλεία), and that the man truly honored lives without danger (7.10; see ἀκινδύνως): the tyrant pays the price and does not get the good.

The last use reverses the first. If Hiero makes his city happy, Simonides promises, "if there were any danger, you would see not allies only but champions in the front line, and eager ones" (11.12; see πρόμαχος). The danger in which the tyrant could not trust his citizens becomes the danger in which the ruler's citizens stand in front of him. In chapter 10 Simonides had given the same office to the mercenaries, the readiest to run risks before the citizens (10.6, 10.8; see προκινδυνεύω); at the end it is the citizens who run them for their ruler.

Places to read

Every passage in which the noun occurs; ἀκίνδυνος, ἀκινδύνως, ἐπικίνδυνος, κινδυνεύω and προκινδυνεύω have their own entries.

2.10 The weaker think they are in danger outside the wall; the tyrant is not out of danger even in his own house.

6.16 A good horse that is feared might do something past remedy in time of danger.

7.1 Human beings undergo every toil and endure every danger for honor.

11.12 In danger the loved ruler would see champions in the front line.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus, addressing the Peers at the outset of the first campaign he commanded, tells them that they have brought into their souls the finest and most warlike of all possessions, since nothing

gives them more joy than being praised, and that men in love with praise are bound by that very love to go gladly into every toil and every danger (1.5.12). Simonides' sentence at 7.1, *πάντα μὲν πόνον ὑποδύονται, πάντα δὲ κίνδυνον ὑπομένουσι*, and Cyrus' *πάντα μὲν πόνον, πάντα δὲ κίνδυνον ἡδέως ὑποδύεσθαι* can be read as the same saying: the love of honor makes danger welcome. Cyrus adds "gladly"; Simonides offers the saying to a tyrant who finds no gladness in his dangers.

Other ancient sources

In the ode Pindar wrote for Hiero's victory with the single horse at Olympia, the hero Pelops, about to race for the hand of a king's daughter, prays to Poseidon: a great hazard is not taken up by a feeble man; and since death is appointed for men, why would anyone sit in the dark and simmer out a nameless old age to no end, with no part in anything fine? He will take this contest on (*Olympian* 1.81–85). Pindar puts danger at the root of glory in a poem made for Hiero himself, and Xenophon's Simonides, speaking to the same Hiero, puts it at the root of honor (7.1).

Translation in this edition

"Danger" renders every form of the noun; "in time of danger" at 6.16 renders the plural ἐν τοῖς κινδύνοις, "in dangers", and "out of danger" at 2.10 renders ἐν ἀκινδύνῳ (see ἀκίνδυνος).

See also

ἀκίνδυνος; ἀκινδύνως; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀνήκεστος; δουλεία; ἐπικίνδυνος; ἔρυμα; ἵππος; κινδυνεύω; προκινδυνεύω; πρόμαχος; ὑπομένω.

κοιμάομαι · sleep

ὕπνον ἐκοιμῶ, *hypnon ekoimō*, "sleep you slept"

Attested: ἐκοιμῶ (*ekoimō*; 6.7). To lie down to sleep, to sleep; with ὕπνον, "to sleep a sleep", an accusative of the verb's own content. Hiero asks Simonides to remember a night in the line of battle: "If you too have experience of war, Simonides, and have ever stood in line close to an enemy phalanx, recall what kind of food you took at that time, and what

kind of sleep you slept" (6.7; see ἀναμιμνήσκω; φάλαγξ). The tyrant's every night is such a night: "Such as the painful things were for you then, such are the tyrants', and still more terrible" (6.8; see ἀντιτάσσω). Sleep has already been named among the things Hiero guards against "as against an ambush" (6.3; see ἐνέδρα; ὕπνος), and Simonides answers: "we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see θαρραλέως; λαγχάνω). Hiero's reply is that soldiers' guards are watched by the laws, and tyrants' guards are hired like reapers (6.10; see θεριστής). In the *Education of Cyrus* Tigranes counts bonds among the things whose mere fear takes away men's food and sleep (3.1.24; see διὰ φόβον).

See also ἀναμιμνήσκω; ἀντιτάσσω; διὰ φόβον; ἐνέδρα; θαρραλέως; θεριστής; λαγχάνω; ὕπνος; φάλαγξ.

κοινῇ · in common

κοινῇ, *koinēi*, "in common"

Attested: κοινῇ (*koinēi*; 1.5). In common, jointly, together; also publicly, as against ἰδίᾳ, "privately" (see ἰδίᾳ): the dative feminine of κοινός, "common", used as an adverb. Simonides uses it in his catalogue of pleasures, of soul and body acting together. At good things and bad, he says, there are times when we seem to take pleasure, and times to feel pain, "through the soul by itself, and times when we do so in common, through the soul and through the body" (1.5; see ἀγαθός; κακός). The adverb joins the two instruments of pleasure that the catalogue has so far kept apart, the senses of the body and the soul. Marchant brackets the καί that follows it in the manuscripts, following Stobaeus, who omits it, and the edition's note says that the English does not translate it; M omits κοινῇ itself, and later manuscripts read καὶ κοινῇ. The adjective's public sense comes elsewhere in the family: the "common festivals" (1.11), a "common war" (2.8; see κοινὸς πόλεμος), "public excellence" (7.9; see κοινὴ ἀρετή) and "the common good" (11.1; see τὸ κοινὸν ἀγαθόν).

See also ἀγαθός; ἰδίᾳ; κακός; κοινὴ ἀρετή; κοινὸς πόλεμος; τὸ κοινὸν ἀγαθόν.

κοινὴ ἀρετή · public excellence

Public excellence: what the man truly honored is crowned for · Hiero

κοινῆς ἀρετῆς, *koinēs aretēs*, "public excellence"

At a Glance

The word. Excellence in what is common: ἀρετή, "excellence", qualified by κοινός, "common, public", the excellence a man shows in what concerns all and from which all benefit.

In the *Hiero*. Once, in Hiero's portrait of the man truly honored: men "crown him for his public excellence and beneficence" (7.9).

In this edition. "Public excellence".

A place to read. 7.9–10 with 11.1–8.

Meaning

Ἀρετή (*aretē*) is excellence of any kind (see ἀρετή), and κοινός (*koinos*) what is shared, common to many or belonging to the community. The phrase is not a fixed term; it names an excellence by where it is exercised and by who has the good of it. Its partner in Hiero's sentence, εὐεργεσία, "beneficence" (see εὐεργεσία), makes the sense plain: the excellence honored is the kind that benefits others, and the crown is the community's acknowledgment of it.

Use in the book

Hiero, having denied that the honors paid to tyrants are honors, describes those that are. Men who think a man able to be their benefactor, and believe that they have had good things at his hands, praise him, make way for him and rise for him out of love and not fear, "and crown him for his public excellence and beneficence" (7.9; see ἀνὰ στόμα ἔχειν; εὐεργεσία). The adjective places the excellence. Hiero's complaint can be read as denying a tyrant this kind of excellence, because nothing passes from him to his subjects as a common good: whatever anyone gets from a tyrant, Hiero says, "no one thinks anything his own until he is out of reach of his power" (6.13; see ἐξ ὀφθαλμῶν). An honor for public excellence needs a benefit that those who receive it can call their own.

Simonides' counsel can be read as a program for earning the crown Hiero describes. Hiero should spend even from his private possessions "for the common good" (11.1; see τὸ κοινὸν ἀγαθόν), and his house, arms, revenues and chariots are measured one by one against the city's (11.2–5; see καθ' ἓν ἕκαστον). The reward is the honor of 7.9 on a larger scale: not one herald but all human beings would sing of his excellence (11.8; see ἀνακηρύσσω; ὑμνέω). There ἀρετή has no κοινή, only σήν, "your", and needs no other adjective: the excellence that all human beings sing is public already, since its work is the happiness of the city (11.7; see εὐδαιμονεστάτη πόλις).

Places to read

The one passage in which the phrase occurs; ἀρετή has its own entry.

7.9 Men crown the honored man for his public excellence and beneficence.

Elsewhere in Xenophon

In the *Hellenica* Xenophon pauses over the departure of Teleutias, the Spartan commander and brother of Agesilaus, from Aegina. When Teleutias went down to the sea to sail home, every soldier there clasped his right hand; one put a wreath on him, another bound a ribbon round his head, and those who arrived too late still threw wreaths into the sea as he put out, praying that much good might come to him. Xenophon admits that he is telling of no great outlay, peril or clever device, but says that a man would do well to ask what Teleutias did to leave those he ruled so minded, since that is a work more worth recording than any sum of money or any danger (5.1.3–4). Teleutias sailed home, Xenophon says, "most blessedly", μακαριώτατα, from the family of the verb Hiero uses of the man so crowned: "I call the man so honored blessed" (7.10; see μακαρίζω). The soldiers' crown can be read as given for the excellence Hiero calls public, a ruler's goodness shown in the good of those he rules.

Other ancient sources

Aristotle calls justice complete excellence, not simply but in relation to another: complete because its possessor can use his excellence toward others and not only in his own affairs, since many can be good in what is

their own and fail in what concerns another. That is why, he says, the saying of Bias seems right, that office reveals the man, for the ruler is already in relation to others and in a community; and for the same reason justice alone of the excellences is thought to be the good of another, since it does what benefits someone else, a ruler or a partner (*Nicomachean Ethics* 5.1, 1129b25–1130a5). Public excellence in the *Hiero* can be read as excellence of this kind, shown in rule and valued by those it serves.

Translation in this edition

"Public excellence" renders κοινῆς ἀρετῆς; "beneficence" beside it renders εὐεργεσίας (see εὐεργεσία). Elsewhere the edition renders κοινός "common" (1.11, 2.8, 11.1; see κοινὸς πόλεμος), and keeps "public" here for an excellence shown toward the whole city.

See also

ἀνὰ στόμα ἔχειν; ἀνακηρύσσω; ἀρετή; ἐξ ὀφθαλμῶν; εὐδαιμονεστάτη πόλις; εὐεργεσία; καθ' ἓν ἕκαστον; κοινὸς πόλεμος; μακαρίζω; τὸ κοινὸν ἀγαθόν; ὑμνέω.

κοινὸς πόλεμος · common war

Common war: the only war that touches the private man, against the tyrant's war that never ends · Hiero

κοινὸν πόλεμον, *koinon polemon*, "a common war"

At a Glance

The word. A war waged by the whole community: πόλεμος, "war" (see πόλεμος), with κοινός, "common, public".

In the *Hiero*. Once: "private men, unless their city is fighting a common war, may travel wherever they wish without any fear that someone will kill them" (2.8).

In this edition. "A common war".

A place to read. 2.7–18.

Meaning

A common war is the city's war, decided and fought by the citizens together, with a beginning and an end; it is common in two senses, public business and shared risk. The phrase is not a technical term. Its force in the *Hiero* comes from its opposite, the tyrant's war, which is his alone and is waged against his own city.

Use in the book

Hiero opens his proof that tyrants have the largest part in war, "a great ill" (2.7; see κακός), with the private man on the road. Private men, "unless their city is fighting a common war, may travel wherever they wish" without fear of being killed (2.8; see ἀποκτείνω; βούλομαι), while tyrants travel everywhere "as if through enemy country". For the private man war is the exception, and it comes upon him as a member of his city; it is common, and so is its end, for "for private men there comes a rest from war both through truces and through peace" (2.11; see ἀνάπαυσις; εἰρήνη). The tyrant's war has neither limit. Hiero divides wars into two kinds: there are wars, he says, "that cities wage, and wars that tyrants wage against those they have subjected by force" (2.12; see βιάζω), and grants that up to a point they are equal: both sides must be under arms, on guard and run risks (2.13–14; see ἐν ὅπλοις; ἴσος).

The difference lies in what the common war gives. When cities win, each citizen claims a share in the plan and the killing, and all enjoy themselves "in the thought that they have increased the city" (2.15–16; see αὐξάνω); the tyrant who puts to death those he perceives working against him knows that he does not increase the city and will rule over fewer (2.17; see ἀποκτείνω). The common war has common spoils, common pride, a common reputation; the tyrant's war takes from him the city he fights for.

Simonides' counsel brings the ruler back into the common war. The mercenaries he proposes would serve the citizens on campaign, the readiest to run risks for the citizens (10.6; see προκινδυνεύω), and the neighboring cities would desire peace (10.7; see εἰρήνη). The loved ruler would have his citizens fighting for his goods as their own (11.12; see ἄνευ

μισθοῦ). The war becomes common again when the ruler's goods are the city's.

Places to read

The one passage in which the phrase occurs; πόλεμος has its own entry.

2.8 Private men travel freely unless their city is fighting a common war.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus, as the enemy draws near, tells his assembled soldiers that when men who have become partners in war, κοινωνοὶ πολέμου, each hold that nothing needful will be done unless he himself is eager, they quickly accomplish much that is fine, since nothing that needs doing is left undone; but when each thinks that someone else will do the work and the fighting, then all the troubles come upon all of them together. He asks them whether excellence would be better practiced if the man most willing to toil and run risks were to get the most honor, or if it made no difference to be bad, since all would get equal shares (2.3.2–4). A common war, in Cyrus' account, holds only while each man treats it as his own, and one of Simonides' promises is that Hiero's citizens would fight for what is his "as for their own" (11.12).

Other ancient sources

Aristotle counts war among the arts of tyranny: the tyrant is a maker of wars, so that his subjects may be kept occupied and go on needing a leader (*Politics* 5.11, 1313b28–29). His tyrant can be read as turning war against the city itself: the war is fought in the city's name and serves one man. Hiero's tyrant has no common war to use, since his war is with his subjects.

Translation in this edition

"A common war" renders κοινὸν πόλεμον; A reads κοινωνόν, "partner", in place of κοινόν, a reading Marchant does not print. At 2.14 Marchant marks συνόντες, in "those who are joined in cities", as corrupt; the edition's note reports Thalheim's κοινοὶ ταῖς, "in common with" the cities, which Thalheim himself doubted was enough (see σύνειμι).

See also

ἀνάπαυσις; ἄνευ μισθοῦ; ἀποκτείνω; αὐξάνω; βιάζω; βούλομαι; εἰρήνη; ἐν ὅπλοις; ἴσος; κακός; πόλεμος; προκινδυνεύω; σύνειμι.

κοινωνέω · share

Share: how tyrants share in friendship, the question that opens Hiero's account of friendship · Hiero

κοινωνοῦσιν, *koinōnousin*, "share"

At a Glance

The word. To share, take part, be a partner, κοινωνός, with others in something, with a genitive of the thing shared.

In the *Hiero*. Once: "Consider, again, how tyrants share in friendship" (3.1).

In this edition. "Share".

A place to read. 3.1–9.

Meaning

Κοινωνέω (*koinōneō*) comes from κοινωνός, "partner", and that from κοινός, "common": to have something in common with others, to hold a share of it. Its noun κοινωνία is any association, a household, a partnership in business, a city, and Greek moral thought made it the ground of friendship and of justice alike. The genitive names what is shared, here φιλία, "friendship" (see φιλία). Hiero's other verbs of having a part are μετέχειν and μετεῖναι, "have a share in": tyrants "have the least share in the greatest goods" (2.6; see μέτειμι; μετέχω).

Use in the book

Hiero's case takes the goods one by one and asks what part the tyrant has in each. After peace comes friendship: "Consider, again, how tyrants share in friendship" (3.1; see ἐπισκέπτομαι; καταθεάομαι). The verb places friendship among the things men hold in common, and the account that follows shows what a share in it is. Those who love a man see him with pleasure, do him good, long for him when he is away, share his pleasure in

his good things and come to his aid when he stumbles (3.2; see ἥδομαι). Cities guard it by custom, letting adulterers be killed with impunity (3.3–4; see γυνή; κατὰ συμφοράν), and the one who is loved has good things come to him of their own accord (3.5; see αὐτόματος). The tyrant's share is the least of all: the firmest friendships, of parents and children, brothers, wives and comrades (3.7; see βέβαιος), are for tyrants the occasions of murder (3.8; see ἀλληλοφόνος), and men hated by those whom nature and law make most apt to love them can hardly be loved by anyone else (3.9; see φύσις).

The verb's question has a political answer. A share in friendship needs something held in common, and the tyrant, who has "slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων), holds nothing in common with those around him; even what he gives is not owned by those who receive it until they are out of his reach (6.13; see ἐξ ὀφθαλμῶν). Simonides' counsel gives Hiero things to share, the city's wealth, its walls and temples, its happiness, and near its close it turns to partnership: "Consider your fatherland your household, the citizens your comrades, your friends your own children" (11.14; see πατρίδα οἶκον; πολίτας ἑταίρους). The ruler who shares his goods with his city would have all rejoicing with him in his own (11.12; see συγχαίρω).

Places to read

The one passage in which the verb occurs; φιλία has its own entry.

3.1 Hiero asks Simonides to consider how tyrants share in friendship.

Elsewhere in Xenophon

In the *Memorabilia* Socrates retells for Aristippus Prodicus' story of the choice of Heracles, and gives Virtue her own description of herself. She keeps company with gods and with good men, no fine work divine or human is done without her, and she is honored above all among gods and among those men to whom she belongs: dear to craftsmen as a co-worker, a loyal keeper of the house for its masters, a kindly presence beside servants, a good helper in the labors of peace, a steady ally in the works of war, and the best sharer of friendship, φιλίας κοινωνός (2.1.32). Prodicus'

Virtue shares in friendship as she shares in work and war, and the tyrant, who in Hiero's account has the least share in friendship (3.6), can be read as lacking the partner Prodicus names.

Other ancient sources

Aristotle holds that friendship and justice concern the same things and are found among the same people. In every community, κοινωνία, there seems to be some justice and some friendship; men call their shipmates and fellow soldiers friends; as far as men share, so far is there friendship, and the proverb is right that what friends have is shared (*Nicomachean Ethics* 8.9, 1159b25–32). In the corrupt constitutions friendship, like justice, goes only a little way, and least in the worst: in tyranny there is little or none, for where ruler and ruled have nothing in common there is no friendship, since there is no justice either: the relation is that of a craftsman to his tool, of soul to body, of master to slave, and there is no friendship toward lifeless things, nor toward a horse or an ox, nor toward a slave as slave (8.11, 1161a30–b3). Aristotle's tyrant can be read as Hiero's, sharing little or nothing and so loved by few or none; and Hiero's own likeness for the citizens he fears, a good horse he finds hard to kill and hard to use (6.15–16; see ἀνήκεστος), describes the very relation in which, for Aristotle, there can be no friendship.

Translation in this edition

"Share" renders κοινωνοῦσιν; "have ... share" elsewhere renders μετέχειν and μετεῖναι (2.6, 2.7, 2.16, 4.1, 4.2; see μέτειμι; μετέχω). "How" renders ὡς, Ernesti's correction; A, C and M read ἅς, "which".

See also

ἀλληλοφόνος; ἀνήκεστος; αὐτόματος; βέβαιος; γυνή; δούλους ἀντὶ φίλων; ἐξ ὀφθαλμῶν; ἐπισκέπτομαι; ἥδομαι; κατὰ συμφοράν; καταθεάομαι; μέτειμι; μετέχω; πατρίδα οἶκον; πολίτας ἑταίρους; συγχαίρω; φιλία; φύσις.

κοίτη · bed

κοίτης, *koitēs*, "our beds"

Attested: κοίτης (*koitēs*; 6.2). A bed, a place to lie down; and so bedtime, sleep. Hiero recalls his evenings as a private man: "and I passed my time at drinking parties, often until I forgot everything hard in human life, often until I mingled my soul with songs and feasting and dances, often until I and those present desired our beds" (6.2; see διάγω; συμπόσιον). The word is Hermann's correction. The manuscripts have κοινῆς, "common", which would make the desire a shared one, "until the common desire of me and those present", without saying what was desired; κοίτης gives the desire its object and the evening its natural end. The third "often until" closes a sequence that moves from forgetting to mingling to rest, and it ends where the tyrant's nights begin: "drunkenness and sleep I guard against as against an ambush" (6.3; see ἐνέδρα; ὕπνος).

See also διάγω; ἐνέδρα; συμπόσιον; ὕπνος.

κολάζω · punish

Punish: the ruler's duty that Simonides assigns to others · Hiero

κολαστέον, *kolasteon*, "must punish"; κολάζειν, *kolazein*, "punish", "the punishing"

At a Glance

The word. To check, correct, chastise, punish; in origin to cut back or curb what grows out of bounds.

In the *Hiero*. Three times: Hiero says "we must punish the unjust" (8.9); Simonides counts punishing among the kinds of care that "must rather go by way of odium" (9.2), and says that a ruler should "assign to others the punishing" (9.3).

In this edition. "Punish", "the punishing".

A place to read. 8.8–9.4.

Meaning

Κολάζω (*kolazō*) first means to curtail, prune or curb, and so to correct and punish; its noun κόλασις is punishment as correction. Aristotle separates it from τιμωρία, punishment as requital: κόλασις looks to the good of the one who undergoes it, τιμωρία to the one who exacts it, so that he may have his fill (*Rhetoric* 1.10, 1369b12–14; see τιμωρέω). The word thus carries an aim beyond the pain: the man punished is to be made better, or kept from doing worse.

Use in the book

Hiero gives the word its place in his list of what rulers must do that brings odium: "We must exact money, if we are to have the means to spend on what is needed; we must compel the guarding of whatever needs guarding; we must punish the unjust and stop those who wish to commit outrage" (8.9; see ἀπεχθάνομαι; ἐπιμέλεια). The verbal adjectives, κολαστέον, κωλυτέον, make punishment an obligation that belongs to ruling (see κωλύω). The private man is free of it; the ruler is not, and Hiero counts it among the reasons why a ruler cannot be loved as much as a private man (8.8; see ἀπεχθάνομαι).

Simonides accepts the duty and moves it. Of the kinds of care, he says, to teach what is best and to praise and honor the one who does it most finely goes by way of favor, while "to abuse and compel and fine and punish the one who does something deficiently" must go by way of odium (9.2; see ἀπέχθεια; ζημιόω). So a ruler should "assign to others the punishing of whoever needs compulsion", and give the prizes himself (9.3; see ἀνάγκην προστιθέναι; τὰ ἆθλα ἀποδιδόναι), as the chorus festivals already show (9.4; see χορηγός). Punishment does not leave Simonides' city. His guards will prevent those who wish to do evil (10.8; see κακουργέω), and the fear of the bodyguards will bring the insolent to temperance (10.3; see σωφρονίζω). What the ruler gives up is the odium. Hiero's list counted punishing the unjust as the ruler's own work; Simonides' arrangement can be read as keeping punishment while removing it from the ruler's person, so that it is done in his city but not by his hand.

Places to read

Every passage in which the verb occurs.

8.9 Rulers must punish the unjust.

9.2 To punish the one who does something deficiently goes by way of odium.

9.3 The ruler should assign punishing to others and give the prizes himself.

Elsewhere in Xenophon

In the *Education of Cyrus*, when Cyrus had arranged his affairs so as to have leisure for himself and those about him, he set about making his associates what they should be, and first sought out those who, though able to live on others' labor, did not attend at his doors. Absentees he brought in by having one of his closest friends take what belonged to the man who stayed away, claiming it as his own; when the man came protesting that he had been wronged, Cyrus was for a long time too busy to hear him, and then put off the judgment for a long time more. In this way, Xenophon says, he thought to accustom them to wait upon him, and with less enmity than if he had compelled them to attend by punishing them himself (8.1.16–18). Cyrus can be read as doing what Simonides advises: the compulsion is real, and its odium falls elsewhere.

Other ancient sources

In Plato's *Protagoras* the sophist argues from punishment that men think virtue can be taught. No one punishes wrongdoers with his mind on the past wrong and for its sake, unless he is avenging himself mindlessly, as an animal does; a man who sets about punishing rationally does it not on account of the past wrong, since what is done cannot be made undone, but for the sake of what is to come, so that neither the wrongdoer himself nor anyone who sees him punished will do wrong again (324a–b). Simonides' first kind of care, "to teach what is best" (9.2; see διδάσκω), can be read as standing where Protagoras puts punishment, among the means of making men better. Simonides keeps the teaching for the ruler and gives the punishing away.

Translation in this edition

"Punish" renders κολαστέον (8.9) and κολάζειν (9.2); "the punishing" at 9.3 renders κολάζειν, whose object, "whoever needs compulsion", depends on Thalheim's τόν for the τό of the manuscripts and Stobaeus, which would make the object "what needs compulsion" rather than the person.

See also

ἀνάγκην προστιθέναι; ἀπεχθάνομαι; ἀπέχθεια; διδάσκω; ἐπιμέλεια; ζημιόω; κακουργέω; κωλύω; σωφρονίζω; τὰ ἆθλα ἀποδιδόναι; τιμωρέω; χορηγός.

κολακεύω · flatter

Flatter: what those who praise the tyrant are suspected of · Hiero

κολακεύειν, *kolakeuein*, "to flatter"

At a Glance

The word. To flatter, fawn upon, court with praise for one's own advantage: the verb of κόλαξ, "flatterer".

In the *Hiero*. Once, of those who praise the tyrant: they are "under suspicion of offering their praises in order to flatter" (1.15).

In this edition. "To flatter".

A place to read. 1.14–16.

Meaning

The κόλαξ, the hanger-on who praises a rich or powerful man to share his table and his favor, was a familiar figure of Greek life. Flattery is praise with a motive, and the motive spoils it: what is said is pleasant, but it is said for the speaker's sake and not because it is true. The verb therefore names an intention hidden behind words, as κακὰ νοέω names one hidden behind silence (see κακὰ νοέω).

Use in the book

Simonides offers praise as the tyrant's advantage in hearing, "the sweetest thing to hear" (1.14; see ἀκρόαμα; ἐπαινέω), and Hiero answers with two questions. The first is about the silent men, who all intend him harm

(1.15; see κακὰ νοέω). The second is about those who speak: "Or what enjoyment do you think those who praise give, when they are under suspicion of offering their praises in order to flatter?" (1.15; see ὕποπτος). Hiero does not say that his praisers flatter; he says that they are suspected of it, and the suspicion is enough. Praise gives pleasure only if the hearer can believe it, and a tyrant cannot tell whether a man praises him because he means it, because he wants something, or because he is afraid. Simonides grants at once that "the sweetest praises come from the freest men" (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων), and the concession holds the whole difficulty: around a tyrant no one is free in the sense that matters.

The rest of the dialogue keeps the distinction between praise and its motive. Services from those who are afraid are not honors (7.6; see ἀντιφιλέω), and the forced rising, the making way and the gifts of those who hate are "the works of slavery" (7.7–8; see δουλεία). Hiero himself draws praise that cannot be suspected, because it is given by those who have received good: men who think a ruler their benefactor have him "on their lips in praise" (7.9; see ἀνὰ στόμα ἔχειν). Simonides' promises open in the same place, with all human beings singing of the ruler's excellence (11.8; see ὑμνέω). Praise that follows benefit has a motive anyone can see, gratitude, and so it can be believed.

Places to read

The one passage in which the verb occurs.

1.15 Those who praise the tyrant are suspected of doing it to flatter.

Elsewhere in Xenophon

In the *Education of Cyrus* Croesus, taken prisoner, tells Cyrus how he came to make war on him. Pampered by the riches at his disposal, by those who begged him to stand at their head and by the presents they brought him, and by flatterers who told him that, were he willing to take the lead, everyone would follow him and no man alive would be greater, he grew swollen with such talk and took on the generalship, so far mistaking himself as to think he could make war on Cyrus (7.2.23–24). The

flatterers of Croesus can be read as the danger behind Hiero's suspicion: they gave a ruler a picture of himself that he could not check, and he believed it.

Other ancient sources

Aristotle observes in the *Politics* that the flatterer is honored both in the extreme democracy and under tyranny, the demagogue being the people's flatterer, and the tyrant's flatterers those who keep company with him in a humble manner, which is the work of flattery (5.11, 1313b39–1314a1); hence, he goes on, tyranny is fond of the base, since tyrants enjoy flattery and no man of free spirit will give it (1314a1–4; see ἄδικος). Aristotle's man of free spirit can be read as Simonides' freest man (1.16): the tyrant who drives the free away is left with the praise he cannot believe.

Translation in this edition

"To flatter" renders κολακεύειν, governed by ἕνεκα, "in order to" (see ἕνεκα); "under suspicion" renders ὕποπτοι (see ὕποπτος).

See also

ἄδικος; ἀκρόαμα; ἀνὰ στόμα ἔχειν; ἀντιφιλέω; δουλεία; ἕνεκα; ἐπαινέω; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; κακὰ νοέω; ὑμνέω; ὕποπτος.

κόρος · satiety

κόρος, *koros*, "satiety"

Attested: κόρος (*koros*; 1.19). Satiety, surfeit, the fullness that ends appetite. Hiero uses it of the tyrant's table: "the more superfluities beyond what is sufficient a man has set before him, the sooner, too, satiety with eating falls upon him, so that in the duration of his pleasure, too, the man who has much set before him comes off worse than those who live moderately" (1.19; see ἐδωδή; τὰ περιττά). Satiety "falls upon" the feaster, ἐμπίπτει, as an attack falls on an army, and it shortens the pleasure that plenty was meant to lengthen; the tyrant's abundance works against him. The "too" of "the sooner, too" renders a *καί* that Athenaeus and Stobaeus have and the manuscripts omit. Pindar joins surfeit with outrage, but

makes Outrage, Ὕβρις, the brazen-voiced mother of Surfeit, Κόρος, the one evil that Order, Justice and Peace are minded to ward off from Corinth (*Olympian* 13.6–10). Solon's line, quoted in the *Constitution of the Athenians*, has the other order: surfeit breeds outrage when great wealth comes to men whose minds are not sound (12.2). Simonides' defense of the guard can be read as taking up Solon's order: in some human beings, as in horses, "the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι; ὑβριστής).

See also ἐγγίγνομαι; ἐδωδή; τὰ περιττά; ὑβριστής.

κόσμος · adornment

Order, ornament, credit: the women's finery among the tyrant's goods, and the adornment a city gives its ruler · Hiero

κόσμον, *kosmon*, "finery"; κόσμου, *kosmou*, "adornment"

At a Glance

The word. Order, arrangement; ornament, dress, finery; and so the credit or distinction a thing brings to its owner.

In the *Hiero*. Twice, once in each of Simonides' lists of what a tyrant has or might have: at 2.2 he tells Hiero, "you possess ... finery outstanding for your women", and at 11.2 he asks whether a costly house would bring Hiero "more adornment" than a city furnished with public works.

In this edition. "Finery" at 2.2, "adornment" at 11.2.

A place to read. 2.2 with 11.2–5.

Meaning

Κόσμος (*kosmos*) is first good order: soldiers drawn up in their ranks, a thing done κατὰ κόσμον, "duly", the settled order of a state. From order it passes to ornament, whatever sets a person or a thing in good array, a woman's dress and jewelry above all; and from ornament to credit, so that what is a κόσμος to a man is an honor to him. The verb κοσμεῖν, "to order, adorn", has two compounds in the dialogue (see κατακοσμέω; συνεπικοσμέω). The word could also name the order of the whole: in Plato's *Gorgias* Socrates tells Callicles that the wise say that community

and friendship, decency, self-control and justice bind together heaven and earth, gods and men, and that this is why they call the whole a κόσμος, an order, and not disorder or license (507e–508a).

Use in the book

The first use belongs to the tyrant's display. Answering Hiero's account of lost pleasures, Simonides lists what tyrants have that private men do not: "you possess horses surpassing in excellence, arms surpassing in beauty, finery outstanding for your women, the most magnificent houses" (2.2; see διαφέρω; μεγαλοπρεπής). The finery is the household's, worn by its women, and it is the kind of good the crowd can see. Hiero answers that the crowd judges by what it sees, and that tyranny displays its goods spread open while it keeps its hardships hidden in the tyrant's soul (2.3–4; see τὰ χαλεπὰ ἀποκεκρυμμένα).

The second use comes at the head of Simonides' last chapter, which goes through the tyrant's goods point by point (11.1) and turns each from the tyrant to the city: "First, a house adorned at extravagant expense: do you think it would bring you more adornment than the whole city furnished with walls and temples and colonnades and marketplaces and harbors?" (11.2; see καλλωπίζω; κατασκευάζω). Arms, revenues and chariots follow (11.3–5; see ἁρματοτροφία; κατακοσμέω). Here κόσμος is no longer a thing possessed but the credit that spending earns, and its seat has moved from the tyrant's house to his city. The list ends with harbors, which the tyrant of chapter 4 desired for himself (4.7; see λιμήν). The finery of 2.2 was worn for those who saw it; the adornment of 11.2 is seen by everyone, and in Simonides' promise all human beings would sing of the ruler's excellence (11.8; see ἀνακηρύσσω; ὑμνέω).

Places to read

Every passage in which the noun occurs; the verb κοσμεῖν (11.5) is not listed, and κατακοσμέω and συνεπικοσμέω have their own entries.

2.2 Among the goods of tyrants Simonides counts finery outstanding for their women.

11.2 Simonides asks whether a house adorned at extravagant expense would bring the ruler more adornment than the whole city furnished with public works.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon says that Cyrus thought rulers should differ from the ruled not only by being better than they are but also by bewitching them. So he chose the Median dress for himself and persuaded his companions to wear it, since it seemed to hide any defect of the body and to show its wearers as most handsome and tallest; their shoes allowed something to be put under the foot unnoticed, so that they seemed taller than they were; he let them paint under the eyes, to seem to have finer eyes, and color their skin, to look of better complexion; and he schooled them never to be seen spitting or blowing their noses, or turning about to stare at anything, as men whom nothing astonished. All this, he thought, helped make them harder for the ruled to despise (8.1.40–42). Cyrus' ornament works on the ruled through their eyes, as Hiero says the crowd judges (2.3); Simonides' ornament for Hiero is the city itself.

Other ancient sources

In the Funeral Oration that Thucydides gives to Pericles, the speaker says that the greatest part of his praise of the dead has now been spoken: the things for which he has hymned the city, the virtues of these men and of men like them adorned, ἐκόσμησαν (2.42.2). Pericles' city is adorned by its citizens; Simonides' ruler would be adorned by his city, and the hymn would be for him (11.8, ὑμνοῖεν; see ὑμνέω).

Translation in this edition

"Finery" at 2.2, where the word is the women's dress and jewelry; "adornment" at 11.2, where it is the credit the spending brings. The verb κοσμεῖν at 11.5 is "adorn".

See also

ἀνακηρύσσω; ἁρματοτροφία; διαφέρω; καλλωπίζω; κατακοσμέω; κατασκευάζω; λιμήν; μεγαλοπρεπής; συνεπικοσμέω; τὰ χαλεπὰ ἀποκεκρυμμένα; ὑμνέω.

κοῦφος · light

κοῦφα, *koupha*, "light"

Attested: κοῦφα (*koupha*; 1.5). Light in weight; nimble; light of mind; of a burden or a matter, light, easy to bear. Simonides uses it in the third of the pairs that end his survey of the body's perceptions, after the eyes, ears, nostrils, mouth and the pleasures of Aphrodite (1.4): "Cold and heat, hard and soft, light and heavy", he says, we judge with the whole body (1.5; see βαρύς; κρίνω; μαλακός). The three pairs are perceived by the whole body rather than by one organ, and they come before the goods and evils perceived through the soul. In Plato's *Laws* the word is turned to speech: from words, "a light thing", the heaviest hatreds arise in deed (934e–935a; see λέγω κακῶς).

See also βαρύς; κρίνω; λέγω κακῶς; μαλακός.

κρατέω · overcome, prevail over

To prevail: the city's victory over its enemies, which the tyrant cannot share, and the ruler's victory over his friends in benefits · Hiero

κρατήσωσι, *kratēsōsi*, "overcome"; κρατῇς, *kratēis*, "prevail over"

At a Glance

The word. To be strong, to have the mastery; to overcome an enemy, to prevail.

In the *Hiero*. Twice, once in each half of the dialogue: cities "overcome their opponents in battle" (2.15), and Simonides' promise at 11.15 begins, "if you prevail over your friends in doing them good".

In this edition. "Overcome" (2.15), "prevail over" (11.15).

A place to read. 2.14–17 with 11.14–15.

Meaning

Κρατεῖν (*kratein*) is from κράτος, strength that has the upper hand. With the genitive it is to prevail over or be master of, as the cities overcome their opponents at 2.15 (τῶν ἐναντίων); with the accusative, as at 11.15 (τοὺς φίλους), to overcome or beat; used absolutely, to win. The same root gives

κρείττων, "stronger" (see κρείττων), the adjectives ἀκρατής, the man without mastery of himself, and ἐγκρατής, master of others, on which Hiero plays at 5.2 (see ἀκρατής; ἐγκρατής), and ἐπικράτεια, the "power" beyond whose reach a man must get before he thinks a tyrant's gift his own (6.13; see ἐπικράτεια).

Use in the book

The first use is the city's victory. Hiero has granted that tyrants and cities share the hardships of war, but not its sweet things (2.12–14), and he names them: "For when cities, surely, overcome their opponents in battle, it is not easy to say how much pleasure they have in routing the enemy, how much in pursuing them, how much in killing the enemy" (2.15; see ἀποκτείνω; μάχη). The citizens exult, take on a brilliant reputation, and enjoy the thought that they have increased the city (2.15; see αὐξάνω; λαμπρός). The tyrant's opponents are his own citizens, and when he puts them to death he knows that he does not increase the city and that he "will rule over fewer" (2.17; see μείων). The pleasures of overcoming are the sweet things of war that the tyrant no longer has (2.14).

The second use moves the victory to friendship. Simonides has told Hiero to consider his fatherland his household and his citizens his comrades, "and try to outdo all these in doing them good" (11.14; see νικᾶν εὖ ποιῶν; πολίτας ἑταίρους); then: "For if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see ἀντέχω). The friend who is overcome in benefits is not diminished but enriched (11.13; see πλουτίζω), and the victory over friends brings the other victory with it, since enemies cannot hold out against a ruler whose citizens stand with him. The verb keeps the language of the battlefield and changes the field. The two places can be read as a pair: at 2.15 the tyrant was shut out of victory because he fought his own; at 11.15 he is offered a victory over his own that is also theirs.

Places to read

Every passage in which the verb occurs; ἐπικράτεια and κρείττων have their own entries.

2.15 When cities overcome their opponents in battle, they take pleasure in routing, pursuing and killing the enemy.

11.15 If the ruler prevails over his friends in doing them good, his enemies will never be able to withstand him.

Elsewhere in Xenophon

In the *Agesilaus* Xenophon says that the king, knowing that a country ravaged and emptied could not support an army for long, while one inhabited and sown would supply food without end, took care not only to subdue his opponents by force but also to draw them to his side by mildness. He often told his soldiers to guard the prisoners they took as human beings rather than punish them as wrongdoers; he saw to it that small children left behind by traders were gathered up, and that old captives left behind were cared for, so that they would not be killed by dogs or wolves; and so not only those who heard of it but the captives themselves became well disposed to him, εὐμενεῖς. The cities he brought over he released from what slaves render to masters and required only what free men render to rulers, and walls that could not be taken by force, κατὰ κράτος, he brought under his hand by his humanity (1.20–22). Mastery by strength and mastery by kindness stand side by side in Xenophon's praise, as the two victories of 2.15 and 11.15 do in the *Hiero* (see εὐμενής).

Other ancient sources

Aristotle says in the *Nicomachean Ethics* that complaints and reproaches arise in the friendship of utility, alone or most of all. Those who are friends through excellence are eager to do each other good, since that belongs to excellence and to friendship, and where they compete in this there are no complaints and no quarrels: no one is annoyed with one who loves him and does him good, but if he is gracious he answers by doing good in return; and the one who outdoes the other, getting what he aims at, would not complain of his friend, since each desires the good (8.13, 1162b5–13). Aristotle's contest of benefits has no loser; Simonides' has an outside prize as well, enemies who cannot withstand the victor.

Translation in this edition

"Overcome" at 2.15, where the object is an enemy in battle; "prevail over" at 11.15, where it is friends, so that those outdone in benefits are not spoken of as beaten.

See also

ἀκρατής; ἀντέχω; ἀποκτείνω; αὐξάνω; ἐγκρατής; ἐπικράτεια; εὐμενής; κρειττων; λαμπρός; μάχη; μείων; νικᾶν εὖ ποιῶν; πλουτίζω; πολίτας ἑταίρους.

κρείττων · stronger

κρείττονες, *kreittones*, "stronger"; κρείττοσι, *kreittosi*, "the stronger"

Attested: κρείττονες (*kreittones*; 1.12, 2.10, 4.6); κρείττοσι (*kreittosi*; 7.7). Stronger, superior, better: a comparative of ἀγαθός that keeps the sense of κράτος, mastery (see κρατέω). In the *Hiero* it is always strength. Tyrants do not travel because "it is not safe for them to go where they will not be stronger than those present" (1.12; see ἀποδημέω). In war, "if, further, others who are stronger march against the city", the citizens are safe inside the wall, the tyrant not even in his house (2.10; see ἀκίνδυνος; ἔρυμα). Athletes take no pleasure "when they prove stronger than private men", but pain when they prove weaker than their competitors (4.6; see ἀθλητής). And those who "make way in the streets for the stronger" do not do so because they honor them (7.7; see βία). Strength in this dialogue gives the tyrant nothing he can enjoy: he must be stronger wherever he goes, he is not pleased by being stronger than those who are not his rivals, and the deference paid to the stronger is not honor. Its opposite is ἥττων, "weaker" (see ἥττων).

See also ἀθλητής; ἀκίνδυνος; ἀποδημέω; βία; ἔρυμα; ἥττων; κρατέω.

κρίνω · judge

To judge: by the body, by the dinner set before another, by experience, and at last by use · Hiero

κρίνοντες, *krinontes*, "we judge"; κρίνουσιν, *krinousin*, "judge"; κρίνω, *krinō*, "judge"; κρίνεται, *krinetai*, "are judged"

At a Glance

The word. To separate, sort out; to decide between, judge; in the courts, to try a case.

In the *Hiero*. Four times, each where the argument asks how something is to be judged: through the whole body (1.5), by the dinner set before the tyrant (1.17), being loved judged a great good (3.5), and much and little judged by use (4.8).

In this edition. "Judge" throughout.

A place to read. 1.17 with 4.8.

Meaning

Κρίνειν (*krinein*) is first to separate, as grain from chaff, and so to pick out, to decide, to judge. In the law courts it is to bring to trial and to give judgment, and with κατά, "against", it becomes to condemn (see κατακρίνω). The middle ἀποκρίνεσθαι, to give a decision back, is to answer, and the dialogue's "replied" (1.7) and "answers" (1.35; see ἀπόκρισις) belong to the same root.

Use in the book

Simonides begins the inquiry with the senses, and the first judgment is the body's: "Cold and heat, hard and soft, light and heavy, we judge, it seems to me," he said, "with the whole body, and take pleasure and feel pain at them" (1.5; see κοῦφος; μαλακός). Here judging is perceiving: the body sorts its sensations into pairs before it takes pleasure or pain in them.

The second judgment is the crowd's, and it is a mistake. "Most men judge that we drink and eat with more pleasure than private men by this, that they think they themselves would dine with more pleasure on the dinner set before us than on their own; for what exceeds the customary is

what provides the pleasures" (1.17; see δειπνέω). The many judge the tyrant's pleasure by their own: what would be a feast for them must be a feast for him. Hiero turns their own principle against them. If pleasure lies in exceeding the customary, the tyrant, whose table is always furnished, has nothing to exceed, and looks forward to no feast day (1.18; see ἑορτή).

The third judgment is Hiero's own: "So great a good do I for my part judge being loved to be that I think good things really come of their own accord to the one who is loved, both from gods and from human beings" (3.5; see αὐτόματος). The fourth states a rule: "For much and little are judged not by number but in relation to use; so that what exceeds what is sufficient is much, and what falls short of what is sufficient is little" (4.8; see ἀριθμός). By this measure the tyrant, who has more than any private man, is poor, since his necessary expenses outrun even many times as much (4.9; see δαπάνη).

The four judgments can be read as a progress: from the body's sorting, through the crowd's comparison with itself, to Hiero's own verdict and a standard that counts by use. At 7.10 the judging ends in a sentence: Hiero says the tyrant passes night and day "as one condemned by all human beings to die for his injustice" (see κατακρίνω).

Places to read

Every passage in which the verb occurs; ἀπόκρισις and κατακρίνω have their own entries, and ἀποκρίνεσθαι, "replied" (1.7), is not listed.

1.5 Cold and heat, hard and soft, light and heavy we judge with the whole body.

1.17 Most men judge the tyrant's pleasure in food by how they would enjoy the dinner set before him.

3.5 Hiero judges being loved so great a good that good things come of their own accord to the one who is loved.

4.8 Much and little are judged not by number but in relation to use.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates and Critobulus agree that the same things are wealth to one who knows how to use them and not wealth to one who does not. Flutes are wealth to the man who knows how to play them with

any skill worth mentioning, while to one who does not they are nothing more than useless stones, unless he sells them; and money, Socrates says, is not wealth to one who buys with it, say, a courtesan and makes his body, his soul and his household worse. Friends, then, if one knows how to use them so as to benefit from them: what shall they be called? Wealth, Critobulus answers, and far more than oxen, if they are more useful than oxen (1.10–14). Hiero's much and little (4.8) can be read as judged by the measure of Socrates' wealth: by use, not by number.

Other ancient sources

In Plato's *Protagoras* Socrates, putting the case to the many, tells them to weigh pleasures and pains as a man good at weighing would, putting the pleasant and the painful, the near and the far, in the balance and saying which is more. The same sizes look larger close at hand and smaller from afar; if living well lay in choosing the large and avoiding the small, the power of what appears would lead men astray and make them change their minds again and again, while the art of measuring would strip the appearance of its power and save their lives (356b–e). The crowd that judges the tyrant's feasting by its own appetite (1.17) can be read as judging by the power of what appears.

Translation in this edition

"Judge" for all four forms, so that the body's sorting, the crowd's opinion, Hiero's verdict and the rule of 4.8 are heard as one verb.

See also

ἀπόκρισις; ἀριθμός; αὐτόματος; δαπάνη; δειπνέω; ἑορτή; κατακρίνω; κοῦφος; μαλακός.

κρυφαῖος · secret

κρυφαίας, *kryphaias*, "secret"

Attested: κρυφαίας (*kryphaias*; 10.6). Hidden, secret, done by stealth: from κρύπτειν, "to hide". Simonides uses it in his defense of the mercenaries: "who are readier to perceive in advance, or to prevent, the

secret and sudden attacks of enemies than those who are always under arms and in formation?" (10.6; see ἐξαπιναῖος; ἔφοδος; κωλύω; προαισθάνομαι). The guards who in Hiero's account protected the tyrant from his citizens become in Simonides' a protection for the citizens against hidden enemies outside. The tyrant had hidden things of his own: the hardships of tyranny, which lie "hidden away in the souls of tyrants" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα).

See also ἐξαπιναῖος; ἔφοδος; κωλύω; προαισθάνομαι; τὰ χαλεπὰ ἀποκεκρυμμένα.

κτάομαι · get, possess

To get and to have: what the tyrant possesses, and what Simonides says a ruler may win · Hiero

κέκτηνται, *kektēntai*, "possess"; κτῶνται, *ktōntai*, "get"; κέκτησθε, *kektēsthe*, "you possess"; κέκτηται, *kektētai*, "possesses"; κεκτημένους, *kektēmenous*, "those who possess"; κτήσαιτο, *ktēsaito*, "acquired"; κτᾶται, *ktātai*, "gains"; κτησάμενος, *ktēsamenos*, "has won"; κτῶ, *ktō*, "win"; κεκτήσει, *kektēsei*, "you will possess"

At a Glance

The word. To get for oneself, acquire, win; in the perfect, to have got, and so to possess.

In the *Hiero*. Twelve times in eleven passages. Simonides lists what tyrants possess (2.2); Hiero answers that they "possess the most of the greatest ills" (2.6); and in the last chapters the verb turns to what a ruler may win: friendship, in Hiero's question at 10.1, allies (11.13), and "the finest and most blessed possession of all among human beings" (11.15).

In this edition. "Possess" for the perfect; "get", "acquire", "gain", "win" for the other tenses.

A place to read. 2.2–6 with 11.13–15.

Meaning

Κτᾶσθαι (*ktasthai*) is to get for oneself, by purchase, labor, war or favor. Its perfect, κέκτημαι, "I have got", serves Greek as the verb "to possess",

and the thing got is a κτῆμα, a possession (see κτῆμα). Acquiring and possessing are one verb in two tenses, and the dialogue moves between them.

Use in the book

Simonides uses the verb twice in the perfect for the tyrant's goods: "you possess horses surpassing in excellence, arms surpassing in beauty", and "in number and in skill you possess the best servants" (2.2; see διαφέρω). Hiero answers in the same tense and turns it: tyranny displays its possessions, while it "possesses the hardships hidden away in the souls of tyrants" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα), and "tyrants have the least share in the greatest goods and possess the most of the greatest ills" (2.6; see μετέχω). Possession becomes a weight. Tyrants do not "possess what is at home so securely" that they can leave it and travel (1.12; see ἀποδημέω); the possessions that are hard but useful "cause pain to those who possess them" (6.16; see λυπέω); and tyranny itself, Simonides observes, no one ever willingly gave up "once he had acquired it" (7.11; see ἀφίημι).

Simonides' answer moves from having to getting. The ruler "gains the greater favor from equal acts" (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν); Hiero asks whether a ruler "who has won friendship" will still need bodyguards (10.1; see δορυφόρος); and the commands of 11.13 run: "enrich your friends, for you will enrich yourself; increase the city, for you will be investing yourself with power; win allies for it . . ." (11.13; see πλουτίζω). After the last command words have been lost from the manuscripts, and with them the reason Simonides gave for it (see αὐξάνω). The last sentence of the dialogue returns to the perfect: "you will possess the finest and most blessed possession of all among human beings" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ; κτῆμα). What the tyrant possessed was hidden hardship; what the ruler would possess is to be happy without being envied, and he would get it by giving his goods away.

Places to read

Every passage in which the verb occurs.

1.12 Tyrants do not possess what is at home so securely that they can entrust it to others and go abroad.

1.13 Performers expect to get more from a tyrant in a short time than from all other human beings in their whole life.

2.2 Tyrants possess horses, arms and the best servants (twice).

2.4 Tyranny displays its possessions and possesses the hardships hidden in the tyrant's soul.

2.6 Tyrants possess the most of the greatest ills.

6.16 Possessions hard but useful cause pain to those who possess them.

7.11 No one ever willingly gave up a tyranny once he had acquired it.

8.2 Which of the two, the private man or the tyrant, gains the greater favor from equal acts?

10.1 Will a ruler who has won friendship still need bodyguards?

11.13 Win allies for the city; the sentence breaks off in the manuscripts.

11.15 The ruler will possess the finest and most blessed possession.

Elsewhere in Xenophon

In the *Memorabilia* Critobulus, talking with Socrates about friends, sums up: "You seem to me to say that, if we are to acquire a good friend, we must ourselves become good in speech and in action." Socrates answers with a question: did he think a wicked man could acquire good friends? (2.6.14). Xenophon's Socrates puts the means of acquiring friends in the man who would acquire them; Simonides puts it in what the ruler does for his city.

Other ancient sources

Aristotle distinguishes two kinds of acquisition in the *Politics*. One belongs by nature to the management of a household: the store of goods needed for life and useful to the community of city or household, of which true wealth seems to consist. Such property, enough for a good life, is not unlimited, whatever Solon's line says, "of wealth no limit lies revealed to men", since no instrument of any art is unlimited in number or size, and wealth is a number of instruments for household and city. The other kind, which men chiefly call money-making, is the one for which there seems to be no limit of wealth and acquisition (1.8–9, 1256b26–1257a1). Hiero's tyrant, who desires cities, much land and

harbors (4.7), and is pained when he has less than other tyrants (4.6), can be read as acquiring in the second way.

Translation in this edition

The perfect is "possess" (1.12, 2.2, 2.4, 2.6, 6.16, 11.15); the present and aorist are "get" (1.13), "acquire" (7.11), "gain" (8.2) and "win" (10.1, 11.13).

See also

ἀποδημέω; αὐξάνω; ἀφίημι; διαφέρω; δορυφόρος; εὐδαιμονῶν οὐ φθονηθήσῃ; κτῆμα; λυπέω; μείζω ἀπὸ τῶν ἴσων χάριν; μετέχω; πλουτίζω; τὰ χαλεπὰ ἀποκεκρυμμένα.

κτῆμα · possession

Possession: the goods tyranny displays, and the two possessions that are not things, being loved and happiness without envy · Hiero

κτήματα, *ktēmata*, "possessions"; κτήματος, *ktēmatos*, "possession"; κτημάτων, *ktēmatōn*, "possessions"; κτῆμα, *ktēma*, "possession"

At a Glance

The word. A thing got and kept: a possession, a piece of property; in the plural, property, goods.

In the *Hiero*. Six times: the possessions tyranny displays (2.4), being loved as "this possession" (3.6), the tyrant's greater possessions (4.6), possessions hard but useful (6.16), Hiero's private possessions (11.1), and the last promise, "the finest and most blessed possession of all among human beings" (11.15).

In this edition. "Possession", "possessions".

A place to read. 3.5–6 with 11.15.

Meaning

Κτῆμα (*ktēma*) is what one has got (see κτάομαι): land, a house, slaves, cattle, money, a horse. Greek could call anything valued a possession, and the word was often used of what is not a thing at all; Thucydides calls his history a possession for all time (1.22.4; see ἀγώνισμα).

Use in the book

The dialogue has two kinds of possession, and the word passes from the first to the second. The first are things. Tyranny, Hiero says, "displays the possessions that are thought to be worth much spread open to view, plain for all to see" (2.4; see ἀναπτύσσω; τὰ χαλεπὰ ἀποκεκρυμμένα). Having more of them brings no more enjoyment: the tyrant compares himself not with private men but with other tyrants, and feels pain when he has less than they (4.6; see ἀθλητής; ἀνταγωνιστής). Some possessions pain their owner whether he keeps them or not: in Hiero's likeness of the good horse, the other possessions "that are hard but useful" cause pain to those who possess them and to those who have parted with them (6.16; see ἀνήκεστος; ἵππος; λυπέω).

The second kind is not a thing. Having judged being loved so great a good that good things come of their own accord to the one who is loved (3.5; see κρίνω), Hiero goes on: "And in this possession too, great as it is, tyrants come off worse than anyone" (3.6; see μειονεκτέω). Simonides' last chapter opens: "You should not hesitate, Hiero, to spend even from your private possessions for the common good" (11.1; see τὸ κοινὸν ἀγαθόν); and its last sentence promises in return a possession of the second kind: "you will possess the finest and most blessed possession of all among human beings: for you will be happy without being envied" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ; μακάριος). The private possessions of 11.1 are things; the possession of 11.15 is to be happy without being envied, and it comes with the being loved (11.8) in which, Hiero said at 3.6, tyrants come off worse than anyone. The goods the tyrant displayed did not make him happy; the goods he gives away would.

Places to read

Every passage in which the noun occurs.

2.4 Tyranny displays its possessions spread open, and keeps its hardships hidden in the souls of tyrants.

3.6 In being loved, a great possession, tyrants come off worse than anyone.

4.6 The tyrant with more possessions than private men does not enjoy himself more from them.

6.16 Possessions hard but useful cause pain to those who possess them, and when they have parted with them.

11.1 The ruler should spend even from his private possessions for the common good.

11.15 The ruler would possess the finest and most blessed possession of all.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon reports Socrates saying that he heard many say a clear and good friend would be the best of all possessions, yet saw most people caring for anything rather than for getting friends. They acquire houses, fields, slaves, cattle and furniture with care and try to keep what they have, but the friend, whom they call the greatest good, they take no thought either to get or to keep; they can count their other possessions, numerous as these are, but cannot say how many friends they have, though the friends are few, and when asked to list them, they take back names they had just given. What possession, Socrates asks, would not be far outdone by a good friend? What horse or pair of oxen is as useful, what slave as well-disposed and as lasting? Some men tend trees for the sake of their fruit, but of the most fruitful possession, which is called a friend, most take care idly and carelessly (2.4.1–7). Hiero's possession of 3.6 can be read as Socrates' best possession.

Other ancient sources

In Plato's *Lysis* Socrates tells Menexenus that from childhood he has longed for a certain possession, as each person longs for his own. One man wants to get horses, another dogs, another gold, another honors; Socrates is mild toward these but passionate about getting friends, and would rather have a good friend than the finest quail or fighting cock to be found among men, rather even than a horse and a dog; indeed, he says, he would much rather get a companion than the gold of Darius, king of Persia, or Darius himself, so fond of companions is he (211d–e). Socrates' list of possessions begins with horses, as Simonides' list of the tyrant's goods does (2.2).

Translation in this edition

"Possession" in the singular and "possessions" in the plural; at 11.15 "you will possess the finest ... possession" keeps the figure of κτῆμα κεκτήσει.

See also

ἀγώνισμα; ἀθλητής; ἀναπτύσσω; ἀνήκεστος; ἀνταγωνιστής; εὐδαιμονῶν οὐ φθονηθήσῃ; ἵππος; κρίνω; κτάομαι; λυπέω; μακάριος; μειονεκτέω; τὰ χαλεπὰ ἀποκεκρυμμένα; τὸ κοινὸν ἀγαθόν.

κτῆνος · flocks

κτήνεσιν, *ktēnesin*, "flocks"

Attested: κτήνεσιν (*ktēnesin*; 10.5). A beast kept as property: cattle, sheep, goats, flocks and herds. The word is from κτᾶσθαι, "to acquire" (see κτάομαι), and names animals as wealth. Simonides counts the countryside among the places the mercenaries could protect: "they could reasonably provide confidence and safety, most of all, to the workers and the flocks in the country, alike to your own and to those throughout the countryside" (10.5; see ἀσφάλεια; θάρρος). Hiero's own flocks and his citizens' are named together, and the guard that served the tyrant's person would serve the property of all. In the *Anabasis* Xenophon names flocks among the goods for which he called the Persian king and those with him blessed (3.1.19; see μακαρίζω).

See also ἀσφάλεια; θάρρος; κτάομαι; μακαρίζω.

κωλύω · prevent

κωλυτέον, *kōlyteon*, "stop"; κωλύει, *kōlyei*, "prevents"; κωλῦσαι, *kōlysai*, "prevent"; κωλύουσι, *kōlyousi*, "prevent"

Attested: κωλυτέον (*kōlyteon*; 8.9); κωλύει (*kōlyei*; 9.5); κωλῦσαι (*kōlysai*; 10.6); κωλύουσι (*kōlyousi*; 10.8); the compound ἀποκωλύει, "prevent", at 8.1 has its own entry. To hinder, check, prevent. Hiero lists among the things a ruler must do that make him hated: "we must punish the unjust and stop those who wish to commit outrage" (8.9; see

ἀπεχθάνομαι; κολάζω). Simonides asks of his prizes, "What then prevents the other affairs of the city from being accomplished in this way too?" (9.5; see λόχος); a few words on, the manuscripts have κωλυτικά for πολιτικά, which can be read as a copyist's echo of the verb, and Marchant prints Stobaeus' πολιτικά, "of the city". In chapter 10 the preventing passes to the mercenaries: they are the readiest "to perceive in advance, or to prevent" the attacks of enemies (10.6; see κρυφαῖος), and the citizens will see that they "prevent those who wish to do evil" (10.8; see κακουργέω). The prevention that made the tyrant hated at 8.9 becomes, once others do it, a service the citizens are glad to pay for (10.8; see δαπανάω).

See also ἀπεχθάνομαι; δαπανάω; κακουργέω; κολάζω; κρυφαῖος; λόχος.

κώμη · village

κώμας, *kōmas*, "villages"

Attested: κώμας (*kōmas*; 9.7). A village, an unwalled settlement in the countryside, as against the walled city. Simonides proposes that even farming, "the most useful of all things, though the least accustomed to be practiced out of rivalry", would greatly increase "if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7; see ἀγρός; γεωργία). The farms and villages are the countryside's divisions, as tribes, regiments and companies are the city's (9.5; see λόχος), and Simonides would carry his prizes into both. The tyrant of chapter 4 desired cities and much land for himself (4.7; see λιμήν); the ruler of chapter 9 would set prizes for the farms and villages of his own countryside.

See also ἀγρός; γεωργία; λιμήν; λόχος.

λαγχάνω · take one's share

λαγχάνομεν, *lanchanomen*, "take our share of"

Attested: λαγχάνομεν (*lanchanomen*; 6.9). To obtain by lot; to get one's portion of something, with the genitive. Hiero has asked Simonides,

if he has ever stood in line close to an enemy phalanx, to recall what food he took and what sleep he slept (6.7). Simonides grants the fear and answers with the soldier's practice: "For war is a fearful thing; but all the same, Hiero, we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see ἀντιτάσσω; δεῖπνον; θαρραλέως). Dinner and sleep come to the soldier as his portion, because others watch while he takes it. The tyrant, who guards against drunkenness and sleep "as against an ambush" (6.3; see ἐνέδρα; ὕπνος), has no such portion; and Hiero answers that the laws stand guard over the citizens' guards, while tyrants keep guards for pay, like reapers (6.10).

See also ἀντιτάσσω; δεῖπνον; ἐνέδρα; θαρραλέως; ὕπνος.

λαμπρός · brilliant

λαμπράν, *lampran*, "brilliant"; λαμπρότερα, *lamprotera*, "more brilliantly"

Attested: λαμπράν (*lampran*; 2.15); λαμπρότερα (*lamprotera*; 8.6). Bright, shining, radiant; of fame, brilliant, illustrious. Among the pleasures of a city that has overcome its enemies Hiero counts "how they take on a brilliant reputation" (2.15; see γαυρόω; δόξα), a glory the tyrant who kills his own opponents cannot share (2.17; see ἀποκτείνω). In chapter 8 Simonides gives the brightness to honor: "the very fact of having been honored adorns a man most of all, so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6; see ἀναφαίνω; ἀφανίζω). The first brilliance is the city's, won in war; the second is the ruler's, and it shines on him from those who honor him.

See also ἀναφαίνω; ἀποκτείνω; ἀφανίζω; γαυρόω; δόξα.

λανθάνω · escape notice

λεληθέναι, *lelēthenai*, "has escaped"; λέληθεν, *lelēthen*, "has escaped"

Attested: λεληθέναι (*lelēthenai*; 2.5); λέληθεν (*lelēthen*; 3.3); the compound ἐπιλαθέσθαι, "forgot" (6.2), has its own entry. To escape notice, to be unseen; with a person as object, to escape someone's notice.

Both uses are in the perfect, of what has or has not been noticed. Of the hardships hidden in the tyrant's soul Hiero says: "That this has escaped the multitude, then, as I said, I do not wonder"; what he wonders at is that Simonides is ignorant of it too (2.5; see ἀγνοέω; γνώμη). Of friendship the contrary: "Nor indeed has it escaped cities that friendship is the greatest and sweetest good for human beings" (3.3; see ἀκήρατος). What escapes the multitude is the tyrant's misery; what does not escape cities is the value of the friendship he lacks.

See also ἀγνοέω; ἀκήρατος; γνώμη.

λέγω κακῶς · speak ill

To speak ill: the abuse a tyrant never hears, and the silence that is worse than abuse · Hiero

λέγοντας κακῶς, *legontas kakōs*, "speaking ill"

At a Glance

The word. To speak ill of someone, abuse, malign: the opposite of εὖ λέγειν, "to speak well of".

In the *Hiero*. Once, in a question of Hiero's: "And what enjoyment do you think," he said, "men give by not speaking ill, when one knows clearly that these silent men all intend harm to the tyrant?" (1.15).

In this edition. "Speaking ill".

A place to read. 1.14–16.

Meaning

Κακῶς λέγειν, "to speak badly of", is the counterpart in speech of κακῶς ποιεῖν, "to do harm" (see κακὸν ποιεῖν), as εὖ λέγειν, "to speak well of", is of εὖ ποιεῖν, "to do good" (see εὖ ποιεῖν). Greek moral talk paired the two: a man's friends were those he spoke well of and did good to, his enemies those he spoke ill of and harmed. The nouns for abuse are κακηγορία and λοιδορία (see λοιδορία).

Use in the book

Simonides offers hearing as the tyrant's compensation for the spectacles he cannot travel to see: he is never short of praise, the sweetest thing to hear, and abuse, the hardest, he never hears (1.14; see κατ' ὀφθαλμούς; λοιδορία). Hiero takes the advantage and shows what lies under it. The abuse is missing because it is not spoken, not because it is not meant: men give no enjoyment "by not speaking ill, when one knows clearly that these silent men all intend harm to the tyrant" (1.15; see κακὰ νοέω). His praise is no better, for those who praise are suspected of praising in order to flatter (1.15; see κολακεύω).

Hiero's phrase treats the missing abuse as a gift that the silent are supposed to give: "what enjoyment ... men give". The tyrant hears neither honest blame nor honest praise, and so cannot know what anyone thinks of him. Simonides concedes the point about praise at once: "the sweetest praises come from the freest men" (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων). Hiero's own picture of true honor gives the opposite of speaking ill: men who think a man their benefactor "have him on their lips in praise" (7.9; see ἀνὰ στόμα ἔχειν). In chapter 9 abuse returns as something the ruler gives rather than hears: Simonides tells him to leave abusing and punishing to others and keep the giving of prizes for himself (9.2–3; see λοιδορέω). In the last chapter he promises Hiero speech of the other kind: all human beings would sing of his excellence (11.8; see ἀνακηρύσσω; ὑμνέω).

Places to read

The one passage in which the phrase occurs.

1.15 Men give the tyrant no enjoyment by not speaking ill when he knows that the silent all intend him harm.

Elsewhere in Xenophon

In the *Memorabilia* Socrates finds two brothers he knows, Chaerephon, his companion, and the younger Chaerecrates, at odds with each other (2.3.1). Chaerecrates insists that he knows how to treat a brother: he can speak well of the one who speaks well of him and do good to the one who

does him good, but the one who tries to vex him in word and in deed he could neither speak well of nor do good to, and will not even try (2.3.8). Socrates answers that if he had a dog good at minding sheep that welcomed the shepherds but turned savage when he came near, he would forget his anger and try to calm it by treating it well; yet his brother, whom he calls a great good if he behaves as he should, he makes no effort to win over, though he admits he knows how to do good and speak well (2.3.9). Chaerecrates' rule, speech for speech and deed for deed, is the ordinary measure of friend and enemy; the tyrant's subjects keep their speech to themselves and save their intentions for deeds.

Other ancient sources

In Plato's *Laws* the Athenian visitor proposes one law about abuse for all: let no one speak abusively of anyone, and let a man who disputes with another in argument teach and learn from his opponent and those present, keeping entirely from abuse. For from words, a light thing, there arise in deed the heaviest hatreds and enmities (934e–935a). In the *Laws* abuse breeds hatred; in the *Hiero* the hatred is already there, and the abuse is held back.

Translation in this edition

"Speaking ill", with the negative of the Greek: "by not speaking ill".

See also

ἀνὰ στόμα ἔχειν; ἀνακηρύσσω; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; εὖ ποιεῖν; κακὰ νοέω; κακὸν ποιεῖν; κατ' ὀφθαλμούς; κολακεύω; λοιδορέω; λοιδορία; ὑμνέω.

λεηλασία · plunder

λεηλασίᾳ, *leēlasiāi*, "plunder"

Attested: λεηλασίᾳ (*leēlasiāi*; 1.36). The driving off of booty, plunder: from λεία, "booty", and ἐλαύνειν, "to drive". Hiero uses it of the lover who takes his pleasure by force: "But to relish a beloved against his will seems to me," he said, "more like plunder than the pleasures of Aphrodite"

(1.36; see ἄκων). The likeness is exact: plunder is taken from an enemy who does not consent, and the tyrant's pleasures of Aphrodite are taken from a beloved who does not love in return (1.35; see ἀντιφιλέω). The word is a soldier's, and it fits the tyrant of chapter 2, who travels even through his own city as through enemy country (2.8–9). The next sentence names the plunderer and his pleasures (see λῃστής).

See also ἄκων; ἀντιφιλέω; λῃστής.

λῃστής · robber

λῃστῇ, *lēistēi*, "the robber"

Attested: λῃστῇ (*lēistēi*; 1.36). A robber, brigand or pirate, one who lives by taking booty. Having compared the forced pleasures of Aphrodite to plunder (see λεηλασία), Hiero grants the robber his satisfactions: "And yet to the robber the gain and the paining of his enemy give some pleasures all the same" (1.36; see καίτοι; κέρδος); the lover who touches one who is vexed suffers what is disagreeable and pitiable (see ἄκων). The robber's victim is his enemy; the tyrant's is the one he loves. In Plato's *Gorgias* Socrates tells Callicles that a man who lets his desires go unchecked and tries to fill them lives a robber's life, dear neither to any other human being nor to a god, since he cannot share in any community, and where there is no community there is no friendship (507e).

See also ἄκων; καίτοι; κέρδος; λεηλασία.

λιμήν · harbor

λιμένων, *limenōn*, "harbors"; λιμέσι, *limesi*, "harbors"

Attested: λιμένων (*limenōn*; 4.7); λιμέσι (*limesi*; 11.2). A harbor, haven. Hiero names harbors among the tyrant's desires: "the private man desires a house or a field or a servant, but the tyrant desires cities or much land or harbors or strong citadels, which are far harder and more dangerous to achieve than the desires of private men" (4.7; see ἀκρόπολις; ἐπικίνδυνος). Simonides names them last among the city's works: a costly house would bring Hiero less adornment "than the whole city furnished

with walls and temples and colonnades and marketplaces and harbors" (11.2; see ἀγορά; κόσμος). The harbors the tyrant wanted for himself, at risk, return as public works he can build for his city.

See also ἀγορά; ἀκρόπολις; ἐπικίνδυνος; κόσμος.

λογίζομαι · reckon

λογιζόμενος, *logizomenos*, "on reckoning"

Attested: λογιζόμενος (*logizomenos*; 1.11); the compound ὑπολογίζεται, "takes into account" (8.6), has its own entry. To count, calculate, reckon up; to consider, conclude. Hiero introduces the first item of his case as the result of a reckoning: "For first, in the spectacles that come through sight, I find on reckoning that tyrants come off worse" (1.11; see θέαμα; μειονεκτέω). The participle presents what follows, sense by sense and pleasure by pleasure, as an account drawn up by a man who has lived both lives and kept count. Simonides' answer in chapter 8 uses the compound for what the beloved does not do: he least "takes into account" the ugliness of a ruler (8.6; see ὑπολογίζομαι).

See also θέαμα; μειονεκτέω; ὑπολογίζομαι.

λόγῳ καὶ ἔργῳ · in words and deeds

In word and deed: the whole of the homage tyrants receive, and the test Hiero puts it to · Hiero

λόγοις καὶ ἔργοις, *logois kai ergois*, "in words and deeds"

At a Glance

The word. "In word and in deed": the Greek pair for the whole of what someone says and does, used of help, hostility, honor and teaching.

In the *Hiero*. Once, in the plural, in Simonides' account of what the ruled do for tyrants: "all who are present may always pay you homage in words and deeds" (7.2).

In this edition. "In words and deeds".

A place to read. 7.2 with 7.7–9.

Meaning

Λόγος (*logos*) is speech, word, account; ἔργον (*ergon*) is work, deed, the fact (see ἔργον). Joined by καί, the two make a whole, "in word and deed", everything a person can offer; set against each other, λόγῳ μέν ... ἔργῳ δέ, they divide what is said from what is so. The dialogue uses the pair in the first way and argues in the second. Λόγος occurs nowhere else in the *Hiero*.

Use in the book

Simonides uses the pair at the end of his list of what tyranny offers the man who wants honor: service without excuse, all eyes upon him, men rising from their seats and making way in the streets, and, he tells Hiero, "all who are present may always pay you homage in words and deeds" (7.2; see ἄρχομαι; γεραίρω). The pair sums the list: there is nothing more the ruled could say or do.

Hiero answers by testing the deeds. Those forced to rise from their seats do not rise because they honor those who do them injustice, nor do those who make way in the streets for the stronger (7.7; see βία; κρείττων); gifts given in fear to those men hate are "the works of slavery" (7.8; see δουλεία). The words he had tested in chapter 1: the tyrant's praise comes from men suspected of flattering him (1.15; see κολακεύω), and the abuse he never hears is kept back by men who intend him harm (1.15; see κακὰ νοέω; λέγω κακῶς). Homage in words and deeds is there in full, and none of it is what it seems.

Then Hiero describes the honor that is real, and it is made of the same words and deeds. Men who think a man able to benefit them have him on their lips in praise, make way for him and rise from their seats "out of love and not fear", crown him and give him gifts (7.9; see ἀνὰ στόμα ἔχειν). The gestures of 7.2 come back unchanged; what has changed is the reason for them. Simonides' last chapter promises Hiero both halves of this honor: in words, all human beings would sing of his excellence (11.8; see ἀνακηρύσσω; ὑμνέω); in deeds, he would have all fighting for what was his as for their own (11.12; see μάχη). The pair measures nothing by itself; Hiero's test is the love or fear behind it.

Places to read

The one passage in which the phrase occurs; ἔργον has its own entry.

7.2 All who are present always pay tyrants homage in words and deeds.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Chaerecrates how to win back his elder brother. Is it not everywhere the custom, he asks, for a younger man to make way for an older one he meets in the road, to rise from his seat, to honor him with a soft bed and to give way to him in speech? Let him make the first move; once his brother sees himself challenged to such a contest, he will strive hard to outdo him in doing good, in word and in deed (2.3.16–17). Earlier Chaerecrates had refused to speak well of or do good to a brother who tried to vex him in word and deed (2.3.8; see λέγω κακῶς). Two of the courtesies Socrates lists, making way in the road and rising from one's seat, are those of *Hiero* 7.2 and 7.9; Socrates makes them the opening move in a contest of benefits, which can be read as the contest Simonides proposes at 11.14–15 (see κρατέω).

Other ancient sources

In the ninth book of the *Iliad*, when the Greek chiefs come to Achilles to beg him to return to the fighting, the old Phoenix, who had brought him up, reminds him that Peleus sent him from Phthia to Agamemnon as a child, knowing nothing yet of war or of the assemblies where men win distinction, and sent Phoenix with him to teach him all these things: to be a speaker of words and a doer of deeds (9.438–443). The pair is as old as Greek poetry; Hiero's question is whether the words and deeds given to a ruler come from the heart of the giver.

Translation in this edition

"In words and deeds" renders the plural datives λόγοις καὶ ἔργοις.

See also

ἀνὰ στόμα ἔχειν; ἀνακηρύσσω; ἄρχομαι; βία; γεραίρω; δουλεία; ἔργον; κακὰ νοέω; κολακεύω; κρατέω; κρείττων; λέγω κακῶς; μάχη; ὑμνέω.

λοιδορέω · abuse

λοιδορεῖν, *loidorein*, "to abuse"

Attested: λοιδορεῖν (*loidorein*; 9.2). To rail at, revile, abuse. Simonides divides a ruler's tasks by the feelings they produce: teaching and praising and honoring go by way of favor, but "to abuse and compel and fine and punish the one who does something deficiently, these things must rather go by way of odium" (9.2; see ἀπέχθεια; διὰ χαρίτων). Abuse stands first among the harsh tasks that the ruler should hand to others, keeping the giving of prizes for himself (9.3; see ἀνάγκην προστιθέναι). In the *Oeconomicus* Ischomachus tells Socrates that he told his young wife to think of herself as a guardian of the laws in the house: to inspect the household goods as a garrison commander inspects his guards, and, like a queen, to praise and honor the deserving from the power she has, and to abuse and punish whoever needed it (9.15). Ischomachus gives his wife both tasks; Simonides would divide them.

See also ἀνάγκην προστιθέναι; ἀπέχθεια; διὰ χαρίτων.

λοιδορία · abuse

λοιδορίας, *loidorias*, "abuse"

Attested: λοιδορίας (*loidorias*; 1.14). Railing, reproach, abuse. Simonides sets it against praise, "the sweetest thing to hear", when he offers the tyrant hearing as amends for the spectacles he cannot see: "And the hardest thing to hear, abuse, you never hear: no one is willing to accuse a tyrant to his face" (1.14; see ἀκοή; ἀκρόαμα; ἐπαινέω; κατηγορέω; κατ' ὀφθαλμούς). The absence of abuse is offered as an advantage, and Hiero turns it into a sign of danger: the silent are those who intend him harm (1.15; see κακὰ νοέω; λέγω κακῶς). Simonides himself gives the verb to the ruler in chapter 9, among the harsh tasks he should leave to others (9.2; see λοιδορέω).

See also ἀκοή; ἀκρόαμα; ἐπαινέω; κακὰ νοέω; κατηγορέω; κατ' ὀφθαλμούς; λέγω κακῶς; λοιδορέω.

λόχος · company

λόχους, *lochous*, "companies"

Attested: λόχους (*lochous*; 9.5). A company of soldiers under a captain, λοχαγός; in early Greek also an ambush, the band that lies in wait. Simonides uses the city's divisions to carry his prizes from the choruses to the rest of public life: "For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part" (9.5; see διαιρέω; μέρος). The edition's note explains the three: tribes were civic divisions, at Athens and many other cities; the μόρα a division of the Spartan army; the λόχος a company. Each division has its ruler, and each could compete for prizes in good armor and good order, horsemanship and valor in war (9.6).

See also διαιρέω; μέρος.

λυμαντήρ · destroyer

λυμαντῆρας, *lymantēras*, "destroyers"

Attested: λυμαντῆρας (*lymantēras*; 3.3). A destroyer, one who ruins or defiles; from λυμαίνεσθαι, "to outrage, ruin". Hiero uses it in his evidence that friendship is the greatest good: "many cities, at any rate, have the custom of letting adulterers alone be killed with impunity, plainly because they consider them destroyers of the friendship of wives toward their husbands" (3.3; see ἀκήρατος; μοιχός; νηποινεί). The adulterer is killed not for the act but for what it destroys. Stobaeus has the same word at 6.6, where Marchant's text has λυμεών for the fear that destroys every pleasure (see λυμεών), so that in Stobaeus fear bears the name Hiero gave the adulterers.

See also ἀκήρατος; λυμεών; μοιχός; νηποινεί.

λυμεών · destroyer

λυμεών, *lymeōn*, "destroyer"

Attested: λυμεών (*lymeōn*; 6.6). A destroyer, spoiler, ruiner; from λύμη, "outrage, ruin". Hiero sums up what fear does to the tyrant's pleasures: "Fear, surely, is not only painful in itself when it is present in souls, but follows close beside all sweet things and becomes their destroyer" (6.6; see λυπηρός; συμπαρακολουθέω; φόβος). The destroyer is not an enemy outside but a companion: fear goes along with every pleasure and spoils it from beside it. Stobaeus quotes the sentence with other words, συμπαρομαρτῶν λυμαντήρ ἐστιν, "going along with them, is their destroyer", using the noun Hiero had used of adulterers (3.3; see λυμαντήρ). The sentence follows Hiero's picture of a soul "stricken by fears" (6.5; see καταπλήσσω).

See also καταπλήσσω; λυμαντήρ; λυπηρός; συμπαρακολουθέω; φόβος.

λυπέω · feel pain, cause pain

To pain and be pained: the tyrant's pains, which come less from want than from comparison and possession · Hiero

λυπεῖσθαι, *lypeisthai*, "feel pain"; λυποῦνται, *lypountai*, "feel ... pains", "feels pain"; λυπεῖται, *lypeitai*, "feels pain"; λυπεῖ, *lypei*, "cause pain"

At a Glance

The word. In the active, to cause pain, grieve, distress; in the passive, to feel pain, be grieved.

In the *Hiero*. Seven times in five passages: pain felt through the body and the soul (1.5), the tyrant's "far more and greater pains" (1.8), the pain of defeat (2.13), the pain of having less than other tyrants (4.6), and possessions that cause pain both kept and lost (6.16).

In this edition. "Feel pain" for the passive, "cause pain" for the active.

A place to read. 1.4–8, with 4.6 and 6.16.

Meaning

Λυπεῖν (*lypein*) is the verb of λύπη, pain (see λύπη), and covers the pain of the body and the grief or vexation of the mind. Its opposite is ἥδεσθαι, "to take pleasure" (see ἥδομαι), and Simonides joins the two at 1.5. Beside it stands ἀνιᾶν, "to pain, vex", which Hiero uses of the athletes at 4.6 and of the unwilling beloved at 1.36 (see ἀνιάω); the adjective is λυπηρός, "painful" (see λυπηρός), and ἄλυπος, "that brings no pain", is Simonides' word for the revenue he hopes for (9.9; see ἄλυπος πρόσοδος).

Use in the book

Simonides first sorts pleasures and pains by where they are felt. Cold and heat, hard and soft, light and heavy "we judge ... with the whole body, and take pleasure and feel pain at them"; at good things and bad there are times when we take pleasure, "and times again to feel pain, through the soul by itself", and times when we do so in common, through soul and body (1.5; see κοινῇ; κρίνω). Hiero's thesis follows: tyrants "enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains" (1.8; see μετρίως διάγω).

What follows shows where the tyrant's pains come from, and it is rarely from lack. In war he shares the citizens' hardships: both must be under arms, be on their guard and run risks, "and if they suffer some harm in defeat, each feels pain at it" (2.13; see ἐν ὅπλοις). There the pain is equal. The pain of 4.6 is his alone. Just as athletes are not pleased to prove stronger than private men but are pained to prove weaker than their competitors, "so the tyrant too does not enjoy himself when he is seen to have more than private men, but feels pain when he has less than other tyrants; for these he considers his competitors in wealth" (4.6; see ἀθλητής; ἀνταγωνιστής). The pain comes from the comparison he chooses. The last use comes from possession itself. A good horse that is feared is hard to kill and hard to use, "and the other possessions too that are hard but useful, all of them alike cause pain to those who possess them, and cause pain to them when they have parted with them" (6.16; see κτῆμα). The citizens he fears are such possessions to the tyrant (6.15): he is pained by them while they live and pained when they are gone.

Hiero's "more and greater" pains are thus measured not by what he lacks but by what he has and by whom he measures himself against.

Places to read

Every passage in which the verb occurs.

1.5 We take pleasure and feel pain through the whole body, through the soul by itself, and through both (twice).

1.8 Tyrants feel far more and greater pains than private men of moderate means.

2.13 In defeat tyrant and citizen alike feel pain.

4.6 The tyrant feels pain when he has less than other tyrants.

6.16 Possessions hard but useful cause pain to their owners both kept and lost (twice).

Elsewhere in Xenophon

In the *Education of Cyrus* the young man of the Sacae calls Pheraulas blessed, since he has become rich from poor and must enjoy his wealth the more for having hungered for it (8.3.39; see μακάριος). Pheraulas answers that he eats, drinks and sleeps no more pleasantly than when he was poor. Having much means more to guard, more to distribute, more to care for: many servants ask him for food, drink and clothes, some need doctors, someone comes with sheep killed by wolves or oxen fallen over a cliff, or says that disease has struck the flocks; so that he thinks he now feels more pain through having much than he did before through having little. When the young man answers that he must at least enjoy seeing his goods safe, Pheraulas replies that having money is not so sweet as losing it is painful: no rich man is kept awake by pleasure, but no one who has lost something can sleep for pain (8.3.40–42). Pheraulas then gives all his goods to the young man (8.3.44–46; see δαπανάω). Pheraulas' possessions, painful to keep and to lose, can be read as those of *Hiero* 6.16.

Other ancient sources

In Plato's *Republic* Socrates gets Glaucon to agree that between pleasure and pain lies a calm of the soul that is neither. The sick say that nothing is pleasanter than health, though they had not noticed before they fell ill

that it was the pleasantest thing; those in great pain say nothing is pleasanter than ceasing to feel it; and when men are in pain they praise not feeling pain, and the calm, as the pleasantest thing, not enjoyment. When enjoyment stops, the same calm will feel painful. But since what is neither cannot become both, Socrates concludes that the calm is not pleasant or painful but only appears so, set beside pain or beside pleasure: a kind of trickery, with nothing sound in it as regards the truth of pleasure (9.583c–584a). Hiero's argument from feast days, that pleasure comes from what exceeds the customary (1.17–18), can be read as resting on a like observation, that what is felt as pleasure depends on what it is set against; Socrates draws from it that such pleasure is not true.

Translation in this edition

"Feel pain" for the passive, "cause pain" for the active; at 1.8, where the verb has a plural object, "feel far more and greater pains". With ἥδεσθαι the pair is kept as "take pleasure ... feel pain".

See also

ἀθλητής; ἄλυπος πρόσοδος; ἀνιάω; ἀνταγωνιστής; δαπανάω; ἐν ὅπλοις; ἥδομαι; κοινῇ; κρίνω; κτῆμα; λύπη; λυπηρός; μακάριος; μετρίως διάγω.

λύπη · pain

Pain: half of the question with which the dialogue begins, and the pain that slaves' attentions bring when they fall short · Hiero

λύπας, *lypas*, "pains", "pain"

At a Glance

The word. Pain of body or mind; grief, distress, vexation.

In the *Hiero*. Twice: in the question that opens the dialogue, how the two lives differ "in enjoyments and pains for human beings" (1.2), and in Hiero's account of attentions from slaves, whose failures "cause terrible anger and pain" (1.28).

In this edition. "Pains" (1.2), "pain" (1.28).

A place to read. 1.2 with 1.27–28.

Meaning

Λύπη (*lypē*) is the common word for pain, whether felt in the body or the mind, and the regular opposite of pleasure (see ἡδονή). Its verb is λυπεῖν, "to cause pain", in the passive "to feel pain" (see λυπέω), and its adjective λυπηρός, "painful" (see λυπηρός). The dialogue has other words for the same range: ἄχθεσθαι, "to feel distress" (1.4, 1.36; see ἄχθομαι), and ἀνιᾶν, "to pain, vex" (1.36, 4.6; see ἀνιάω).

Use in the book

The noun stands in the question that sets the dialogue going. Simonides asks Hiero, who has lived both lives, to tell him "how the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2; see εὐφροσύνη). The question is a pair, and the whole of Hiero's case answers it as a pair: tyrants enjoy themselves far less than private men, "and feel far more and greater pains" (1.8; see λυπέω; μετρίως διάγω). Simonides had claimed both for the tyrant, more enjoyment and fewer painful things (1.8; see λυπηρός); Hiero answers that the tyrant loses on both. Simonides had already sorted pains with pleasures by where they are felt: through the whole body, through the soul by itself, or through both in common (1.5; see λυπέω).

The second use shows where one kind of pain comes from. Hiero has said that the tyrant must marry beneath him, and goes on to attentions: those of women of the proudest spirit give the most enjoyment (see μέγα φρονέω), while those from slaves "are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28; see θεραπεία). The attentions of slaves can be read as attentions owed: they bring no pleasure when given and pain when withheld. The tyrant is surrounded by such attentions, and the pattern of 1.28 can be read as his condition throughout: what is owed to him gives no pleasure because it is owed, and its failure pains him because he counted on it. Hiero states the same of honors at 7.6: services from those who are afraid are not honors.

Places to read

Every passage in which the noun occurs; λυπέω and λυπηρός have their own entries.

1.2 How the tyrant's life and the private life differ in enjoyments and pains for human beings.

1.28 Attentions from slaves bring no pleasure when given, and if they fall short they cause terrible anger and pain.

Elsewhere in Xenophon

In the *Constitution of the Lacedaemonians* Xenophon says that Lycurgus kept the Spartans from making money by unjust means. He set up a coinage of such a kind that a mere ten minas of it, once inside a house, would never escape the notice of master or servants, since it would want a large space and a wagon to bring it in; and gold and silver are searched for, and if any comes to light, its holder is fined. Why then, Xenophon asks, would anyone be eager for money-making there, where possessing brings more pains than using brings enjoyments? (7.5–6). His pair, λύπας and εὐφροσύνας, is Simonides' pair at 1.2; Lycurgus' laws can be read as doing to the Spartan on purpose what tyranny does to Hiero against his will, making possession more painful than its use is pleasant.

Other ancient sources

In Plato's *Philebus* Socrates tells the young Protarchus, son of Callias, that when the harmony in living creatures is undone, there come into being at once a dissolution of their nature and pains; and when the harmony is restored and returns to its own nature, pleasure arises. Hunger, he says, is a dissolution and a pain, and eating, by which the body is filled once more, is a pleasure (31d–e). On this account pleasure needs a pain to restore. The tyrant whose table is always furnished in abundance (1.18) can be read as having lost the pain that would make his eating a pleasure; Hiero says that those who eat with pleasure have no need of sophistications (1.23).

Translation in this edition

"Pains" at 1.2 and "pain" at 1.28; both render the plural λύπας, which at 1.28 is joined with "anger", ὀργάς.

See also

ἀνιάω; ἄχθομαι; εὐφροσύνη; ἡδονή; θεραπεία; λυπέω; λυπηρός; μέγα φρονέω; μετρίως διάγω.

λυπηρός · painful

λυπηρά, *lypēra*, "painful things"; λυπηρός, *lypēros*, "painful"

Attested: λυπηρά (*lypēra*; 1.8, 6.8); λυπηρός (*lypēros*; 6.6). Painful, grievous; as a noun in the neuter plural, painful things. Simonides first: the tyrant "enjoys himself many times more, and has far fewer painful things" (1.8; see μείων; μετρίως διάγω). Hiero answers in chapter 6 with fear, which "is not only painful in itself when it is present in souls" but spoils every sweet thing it accompanies (6.6; see λυμεών; φόβος). He asks Simonides to remember the food and sleep he had when he stood in line close to the enemy (6.7), and then: "Such as the painful things were for you then, such are the tyrants', and still more terrible; for tyrants think that they see enemies not only in front of them but on every side" (6.8; see ἀντιτάσσω; ἐξ ἐναντίας). The painful things Simonides thought the tyrant had fewer of are those of a soldier in battle, and he has them always.

See also ἀντιτάσσω; ἐξ ἐναντίας; λυμεών; μείων; μετρίως διάγω; φόβος.

λυσιτελέω · profit

λυσιτελεῖ, *lysitelei*, "profits"; λυσιτελοῦν, *lysiteloun*, "profits"

Attested: λυσιτελεῖ (*lysitelei*; 7.13, twice); λυσιτελοῦν (*lysiteloun*; 7.13). To pay, be profitable, be worth while: from λύειν τέλη, "to pay one's dues", and so to return more than it costs. Hiero ends his account of why no tyrant gives up his tyranny with the verb three times: "But if it profits anyone else to hang himself, Simonides, know," he said, "that I find it profits a tyrant most of all to do so. For to him alone it profits neither to

keep his ills nor to lay them down" (7.13; see ἀπάγχομαι; εἴπερ; κατατίθημι). The tyrant's life is a reckoning that cannot come out: he cannot repay what he took (7.12), and neither keeping nor laying down his ills pays. Hartman thought the last λυσιτελεῖ out of place, since the sense seems to require "it is possible", ἔξεστι or ἐγχωρεῖ; Marchant keeps the manuscripts' word, and the repetition makes the calculation the point. Simonides answers with the adjective in chapter 9 (see λυσιτελής).

See also ἀπάγχομαι; εἴπερ; κατατίθημι; λυσιτελής.

λυσιτελής · profitable

λυσιτελέστερα, *lysitelestera*, "more profitable"

Attested: λυσιτελέστερα (*lysitelestera*; 9.11). Profitable, advantageous, worth what it costs. Simonides meets a fear he supposes Hiero may have, that prizes would cost much: "consider that no wares are more profitable than those that human beings buy with prizes. Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11; see ἆθλον; ἐμπόρευμα). At 7.13 Hiero found that for the tyrant neither keeping his ills nor laying them down profits (see λυσιτελέω); Simonides finds the most profitable purchase of all, the effort of citizens bought with honor: the prize costs little, and what it draws out is worth much.

See also ἆθλον; ἐμπόρευμα; λυσιτελέω.

μακαρίζω · call blessed

To call blessed: Hiero's word for the man honored out of love, whose blessing is that he has nothing to fear · Hiero

μακαρίζω, *makarizō*, "call ... blessed"

At a Glance

The word. To call or count someone blessed; to deem him happy, to congratulate him on his lot.

In the *Hiero*. Once, of the man truly honored: "And for my part I call the man so honored blessed" (7.10).

In this edition. "Call ... blessed".

A place to read. 7.9–10.

Meaning

Μακαρίζειν (*makarizein*) is to say of someone that he is μακάριος, "blessed", the word used above all of the gods, and of men whose lot seems godlike (see μακάριος). It is a verdict passed from outside, usually on good fortune, wealth or a fair end, and it stands close to ζηλοῦν, "to count enviable" (see ζηλόω), and εὐδαιμονίζειν, "to call happy". Aristotle set it apart from praise: we praise the just man, but we call the gods and the most godlike men blessed (*Nicomachean Ethics* 1.12, 1101b10–27; see ἐπαινέω).

Use in the book

Hiero uses the verb at the close of his account of honor. Having shown that the homage tyrants receive is extracted by fear (7.7–8), he describes the honor that is real, given "out of love and not fear" by those who think a man able to benefit them (7.9; see ἀνὰ στόμα ἔχειν). Then: "And for my part I call the man so honored blessed. For I perceive that he is not plotted against, but that people are anxious lest he suffer anything, and that he passes his life without fear, without being envied, without danger and happily" (7.10; see ἀνεπιφθόνως; ἐπιβουλεύω).

The grounds of the blessing are, all but the last, evils the man is spared: plots, fear, envy, danger. Hiero calls blessed the life that has what his own lacks, and the sentence turns at once to that lack: "but the tyrant, Simonides, be sure of it, passes night and day as one condemned by all human beings to die for his injustice" (7.10; see κατακρίνω). The crowd counts tyrants enviable for what it sees (1.9, 2.3; see ζηλόω), and Simonides himself, as Hiero recalls, had counted them enviable for doing good to friends and subduing enemies (6.12); Hiero, who knows what it does not see, keeps "blessed" for a man whose good lies in how others feel toward him. Simonides does not dispute the portrait; he answers with a

question, why Hiero does not rid himself of so great an ill (7.11; see ἀφίημι; ἑκὼν εἶναι).

Simonides gives the adjective to the possession he promises at the end, on the grounds Hiero gave here (11.15; see μακάριος).

Places to read

The one passage in which the verb occurs; the adjective μακάριος (11.15) has its own entry.

7.10 Hiero calls blessed the man honored out of love, who is not plotted against and lives without fear, envy or danger.

Elsewhere in Xenophon

In the *Anabasis*, after the Greek generals had been seized by the Persians, Xenophon, rousing the captains at night, tells them that as long as the truce lasted he never stopped pitying the Greeks and calling the king and those with him blessed, as he surveyed how much land they had and of what kind, how plentiful their provisions were, how many servants they had, how many flocks, and gold and clothing; but when he thought of the soldiers, who had a share in none of these goods unless they bought them, at times he feared the truce more than he now feared the war (3.1.19–20). Xenophon's blessing is the ordinary kind, passed on what can be seen; Hiero's is passed on what cannot.

Other ancient sources

Aristotle takes up Solon's advice to look to the end before calling a man happy. If Solon does not mean that the dead man is happy, he may mean that only then can one safely call a man blessed, as being beyond evils and misfortunes; but if we must see the end and only then call each man blessed, not as being so but because he was so before, it is strange that while he is happy the truth about him cannot be spoken, because we shrink from calling the living happy on account of the turns of fortune; for if we went by fortune we would make the happy man a kind of chameleon, standing on rotten ground (*Nicomachean Ethics* 1.10, 1100a10–b7). The man Hiero calls blessed is blessed while he lives, and

his blessing is precisely security, the thing Solon doubted a living man could count on.

Translation in this edition

"Call ... blessed", with the object between: "I call the man so honored blessed". The adjective at 11.15 is "blessed" as well (see μακάριος).

See also

ἀνὰ στόμα ἔχειν; ἀνεπιφθόνως; ἀφίημι; ἑκὼν εἶναι; ἐπαινέω; ἐπιβουλεύω; ζηλόω; κατακρίνω; μακάριος.

μακάριος · blessed

Blessed: the word of the gods' untroubled life, given in the last sentence to the possession Simonides promises · Hiero

μακαριώτατον, *makariōtaton*, "most blessed"

At a Glance

The word. Blessed: the condition of the gods, and of men whose lot seems godlike; happy, fortunate.

In the *Hiero*. Once, in the superlative, in the dialogue's last sentence: "you will possess the finest and most blessed possession of all among human beings: for you will be happy without being envied" (11.15).

In this edition. "Most blessed".

A place to read. 11.13–15, with 7.10.

Meaning

Μακάριος (*makarios*) grows from μάκαρ, the epithet Homer gives the gods, who live at ease; Achilles makes the heralds his witnesses in the sight of the blessed gods and of mortal men, πρός τε θεῶν μακάρων πρός τε θνητῶν ἀνθρώπων (*Iliad* 1.339). Said of men, it is the happiness that seems a gift of the gods, and it was used of the prosperous, of the dead who were thought fortunate, and, as an exclamation, of anyone thought lucky. It stands beside εὐδαίμων, "happy" (see εὐδαίμων), often with a note of wonder or envy. The verb μακαρίζειν is "to call blessed" (see μακαρίζω).

Use in the book

The word comes once, at the end, and it comes as a promise. Simonides has told Hiero to enrich his friends, increase the city, win it allies, consider his fatherland his household and the citizens his comrades, and prevail over his friends in doing them good (11.13–15; see κρατέω; πλουτίζω). Then: "And if you do all these things, be sure of it, you will possess the finest and most blessed possession of all among human beings: for you will be happy without being envied" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ; κτῆμα). The pair of superlatives joins "finest", the word Simonides gave to the contest Hiero should enter (11.5–7; see καλός), with "blessed".

Simonides chooses Hiero's own word. In chapter 7 Hiero had kept "blessed" for the man honored out of love, who is not plotted against and lives "without fear, without being envied, without danger and happily" (7.10; see μακαρίζω). The blessedness Simonides promises has the same ground: to be happy without being envied. Hiero had described a man he could not be; Simonides tells him how he could become that man, and the means are all gifts, of wealth to friends and of strength to the city. The blessedness of the gods is their ease; the ruler's, as Simonides describes it, would come from goodwill earned by what he gives away, and it would be blessed because it is not envied. Hiero does not answer, and the dialogue ends on the promise.

Places to read

The one passage in which the adjective occurs; the verb μακαρίζω (7.10) has its own entry.

11.15 If he does all these things, the ruler will possess the finest and most blessed possession of all, happiness without envy.

Elsewhere in Xenophon

In the *Education of Cyrus* Croesus, now Cyrus' captive, tells Cyrus, who has given him back his wife and household and taken war and battle away from him, that he will now live the life that others thought the most blessed, and that he himself agreed with them. Asked who lived it, he answers: his wife. She had an equal share with him in all his goods, his

comforts and his enjoyments, but no share in the cares of how these were to be kept, nor in war and battle; and Cyrus, he says, seems to be setting him up as he had set up the person he loved most, so that he thinks he will owe Apollo further thank-offerings (7.2.26–28). Croesus finds the most blessed life in being freed from a ruler's cares; Simonides promises it to a ruler who keeps them.

Other ancient sources

In the first chapter of the seventh book of the *Politics* Aristotle concludes that each man has as much happiness as he has of excellence and wisdom and of action in accordance with them, and he calls god to witness, who is happy and blessed not through any external goods but through himself and by being of a certain nature (7.1, 1323b21–26). Aristotle's blessed god needs nothing outside himself; the blessedness of Simonides' ruler lies wholly in how others stand toward him.

Translation in this edition

"Most blessed" for the superlative; "blessed" is kept for the whole family (see μακαρίζω).

See also

εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων; καλός; κρατέω; κτῆμα; μακαρίζω; πλουτίζω.

μαλακός · soft

μαλακά, *malaka*, "soft"; μαλακῆς, *malakēs*, "soft"

Attested: μαλακά (*malaka*; 1.5); μαλακῆς (*malakēs*; 1.23). Soft to the touch; of a person or a way of life, soft, delicate, weak, given to comfort. The word passes in the first chapter from the body to the soul. First it is one of the pairs Simonides says the whole body perceives: "Cold and heat, hard and soft, light and heavy, we judge ... with the whole body" (1.5; see κοῦφος; κρίνω). Then it describes the soul whose cravings are the sharp and pungent contrivances served to tyrants: "Do you think, then," said Hiero, "that these foods are anything other than the cravings of a soft and sickly

soul?" (1.23; see ἀσθενέω; ἐπιθύμημα). The tyrant's table is softness of soul served as food; those who eat with pleasure need none of it (1.23). Stobaeus reads ἅμα κακῆς, "a soul at once bad and sickly", and Athenaeus has μὴ διὰ κακῆς; Marchant keeps the manuscripts' μαλακῆς. In the *Memorabilia* a soft bed is one of the honors the younger owes the elder (2.3.16; see λόγῳ καὶ ἔργῳ).

See also ἀσθενέω; ἐπιθύμημα; κοῦφος; κρίνω; λόγῳ καὶ ἔργῳ.

μᾶλλον · more, rather

μᾶλλον, *mallon*, "more", "rather", "better", "further"

Attested: μᾶλλον (*mallon*; 1.2, 1.6, 1.20, 1.24 twice, 1.29, 1.36, 2.18 twice, 5.3, 6.5 twice, 8.3 twice, 8.5, 8.7, 9.2, 9.8, 9.10, 10.3, 11.1, 11.2, 11.5). The comparative of μάλα, "very": more, to a higher degree; rather, sooner, in preference. A dialogue that is a comparison of two lives uses it twenty-three times. Simonides opens with it: Hiero, who has tried both lives, is likely to know "better" than he how they differ (1.2). Simonides presses it in the argument about food: those nourished on the more costly fare "take far more pleasure" (1.20). Hiero turns it on the tyrant: tyrants trust "foreigners more than citizens, barbarians more than Greeks" (6.5; see βάρβαρος); they "take more pleasure in making the foreigners more formidable than the citizens" (5.3; see δεινός); and when those they feared have died, the tyrant "is on his guard still more than before" (2.18; see φυλάττω). In Simonides' chapters the word measures the ruler's advantages: a greeting that gives "more enjoyment" (8.3), the greater pride men take in talking with those honored above them (8.5; see ἀγάλλομαι), and the question he puts of each expense in chapter 11, whether it would bring Hiero "more adornment" (11.2) and in which way it would adorn him more (11.5; see κόσμος). The edition renders it "more", "rather" (1.24, 9.2, 10.3), "better" (1.2) and "further" (8.3).

See also ἀγάλλομαι; βάρβαρος; δεινός; κόσμος; φυλάττω.

μαρτυρέω · bear witness

μαρτυρεῖ, *martyrei*, "bears witness"

Attested: μαρτυρεῖ (*martyrei*; 9.3). To be a witness, testify, give evidence. Simonides has told Hiero to leave punishment to others and give the prizes himself, and appeals to practice: "That this is a fine arrangement, what actually happens bears witness" (9.3; see ἀνάγκην προστιθέναι). The witness is the choral contests, where the ruler sets out the prizes and others gather and train the choruses and apply the compulsion (9.4). Hiero had claimed the authority of experience at the start (1.10; see ἔργον); Simonides now claims the authority of what is done in every city. In the *Agesilaus* Xenophon calls the whole city of the Lacedaemonians to witness that the king gave half his inheritance to his poor kinsmen (4.5; see μειονεκτέω).

See also ἀνάγκην προστιθέναι; ἔργον; μειονεκτέω.

μάχη · battle, quarrel

μάχαι, *machai*, "quarrels"; μάχῃ, *machēi*, "battle"

Attested: μάχαι (*machai*; 1.35); μάχῃ (*machēi*; 2.15); the participle of the verb, μαχομένους, "fighting" (11.12). A battle, a fight; a quarrel, a dispute. Both senses are in Hiero's first two chapters, and both are pleasures. Of love returned: "and sweetest and most charming are the quarrels and the strifes" (1.35; see ἀντιφιλέω; ἔρις), the lovers' quarrels that only those who love each other can enjoy. Of war: "when cities, surely, overcome their opponents in battle, it is not easy to say how much pleasure they have in routing the enemy" (2.15; see κρατέω). The tyrant has neither: no beloved who loves him in return, and no victory over enemies that is not a loss to his city. Among Simonides' promises in chapter 11 is a battle of a third kind: "you would have all rejoicing with you in your good things, and all fighting for what is yours as for their own" (11.12). Aristotle says that friends for the sake of excellence, who compete in doing each other good, have no quarrels, μάχαι (*Nicomachean Ethics* 8.13, 1162b9; see κρατέω).

See also ἀντιφιλέω; ἔρις; κρατέω.

μέγα φρονέω · think highly of oneself

To think big: the pride that gives worth to attentions, and that the tyrant does not find in those about him · Hiero

μέγιστον φρονουσῶν, *megiston phronousōn*, "of the proudest spirit"

At a Glance

The word. To think big, to have a high opinion of oneself: to be proud, high-spirited, or arrogant.

In the *Hiero*. Once, in the superlative, of women: "attentions from women of the proudest spirit give by far the most enjoyment" (1.28).

In this edition. "Of the proudest spirit".

A place to read. 1.27–28.

Meaning

Φρονεῖν (*phronein*) is to think, to have a mind, to be minded in a certain way; with μέγα, "big", it is to think big of oneself. The phrase can praise, as high spirit or a just sense of one's worth, or blame, as arrogance, and the same writer may use it both ways. Its opposite is ταπεινὰ φρονεῖν, to think low. The *Hiero* has other words for pride: φιλοτιμία, the "certain pride" a great match brings a bridegroom (1.27; see φιλοτιμία), μεγαλύνεσθαι, the pride in the deed that the tyrant cannot take (2.17; see μεγαλύνω), and ἀγάλλεσθαι, the pride men take in talking with those above them (8.5; see ἀγάλλομαι).

Use in the book

The phrase belongs to Hiero's account of the pleasures of Aphrodite, where he says the tyrant comes off worse than private men. First, marriage: a match with a greater family "is thought the finest, and brings the bridegroom a certain pride, with pleasure", while the tyrant, "unless he marries a foreign woman, must marry beneath him" (1.27–28; see γάμος; μείων). Then the attentions of women: "attentions from women of the proudest spirit give by far the most enjoyment, while those from slaves,

when they are there, are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28; see θεραπεία; λύπη).

The pleasure of an attention is measured here by the pride of the one who gives it. A woman who thinks highly of herself can be read as attending to no one she need not, so that her attention is a gift, while slaves' attentions are "not cherished at all" (see θεραπεία). The tyrant, who must marry beneath him, lacks the proud whose attentions would please him.

Simonides' argument in chapter 8 can be read as the same rule turned round. If attentions are worth more from those who think highly of themselves, they are worth more from those whom others hold high: "we take more pride in conversing with those honored above us than with those who are on an equal footing with us" (8.5; see ἀγάλλομαι), and the ruler gains greater favor from equal acts than the private man (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν). The principle Hiero applied to the women who might attend him, Simonides applies to the attentions a ruler gives.

Places to read

The one passage in which the phrase occurs.

1.28 Attentions from women of the proudest spirit give by far the most enjoyment.

Elsewhere in Xenophon

In the second chapter of the fourth book of the *Memorabilia* Xenophon turns to how Socrates dealt with those who believed the finest education had fallen to them and thought highly of themselves for their wisdom, μέγα φρονοῦσιν ἐπὶ σοφίᾳ. Xenophon begins with Euthydemus, who had gathered many writings of the most famous poets and sophists, thought himself already ahead of those of his age in wisdom, and had great hopes of surpassing everyone in the power to speak and act (4.2.1). Here the phrase marks a fault for Socrates to correct; in Hiero's mouth, said of women, it marks the worth that makes an attention a pleasure.

Other ancient sources

In Herodotus Artabanus, Xerxes' uncle, warns him against the expedition to Greece. You see, he says, how the god blasts the creatures that tower over the rest and will not let them make a show, while the small ones do not provoke him at all; how his shafts always fall on the greatest buildings and on trees of like size; for the god likes to cut down everything that stands out. In this way a great army is destroyed by a small one, when the god, begrudging it, casts panic or thunder among them; for the god does not let anyone think big but himself (7.10ε). Artabanus keeps thinking big for the god; Hiero, who stands out above everyone, can be read as finding no one beneath him who thinks big enough to make an attention worth having.

Translation in this edition

"Of the proudest spirit" renders the superlative μέγιστον φρονουσῶν.

See also

ἀγάλλομαι; γάμος; θεραπεία; λύπη; μεγαλύνω; μείζω ἀπὸ τῶν ἴσων χάριν; μείων; φιλοτιμία.

μεγαλοπρεπής · magnificent

Magnificent: the word that passes from the tyrant's houses to the keeping of chariots, and from there to a city made happy · Hiero

μεγαλοπρεπεστάτας, *megaloprepestatas*, "most magnificent";
μεγαλοπρεπέστατον, *megaloprepestaton*, "most magnificent";
μεγαλοπρεπεστάτῳ, *megaloprepestatōi*, "most magnificent"

At a Glance

The word. Befitting a great man: magnificent, splendid, above all in spending and display.

In the *Hiero*. Three times, always in the superlative and always in Simonides' mouth: the tyrant's "most magnificent houses" (2.2), the keeping of chariot teams, "the finest and most magnificent of all" pursuits

(11.5), and "the finest and most magnificent contest among human beings" (11.7).

In this edition. "Most magnificent".

A place to read. 11.5–7.

Meaning

Μεγαλοπρεπής (*megaloprepēs*) joins μέγας, "great", with πρέπειν, "to befit": what befits greatness. It is said of men who spend on a grand scale, of public works and festivals, of hospitality and gifts, and of a style that matches great things. Aristotle made the matching virtue, μεγαλοπρέπεια, the excellence of spending fittingly on a great scale (*Nicomachean Ethics* 4.2; see δαπάνη).

Use in the book

The word moves through the dialogue from the tyrant's house to the city. It first appears in Simonides' list of the tyrant's advantages, "the most magnificent houses, and those furnished with things of the greatest worth" (2.2; see κατασκευάζω; κόσμος). There magnificence is private, the splendor of what the tyrant owns.

In the last chapter Simonides gives the superlative to a pursuit, "the pursuit that is thought the finest and most magnificent of all, the keeping of chariot teams", and asks whether it would adorn Hiero more to keep the most chariots himself or to have the most horse-breeders and competitors come from his city (11.5; see ἁρματοτροφία; ἱπποτρόφος). A tyrant who competed against private men, he adds, would not be admired if he won but envied, as one who spent from many households (11.6; see ἀγωνίζομαι). Chariot-keeping is magnificent by reputation, "thought" so, νομιζόμενον, and Pindar's odes for Hiero celebrate his own victories with the single horse at Olympia and the chariot at Delphi (*Olympian* 1; *Pythian* 1). Simonides does not ask Hiero to give it up but to let his citizens do it in his place.

Two sections later the superlative passes from the pursuit to a contest Simonides names himself. Hiero's contest, Simonides says, is against other leaders of cities: "if, among them, you make the city you lead the happiest,

you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7; see ἀγών; ἀγώνισμα; εὐδαιμονεστάτη πόλις). Here the word is Simonides' own judgment, not what is thought. Magnificence, which began as the tyrant's houses, ends as a city made happy; the greatest display is the welfare of those he rules.

Places to read

Every passage in which the adjective occurs.

2.2 Tyrants possess the most magnificent houses, furnished with things of the greatest worth.

11.5 Chariot-keeping is thought the finest and most magnificent of all pursuits.

11.7 Making his city the happiest, the ruler would win the finest and most magnificent contest among human beings.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates counts among the burdens of the wealthy Critobulus that he must receive many guests, and receive them magnificently, μεγαλοπρεπῶς (2.5–6; see δαπάνη). For Critobulus magnificence is one of the burdens of wealth; for Simonides it is a contest a ruler wins by making his city rich. Xenophon gives Agesilaus the same reasoning as *Hiero* 11.5–7, down to "the finest and most magnificent" contests (*Agesilaus* 9.7; see καλός).

Other ancient sources

Herodotus, telling how Polycrates of Samos was killed at Magnesia on the Maeander, the seat of the Persian governor Oroetes, says that he perished miserably, unworthily of himself and of his ambitions; for apart from those who became tyrants of the Syracusans, not one of the other Greek tyrants is worthy to be compared with Polycrates in magnificence, μεγαλοπρεπείη (3.125.2). The Syracusan tyrants to whom Herodotus gives first place were Hiero's own house.

Translation in this edition

"Most magnificent" in all three places, the superlative kept; at 11.5 and 11.7 it is paired with "finest", κάλλιστον and καλλίστῳ.

See also

ἀγών; ἀγωνίζομαι; ἀγώνισμα; ἁρματοτροφία; δαπάνη; εὐδαιμονεστάτη πόλις; ἱπποτρόφος; καλός; κατασκευάζω; κόσμος.

μεγαλύνω · take pride

μεγαλύνεται, *megalynetai*, "take pride"

Attested: μεγαλύνεται (*megalynetai*; 2.17). To make great, magnify, extol; in the middle and passive, to make much of oneself, take pride. Hiero sets the tyrant's killings beside a city's victory: when he puts to death those working against him, "he cannot be cheerful or take pride in the deed", but makes what has happened as small as he can and defends himself while he does it (2.17; see ἀπολογέομαι; μειόω). The citizens of a victorious city exult in their deed (2.15; see γαυρόω), and their exaggerations at 2.16 are the opposite of his belittling (see ἐπιψεύδομαι; μειόω). The same English word, "pride", renders φιλοτιμία at 1.27 and ἀγάλλεσθαι at 8.5 (see ἀγάλλομαι; μέγα φρονέω).

See also ἀγάλλομαι; ἀπολογέομαι; γαυρόω; ἐπιψεύδομαι; μέγα φρονέω; μειόω.

μέθη · drunkenness

μέθην, *methēn*, "drunkenness"

Attested: μέθην (*methēn*; 6.3). Strong drink, and the state it produces, drunkenness. Hiero recalls his private life: "I passed my time at drinking parties, often until I forgot everything hard in human life" (6.2; see ἐπιλανθάνομαι; συμπόσιον). Now, he says, with slaves instead of friends for comrades (see δούλους ἀντὶ φίλων), "drunkenness and sleep I guard against as against an ambush" (6.3; see ἐνέδρα; ὕπνος). Μέθη is the state the wine brings, not the party; the gathering itself is the συμπόσιον, and Hiero's verb for the evenings he spent there is διάγειν, "to pass one's time" (6.2; see διάγω). The forgetting that wine once gave him would now be his danger, among companions who wish him no good.

See also διάγω; δούλους ἀντὶ φίλων; ἐνέδρα; ἐπιλανθάνομαι; συμπόσιον; ὕπνος.

μείζω ἀπὸ τῶν ἴσων χάριν · the greater favor from equal acts

Greater favor from equal acts: Simonides' formula for the ruler's advantage in being loved · Hiero

μείζω ἀπὸ τῶν ἴσων … χάριν, *meizō apo tōn isōn … charin*, "the greater favor from equal acts"

At a Glance

The word. "Greater favor from equal things": the same act wins more gratitude when a ruler does it than when a private man does.

In the *Hiero*. Once, at 8.2, framing the argument of chapter 8: "consider which of the two gains the greater favor from equal acts"; the argument closes on the same thought at 8.7: "Since, then, you obtain greater favors from equal services".

In this edition. "The greater favor from equal acts" (8.2); "greater favors from equal services" (8.7).

A place to read. 8.1–7.

Meaning

Χάρις (*charis*) is favor in both directions: the kindness done and the gratitude it wins, and the grace that makes a gift welcome. Μείζω is "greater" and τῶν ἴσων "equal things" (see ἴσος). The phrase sets an inequality in what is received against an equality in what is done, and it names the one place where, on Simonides' account, the ruler's rank works for him rather than against him.

Use in the book

Hiero has said that tyranny stands in the way of being loved; Simonides answers that ruling does not prevent it and even comes off better than the private station (8.1; see ἀποκωλύω; πλεονεκτέω). He then narrows the question: "In looking into whether this is so, let us not yet consider

whether, because he has greater power, the ruler could also grant more favors; but if the private man and the tyrant do the same things, consider which of the two gains the greater favor from equal acts" (8.2; see ἐννοέω). The obvious advantage, that a ruler has more to give, is set aside; the subtler one is to be proved first, that the same thing counts for more from him.

The examples follow, and Simonides will "begin with the smallest examples" (8.2). A friendly greeting, praise, the honor of a sacrifice: whose would give more enjoyment, reach further, "meet with greater favor"? (8.3; see ἐξικνέομαι; ἔπαινος). Attentions to the sick produce the greatest delight when they come from the most powerful, and Simonides asks whether it is not clear that "half-favors from the most powerful count for more than the whole gift from the private man" (8.4; see ἡμίσειαι χάριτες). Even the gods, Simonides says, give a ruler a certain honor and favor: ruling makes a man more beautiful to look at (8.5–6; see ἀναφαίνω). Then he joins the two advantages: "Since, then, you obtain greater favors from equal services, how is it not fitting that you, when you are able to benefit others by accomplishing many times as much and have many times as much to give, should also be loved far more than private men?" (8.7; see δωρέομαι).

The formula answers Hiero's chapter 1, where the tyrant came off worse than private men in every pleasure. In favor, Simonides says, rank multiplies what is done instead of spoiling what is received. Hiero answers at once that rulers must busy themselves far more than private men with the things that make men hated (8.8–10; see ἀπεχθάνομαι), which Simonides answers in chapter 9 by giving the hateful tasks to others (9.3; see ἀνάγκην προστιθέναι).

Places to read

The phrase at 8.2, its echo in the question of 8.3, and its restatement at 8.7.

8.2 If the private man and the tyrant do the same things, which of the two gains the greater favor from equal acts?

8.3 The ruler's greeting, praise and honor in sacrifice would meet with greater favor.

8.7 The ruler obtains greater favors from equal services, and can give many times as much.

Elsewhere in Xenophon

In the *Education of Cyrus*, having told how Cyrus sent dishes from his own table to friends he wished to show he remembered (8.2.2–3; see διὰ χαρίτων), Xenophon adds that he honored servants too from his table whenever he praised one; and still now, he says, those to whom dishes are seen to be sent from the king's table are courted the more by everyone, as men thought to be in honor and able to get things done. What comes from the king gives enjoyment not for these reasons only: it really is far superior in pleasure (8.2.4). The reason he gives is the division of labor. In small towns the same man makes beds, doors, plows and tables, and often builds houses too, and cannot do all of it well; in great cities one craft, or even part of one, feeds a man, and so the king's food too is worked with far greater skill (8.2.5). Simonides' argument needs only the first of Xenophon's reasons: the dish is the same, and the giver makes it worth more.

Other ancient sources

Aristotle defines favor in the *Rhetoric* as a service to one in need, not given in return for anything, nor so that the giver may get something, but for the sake of the one who receives it. The favor is great if the need is great, or the things given great and hard to give, or given at such a time, or if the giver is the only one, or the first, or gives most (2.7, 1385a16–21). And favor is taken away if the giver acted for his own sake, or it happened by chance, or he was compelled, or he was paying back rather than giving (1385a34–b5). Aristotle measures favor by the need and the giving, not by the rank of the giver; one of his conditions, that what is compelled is no favor, is Hiero's objection to the honors tyrants receive (7.6).

Translation in this edition

"Favor" for χάρις and "equal" for ἴσος throughout; the phrase at 8.2 is "the greater favor from equal acts", and the plural at 8.7, ἐκ τῶν ἴσων ὑπουργημάτων μειζόνων χαρίτων, is "greater favors from equal services".

See also

ἀνάγκην προστιθέναι; ἀναφαίνω; ἀπεχθάνομαι; ἀποκωλύω; διὰ χαρίτων; δωρέομαι; ἐννοέω; ἐξικνέομαι; ἔπαινος; ἡμίσειαι χάριτες; ἴσος; πλεονεκτέω.

μειονεκτέω · come off worse

To come off worse: the refrain of Hiero's case, which Simonides first turns into a mark of real men and then answers with its opposite · Hiero

μειονεκτοῦντας, *meionektountas*, "come off worse", "coming off worse"; μειονεκτεῖτε, *meionekteite*, "you come off worse"; μειονεκτοῦσι, μειονεκτοῦσιν, *meionektousi(n)*, "they come off worse"; μειονεκτεῖ, *meionektei*, "comes off worse"; μειονεκτοῦμεν, *meionektoumen*, "we come off worse"

At a Glance

The word. To have less, get the smaller share; to be at a disadvantage, come off worse.

In the *Hiero*. Nine times, the refrain of Hiero's case: the tyrant comes off worse in spectacles (1.11), in the enjoyment of feast days (1.18), in the duration of the pleasure of eating (1.19), in marriage (1.27), in the pleasures of Aphrodite with boys (1.29), in being loved (3.6) and in trust (4.1). Simonides uses it twice, granting the loss in spectacles (1.14) and praising those who come off worse willingly (2.1).

In this edition. "Come off worse" throughout; its opposite πλεονεκτεῖν is "come off better" (1.14, 8.1).

A place to read. 1.11–19 with 2.1 and 8.1–2.

Meaning

Μειονεκτεῖν (*meionektein*) is formed from μεῖον, "less", and ἔχειν, "to have": to have less than another, to get the worse of an exchange or a

comparison. Its opposite is πλεονεκτεῖν, "to have more", and from that verb comes πλεονεξία, the grasping for more than one's share (see πλεονεκτέω; πλεονεξία). The verb compares: the tyrant comes off worse in something, and worse than others, named (1.18, 1.19, 1.27, 3.6) or understood (1.11).

Use in the book

Hiero builds his case on the verb. Simonides expects the tyrant to enjoy himself many times more through each sense; Hiero answers that tyrants enjoy themselves far less than private men of moderate means (1.8; see μετρίως διάγω), and proves it sense by sense, returning to the same word for sight, food and the pleasures of Aphrodite. Sight comes first: "in the spectacles that come through sight, I find on reckoning that tyrants come off worse" (1.11; see θέαμα; λογίζομαι), since they cannot travel to the festivals where the things most worth seeing are gathered (1.12; see ἀποδημέω). Simonides grants it and offers hearing in exchange, setting the verb beside its opposite for the first time: "But if you come off worse in spectacles, through hearing at least you come off better" (1.14; see ἀκρόαμα). Hiero answers that the praise of those suspected of flattery is no pleasure (1.15; see κολακεύω).

Food is next. All human beings look forward with pleasure to feast days except tyrants, whose tables allow of no increase, "so that, first, in this enjoyment of hope they come off worse than private men" (1.18; see ἑορτή); and the more superfluities a man has set before him, the sooner satiety falls on him, "so that in the duration of his pleasure, too, the man who has much set before him comes off worse than those who live moderately" (1.19; see ἐδωδή; τὰ περιττά). Then the pleasures of Aphrodite. Simonides suggests that the pleasures of Aphrodite are the one thing that makes men want to be tyrants; "Now indeed," said Hiero, "you have named the very thing in which, be sure of it, we come off worse than private men" (1.27; see γάμος), and with boys "the tyrant comes off worse in his enjoyments still far more than in those that beget children" (1.29; see μετ' ἔρωτος), because love, which reaches for what is hoped for, "is least of all willing to arise in a tyrant" (1.30). In his account of friendship

he uses it again of being loved, "this possession" (3.6; see κτῆμα), and last of trust: "whoever has the least share in trust, how does he not come off worse in a great good?" (4.1; see πίστις).

The comparisons can be read as sharing a pattern. The tyrant has more of what is counted and less of what is enjoyed: more food and fewer feasts, more women and no equal marriage, more praise and no free praise, more servants and no trust. Hiero turns having more into having less, and the verb measures not what he possesses but what he gets from it.

Simonides answers twice, first in Hiero's own word and then in its opposite. At the start of chapter 2 he calls the losses small: "For I see many," he said, "of those who are thought to be real men willingly coming off worse in food and drink and dishes, and even abstaining from the pleasures of Aphrodite" (2.1; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀπέχω; ἑκών). To come off worse willingly is a mark of the real man; if Hiero is one, these losses are not what makes tyranny bad. Simonides then lists the tyrant's real advantages (2.2; see διαφέρω), and Hiero has to find the evil of tyranny elsewhere.

The second answer comes in chapter 8, where Simonides turns the refrain round: ruling "does not at all prevent being loved, but even comes off better than the private station" (8.1; see ἰδιωτεία; πλεονεκτέω). In favor the ruler has the advantage: the same act wins him more gratitude than it wins a private man (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν). Hiero's reply supplies the last turn of the word. The citizens think the mercenaries are kept "not for the sake of equal honor but for the sake of coming off better", πλεονεξία (8.10; see ἰσοτιμία; πλεονεξία). It can be read as the reason the tyrant comes off worse in pleasure: he is believed to aim at coming off better in power.

Hiero's whole case is a comparison, with private men in pleasure as with other tyrants in wealth (4.6; see ἀνταγωνιστής). Simonides' last chapter changes the term of comparison: the contest is not against private men but against other leaders of cities, and the victory lies in the happiness of the city (11.6–7; see ἀγών).

Places to read

Every passage in which the verb occurs; πλεονεκτέω and πλεονεξία have their own entries.

1.11 On reckoning, tyrants come off worse in the spectacles that come through sight.

1.14 If tyrants come off worse in spectacles, through hearing they come off better.

1.18 In the enjoyment of hope that feast days bring, tyrants come off worse than private men.

1.19 The man who has much set before him comes off worse in the duration of his pleasure.

1.27 In marriage tyrants come off worse than private men.

1.29 In the pleasures of Aphrodite with boys the tyrant comes off worse still more.

2.1 Many real men willingly come off worse in food and drink and abstain from the pleasures of Aphrodite.

3.6 In being loved, a great possession, tyrants come off worse than anyone.

4.1 Whoever has the least share in trust comes off worse in a great good.

Elsewhere in Xenophon

In the *Memorabilia* Socrates watches a fellow diner at a common meal take many relishes with a single mouthful of bread, and says that such a man spoils the cooks' art by mixing what they keep apart. There is another result, he adds, for one used to eating many things at once: when many are not at hand he would think he comes off worse, missing what he is used to, while one used to sending down one mouthful with one relish could make do with one without distress when many were not there (3.14.5–6). In the *Agesilaus* Xenophon asks how a man who chose to come off worse with nobility rather than have more with injustice would not shun base gain; and he tells how Agesilaus, judged by the city to have all the property of Agis, his half-brother and predecessor as king, gave half of it to his kinsmen on his mother's side because he saw that they were poor (4.5). Socrates' diner comes off worse by habit, as Hiero says the tyrant does at table (1.17–18); Agesilaus comes off worse by choice, as Simonides' real men do (2.1).

Other ancient sources

In the *Nicomachean Ethics* Aristotle reasons that if it is the one who distributes, not the one who receives, who does the injustice, then a man who knowingly and willingly gives another more than himself wrongs himself; and this, it seems, is what moderate men do, since the decent man tends to take the smaller share. Perhaps, he answers, this is not simple: such a man gets more of another good, if he happens to, such as reputation or what is simply fine (5.9, 1136b15–22). Simonides' real men who come off worse willingly (2.1) can be read in Aristotle's terms, and so can Simonides' chapter 8, where the ruler who gives comes off better in favor.

Translation in this edition

"Come off worse" in all nine places, and "come off better" for πλεονεκτεῖν (1.14, 8.1), so that the pair is heard as a pair; at 2.1 the participle is "coming off worse". The noun πλεονεξία at 8.10 is "coming off better".

See also

ἀγών; ἀκρόαμα; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀνταγωνιστής; ἀπέχω; ἀποδημέω; γάμος; διαφέρω; ἐδωδή; ἑκών; ἑορτή; θέαμα; ἰδιωτεία; ἰσοτιμία; κολακεύω; κτῆμα; λογίζομαι; μείζω ἀπὸ τῶν ἴσων χάριν; μετρίως διάγω; μετ' ἔρωτος; πίστις; πλεονεκτέω; πλεονεξία; τὰ περιττά.

μειόω · make small

μειοῖ, *meioi*, "makes ... as small as he can"

Attested: μειοῖ (*meioi*; 2.17). To make less, lessen, diminish; to make little of, belittle. When the tyrant puts to death those he perceives working against him, he cannot take pride in the deed, but "even makes what has happened as small as he can" (2.17; see ἀπολογέομαι; μεγαλύνω). The victorious citizens of 2.16 add lies to make their deed larger (see ἐπιψεύδομαι); the tyrant makes his smaller, and in the Greek the two verbs stand side by side, οὐδὲ μεγαλύνεται ... ἀλλὰ καὶ μειοῖ. Both alter the telling, in opposite directions, and Hiero's verb for the tyrant's telling is formed

from the same μεῖον, "less", as the refrain of his case, μειονεκτεῖν (see μειονεκτέω; μείων).

See also ἀπολογέομαι; ἐπιψεύδομαι; μεγαλύνω; μειονεκτέω; μείων.

μείων · less, fewer

μείω, *meiō*, "fewer", "less"; μειόνων, *meionōn*, "beneath him", "fewer"; μείοσι, *meiosi*, "lesser"

Attested: μείω (*meiō*; 1.8, twice); μειόνων (*meionōn*; 1.28, 2.17); μείοσι (*meiosi*; 10.8). Less, fewer, smaller; of persons or families, lesser, inferior: the comparative of μικρός. At 1.8 it serves both speakers. Simonides says the tyrant "enjoys himself many times more, and has far fewer painful things"; Hiero turns the same word against him: "tyrants enjoy themselves far less than private men who live in moderate circumstances" (1.8; see λυπηρός; μετρίως διάγω). Of marriage: "the tyrant, unless he marries a foreign woman, must marry beneath him", ἐκ μειόνων, from a lesser family (1.28; see γάμος). Of killing: the tyrant knows that he "will rule over fewer" (2.17; see ἀποκτείνω). And of guards: the citizens maintain guards privately "for lesser things than these" (10.8; see δαπανάω). Its opposite μείζων, "greater", stands in the formula of chapter 8 (see μείζω ἀπὸ τῶν ἴσων χάριν), and μειονεκτεῖν, "to come off worse", is formed from its neuter (see μειονεκτέω).

See also ἀποκτείνω; γάμος; δαπανάω; λυπηρός; μείζω ἀπὸ τῶν ἴσων χάριν; μειονεκτέω; μετρίως διάγω.

μέλω · be a care

μέλῃ, *melēi*, "care about"

Attested: μέλῃ (*melēi*; 9.10). To be a care, a concern: used impersonally, μέλει τινί, "it is a care to someone", with what is cared about in the genitive or with περί. Simonides sums up his account of prizes with it: "To put it briefly, if it were plain in all things that the man who introduces something good will not go unhonored, this too would urge many to make it their work to look for something good. And when many

care about what is beneficial, it must be found and carried out the more" (9.10; see εἰσηγέομαι; ἐπιτελέω; ἔργον ποιεῖσθαι). The ruler who honors improvement makes the city's good a care to many instead of to himself alone. The compounds of care, ἐπιμέλεια and ἐπιμελεῖσθαι, have their own entries (see ἐπιμέλεια; ἐπιμελέομαι).

See also εἰσηγέομαι; ἐπιμέλεια; ἐπιμελέομαι; ἐπιτελέω; ἔργον ποιεῖσθαι.

μέρος · part

μέρος, *meros*, "part"; μέρει, *merei*, "part"

Attested: μέρος (*meros*; 2.7); μέρει (*merei*; 9.5). A part, a share, a portion. Hiero uses it of war: "if peace is thought a great good for human beings, tyrants have the smallest share in it; and if war is a great ill, tyrants have the largest part in it" (2.7; see εἰρήνη; μέτειμι; μετέχω). The tyrant's part in the good is the least and in the evil the most. Simonides uses it of the city's divisions: cities are divided by tribes, regiments and companies, "and rulers are set over each part" (9.5; see λόχος). The parts of the city, each with its ruler, become in Simonides' plan the units of a contest for prizes.

See also εἰρήνη; λόχος; μέτειμι; μετέχω.

μεταδίδωμι · share

μεταδώσεις, *metadōseis*, "share"

Attested: μεταδώσεις (*metadōseis*; 11.12). To give a share of something, to share it with someone. Simonides counts among the rewards of the loved ruler: "you would be thought worthy of many gifts, and would be at no loss for a well-wisher with whom to share them" (11.12; see ἀπορέω; δωρεά; εὐμενής). The tyrant had complained that whatever anyone gets from him, no one counts it his own until he is out of reach of his power (6.13; see ἐπικράτεια); the loved ruler receives gifts and has friends to share them with. In the *Agesilaus* Xenophon tells how the king gave a share, μετέδωκεν, of the property he inherited from Agis to his poor kinsmen (4.5; see μειονεκτέω).

See also ἀπορέω; δωρεά; ἐπικράτεια; εὐμενής; μειονεκτέω.

μέτειμι · have a share

μέτεστιν, *metestin*, "have the smallest share"; μέτεστι, *metesti*, "has the smallest share"

Attested: μέτεστιν (*metestin*; 2.7); μέτεστι (*metesti*; 4.2). To be among; used impersonally, μέτεστί τινί τινος, "someone has a share in something". Both places are superlatives of want. Of peace: "if peace is thought a great good for human beings, tyrants have the smallest share in it" (2.7; see εἰρήνη; μέρος). Of trust: "And in this, the trusting relation toward others, a tyrant has the smallest share; seeing that he does not even live trusting his food and drink" (4.2; see ἀπάρχομαι; πίστις). Hiero puts the tyrant's lack in the language of a share, as if goods were portions dealt out and his were the least. In the *Oeconomicus* Ischomachus explains to his wife that the servants have a share, μέτεστι, in their master's goods only so far as to carry, tend or guard them, and may use none of them unless the master gives it, while everything is the master's to use as he wishes (9.16).

See also ἀπάρχομαι; εἰρήνη; μέρος; πίστις.

μετέχω · have a share

μετέχουσι, *metechousi*, "have the least share"; μετέχουσιν, *metechousin*, "have the largest part"; μετεσχηκέναι, *meteschēkenai*, "to have had a share"; μετέχει, *metechei*, "has the least share"

Attested: μετέχουσι (*metechousi*; 2.6); μετέχουσιν (*metechousin*; 2.7); μετεσχηκέναι (*meteschēkenai*; 2.16); μετέχει (*metechei*; 4.1). To have a share in, partake of, with the genitive. Hiero states the theme of chapter 2 with it: "tyrants have the least share in the greatest goods and possess the most of the greatest ills" (2.6; see κτάομαι), and then, of war, "tyrants have the largest part in it" (2.7; see μέρος). At the opening of chapter 4 the share is in trust: "whoever has the least share in trust, how does he not come off worse in a great good?" (4.1; see μειονεκτέω; πίστις). Between these the citizens of a victorious city claim a share of their own: "Each one claims to

have had a share in the plan and to have killed the most" (2.16; see ἐπιψεύδομαι). The citizens compete for a share in the city's deeds; the tyrant has the largest share in what no one would choose.

See also ἐπιψεύδομαι; κτάομαι; μειονεκτέω; μέρος; πίστις.

μετρίως διάγω · live in moderate circumstances

To live in moderate circumstances: the private man of middling means against whom Hiero measures the tyrant · Hiero

μετρίως διαγόντων, *metriōs diagontōn*, "who live in moderate circumstances"

At a Glance

The word. To pass one's life in measure: of means, to live in modest circumstances; of habits, to live moderately.

In the *Hiero*. Once, in Hiero's statement of his thesis: "tyrants enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains" (1.8).

In this edition. "Who live in moderate circumstances".

A place to read. 1.8–9.

Meaning

Μέτριος (*metrios*) is "in measure": of size or amount, moderate, middling; of fortune, neither poor nor rich; of character, reasonable, temperate. The adverb μετρίως with διάγειν, "to pass one's life" (see διάγω), describes a condition of life rather than a habit; with διαιτᾶσθαι, a verb of diet and daily regimen, it describes a way of eating and living (see μετρίως διαιτάομαι).

Use in the book

Simonides has said that the tyrant's life differs from the private man's in this, that through each of the senses he "enjoys himself many times more, and has far fewer painful things" (1.8; see μείων). Hiero denies it in the sentence that becomes the thesis of the first seven chapters: "That is not so, Simonides; rather, be sure of it: tyrants enjoy themselves far less than

private men who live in moderate circumstances, and feel far more and greater pains" (1.8; see εὐφραίνω; λυπέω). Simonides calls the claim "beyond belief", since many desire to be tyrants, men reputed among the most capable, and everyone counts tyrants enviable (1.9; see ζηλόω). The comparison is not with private men in general, among whom there are poor men in want, but with those of middling means. The private life Hiero has in mind can be read as the one he once lived, with companions of his own age, quiet when he wanted it and evenings at drinking parties (6.1–2; see διάγω).

At table the same measure keeps its pleasure longer (1.19; see μετρίως διαιτάομαι), and it returns in chapter 4, where much and little are judged "in relation to use" and the tyrant turns out poorer than the private man (4.8–9; see ἀριθμός).

Simonides never asks Hiero to return to the moderate life. His remedy in the last chapter is spending, not restraint: the tyrant's wealth is to be laid out on the city, and the reward is to be "happy without being envied" (11.1, 11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ; μεγαλοπρεπής). The private man of moderate means is Hiero's standard of a pleasant life; he is not Simonides' standard of a good ruler.

Places to read

The one passage in which the phrase occurs; διάγω and μετρίως διαιτάομαι (1.19) have their own entries.

1.8 Tyrants enjoy themselves far less than private men who live in moderate circumstances.

Elsewhere in Xenophon

In the fourteenth chapter of the *Constitution of the Lacedaemonians* Xenophon says he knows that the Spartans once preferred to keep company with one another at home on modest means rather than govern other cities as harmosts, the governors Sparta set over them, and be ruined by flattery; once they were afraid to be seen holding gold, and now some even plume themselves on owning it (14.2–3). Xenophon sets moderate living at home against ruling abroad among flatterers, and the choice he praises can be read as the one the private man has and Hiero lost.

Other ancient sources

In Herodotus Solon tells Croesus (see εὐδαίμων) that great wealth makes a man no more blessed than one who has enough for the day, unless fortune grants him a good end with all his goods about him: many of the very rich are without blessing, and many of middling livelihood, μετρίως ἔχοντες βίου, are fortunate. The rich man without blessing has the advantage in two things only, more power to satisfy his desires and to weather a great blow when it strikes; the fortunate man has the advantage in many, for his good fortune wards desire and ruin off him, and he is whole of limb, free of sickness, untouched by evils, blessed in his children and fair to look on (1.32.5–6). Herodotus' Solon and Xenophon's Hiero agree that the man of moderate means may be better off than the very rich.

Translation in this edition

"Who live in moderate circumstances", since the participle of διάγειν describes a condition of life; the phrase with διαιτᾶσθαι at 1.19 is "those who live moderately" (see μετρίως διαιτάομαι).

See also

ἀριθμός; διάγω; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων; εὐφραίνω; ζηλόω; λυπέω; μεγαλοπρεπής; μείων; μετρίως διαιτάομαι.

μετρίως διαιτάομαι · live moderately

To live moderately at table: the measured diet that keeps the pleasure of eating longer than the tyrant's abundance · Hiero

μετρίως διαιτωμένων, *metriōs diaitōmenōn*, "those who live moderately"

At a Glance

The word. To live by a measured regimen: διαιτᾶσθαι is to live by a δίαιτα, a way of life and above all a diet, and μετρίως, "in measure", makes it a moderate one.

In the *Hiero*. Once, at the close of Hiero's argument about the duration of pleasure at table: the man who has much set before him "comes off worse than those who live moderately" (1.19).

In this edition. "Those who live moderately".
A place to read. 1.17–23.

Meaning

Δίαιτα (*diaita*) is a manner of living, and in the doctors' writings the regulated diet and exercise of a patient; διαιτᾶσθαι is to live after such a manner, to keep a regimen. The adverb μετρίως, "in measure", gives the regimen its character: neither scant nor lavish. The phrase stands close to μετρίως διάγειν, which Hiero uses of private men "who live in moderate circumstances" (1.8; see μετρίως διάγω); that phrase describes a man's means, this one his table.

Use in the book

The phrase closes the second of Hiero's arguments about food. He has said that most men judge the tyrant's pleasure by the dinner set before him, "for what exceeds the customary is what provides the pleasures", and that tyrants, whose tables are always full, have no feast days to look forward to (1.17–18; see ἑορτή; κρίνω). Then he turns to how long a pleasure lasts. The more superfluities a man has set before him, the sooner satiety falls on him, "so that in the duration of his pleasure, too, the man who has much set before him comes off worse than those who live moderately" (1.19; see ἐδωδή; κόρος; τὰ περιττά). The moderate eater does not deny himself a pleasure; he keeps it, because his appetite outlasts his meal.

Simonides answers with a qualification that grants half the point: "for as long as the soul accepts it", those nourished on costlier fare take far more pleasure than those who have the cheaper (1.20; see πολυτελής). Hiero presses on, and Simonides grants that the man who takes most pleasure in a thing is most passionately disposed toward it, and that tyrants go to their fare "even with less zest, as many would think" (1.21; see ἐρωτικός); the sharp and pungent contrivances served to tyrants are "the cravings of a soft and sickly soul", which those who eat with pleasure do not need (1.22–23; see μαλακός; μηχάνημα; ὀξύς). The moderate table of 1.19 can be read as the measure against which these refinements are

judged: what the tyrant's cooks contrive is what a measured appetite has no use for.

Places to read

The one passage in which the phrase occurs; μετρίως διάγω (1.8) has its own entry.

1.19 The man who has much set before him comes off worse in the duration of his pleasure than those who live moderately.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon reports that Socrates used to say that in the Athenian tongue "to feast", εὐωχεῖσθαι, was called simply "to eat", and that the "well" in the word was added for eating what would harm neither soul nor body and was not hard to come by; so he gave feasting to those who live in good order, τοῖς κοσμίως διαιτωμένοις (3.14.7). Socrates' orderly diners and Hiero's moderate ones can be read as one company: both feast because they eat within measure.

Other ancient sources

In Plato's *Republic* Socrates tells Glaucon that the best training of the body is simple. Homer, he points out, feeds his heroes on campaign neither fish, though they are camped by the sea on the Hellespont, nor boiled meat, but only roast, the readiest food for soldiers, and never mentions sauces at all. Glaucon agrees that he will not praise the Syracusan table and its Sicilian medley of fare, a Corinthian girl as mistress for men who mean to keep fit, or the much-vaunted luxuries of Athenian cakes; all such feeding and regimen, Socrates says, is like melody and song composed in every mode and every rhythm, and as variety bred license there, so here it breeds disease, while simplicity in music brings temperance to souls, and in training health to bodies (3.404b–e). Xenophon puts the case for the measured table in the mouth of a tyrant of Syracuse, the city whose name was Plato's byword for the extravagant one.

Translation in this edition

"Those who live moderately" renders μετρίως διαιτωμένων, a verb of diet, kept apart from "who live in moderate circumstances" at 1.8 (see μετρίως διάγω).

See also

ἐδωδή; ἑορτή; ἐρωτικός; κόρος; κρίνω; μαλακός; μετρίως διάγω; μηχάνημα; ὀξύς; πολυτελής; τὰ περιττά.

μετ' ἔρωτος · that come with love

With love: the pleasures of Aphrodite joined to desire for the beloved, which give enjoyment beyond comparison and which the tyrant lacks · Hiero

μετ' ἔρωτος, *met' erōtos*, "that come with love"

At a Glance

The word. "With love": μετά with the genitive, "in company with", and ἔρως, love as passionate desire.

In the *Hiero*. Once, in Hiero's account of the pleasures of Aphrodite with boys: "For that the pleasures of Aphrodite that come with love give enjoyment beyond comparison, we all know, I suppose" (1.29).

In this edition. "That come with love".

A place to read. 1.29–33.

Meaning

Τὰ ἀφροδίσια are the acts of love, the pleasures of Aphrodite (see ἀφροδίσια); ἔρως is the passion that reaches for a particular beloved (see ἔρως). The phrase τὰ μετ' ἔρωτος ἀφροδίσια joins them and so implies that they can come apart: there can be pleasures of Aphrodite without love, as with slaves whose attentions are not cherished (1.28) or a beloved taken against his will, which Hiero calls more like plunder (1.36). The phrase names the pleasure in which body and desire go together.

Use in the book

Hiero has said that in marriage the tyrant comes off worse than private men, and he goes on: "In the pleasures of Aphrodite with boys, again, the tyrant comes off worse in his enjoyments still far more than in those that beget children. For that the pleasures of Aphrodite that come with love give enjoyment beyond comparison, we all know, I suppose; but love, on the contrary, is least of all willing to arise in a tyrant" (1.29–30; see μειονεκτέω; παιδικὰ ἀφροδίσια). Love takes pleasure in reaching not for what is ready to hand but for what is hoped for; and as a man without experience of thirst would not relish drinking, so the man without experience of love is without experience of the sweetest pleasures of Aphrodite (1.30; see δίψος; ἔρως τῶν ἐλπιζομένων). The tyrant does not lack the pleasures of Aphrodite; he lacks the love that would make them the sweetest of pleasures.

Simonides laughs and asks how, then, Hiero is in love with Dailochus, who is called "the most beautiful" (1.31). Hiero's answer shows what the phrase asks for. He wants from Dailochus what is least fitting for a tyrant to achieve: what he desires, he desires "to obtain with friendship and from one who is willing", and to take it by force he would desire less than to do himself some harm (1.32–33; see ἄκων; ἐπιθυμέω; κακὸν ποιεῖν). The love of 1.29 is not one-sided desire; its pleasure needs a willing return, which a tyrant can never be sure of (1.37–38; see διὰ φόβον ὑπηρετεῖν; οἱ φιλοῦντες). Simonides' last chapter promises Hiero exactly this: he would be not only loved but loved with passion, and would not need to make advances to the beautiful (11.11; see φιλεῖσθαι καὶ ἐρᾶσθαι).

Places to read

The one passage in which the phrase occurs; ἔρως, ἀφροδίσια and ἔρως τῶν ἐλπιζομένων have their own entries.

1.29 The pleasures of Aphrodite that come with love give enjoyment beyond comparison.

Elsewhere in Xenophon

In Xenophon's *Symposium* Socrates, having asked why a boy should return the love of one who hangs on his body (8.19; see ἀντιφιλέω), goes on to answer: a boy who sells his youth for money will no more cherish the buyer than a seller in the market does; nor will the boy love a man for the company he keeps with him, young with one past his prime, beautiful with one no longer beautiful, and not in love with one who is. For a boy does not share, as a woman does, in the joys of the pleasures of Aphrodite, but looks on sober at a man drunk with Aphrodite (8.21). Socrates' lover pays where Hiero's would use force, and is no better loved.

Other ancient sources

Aristotle's lover and beloved, who take pleasure in different things, the one in the sight of the other and the other in being courted, and whose friendship sometimes ends with the bloom of youth (*Nicomachean Ethics* 8.4, 1157a3–12; see ἐράω), can be read as the condition Hiero's phrase excludes: love whose pleasure is not shared is not the love he means.

Translation in this edition

"That come with love" renders μετ' ἔρωτος, keeping "with" for μετά; τὰ ἀφροδίσια is "the pleasures of Aphrodite" throughout.

See also

ἄκων; ἀντιφιλέω; ἀφροδίσια; διὰ φόβον ὑπηρετεῖν; δίψος; ἐπιθυμέω; ἐράω; ἔρως; ἔρως τῶν ἐλπιζομένων; κακὸν ποιεῖν; μειονεκτέω; οἱ φιλοῦντες; παιδικὰ ἀφροδίσια; φιλεῖσθαι καὶ ἐρᾶσθαι.

μήπω · not yet

μήπω, *mēpō*, "not yet"

Attested: μήπω (*mēpō*; 8.2). Not yet: μή with the enclitic πω, "yet", the form of οὔπω used in commands, wishes and conditions. Simonides uses it once, to put a question off rather than set it aside. Beginning his proof that ruling does not prevent being loved, he says: "In looking into whether this is so, let us not yet consider whether, because he has greater

power, the ruler could also grant more favors; but if the private man and the tyrant do the same things, consider which of the two gains the greater favor from equal acts" (8.2; see ἄρχων; μείζω ἀπὸ τῶν ἴσων χάριν). The postponed question is answered at the end of the argument, where the ruler is one "able to benefit others by accomplishing many times as much" (8.7; see δύναμαι). By arguing first from equal acts, Simonides shows an advantage that cannot be put down to the ruler's greater means, and only then brings back the power he had set aside.

See also ἄρχων; δύναμαι; μείζω ἀπὸ τῶν ἴσων χάριν.

μήτε ... μήτε · not ... either ... or

μήτ' ... μήθ', *mēt' ... mēth'*, "unwilling ... and not"; μήτε ... μήτε, *mēte ... mēte*, "not ... either ... or"

Attested: μήτ' ... μήθ' (*mēt' ... mēth'*; 6.4), μήτε ... μήτε (*mēte ... mēte*; 6.14). Neither ... nor: the paired negative with μή, used with infinitives and in clauses of condition, wish or general statement rather than of plain fact. Both times Hiero uses it to shut two doors at once. Among his fears he counts "to be unwilling to have them about one unarmed and not to look with pleasure on them armed" (6.4; see ἄοπλος; ὁπλίζω): unarmed, the guards leave him unguarded; armed, they are themselves to be feared. And tyrants know that all their subjects are enemies, "and it is not possible either to kill them all or to imprison them all (for over whom will he still rule?)" (6.14; see δεσμεύω; κατακαίνω; οἱ τυραννευόμενοι). Both pairs leave the tyrant no third course. At 6.14 Marchant prints Cobet's κατακαίνειν, "to kill", for the manuscripts' κατακτείνειν, a different form of the same sense (see κατακαίνω).

See also ἄοπλος; δεσμεύω; κατακαίνω; οἱ τυραννευόμενοι; ὁπλίζω.

μηχανάομαι · contrive

μηχανώμενοι, *mēchanōmenoi*, "contriving"; μηχανήσωνται, *mēchanēsōntai*, "contrive"; μεμηχανημένος, *memēchanēmenos*, "had contrived"

Attested: μηχανώμενοι (*mēchanōmenoi*; 4.10), μηχανήσωνται (*mēchanēsōntai*; 5.1), μεμηχανημένος (*memēchanēmenos*; 11.4). To contrive, devise, scheme: the verb of μηχανή, "device, means, machine", used of clever invention for good or ill. In Hiero's mouth it is always ill. Men who are compelled through want to live "by contriving something bad and shameful" are the truly poor, and the tyrant is one of them (4.10–11; see αἰσχρός; ἔνδεια). Tyrants fear the wise, "lest they contrive something" (5.1; see σοφός), as they fear the courageous lest they dare something for freedom. Simonides takes the verb over for the ruler. Of revenues he asks Hiero: "in which way do you think they would become greater, if you kept only your own private property at work, or if you had contrived that the property of all the citizens be at work?" (11.4; see ἐνεργός; πρόσοδος). The contrivance Hiero fears from the wise, Simonides proposes as a ruler's own.

See also αἰσχρός; ἔνδεια; ἐνεργός; πρόσοδος; σοφός.

μηχάνημα · contrivance

μηχανήματα, *mēchanēmata*, "contrivances"

Attested: μηχανήματα (*mēchanēmata*; 1.22). A contrivance, a device, an artful invention; formed from μηχανάομαι, "to contrive" (see μηχανάομαι). Hiero uses it of the tyrant's table: "have you observed these many contrivances that are served to tyrants: sharp things, pungent things, astringent things, and their kin?" (1.22; see δριμύς; ὀξύς; στρυφνός). The dishes are inventions, which can be read as made up by art to stir an appetite that would not otherwise come, and Simonides agrees that they seem to him "quite contrary to nature for human beings" (1.22; see παρὰ φύσιν). The edition's note recalls that Sicilian cookery "was proverbial" (see μετρίως διαιτάομαι). In his next speech Hiero calls the same dishes "sophistications" (1.23), and the edition's note observes that *sophismata*

"is also the word for the sophists' tricks of argument, and Hiero is speaking to the man he has called wise (1.1)".

See also δριμύς; μετρίως διαιτάομαι; μηχανάομαι; ὀξύς; παρὰ φύσιν; στρυφνός.

μιαιφόνος · bloodstained

μιαιφόνῳ, *miaiphonōi*, "the bloodstained"

Attested: μιαιφόνῳ (*miaiphonōi*; 4.4). Stained with blood, murderous: from μιαίνω, "to stain, defile", and φόνος, "killing". In the *Iliad* it is an epithet of Ares, the god of slaughter (5.31). The word carries the Greek belief that homicide pollutes: the killer is unclean and his uncleanness can pass to those who share his roof, his table or his worship. Hiero uses it in his account of the citizens' care for one another: "They have gone so far in their guarding that many have made a law that not even the man who keeps company with the bloodstained is pure" (4.4; see βιοτεύω; καθαρεύω; νόμος). The citizens guard against killing by shunning even the killer's companions. For the tyrant the order is reversed (4.5; see ἀναστρέφω; νηποινεί).

See also ἀναστρέφω; βιοτεύω; καθαρεύω; νηποινεί; νόμος.

μισέω · hate

To hate and be hated: the tyrant hated by those bound to love him, and Hiero's wish not to be hated for his guards · Hiero

μισεῖσθαι, *miseisthai*, "to be hated", "be hated"; μισοῦνται, *misountai*, "are hated"; μισοῦσι, *misousi*, "hate"

At a Glance

The word. To hate; in the passive, to be hated.

In the *Hiero*. Four times, all in Hiero's speeches: the lover hated while he loves (1.36), tyrants hated by those whom nature and law bind to love them (3.9), gifts given to those men hate (7.8), and his wish not to be hated because of the mercenaries (10.1).

In this edition. "Hate", "be hated".
A place to read. 3.7–9 with 10.1.

Meaning

Μισεῖν (*misein*), from μῖσος, "hatred", is the opposite of φιλεῖν, "to love" (see φιλέω), and the dialogue sets the two against each other at every use. It is a feeling for a person, and so differs from ἀπέχθεια, the odium a man incurs through what he must do (see ἀπεχθάνομαι; ἀπέχθεια). Hiero uses both: odium for the ruler who exacts money and punishes (8.8–9), hatred for the tyrant himself.

Use in the book

Each use answers a use of φιλεῖν. To take a beloved against his will is, in Hiero's words, "to be hated while you love him" (1.36; see ἄκων). At the end of his account of friendship Hiero lists the murders within tyrants' families, by children, brothers, wives and comrades (3.8; see ἀλληλοφόνος), and draws the conclusion: "Those, then, who are so hated by those whom nature has made most apt to love them and whom law compels to it, how should one think that they are loved by anyone else?" (3.9; see νόμος; φύσις). Nature and law, which bind a family together, do not hold the tyrant's family to him.

In his account of honor the hatred is hidden. The many give gifts "to those they hate, and that when they most fear that they may suffer some harm from them" (7.8; see δουλεία; δῶρον); the tyrant receives what looks like the tribute of love from people who hate him, and Hiero calls it the works of slavery.

The last use comes when Hiero accepts Simonides' counsel on prizes and turns to the one thing he still fears it cannot mend: "But about the mercenaries, have you anything to say, so that I may not be hated because of them?" (10.1; see μισθοφόρος). His word for himself is no longer that he comes off worse but that he is hated. Simonides' answer does not dismiss the guards but changes what they guard: the mercenaries are to be the bodyguards of all the citizens (10.4; see πάντων δορυφόροι τῶν πολιτῶν). Hatred, which Hiero described as the tyrant's condition, can be read in

chapter 10 as the result of how the tyrant uses his guards, and so as something he can change.

Places to read

Every passage in which the verb occurs.

1.36 To take pleasure in a beloved against his will is to be hated while one loves.

3.9 Tyrants are hated by those whom nature has made most apt to love them and whom law compels to it.

7.8 The many give gifts to those they hate, when they most fear them.

10.1 Hiero asks how he may not be hated because of the mercenaries.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon traces the love Cyrus won from those around him first to his kindness of soul, which he showed as much as he could at all times. He held, Xenophon says, that as no one finds it easy to love people he thinks hate him, or to wish well to those who wish him ill, so a man plainly seen to love and wish others well cannot be hated by people who are sure of his love (8.2.1). The gifts from his table follow (8.2.2–3; see διὰ χαρίτων). Cyrus' rule is that hatred and love are returned in kind.

Other ancient sources

Aristotle names two causes for which men above all attack tyrannies, hatred and contempt. Hatred, he says, always belongs to tyrants; it is from being despised that many of them fall. As a sign, most of those who won tyrannies kept them, while those who inherited them lost them almost at once, since, living for enjoyment, they became easy to despise and gave their attackers many chances (*Politics* 5.10, 1312b17–25). For Aristotle hatred is the permanent condition of tyranny; Hiero's question at 10.1 supposes that it might be removed.

Translation in this edition

"Hate" and "be hated"; ἀπεχθάνεσθαι is kept apart as "incur odium" (8.8) and ἀπέχθεια as "odium" (9.2).

See also

ἄκων; ἀλληλοφόνος; ἀπεχθάνομαι; ἀπέχθεια; διὰ χαρίτων; δουλεία; δῶρον; μισθοφόρος; νόμος; πάντων δορυφόροι τῶν πολιτῶν; φιλέω; φύσις.

μισθός · pay

Pay: the only bond between the tyrant and his guards, where law binds the citizens' guards · Hiero

μισθοῦ, *misthou*, "pay"

At a Glance

The word. Pay, wages, hire: what is given for work or service; also reward.

In the *Hiero*. Twice: citizens act as bodyguards for one another "without pay" (4.3), and "tyrants keep guards for pay, like reapers" (6.10).

In this edition. "Pay".

A place to read. 6.9–11.

Meaning

Μισθός (*misthos*) is the wage of the hired man, the laborer, the craftsman, the soldier. It was not only the hired man's word: at Athens, the *Constitution of the Athenians* records, Pericles was the first to give jurors pay (27.3), and citizens drew it for their service in the courts. The soldier who served for it was a μισθοφόρος, a "pay-bearer" (see μισθοφόρος).

Use in the book

The word is set against two kinds of guarding that need no pay. In chapter 4 citizens act as bodyguards for one another "without pay" (4.3; see ἄνευ μισθοῦ). In chapter 6 Simonides grants that war is fearful but says that soldiers on campaign post guards and sleep with confidence (6.9; see λαγχάνω). Hiero answers that the laws stand guard over the citizens' guards (6.10; see νόμος): "But tyrants keep guards for pay, like reapers" (6.10; see θεριστής). The edition's note explains the likeness: "Reapers were hired hands, taken on for the harvest for a wage and bound by nothing else."

What follows shows why the wage is not enough. A guard should be able to do nothing so well as be trustworthy, and one trustworthy man is much harder to find than many workmen, especially when guards serve for money and can get more by killing the tyrant than by guarding him (6.11; see ἐργάτης; κέρδος; οἱ φυλάττοντες). A citizen's guard is held by the laws and by his own fear for himself; a hired guard is held by his pay, and the greater gain to be had by killing his master can release him. Hiero's complaint is not that his guards are paid, but that pay is all that holds them, and that the same reckoning of gain which brings them to his side can take them from it.

Simonides never uses the word, and he does not abolish the pay. The mercenaries stay hired, but in chapter 10 their service is turned to the citizens, who would spend on them gladly (10.4–8; see δαπανάω; μισθοφόρος). Simonides, as the edition's note on 1.1 recalls, "was remembered as the first poet to write for pay", and the adviser on the tyrant's hired guard was himself a hired man of another kind.

Places to read

Every passage in which the noun occurs; ἄνευ μισθοῦ and μισθοφόρος have their own entries.

4.3 Citizens act as bodyguards for one another without pay.

6.10 Tyrants keep guards for pay, like reapers.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Antiphon that among the Athenians beauty and wisdom are thought to be disposed of honorably or shamefully in the same ways. A youth who sells his beauty for money to anyone who wants it is called a prostitute, while one who makes a friend of a lover he knows to be fine and good is thought temperate; and those who sell wisdom for money to anyone are called sophists, like prostitutes, while a man who teaches a gifted person whatever good he has and makes him his friend does what befits a fine and good citizen (1.6.13). Socrates sets what is sold for money against what is given in friendship, and Hiero's hired guard and law-bound citizen can be read as the same contrast.

Other ancient sources

In the twenty-first book of the *Iliad* Poseidon reminds Apollo how the two of them served Laomedon, king of Troy, for a year, at Zeus' bidding, for a wage agreed in advance: Poseidon built the wide and beautiful wall round the city, and Apollo herded the king's cattle on the slopes of Ida. When the glad seasons brought the term of the hire, Laomedon robbed them of their whole wage and sent them off with threats to bind them hand and foot, sell them to distant islands and cut off their ears; and they went away angry over the wage he had promised and did not pay (21.441–457). In Homer it is the employer who breaks faith with the hired man; Hiero fears the reverse.

Translation in this edition

"Pay" for μισθός at 6.10; "without pay" for ἄνευ μισθοῦ at 4.3. The reapers are θερισταί (see θεριστής).

See also

ἄνευ μισθοῦ; δαπανάω; ἐργάτης; θεριστής; κέρδος; λαγχάνω; μισθοφόρος; νόμος; οἱ φυλάττοντες.

μισθοφόρος · mercenary

The mercenary: the citizens' heaviest burden under a tyrant, and in Simonides' chapter 10 the guard of all the citizens · Hiero

μισθοφόρων, *misthophorōn*, "mercenaries"; μισθοφόροις, *misthophorois*, "the mercenaries"

At a Glance

The word. One who serves for pay; a hired soldier, a mercenary.

In the *Hiero*. Five times: in Hiero's last complaint, that a tyrant needs mercenaries and "there is no heavier burden than this for the citizens" (8.10), and four times in chapter 10, in Hiero's question and Simonides' answer (10.1, 10.3, 10.4, 10.6).

In this edition. "Mercenaries".

A place to read. 8.10 with 10.1–8.

Meaning

Μισθοφόρος (*misthophoros*) is "pay-bearer", from μισθός, "pay" (see μισθός), and φέρειν, here "to draw, receive", as in μισθὸν φέρειν, "to draw pay" (Thucydides 3.17.4). The tyrant's mercenaries were usually foreigners, ξένοι (5.3; see ξένος), and the word overlaps with δορυφόρος, "spear-bearer", the bodyguard (see δορυφόρος): the tyrant's bodyguards are his mercenaries, and Hiero and Simonides use the two words of the same men (10.1–4).

Use in the book

Hiero brings the word in at the end of chapter 8, as the last of the things by which a ruler incurs odium: "Again, a man who is tyrant needs mercenaries; and there is no heavier burden than this for the citizens. For they think that these are maintained for tyrants not for the sake of equal honor but for the sake of coming off better" (8.10; see βαρύς; ἰσοτιμία; πλεονεξία). The burden can be read as double: the cost of the pay, and the suspicion of what it buys.

After Simonides' counsel on prizes in chapter 9, Hiero asks how he may not be hated because of the mercenaries (10.1; see μισέω). Simonides keeps them. Some men, like horses, grow more given to outrage the more fully they have what they need, and the fear of the guards brings them to temperance (10.2–3; see σωφρονίζω; ὑβριστής); to the beautiful and good the ruler could give as many benefits "from nothing else as from the mercenaries" (10.3; see καλὸς καὶ ἀγαθός). He lists what the mercenaries could do. The first task assigned to them would be "to help all the citizens, as the bodyguards of all" against their slaves, and then to guard against evildoers (10.4; see πάντων δορυφόροι τῶν πολιτῶν); they could guard the workers and flocks in the country (10.5; see κτῆνος); on campaign nothing is more useful to citizens, since they are the readiest to toil and run risks in front of them (10.6; see προκινδυνεύω); they would make neighboring cities desire peace (10.7; see ἀγχιτέρμων); and they would prevent evildoers and help those who suffer injustice (10.8; see οἱ ἀδικούμενοι).

The men remain hired and remain the ruler's; what changes is whom they serve. The heaviest burden of 8.10 becomes, in Simonides' account,

an expense the citizens would bear "with the greatest pleasure" (10.8; see δαπανάω). Simonides turns the tyrant's instrument of fear into the city's guard.

Places to read

Every passage in which the word occurs; δορυφόρος and πάντων δορυφόροι τῶν πολιτῶν have their own entries.

8.10 A tyrant needs mercenaries, the citizens' heaviest burden, thought kept for the sake of coming off better.

10.1 Hiero asks how he may not be hated because of the mercenaries.

10.3 The ruler could benefit the beautiful and good as much from the mercenaries as from anything.

10.4 The first task of the mercenaries would be to guard all the citizens.

10.6 On campaign nothing is more useful to citizens than mercenaries.

Elsewhere in Xenophon

In the *Hellenica* Polydamas of Pharsalus reports at Sparta what Jason of Pherae told him. Jason has about six thousand foreign mercenaries, whom no city, he thinks, could easily fight: citizen armies hold men already past their prime and others not yet at it, and few in any city train their bodies, while no one serves Jason for pay who cannot toil as hard as Jason himself. Polydamas adds, speaking now in his own person, that Jason leads them under arms in exercise and on campaign, dismisses the soft, and honors those who love toil and danger with double, triple and fourfold pay, with gifts, with care in sickness and honor at burial, so that all his foreigners know that excellence in war brings them the most honored and most plentiful life (6.1.5–6). Jason's hired army, bound to him by pay and honors, is the strength of a tyrant against cities, the thing Simonides' counsel would turn round.

Other ancient sources

The Athenian orator Isocrates, in his speech *On the Peace* of about 355 BC, complains that the Athenians will not serve in their own wars but train for them men without a city, deserters, and others who have drifted together from crimes of every kind, who will follow anyone who offers

them higher pay against Athens; that, short of their own daily needs, they undertake to keep foreigners; that they squeeze their own allies to find pay for the common enemies of all mankind; and that, unlike their ancestors, they use hired armies like the Great King of Persia (44–47). Isocrates' fear, hired men who will turn on those who hired them for higher pay, can be read as the one Hiero voices about his guards (6.11; see οἱ φυλάττοντες).

Translation in this edition

"Mercenaries" throughout; δορυφόροι are "bodyguards", and at 10.4 Simonides makes the mercenaries "the bodyguards of all".

See also

ἀγχιτέρμων; βαρύς; δαπανάω; δορυφόρος; ἰσοτιμία; καλὸς καὶ ἀγαθός; κτῆνος; μισέω; μισθός; ξένος; οἱ ἀδικούμενοι; οἱ φυλάττοντες; πάντων δορυφόροι τῶν πολιτῶν; πλεονεξία; προκινδυνεύω; σωφρονίζω; ὑβριστής.

μοιχός · adulterer

μοιχούς, *moichous*, "adulterers"

Attested: μοιχούς (*moichous*; 3.3). An adulterer: a man who seduces another man's wife, or a woman under another man's guardianship. Hiero names the adulterer in his proof that cities hold friendship the greatest and sweetest good: many cities let adulterers alone be killed with impunity (3.3; see νηποινεί), as destroyers of the friendship of wives toward their husbands (see ἀκήρατος; λυμαντήρ). The edition's note gives the Athenian law: "At Athens a law ascribed to Draco permitted a man to kill one he caught with his wife, mother, sister or daughter, or with a concubine kept for free children (Demosthenes 23.51, 53; Lysias 1.30–31)." Draco was the lawgiver who first wrote down the laws of Athens, about 620 BC. The Athenian law names all the women of a house; Hiero's reason names only the friendship of wife and husband.

See also ἀκήρατος; λυμαντήρ; νηποινεί.

μόνος · alone

μόνους, *monous*, "alone"; μόνῳ, *monōi*, "to him alone"; μόνον, *monon*, "only", "merely"

Attested: μόνους (*monous*; 3.3), μόνῳ (*monōi*; 7.13); as adverb μόνον (*monon*; 1.26, 6.6, 6.8, 7.3, 11.4, 11.9 twice, 11.11, 11.12). Alone, only, single. As adjective it twice marks out one case from all others. Adulterers "alone" may be killed with impunity (3.3; see μοιχός). And at the end of chapter 7 Hiero says that if it profits anyone to hang himself, it profits a tyrant most of all, "for to him alone it profits neither to keep his ills nor to lay them down" (7.13; see ἀπάγχομαι; κατατίθημι; λυσιτελέω). The tyrant is the one man who can neither go on nor stop. As adverb μόνον is usually "only" in "not only ... but", and in Simonides' last chapter the phrase becomes a figure of increase: Hiero would be cherished "not by private men only but by many cities", admired "not in private only but in public among all" (11.9), "not only ... loved" but loved as a beloved (11.11), with "not allies only but champions in the front line" (11.12).

See also ἀπάγχομαι; κατατίθημι; λυσιτελέω; μοιχός.

μόρα · regiment

μόρας, *moras*, "regiments"

Attested: μόρας (*moras*; 9.5). A division of the Spartan army, the regiment, as the edition's note explains. In his proposal to carry prizes from the choruses into all public life Simonides says: "For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part" (9.5; see λόχος; μέρος). Xenophon describes it in his *Constitution of the Lacedaemonians*: Lycurgus divided the Spartans into six regiments of cavalry and of hoplites, each hoplite regiment with one polemarch, four captains, eight commanders of fifty and sixteen commanders of sworn bands (11.4). Simonides names the Spartan unit among the divisions of "all cities": tribe, regiment and company are each a part with a ruler, and each can be set to compete.

See also λόχος; μέρος.

ναὶ μὰ Δία · yes, by Zeus

ναὶ μὰ τὸν Δί', *nai ma ton Di'*, "yes, by Zeus"; ναὶ μὰ Δία, *nai ma Dia*, "yes, by Zeus", "no, by Zeus"; ναὶ μὰ τὸν Δία, *nai ma ton Dia*, "yes, by Zeus"; ναὶ μὰ Δί', *nai ma Di'*, "yes, by Zeus"

Attested: ναὶ μὰ τὸν Δί' (*nai ma ton Di'*; 1.10), ναὶ μὰ Δία (*nai ma Dia*; 1.13, 6.10, 9.7, 10.2), ναὶ μὰ τὸν Δία (*nai ma ton Dia*; 1.16), ναὶ μὰ Δί' (*nai ma Di'*; 1.20). Yes, by Zeus: ναί, "yes", with μά and the god's name in the accusative, the common form of an oath of affirmation. It occurs seven times, three to Hiero and four to Simonides, and most often it marks a speaker granting a point while turning it his own way (1.13, 1.16, 1.20, 6.10); at 1.10 and 9.7 it strengthens the speaker's own claim. Hiero grants that such sights come to tyrants who stay at home, "Yes, by Zeus, Simonides, a few, at least, of the many" (1.13; see οἶκοι); Simonides grants that the sweetest praises come from the freest men, but holds to the pleasures of the table (1.16). At 10.2 the Greek affirms what the English denies. Hiero has asked whether a ruler who has won friendship "will no longer need bodyguards", and Simonides answers ναὶ μὰ Δία, assenting to the need; English answers the form of the question, so the edition has "No, by Zeus ... he will certainly need them" (10.2; see μισθοφόρος). Without ναί, μά goes with a denial, as in Simonides' "No, by Zeus ... not at all" (1.21) and Hiero's "Because, by Zeus" before a negative (1.32). Stobaeus, quoting 9.7, has νὴ Δία (see νὴ Δία).

See also μισθοφόρος; νὴ Δία; οἶκοι.

ναός · temple

ναοῖς, *naois*, "temples"

Attested: ναοῖς (*naois*; 11.2). A temple: the building that houses the god's image, from ναίω, "to dwell", the god's dwelling-place; ἱερόν names the sacred precinct and its holy things (see ἱερόν). Simonides uses the word once, as the second item in the city he sets against "a house adorned at extravagant expense": "the whole city furnished with walls and temples and colonnades and marketplaces and harbors" (11.2; see ἀγορά;

καλλωπίζω; κόσμος; οἰκία; παστάς). The temples, the gods' houses, are set against the tyrant's own. Hiero had said that tyrants, always short of money, "are compelled to despoil a great deal, unjustly, both temples and human beings" (4.11; see ἱερόν). Simonides' ruler can be read as building the temples that the tyrant robs.

See also ἀγορά; ἱερόν; καλλωπίζω; κόσμος; οἰκία; παστάς.

νὴ Δία · by Zeus

νὴ Δί', *nē Di'*, "by Zeus"

Attested: νὴ Δί' (*nē Di'*; 8.8). By Zeus: νή, a particle of strong affirmation, with the god's name in the accusative, the Attic oath of the everyday. It is the only νὴ Δία in the dialogue, beside seven uses of the fuller ναὶ μὰ Δία and two of μὰ Δία with a denial (see ναὶ μὰ Δία), and Hiero speaks it with some force. Simonides has argued that the ruler gains more favor than the private man from equal acts, and asked how it is not fitting that he be loved far more (8.7). Hiero "at once took him up: 'Because, by Zeus, Simonides,' he said, 'we are compelled to busy ourselves far more than private men with the things by which human beings incur odium too'" (8.8; see ἀπεχθάνομαι). The oath begins his answer, which runs through exacting money, compelling guard duty, punishing the unjust and keeping mercenaries (8.9–10; see κολάζω; μισθοφόρος).

See also ἀπεχθάνομαι; κολάζω; μισθοφόρος; ναὶ μὰ Δία.

νηποινεί · with impunity

With impunity: the killing that owes no penalty, allowed against the adulterer, and in the tyrant's case rewarded · Hiero

νηποινεί, *nēpoinei*, "with impunity"

At a Glance

The word. Without penalty, with impunity: from νη-, "not", and ποινή, the price owed for a killing.

In the *Hiero*. Once, in Hiero's proof that cities hold friendship the greatest of goods: "many cities, at any rate, have the custom of letting adulterers alone be killed with impunity" (3.3).

In this edition. "With impunity".

A place to read. 3.3 with 4.4–5.

Meaning

Ποινή (*poinē*) is the old word for the price of blood: the compensation a killer paid to the kin of the dead, or the vengeance they took. In the embassy of the ninth book of the *Iliad* Ajax reproaches Achilles that a man will accept the blood-price even from his brother's murderer or for his dead son, and the killer stays in the land, having paid much (9.632–636). Νηποινεί, "without ποινή", describes a killing for which nothing is owed: the dead man's kin may neither take vengeance nor claim a price.

Use in the book

Hiero offers the cities' custom as evidence that friendship is the greatest and sweetest good: "many cities, at any rate, have the custom of letting adulterers alone be killed with impunity", because they consider them destroyers of the friendship of wives toward their husbands (3.3; see ἀκήρατος; λυμαντήρ; μοιχός). He speaks of a custom of "many cities", not a law of one (see νομίζω), and so offers it as evidence of what men everywhere think friendship worth. The word sets the adulterer outside the protection that custom gives every other man: he alone may be killed without penalty, and the reason is not the act but what it destroys.

The next chapter shows the tyrant in the same place, and further out. Citizens guard one another so carefully that many have made a law that not even the companion of a man with blood on his hands is pure (4.4; see καθαρεύω; μιαιφόνος). For tyrants, Hiero says, "this too is turned upside down": instead of avenging them, the cities give great honor to the man who kills the tyrant, and set up statues of such men in the temples (4.5; see ἀναστρέφω; ἀντὶ τοῦ; εἰκών). The adulterer's killer owes nothing; the tyrant's killer is honored. The tyrant can be read as standing where the adulterer stands, outside the law that protects the lives of citizens, and

Hiero says at 7.10 that he passes his days "as one condemned by all human beings to die for his injustice" (see κατακρίνω).

Places to read

The one passage in which the word occurs.

3.3 Many cities let adulterers alone be killed with impunity, as destroyers of the friendship of wives toward their husbands.

Elsewhere in Xenophon

In the *Hellenica* the man who killed Euphron of Sicyon defends himself before the Thebans. He knew, he says, that the Thebans themselves, when they caught Archias, one of the polemarchs who held Thebes for Sparta until they were killed in 379 BC (*Hellenica* 5.4.2–7; see ἐπιβουλή), and Hypates and their party, who had acted as Euphron did, did not wait for a vote but punished them at the first moment they could, holding that the plainly impious, the open traitors and those who try to make themselves tyrants have been condemned to death by all human beings (7.3.7). The plea rests on the same thought as Hiero's at 7.10, that the tyrant stands condemned by all human beings, and turns it into a defense in court: a would-be tyrant may be killed without a trial, because all men have already condemned him.

Other ancient sources

In Plato's *Laws* the Athenian visitor sets out the killings that leave the killer pure. A man who kills a thief breaking into his house by night shall be pure, and one who kills a man stripping him of his cloak, in defending himself; whoever forces a free woman or a boy to the pleasures of Aphrodite may be killed "with impunity", νηποινί, by the one outraged or by father, brothers or sons; and a husband who kills a man forcing his wife shall be pure in the eyes of the law (9.874b–c). The *Constitution of the Athenians* records that a man who admits a killing but says it was lawful, for example that he caught an adulterer, is tried at the court of the Delphinium (57.3). In the *Laws* the word is kept for force; at Athens the adulterer's killer, if he was charged, made his plea before a court.

Translation in this edition

"With impunity", for a killing that brings no penalty on the killer.

See also

ἀκήρατος; ἀναστρέφω; ἀντὶ τοῦ; εἰκών; ἐπιβουλή; καθαρεύω; κατακρίνω; λυμαντήρ; μιαιφόνος; μοιχός; νομίζω.

νικᾶν εὖ ποιῶν · outdo in doing good

To win by doing good: Simonides' last command, a contest in benefits with the ruler's own people · Hiero

νικᾶν εὖ ποιῶν, *nikan eu poiōn*, "to outdo ... in doing them good"

At a Glance

The word. "To win by doing good": to outdo others in benefits, the contest of the generous.

In the *Hiero*. Once, closing Simonides' list of the ties a ruler should feel to his city: "and try to outdo all these in doing them good" (11.14). The next sentence takes it up with another verb of victory: "if you prevail over your friends in doing them good" (11.15; see κρατέω).

In this edition. "Outdo ... in doing them good".

A place to read. 11.13–15.

Meaning

Νικᾶν (*nikan*) is to win or defeat (see νικάω), and εὖ ποιεῖν is to do good to someone (see εὖ ποιεῖν). The participle makes the doing of good the means of the victory. Greek morality spoke of outdoing friends in benefits and enemies in injuries as two halves of one excellence; Xenophon's Socrates names both (*Memorabilia* 2.6.35; see δύναμις).

Use in the book

The phrase ends the last command in the dialogue. Simonides has told Hiero to enrich his friends and increase the city (11.13; see αὐξάνω; πλουτίζω), to count his fatherland his household, the citizens his comrades, his friends his children and his sons his very life (11.14; see

οἶκος; πατρίδα οἶκον; πολίτας ἑταίρους), and then: "try to outdo all these in doing them good" (11.14). The objects of the contest are the city, its citizens, his friends and his sons, everyone Hiero rules or loves, and none of them is an enemy.

Two earlier passages stand behind it. In his list of the tyrant's advantages Simonides had counted that tyrants are most able to harm enemies and to benefit friends (2.2; see κακόω), and Hiero had denied both (6.12–14): the friend who gets most from a tyrant would most gladly be out of his sight (6.13; see ἐξ ὀφθαλμῶν; ὀνίνημι). Simonides' answer drops the enemies from the rule and changes what benefits mean. They are not gifts to men who fear the giver but the treatment of the whole city as household and kin, and enemies are dealt with by the contest itself: "your enemies will never be able to withstand you" (11.15; see ἀντέχω). In chapter 11 Simonides has already moved Hiero from contests with private men, in which victory would bring him envy, not admiration (11.6; see ἀγωνίζομαι), to a contest with other leaders of cities (11.7; see ἀγών). Here the last contest is with his own people, and it can be read as one in which they gain whoever wins.

Places to read

The one passage in which the phrase occurs; νικάω and κρατέω have their own entries.

11.14 Hiero should treat his fatherland as his household and try to outdo all its people in doing them good.

Elsewhere in Xenophon

In the *Anabasis* Xenophon says of Cyrus the Younger that his outdoing his friends in great benefits was no wonder, since he was the more powerful; but that he surpassed them in care and in eagerness to please seemed to Xenophon more admirable (1.9.24). In the *Education of Cyrus*, when the Medes declare that they will stay with Cyrus and go home only when he does, Cyrus prays: "Greatest Zeus, I ask of you, grant that I may outdo in doing good those who honor me" (5.1.29). Cyrus asks of the gods the very contest Simonides sets Hiero.

Other ancient sources

In the exhortation *To Demonicus*, handed down among the speeches of Isocrates, the young man is told to think it equally shameful to be outdone by enemies in injuries and by friends in benefits (26). The advice keeps both halves of the old rule, the injury beside the benefit.

Translation in this edition

"Outdo ... in doing them good" for νικᾶν εὖ ποιῶν; at 11.15 the same participle with κρατεῖν is "prevail over ... in doing them good" (see κρατέω).

See also

ἀγών; ἀγωνίζομαι; ἀντέχω; αὐξάνω; δύναμις; ἐξ ὀφθαλμῶν; εὖ ποιεῖν; κακόω; κρατέω; νικάω; οἶκος; ὀνίνημι; πατρίδα οἶκον; πλουτίζω; πολίτας ἑταίρους.

νικάω · win

To win: the citizens' victory the tyrant cannot share, and the contests of the last chapter, where a tyrant's victory over private men is no victory · Hiero

νικᾶν, *nikan*, "victory", "to win", "to outdo"; νικῶν, *nikōn*, "if you won", "victor"; νικώμενος, *nikōmenos*, "if you lost"

At a Glance

The word. To conquer, win, prevail; in contests, to be victor; in the passive, to be beaten.

In the *Hiero*. Six times in five passages: the citizens' delight in "a great victory" (2.16), and in the last chapter the contests a ruler might win or lose: by a chariot or by a happy city (11.5), against private men (11.6, twice), as victor in the finest contest (11.7), and in benefits (11.14).

In this edition. "Victory" (2.16), "win" (11.5, 11.6), "lost" (11.6), "victor" (11.7), "outdo" (11.14).

A place to read. 11.5–7 with 2.15–17.

Meaning

Νικᾶν (*nikan*) is said of battle, of the games, of the law courts and of argument; the noun is *νίκη*, "victory" (see *νίκη*). At the games the victor was proclaimed by a herald, and the dialogue's last chapter keeps that picture (see *κηρύσσω*). The passive *νικᾶσθαι* is "to be beaten".

Use in the book

The verb first describes what citizens feel after a battle. They claim a share in the plan and in the killing, and add lies, saying they killed more than died: "so fine a thing does a great victory seem to them" (2.16; see *ἐπιψεύδομαι*). The tyrant, who kills his own subjects, takes no pride in the deed (2.17; see *ἀποκτείνω*; *μεγαλύνω*). Victory is a citizen's pleasure, and the tyrant has none of it.

In the last chapter Simonides asks what kind of victory a tyrant should seek. "And do you think it finer to win by the excellence of a chariot, or by the happiness of the city you lead?" he asks (11.5; see *ἁρματοτροφία*). The question has its edge for this Hiero, whose own chariot, the edition's note records, won at Delphi and at Olympia (see *ἅρμα*). A tyrant should not even compete with private men: if he won, he would not be admired but envied, as one who spent from many households, and if he lost, he would be laughed at more than anyone (11.6; see *ἀγωνίζομαι*; *καταγελάω*; *οἶκος*). The victory worth having is against other leaders of cities: if Hiero makes his city the happiest, he will be "proclaimed victor in the finest and most magnificent contest among human beings" (11.7; see *ἀγών*; *κηρύσσω*; *μεγαλοπρεπής*). The last use makes his own people the field of a victory in benefits (11.14; see *νικᾶν εὖ ποιῶν*).

Read together, chapters 2 and 11 answer each other: the victory the tyrant could not share with his citizens becomes the only one open to him, and he wins it with them.

Places to read

Every passage in which the verb occurs; *νικᾶν εὖ ποιῶν* and *νίκη* have their own entries.

2.16 So fine a thing does a great victory seem to victorious citizens that they add lies to their count of the dead.

11.5 Is it finer to win by the excellence of a chariot or by the happiness of one's city?

11.6 A tyrant who won against private men would be envied, and if he lost would be laughed at (twice).

11.7 Making his city the happiest, the ruler would be proclaimed victor in the finest contest.

11.14 The ruler should try to outdo all his people in doing them good.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon tells how Cyrus proclaimed contests and set out prizes, wishing to create rivalry in fine and good deeds. This won Cyrus praise for caring that excellence be practiced, but among the best men the contests bred quarrels and rivalries with one another. He also made it something like a law that parties who needed a decision, by lawsuit or by contest, should agree between them on their judges; so each side aimed at the strongest judges and those most their friends, and the one who did not win envied the winners and hated the judges who had not decided for him, while the winner claimed to have won by right and thought he owed no one thanks. So, Xenophon concludes, Cyrus contrived that the strongest men all loved him more than they loved one another (8.2.26–28). Cyrus uses contests to keep his best men divided and attached to himself, where Simonides' prizes (9.5–7) can be read as meant to set the citizens competing for the city.

Other ancient sources

Herodotus tells of Cimon, whose son Miltiades was one of the ten Athenian generals at Marathon. Driven from Athens by Peisistratus, Cimon won the four-horse chariot race at Olympia in exile; at the next Olympiad, winning again with the same mares, he let Peisistratus be proclaimed victor, and for yielding him the victory he came home under a truce. After a third victory with the same mares he was killed by the sons of Peisistratus, when Peisistratus himself was dead (6.103.1–3). A private man's victory could be handed to a tyrant as the price of a return home;

Simonides tells Hiero that such a victory, even won outright, would only bring him envy (11.6).

Translation in this edition

"Victory", "win", "lost", "victor" and "outdo", as each sentence requires; νίκη, the noun, is "victory" (11.8).

See also

ἀγών; ἀγωνίζομαι; ἀποκτείνω; ἅρμα; ἁρματοτροφία; ἐπιψεύδομαι; καταγελάω; κηρύσσω; μεγαλοπρεπής; μεγαλύνω; νικᾶν εὖ ποιῶν; νίκη; οἶκος.

νίκη · victory

νίκην, *nikēn*, "victory"

Attested: νίκην (*nikēn*; 11.8). Victory, in battle or in the games; the noun of νικάω, "to win" (see νικάω). Simonides uses it once, of the victory he promises Hiero in the contest among leaders of cities. If Hiero makes his city the happiest, Simonides tells him, "you would at once have achieved being loved by those you rule ... then, your victory would not be proclaimed by one herald, but all human beings would sing of your excellence" (11.8; see ἀνακηρύσσω; ὑμνέω). At the games a single herald proclaimed the victor; here the whole human race becomes his herald. The edition's note observes that "sing" is properly a poet's work, and Simonides, himself a poet of victory odes, can be read as promising Hiero a song that every human being would sing (see ἀρετή).

See also ἀνακηρύσσω; ἀρετή; νικάω; ὑμνέω.

νομίζω · consider

νομίζεται, *nomizetai*, "is thought"; νομίζω, *nomizō*, "I think"; νομίζουσι, *nomizousi*, "have the custom", "consider", "think"; νόμιζε, *nomize*, "consider"

Attested: νομίζεται (*nomizetai*; 1.27), νομίζω (*nomizō*; 1.34, 3.5), νομίζουσι (*nomizousi*; 2.10, 3.3 twice, 8.10), νομίζοντες (*nomizontes*; 2.15), νομίζοι (*nomizoi*; 4.10), νομίζουσιν (*nomizousin*; 6.8), νομίσαις (*nomisais*;

6.13), νομίζει (*nomizei*; 6.13), νομιζόμενοι (*nomizomenoi*; 7.3), νομίζοιτο (*nomizoito*; 7.8), νομίσαντες (*nomisantes*; 7.9), νομίζεις (*nomizeis*; 8.1, 8.3), νομιζόμενον (*nomizomenon*; 11.5), νόμιζε (*nomize*; 11.14). To hold, consider, believe; to hold as custom and practice it: the verb of νόμος, "custom, law" (see νόμος). Both senses meet at 3.3, where many cities "have the custom" of letting adulterers be killed with impunity because they "consider them destroyers" of the friendship of wives (see μοιχός; νηποινεί). Most uses are of opinion, and many are opinions about tyrants: tyrants "think" they see enemies on every side (6.8), no one "thinks" anything he gets from a tyrant his own until he is out of reach of his power (6.13; see ἐπικράτεια), and the citizens "think" the mercenaries are kept for the tyrant's advantage (8.10; see μισθοφόρος). Simonides' last command is the imperative: "Consider your fatherland your household" (11.14; see πατρίδα οἶκον).

See also ἐπικράτεια; μισθοφόρος; μοιχός; νηποινεί; νόμος; πατρίδα οἶκον.

νόμος · law

Law and custom: what binds citizens to one another and guards their guards, a word Hiero uses and Simonides' counsel never does · Hiero

νόμῳ, *nomōi*, "law"; νόμον, *nomon*, "a law"; νόμοι, *nomoi*, "the laws"

At a Glance

The word. What is customary and held to be right: custom, usage, convention; law, written or unwritten.

In the *Hiero*. Three times, all in Hiero's mouth: tyrants are hated by those whom nature has made most apt to love them "and whom law compels to it" (3.9); many "have made a law" that the companion of a man with blood on his hands is not pure (4.4); and "the laws stand guard over the guards themselves" (6.10).

In this edition. "Law", "laws".

A place to read. 6.9–11.

Meaning

Νόμος (*nomos*) is related to νέμειν, "to allot, to hold", and names what is held and done: the customs of a people, the usages of a city, its laws. Greek did not divide custom from law as English does. The verb νομίζειν, "to hold, believe, consider customary", is from the same root (see νομίζω). In argument νόμος was often set against φύσις, "nature", as convention against what is so of itself (see φύσις). Herodotus tells how Darius asked the Greeks at his court what price would make them eat their dead fathers, and the Indians called Callatiae, who do eat theirs, what price would make them burn them; the Greeks said no price would, the Indians cried out at the very words, and Herodotus judges that Pindar rightly called custom "king of all" (3.38.3–4).

Use in the book

Each use shows law doing for citizens what it cannot do for the tyrant. At the close of his account of friendship Hiero asks how tyrants could be loved by anyone else, when they are hated "by those whom nature has made most apt to love them and whom law compels to it" (3.9; see μισέω; φύσις). The edition's note observes that nature and law, more often set against each other in Greek argument, here work together: kinship binds by nature, marriage by law. The tyrant is hated by kin of both kinds.

In chapter 4 law is the citizens' protection of one another. Citizens act as bodyguards for one another without pay, and "they have gone so far in their guarding that many have made a law that not even the man who keeps company with the bloodstained is pure" (4.4; see βιοτεύω; καθαρεύω; μιαιφόνος). For the tyrant this is turned upside down: his killer is honored (4.5; see ἀναστρέφω; νηποινεί).

In chapter 6 law guards the guards. Answering Simonides' soldiers who sleep with confidence on campaign (6.9; see λαγχάνω), Hiero says: "Yes, by Zeus, Simonides; for the laws stand guard over the guards themselves, so that they fear for themselves as well as on your behalf" (6.10; see θεριστής; μισθός; προφυλάττουσιν οἱ νόμοι). Tyrants have no such guard over their guards, only a wage (6.10–11; see οἱ φυλάττοντες).

Law in the *Hiero* is the bond of citizens among themselves, and in all three places the tyrant stands outside it. Simonides, in all his counsel, never speaks of law. His remedies are prizes, honors and benefits (9.3–11; 11.13–15), and the guard he proposes for the citizens is made of mercenaries (10.4; see μισθοφόρος).

Places to read

Every passage in which the noun occurs; νομίζω has its own entry.

3.9 Tyrants are hated by those whom nature has made most apt to love them and whom law compels to it.

4.4 Many have made a law that the companion of the bloodstained is not pure.

6.10 The laws stand guard over the citizens' guards; tyrants keep guards for pay.

Elsewhere in Xenophon

In the *Memorabilia* Socrates asks Hippias whether he knows the laws of the city, and Hippias defines them as what the citizens agreed and wrote down, both what they must do and what they must refrain from. Then the man who lives as a citizen by them is lawful, and the one who transgresses them lawless, Socrates concludes, and the lawful man is just. Lycurgus, he goes on, made Sparta differ from other cities by nothing so much as by instilling obedience to the laws; the best rulers are those most responsible for the citizens' obeying the laws, and the city whose citizens obey them most lives best in peace and cannot be withstood in war (4.4.13–15). In the same book Xenophon reports that Socrates held kingship to be rule over the willing according to the laws of the cities, and tyranny rule over the unwilling, not according to laws but as the ruler wished (4.6.12; see ἄκων).

Other ancient sources

In Herodotus the exiled Spartan king Demaratus tells Xerxes that the Spartans, fighting one by one, are no worse than any men, and together the best of all: for though they are free, they are not free in everything; over them stands a master, law, which they fear far more than Xerxes' men fear him; and it bids them always the same thing, to stand in their ranks

and conquer or die (7.104.4–5). Demaratus' Spartans can be read as the guards of *Hiero* 6.10, kept at their posts by law rather than by pay.

Translation in this edition

"Law" for νόμος in all three places, singular or plural as the Greek has it; νομίζειν is "consider", "think", "have the custom" (see νομίζω).

See also

ἄκων; ἀναστρέφω; βιοτεύω; θεριστής; καθαρεύω; λαγχάνω; μιαιφόνος; μισέω; μισθός; μισθοφόρος; νηποινεί; νομίζω; οἱ φυλάττοντες; προφυλάττουσιν οἱ νόμοι; φύσις.

ξένος · foreign; foreigner

The foreigner: the tyrant's foreign wife and foreign guard, trusted above the citizens · Hiero

ξένην, *xenēn*, "a foreign woman"; ξένους, *xenous*, "the foreigners"; ξένοις, *xenois*, "foreigners"

At a Glance

The word. As adjective, foreign, strange; as noun, a stranger, a foreigner, and also a guest-friend, the man of another city bound to one's house by hospitality.

In the *Hiero*. Three times, each in Hiero's mouth and each of the tyrant's ties outside his city: he cannot marry an equal "unless he marries a foreign woman" (1.28); tyrants make "the foreigners" more formidable than the citizens and use them as bodyguards (5.3); and they "trust foreigners more than citizens" (6.5).

In this edition. "Foreign woman" (1.28), "foreigners" (5.3, 6.5).

A place to read. 5.3.

Meaning

Ξένος (*xenos*) is anyone from outside: the man of another Greek city as well as the non-Greek, who is βάρβαρος (see βάρβαρος). The same word names the stranger and the guest. Between houses of different cities ξενία, "guest-friendship", was a lasting bond, inherited by sons and sealed with

gifts, and Zeus Xenios guarded it. In the language of tyranny the word had a narrower use: the tyrant's ξένοι were his hired foreign soldiers, and the edition's note at 5.3 says so.

Use in the book

The first use is in Hiero's account of love. The finest marriage, he says, is thought to be with a greater family, the next with equals, and marriage with inferiors is thought without honor (1.27); but "the tyrant, unless he marries a foreign woman, must marry beneath him" (1.28; see γάμος); his equals at home are subjects, and only another city can give him a bride who is not. The edition's note gives the example of Dionysius I (see ἄχρηστος).

The other two uses concern the guard. Tyranny compels tyrants to make trouble for their own fatherlands: "they do not rejoice in making the citizens valiant or well armed, but take more pleasure in making the foreigners more formidable than the citizens, and these they use as bodyguards" (5.3; see ἄλκιμος; δορυφόρος; εὔοπλος). In chapter 6 the same preference appears among the signs of a soul stricken by fears: "to trust foreigners more than citizens, barbarians more than Greeks" (6.5; see βάρβαρος; ἐλευθέρους δούλους ἔχειν). Hiero sets the tyrant's ties abroad against the bonds of the city: the citizen guards his fellow citizens for nothing (4.3; see ἄνευ μισθοῦ), the tyrant's guard is of strangers, and his trust in them can be read as resting on their owing nothing to the citizens he fears.

Simonides keeps the guard and drops the word. In chapter 10 he speaks only of mercenaries and bodyguards, never of foreigners, and makes them the guards of all the citizens (10.4; see μισθοφόρος; πάντων δορυφόροι τῶν πολιτῶν). Simonides himself, who "once came to Hiero the tyrant" (1.1) from another city, is a stranger of the other kind: a guest, not a guard.

Places to read

Every passage in which the word occurs.

1.28 Unless he marries a foreign woman, the tyrant must marry beneath him.

5.3 Tyrants make the foreigners more formidable than the citizens and use them as bodyguards.

6.5 To trust foreigners more than citizens is among the signs of a soul stricken by fears.

Elsewhere in Xenophon

In the *Anabasis* Xenophon introduces himself as an Athenian who marched with the army though he was neither general nor captain nor soldier: Proxenus had sent for him from home, being his guest-friend of old, and promised to make him a friend of Cyrus (3.1.4; see ἀθύμως ἔχειν). The word that in the *Hiero* means the tyrant's hired stranger is in Xenophon's own story the old tie of hospitality between two houses of different cities.

Other ancient sources

In the sixth book of the *Iliad* Diomedes, the Argive hero, meets Glaucus, a Lycian ally of Troy, on the field, and on hearing his descent plants his spear in the earth. Glaucus, he says, is his guest-friend from his fathers' time, since Diomedes' grandfather Oeneus once entertained Glaucus' grandfather Bellerophon. He proposes that they avoid each other's spears and exchange armor, so that the others may know they are guest-friends by inheritance, and the two clasp hands on it (6.212–233). Aristotle counts among the marks of a tyrant the habit of using foreigners rather than citizens as companions at table and through the day, since citizens are his enemies and foreigners make no claim against him (*Politics* 5.11, 1314a10–12). Homer's guest-friendship holds even across a battle line, and Aristotle explains the tyrant's preference for strangers by the claims they cannot make on him.

Translation in this edition

"Foreign woman" at 1.28 and "foreigners" at 5.3 and 6.5; the hired guard of chapter 10 is "mercenaries", μισθοφόροι.

See also

ἀθύμως ἔχειν; ἄλκιμος; ἄνευ μισθοῦ; ἄχρηστος; βάρβαρος; γάμος; δορυφόρος; ἐλευθέρους δούλους ἔχειν; εὔοπλος; μισθοφόρος; πάντων δορυφόροι τῶν πολιτῶν.

οἱ ἀδικούμενοι · those who suffer injustice

Those who suffer injustice: the citizens whom Simonides' mercenaries are to help, where Hiero's subjects had suffered injustice from the tyrant · Hiero

τοῖς ἀδικουμένοις, *tois adikoumenois*, "those who suffer injustice"

At a Glance

The word. The passive participle of ἀδικεῖν, "to do injustice, to wrong" (see ἀδικέω): those who are wronged, the victims of injustice.

In the *Hiero*. Once, near the close of Simonides' case for the mercenaries: the citizens will spend on them with pleasure when they see that they "help those who suffer injustice" (10.8).

In this edition. "Those who suffer injustice".

A place to read. 10.4–8.

Meaning

Ἀδικεῖν (*adikein*) is to act against δίκη, "right", and so to wrong someone; the passive, ἀδικεῖσθαι, is to be wronged. The *Constitution of the Athenians* counts among the three features of Solon's constitution most favorable to the people the right of anyone who wished to seek redress on behalf of those who suffer injustice, ὑπὲρ τῶν ἀδικουμένων (9.1): defending the wronged was a citizen's part, not only the magistrate's.

Use in the book

The participle comes at the end of Simonides' list of what the mercenaries could do for the citizens (10.4–7; see μισθοφόρος). When the citizens see that these men "do no harm to anyone who does no injustice, but prevent those who wish to do evil, help those who suffer injustice", how, Simonides asks, must they not spend on them with the greatest pleasure (10.8; see βοηθέω; δαπανάω; κακουργέω)? The sentence sets out a whole

justice for the guard: no harm to the innocent, restraint of the wrongdoer, help to the wronged.

Earlier the injustice had run the other way. Hiero, denying that the tyrant is honored, says that those who are forced to rise from their seats, or who make way in the streets for the stronger, do not do so because they honor "those who do them injustice" (7.7; see ἀδικέω); the tyrant is the wrongdoer, his subjects the wronged, and his guard can be read as kept against them. In chapter 8 Hiero counts punishing the unjust among the things by which rulers incur odium (8.8–9; see ἀπεχθάνομαι; κολάζω). Hiero had also named the tyrant's need as a cause of his wrongs: short of money, tyrants are compelled to despoil temples and human beings unjustly (4.11; see ἱερόν). Simonides gives the mercenaries the work of preventing evildoers (10.4, 10.8), and with it the protection of the victims. The guard Hiero kept against the wronged becomes, in Simonides' account, their helper, paid by citizens who give willingly, and the arrangement can be read as freeing the ruler from the need and the fear that set him against those he rules.

Places to read

The one passage in which the participle occurs; ἀδικέω and ἄδικος have their own entries.

10.8 Citizens who see that the mercenaries harm no one innocent and help those who suffer injustice will spend on them with the greatest pleasure.

Elsewhere in Xenophon

In the *Hellenica* the Spartan ephors call out a force against Phlius, a city of the northeastern Peloponnese, which had fined the restored exiles, and the citizens who went with them, for going to Sparta to accuse it; Agesilaus is not sorry, since the guest-friends of his father and his own are among the exiles. When embassies meet him and offer money to keep him out, he answers that he campaigns not to do injustice but to help those who suffer injustice; and when they promise to do anything, he says he will trust no words, since they lied before, and asks for a deed: the handing over of their acropolis (5.3.11–15). Agesilaus claims for himself the phrase Simonides gives the mercenaries, and Xenophon has just told the reader that the

wronged he means to help include his father's guest-friends and his own; the king's help can be read as reaching his friends first.

Other ancient sources

Aristotle distinguishes the king from the tyrant by what each guards. The king wishes to be a guardian, so that those who own property suffer no injustice and the people are not outraged; the tyrant looks to nothing common except for his own benefit. The tyrant's aim is the pleasant, the king's the fine, so that the tyrant seeks money and the king honor, and the king's guard is made of citizens, the tyrant's of foreigners (*Politics* 5.10, 1310b40–1311a8). Simonides' guard can be read as remaining hired while doing the king's work.

Translation in this edition

"Those who suffer injustice"; the active ἀδικεῖν is "do injustice", as at 7.7 and 10.8 (see ἀδικέω).

See also

ἀδικέω; ἀπεχθάνομαι; βοηθέω; δαπανάω; ἱερόν; κακουργέω; κολάζω; μισθοφόρος.

οἱ καλοί · the beautiful

τῶν καλῶν, *tōn kalōn*, "the beautiful"; τοὺς καλούς, *tous kalous*, "the beautiful"

Attested: τῶν καλῶν (*tōn kalōn*; 1.33), τοὺς καλούς (*tous kalous*; 11.11). The beautiful, said of persons: the handsome young men whom a Greek lover pursued. Hiero is in love with Dailochus, he says, "for those things which human nature perhaps compels one to want from the beautiful", but wants it given willingly, in friendship (1.33; see ἄκων; Δαΐλοχος; μετ' ἔρωτος; φύσις). A tyrant can never be sure of that (1.38; see οἱ φιλοῦντες). Simonides answers in his last chapter. A ruler who made his city the happiest would be loved as a beloved is loved; as Simonides tells Hiero, "you would not need to make advances to the beautiful but to bear with their advances to you" (11.11; see πειράω; φιλεῖσθαι καὶ ἐρᾶσθαι). The roles

of lover and beloved change places: the man who could not win one willing beloved would be pursued by the beautiful themselves.

See also ἄκων; Δαΐλοχος; μετ᾽ ἔρωτος; οἱ φιλοῦντες; πειράω; φιλεῖσθαι καὶ ἐρᾶσθαι; φύσις.

οἱ τυραννευόμενοι · those they rule as tyrants

Those they rule as tyrants: Hiero's name for his subjects, with whom there is never peace, and who are all his enemies · Hiero

τοὺς τυραννευομένους, *tous tyranneuomenous*, "those they rule as tyrants"; οἱ τυραννούμενοι, *hoi tyrannoumenoi*, "those they rule as tyrants"

At a Glance

The word. The passive participle of τυραννεύειν, and at 6.14 of τυραννεῖν, both "to be tyrant": those over whom a tyrant rules, the subjects of a tyranny.

In the *Hiero*. Twice, both in Hiero's mouth: for tyrants "there is never peace with those they rule as tyrants" (2.11), and tyrants know "that all those they rule as tyrants are their enemies" (6.14).

In this edition. "Those they rule as tyrants", both times.

A place to read. 2.11–12 with 6.14–15.

Meaning

Τυραννεύειν and τυραννεῖν (*tyranneuein*, *tyrannein*) are formed from τύραννος, "tyrant", the sole ruler who holds power outside the law; in the passive they make the city or the people the subject of the tyranny. Plato's Socrates speaks of the "city ruled by a tyrant", ἡ τυραννουμένη πόλις, and asks whether it is free or slave (*Republic* 9.577c; see βούλομαι).

Use in the book

Hiero uses the participle where he speaks of war. Private men, he says, have rest from war through truces and peace, "but for tyrants there is never peace with those they rule as tyrants, nor could a tyrant ever trust a truce and be confident" (2.11; see ἀνάπαυσις; εἰρήνη). Then he names this war again: there are wars that cities wage, "and wars that tyrants wage

against those they have subjected by force" (2.12; see βιάζω). The second name can be read as explaining the first. The tyrant's subjects are those he holds by force, and the war with them does not end.

The participle returns when Hiero takes apart Simonides' claim that tyrants are best able to subdue their enemies: "how could you say that tyrants are most of all able to subdue their enemies, when they know well that all those they rule as tyrants are their enemies, and it is not possible either to kill them all or to imprison them all (for over whom will he still rule?), but, knowing that they are enemies, he must at one and the same time guard against them and is compelled to use them?" (6.14–15; see ἐχθρός; κατακαίνω; χειρόομαι). The phrase holds the whole trap: the subjects are the tyrant's enemies because he rules them as tyrant, and he cannot be rid of them without ceasing to rule.

Simonides never uses the word. He speaks of "those who are ruled" (7.2) and promises Hiero that he would be loved "by those you rule" (11.8; see ἄρχω). The difference can be read as the dialogue's argument in small: Hiero names his subjects by his tyranny, Simonides by his rule, and the counsel of the last chapters is how the one could become the other.

Places to read

Every passage in which the participle occurs; βιάζω has its own entry.

2.11 For tyrants there is never peace with those they rule as tyrants.

6.14 All those tyrants rule as tyrants are their enemies, and they can neither kill them all nor imprison them all.

Other ancient sources

In Plato's *Laws* the Athenian visitor says what a lawgiver would ask for to found the best constitution most quickly: "give me a city ruled by a tyrant", with a tyrant young, retentive, quick to learn, courageous, magnificent by nature and temperate (4.709e–710b). When the Athenian remarks that his companions have perhaps never seen a city ruled by a tyrant, Clinias of Cnossos in Crete, one of the two, answers that he has no wish for the sight; the Athenian answers that a tyrant who wishes to change a city's ways needs neither toil nor long time, but must go first himself where he wants the citizens to go, praising and honoring some

things and blaming others, and dishonoring whoever does not obey (711a–c). Aristotle names the three things tyranny aims at in those it rules: that they think small, since a small-souled man plots against no one; that they distrust one another; and that they be powerless to act (*Politics* 5.11, 1314a14–29). Aristotle's three aims are a portrait of the subjects Hiero describes, and the Athenian's young tyrant, who leads by praise and honor, comes close to the ruler Simonides sketches in chapters 9 and 11.

Translation in this edition

"Those they rule as tyrants" for both participles; οἱ ἀρχόμενοι, Simonides' word, is "those who are ruled" (7.2) and "those you rule" (11.8).

See also

ἀνάπαυσις; ἄρχω; βιάζω; βούλομαι; εἰρήνη; ἐχθρός; κατακαίνω; χειρόομαι.

οἱ φιλοῦντες · those who love

τῶν φιλούντων, *tōn philountōn*, "those who love"; οἱ φιλοῦντες, *hoi philountes*, "those who love him"

Attested: τῶν φιλούντων (*tōn philountōn*; 1.38), οἱ φιλοῦντες (*hoi philountes*; 3.2). Those who love: the participle of φιλεῖν, "to love" (see φιλέω), used as a noun for a man's lovers and friends. Hiero's account of friendship begins with what they do: "whoever is loved by some, surely, those who love him see him with pleasure when he is present, do him good with pleasure, long for him if he is away somewhere, receive him back with the greatest pleasure when he returns, share his pleasure in his good things, and come together to his aid if they see him stumbling in anything" (3.2; see εὖ ποιεῖν; ἡδέως). Four of the six clauses name a pleasure taken in the friend, and the list is the good the tyrant lacks. He has already said why he can never be sure of it: "those who serve from fear make themselves as like as they possibly can to the services of those who love" (1.38; see ἐξεικάζω; ὑπηρετέω). The tyrant cannot tell a lover's service from a frightened man's, and so has the appearance of friends without the thing.

See also ἐξεικάζω; εὖ ποιεῖν; ἡδέως; ὑπηρετέω; φιλέω.

οἱ φυλάττοντες · those who guard

Those who guard: the men the tyrant fears as much as he fears being unguarded, guarding him for money, and in Simonides' chapter 10 guarding the country · Hiero

τοὺς φυλάττοντας, *tous phylattontas*, "the very guards"; οἱ φυλάττοντες, *hoi phylattontes*, "those who guard"; φυλάττοντες, *phylattontes*, "guarding"

At a Glance

The word. The participle of φυλάττειν, "to guard" (see φυλάττω): those who keep watch, the guards.

In the *Hiero*. Four times: the tyrant fears "the very guards" (6.4); his guards are with him for money and could get more by killing him "than all they get from the tyrant for guarding him a long time" (6.11, twice); and Simonides' mercenaries could give the citizens leisure "by guarding the strategic points" (10.5).

In this edition. "The very guards" (6.4), "those who guard" and "guarding" (6.11), "by guarding" (10.5).

A place to read. 6.4 with 6.9–11.

Meaning

The participle with the article, οἱ φυλάττοντες (*hoi phylattontes*), names men by what they do, "those who are guarding", where φύλακες, "guards" (see φύλαξ), names them by their post. A tyrant's guards were also his δορυφόροι, "bodyguards" (see δορυφόρος), and usually hired foreigners (see μισθοφόρος).

Use in the book

Hiero's catalogue of fears in chapter 6 turns on the participle: he fears the crowd and solitude, being unguarded, and "the very guards", whom he will neither have about him unarmed nor look on with pleasure armed, and asks how this is not a grievous thing (6.4; see ἄοπλος; ἀργαλέος; ἀφυλαξία). Each pair closes a way out: among many he is unsafe, and

alone; without guards, and with them. The guards are the remedy for the first fear and the cause of the last. He has just said that he guards against drunkenness and sleep "as against an ambush" (6.3; see ἐνέδρα; μέθη), so that even his own rest has become something to be watched.

When Simonides answers that soldiers on campaign post guards and sleep with confidence (6.9), Hiero explains why the citizen's guard can be trusted and his cannot. The laws stand guard over the citizens' guards, but tyrants keep guards for pay, like reapers (6.10; see μισθός; νόμος); and guards should be trustworthy above all, "especially when those who guard are there for money, and it is open to them in a short time to get much more by killing the tyrant than all they get from the tyrant for guarding him a long time" (6.11; see ἐργάτης). Hiero's word puts the danger in the act itself: those who guard are the men placed near enough to kill.

In chapter 10 the participle comes back without the fear. Simonides' mercenaries could give confidence to the workers and flocks in the country, "and they are able, moreover, to give the citizens leisure to take care of their own affairs, by guarding the strategic points" (10.5; see κτῆνος; σχολή). The men who guarded the tyrant, and whom the tyrant feared, guard the citizens' land and leave the citizens free for their own work.

Places to read

Every passage in which the participle occurs; φύλαξ and φυλάττω have their own entries.

6.4 The tyrant fears being unguarded, and fears the very guards.

6.11 Those who guard are there for money, and could get more by killing the tyrant than by guarding him (twice).

10.5 The mercenaries could give the citizens leisure by guarding the strategic points.

Elsewhere in Xenophon

In the *Hellenica*, during Agesilaus' siege of Phlius, one Delphion, reputed a man of mark, gathered three hundred Phliasians about him and with them could hold back those who wanted to make peace, lock up and keep watch over anyone he mistrusted, and force the common people out to

the guard posts, making his rounds to keep them loyal (5.3.22). Xenophon tells it as an instance of what daring can do; it can also be read as a man doing what Hiero cannot, guarding the guards himself. When the city gave in, Delphion slipped away in the night (5.3.24).

Other ancient sources

In Plato's *Republic* Socrates tells Glaucon that drunkenness is unfit for the guardians of the city, since anyone may be permitted sooner than a guardian to be drunk and not know what part of the world he is in; "it would be laughable", Glaucon replies, "for the guardian to need a guardian" (3.403e). Hiero can be read as the guardian who needs a guardian, and then must fear him.

Translation in this edition

"The very guards" for αὐτοὺς τοὺς φυλάττοντας at 6.4, "those who guard" and "guarding" at 6.11, "by guarding" at 10.5; φύλακες are "guards".

See also

ἄοπλος; ἀργαλέος; ἀφυλαξία; δορυφόρος; ἐνέδρα; ἐργάτης; κτῆνος; μέθη; μισθός; μισθοφόρος; νόμος; σχολή; φύλαξ; φυλάττω.

οἶδα · know

εἰδέναι, *eidenai*, "to know"; οἶδα, *oida*, "I know"; εὖ εἰδῇς, *eu eidēis*, "you know well"; ἴσθι, *isthi*, "be sure of it", "know"

Attested: εἰδέναι (*eidenai*; 1.1, 1.2, 1.37, 3.6), εἰδείην (*eideiēn*; 1.1), οἶδα (*oida*; 1.2, 1.7, 1.17, 1.19, 1.23, 2.6, 10.2), εἰδῇ (*eidēi*; 1.15), οἶσθα (*oistha*; 1.23), ἴσασιν (*isasin*; 2.9), οἶδεν (*oiden*; 2.17), εἰδῇς (*eidēis*; 6.13), εἰδῶσιν (*eidōsin*; 6.14), εἰδότα (*eidota*; 6.14), εἰδεῖεν (*eideien*; 10.4), ἴσθι (*isthi*; 1.27, 6.15, 7.10, 7.13, 11.15). To know: a perfect in form, from the root of ἰδεῖν, "to see", so that to know is to have seen. The dialogue opens on it. Simonides asks Hiero to explain "things that you are likely to know better than I", because "I know ... that you have been a private man and are now a tyrant" (1.1–2; see ἰδιώτης; πειράομαι). Hiero's knowledge is that of one who has tried both: "I know clearly from experience, Simonides"

(2.6). Much of what he knows is what tyrants know against themselves: that the killer of conspirators "knows that he does not increase the city as a whole" (2.17; see αὐξάνω), that the one who gets most from him would most gladly be out of his sight (6.13), that all his subjects are enemies (6.14). The imperative ἴσθι presses a claim on the hearer, and Simonides uses it last, for his promise: "be sure of it, you will possess the finest and most blessed possession of all among human beings" (11.15; see κτῆμα).

See also αὐξάνω; ἰδιώτης; κτῆμα; πειράομαι.

οἴκαδε · home

οἴκαδε, *oikade*, "home"

Attested: οἴκαδε (*oikade*; 2.9). Homeward, home: οἶκος, "household", with the ending -δε of motion toward a place (see οἶκος). Hiero uses it in his contrast between the safety of the private man and the tyrant's: private men, even if they march into enemy country, "once they come home, consider themselves in safety", but tyrants arriving in their own city "know that they are then among the most enemies of all" (2.9; see ἀσφάλεια; πολέμιος). For the citizen, coming home ends the danger; for the tyrant, coming home brings him among the greatest number of enemies. The next sentence carries the contrast inside the walls and into the house itself, where the tyrant "thinks he must be most of all on his guard" (2.10; see οἰκία).

See also ἀσφάλεια; οἰκία; οἶκος; πολέμιος.

οἰκεῖον ἀγαθόν · one's own good

One's own good: what the honored benefactor is to each of those he benefits, where nothing a tyrant gives is thought one's own · Hiero

οἰκεῖον ἕκαστος ἀγαθόν, *oikeion hekastos agathon*, "each ... as his own good"

At a Glance

The word. Οἰκεῖος, "of the house, one's own, akin", with ἀγαθόν, "good": a good that belongs to oneself, as kin or household belong.

In the *Hiero*. Once, in Hiero's picture of true honor: men who think a man able to benefit them "have him on their lips in praise, and each looks upon him as his own good" (7.9).

In this edition. "Each looks upon him as his own good".

A place to read. 7.7–10.

Meaning

Οἰκεῖος (*oikeios*) is formed from οἶκος, "house, household" (see οἶκος): what belongs to the house, and so what is one's own, one's kin, what is close and familiar. Its opposite is ἀλλότριος, "another's, alien". To call a thing or a person οἰκεῖον is to claim it as part of oneself. The phrase in the *Hiero* gives the word its full weight: the honored man is a good that each of his beneficiaries counts as belonging to him.

Use in the book

Hiero has argued that the honors paid to a tyrant are not honors at all: men forced to rise from their seats do not honor "those who do them injustice" (7.7–8; see ἀδικέω). Then he describes the honor he calls blessed: when human beings think a man able to be their benefactor, they praise him, "and each looks upon him as his own good", and they make way for him and rise from their seats out of love and not fear; these, Hiero says, truly honor him (7.9; see ἀνὰ στόμα ἔχειν; ἀπολαύω; εὐεργετέω). The gestures are the ones the tyrant receives, the rising and making way; what differs is that each man regards the honored one as his own. The consequence follows in 7.10: such a man is not plotted against, and people are anxious lest he suffer anything (see ἐπιβουλεύω). The passage can be read as saying that what is one's own good one protects.

The phrase answers a complaint Hiero made in chapter 6. Nothing a tyrant gives is felt as one's own: "whatever anyone gets from a tyrant, no one thinks anything his own until he is out of reach of his power" (6.13; see ἐπικράτεια). What a tyrant gives never becomes the receiver's own; the true benefactor himself does. Simonides' last command, to treat the fatherland as his household (11.14; see πατρίδα οἶκον), can be read as the

way from one to the other. If the ruler makes the city his own, it may come to look on him as its own good.

Places to read

The one passage in which the phrase occurs; ἀνὰ στόμα ἔχειν has its own entry.

7.9 Men who think a man able to be their benefactor praise him, and each looks upon him as his own good.

Elsewhere in Xenophon

Xenophon closes the *Education of Cyrus* by saying that so great an empire was steered by the single judgment of Cyrus, who honored and cared for those under him as his own children, while those he ruled revered him as a father; and that when he died his sons at once fell to quarreling, cities and nations revolted, and everything turned for the worse (8.8.1–2). Cyrus' subjects count him their own because he counts them his, and Xenophon's ending shows how little that bond outlives the man.

Other ancient sources

In Plato's *Symposium* Socrates reports the teaching of Diotima, the wise woman of Mantinea in Arcadia from whom, he says, he learned the things of love (201d). Love, she says, is not of a half or of a whole unless it happens to be good, since people are willing to have their own hands and feet cut off if they judge them to be in a bad way: it is not what is theirs that each embraces, unless one calls the good akin, οἰκεῖον, and one's own, and the bad alien, ἀλλότριον; for there is nothing human beings love but the good (205e–206a). For Diotima the good is what makes a thing one's own; Hiero's benefactor can be read as becoming each man's own by being good to him.

Translation in this edition

"Looks upon him as his own good", for θεῶνταί … ὡς οἰκεῖον ἕκαστος ἀγαθόν.

See also

ἀδικέω; ἀνὰ στόμα ἔχειν; ἀπολαύω; ἐπιβουλεύω; ἐπικράτεια; εὐεργετέω; οἶκος; πατρίδα οἶκον.

οἰκέτης · servant

οἰκέτου, *oiketou*, "a servant"

Attested: οἰκέτου (*oiketou*; 4.7). A household slave, a servant of the house: from οἶκος, "household" (see οἶκος). Hiero names one among the modest wants of a private man, who desires "a house or a field or a servant", where the tyrant desires cities, land, harbors and citadels, far harder and more dangerous to achieve (4.7; see ἀγρός; ἐπικίνδυνος; οἰκία). The manuscript A has the plurals, "fields or servants", and Stobaeus, who quotes the passage, leaves out "a house". The servants of a tyrant's household are θεράποντες in Simonides' list of his advantages, where tyrants "possess the best servants" in number and in skill (2.2; see θεράπων). The household's slaves are δοῦλοι where the dialogue speaks of danger: citizens guard one another against them (4.3), and many masters, Simonides recalls, have died at their hands (10.4; see δοῦλος).

See also ἀγρός; δοῦλος; ἐπικίνδυνος; θεράπων; οἰκία; οἶκος.

οἰκία · house

The house: the tyrant's magnificent dwelling, the one place where he is least safe, and in chapter 11 the private splendor Simonides sets beneath the city's · Hiero

οἰκίας, *oikias*, "houses", "his house", "a house"; οἰκίαν, *oikian*, "a house"

At a Glance

The word. A house, the building in which one lives; by extension the household and the family that lives in it.

In the *Hiero*. Four times: Simonides counts "the most magnificent houses" among the tyrant's advantages (2.2); the tyrant is not out of danger even when he passes inside his house (2.10); the private man desires "a house or a field or a servant", the tyrant cities (4.7); and

Simonides asks whether "a house adorned at extravagant expense" would adorn Hiero more than a city furnished with walls and temples (11.2).

In this edition. "Houses" (2.2), "his house" (2.10), "a house" (4.7, 11.2).

A place to read. 2.2 with 11.2.

Meaning

Οἰκία (*oikia*) is the house as building, with its rooms, store-rooms and furnishings; οἶκος, its near twin, more often means the household as a whole, its people, land and goods (see οἶκος). Xenophon's Socrates raises the difference between them in the *Oeconomicus*, and Critobulus draws the line (1.5; see οἶκος). In the *Hiero* οἰκία always keeps its plain sense of a dwelling.

Use in the book

Simonides, setting aside the pleasures of the senses, names the things in which tyrants surpass private men, and houses are among them: "finery outstanding for your women, the most magnificent houses, and those furnished with things of the greatest worth" (2.2; see κατασκευάζω; μεγαλοπρεπής). Hiero answers by showing what the house is like from inside. Citizens who come within their city walls consider themselves established in safety, "but the tyrant is not out of danger even when he passes inside his house, and there, indeed, he thinks he must be most of all on his guard" (2.10; see ἀκίνδυνος; ἔρυμα). The magnificent house is the place of greatest danger.

In chapter 4 a house is the measure of a private man's desire. "The private man desires a house or a field or a servant, but the tyrant desires cities or much land or harbors or strong citadels", far harder and more dangerous to achieve (4.7; see ἀγρός; ἐπικίνδυνος). The tyrant's desires are on the scale of cities.

Simonides' last chapter turns the house round. He tells Hiero not to hesitate to spend from his private possessions for the common good, and begins with the house, asking whether "a house adorned at extravagant expense" would bring him more adornment than the whole city furnished

with walls, temples, colonnades, marketplaces and harbors (11.2; see ἀγορά; καλλωπίζω; κόσμος). The magnificent house of 2.2 is now a private extravagance, and the city itself is to be the tyrant's adornment.

Places to read

Every passage in which the word occurs; οἶκος has its own entry.

2.2 Tyrants possess the most magnificent houses, furnished with things of the greatest worth.

2.10 The tyrant is not out of danger even inside his house, and there thinks he must be most on his guard.

4.7 The private man desires a house or a field or a servant; the tyrant desires cities.

11.2 Would a house adorned at extravagant expense adorn Hiero more than a whole city furnished with walls and temples?

Elsewhere in Xenophon

In the *Oeconomicus* Ischomachus tells Socrates that the first thing he showed his young wife was the capacity of their house. It is not decorated with embroideries, he says; its rooms were built with this very thing in view, to be the most convenient vessels for what was to be in them, so that each room called for what belonged in it: the strong inner room for the most valuable bedding and vessels, the dry rooms for grain, the cool for wine, the bright for work that needs light; the living rooms fitted out, κεκαλλωπισμένα, the participle the *Hiero* uses at 11.2 for the extravagant house, to be cool in summer and warm in winter, and the whole house open to the south (9.2–4). Ischomachus' house can be read as adorned by its use, Simonides' tyrant by his city.

Other ancient sources

Herodotus tells how the Medes, having made Deioces king (see δίκαιος), at his bidding built him a house great and strong where he chose and let him pick bodyguards from all the Medes; once he held power he compelled them to make a single town, Ecbatana, walled in seven circles, one within another, with the palace and the treasuries in the innermost (1.98.2–5). There he shut himself off from the sight of his subjects (1.99; see

ἐπιβουλεύω). Deioces' house can be read as the tyrant's house of *Hiero* 2.10 built in stone: the safest dwelling in the land, set inside the city as against an enemy.

Translation in this edition

"House" for οἰκία in all four places; οἶκος is "household" (11.6, 11.14; see οἶκος).

See also

ἀγορά; ἀγρός; ἀκίνδυνος; δίκαιος; ἐπιβουλεύω; ἐπικίνδυνος; ἔρυμα; καλλωπίζω; κατασκευάζω; κόσμος; μεγαλοπρεπής; οἶκος.

οἴκοι · at home

οἴκοι, *oikoi*, "at home"

Attested: οἴκοι (*oikoi*; 1.12, 1.13). At home: an old locative of οἶκος, "household" (see οἶκος). Hiero uses it twice in explaining why tyrants are cut off from sightseeing. It is not safe for them to go where they will not be stronger than those present, "nor do they possess what is at home so securely that they can entrust it to others and go abroad" (1.12; see ἀποδημέω; ἐχυρός): home holds the tyrant because it cannot be left. Then he imagines Simonides' answer: "Perhaps you would say, 'But then, surely, such things come to them even while they stay at home.' Yes, by Zeus, Simonides, a few, at least, of the many", and those few are sold to tyrants at a great price (1.13; see ἐπιδείκνυμι; ναὶ μὰ Δία). The edition's note recalls Plato's tyrant, the only man in his city who may neither travel abroad nor go to see the sights (*Republic* 9.578c–579c). Simonides' last chapter undoes the confinement: the ruler of a happy city could travel to see the sights wherever he wished, or do so "while staying here" (11.10; see θεωρία).

See also ἀποδημέω; ἐπιδείκνυμι; ἐχυρός; θεωρία; ναὶ μὰ Δία; οἶκος.

οἶκος · household

The household: the many households from which a victorious tyrant would be thought to spend, and in Simonides' last command the household he should make of his fatherland · Hiero

οἴκων, *oikōn*, "households"; οἶκον, *oikon*, "your household"

At a Glance

The word. House and household: the family with its dwelling, land, slaves and goods, the unit of Greek private life.

In the *Hiero*. Twice, both in Simonides' last chapter: a tyrant who won a contest against private men would be envied "as one who made his expenditure from many households" (11.6), and Simonides tells Hiero, "Consider your fatherland your household" (11.14).

In this edition. "Households" (11.6), "your household" (11.14).

A place to read. 11.13–15 with 11.6.

Meaning

Οἶκος (*oikos*) is wider than οἰκία, "house", the building (see οἰκία): it is everything a man has and keeps, his property, his people, his line. The management of it is οἰκονομία, from which "economy" comes, and Xenophon gave a whole dialogue, the *Oeconomicus*, to it. The word's family runs through the *Hiero*: οἴκοι, "at home" (1.12, 1.13; see οἴκοι), οἴκαδε, "home" (2.9; see οἴκαδε), οἰκέτης, "servant" (4.7; see οἰκέτης), and οἰκεῖος, "one's own" (7.9; see οἰκεῖον ἀγαθόν).

Use in the book

The two uses set the private household against the tyrant in opposite ways. In 11.6 the households are other men's. Simonides tells Hiero that it is not even fitting for a tyrant to compete against private men: "For if you won, you would not be admired but envied, as one who made his expenditure from many households; and if you lost, you would be laughed at more than anyone" (11.6; see ἀγωνίζομαι; φθονέω). A private man's chariot is paid for by his own household; a tyrant's, the envious would say, by the households of his city.

In 11.14 the household is Hiero's own, and it has grown to the size of the city. After telling him to enrich his friends and increase the city (11.13), Simonides gives the command that closes his counsel: "Consider your fatherland your household, the citizens your comrades, your friends your own children, and your sons the same as your very life" (11.14; see πατρίδα οἶκον; πολίτας ἑταίρους), and to outdo them all in doing them good (see νικᾶν εὖ ποιῶν). The tyrant who spent from many households is to have one, which is the city. What he spends on it is spent on his own, which can be read as the ground of Simonides' opening claim in the chapter, that for a tyrant "what is laid out on the city goes to what is needed more than what is laid out on his private affairs" (11.1; see ἀναλίσκω). The costly house of 11.2, which Simonides sets beneath the city as an adornment (see οἰκία), gives way to a public household.

Places to read

Both passages in which the word occurs; οἰκία and πατρίδα οἶκον have their own entries.

11.6 A tyrant who won against private men would be envied, as spending from many households.

11.14 Hiero should consider his fatherland his household.

Elsewhere in Xenophon

Early in the *Oeconomicus* Socrates asks Critobulus what a household is: whether it is the same as a house, or whether everything a man owns outside his house belongs to his household too. Everything a man owns belongs to his household, Critobulus answers, even if it is not in the same city as its owner (1.5). Socrates then observes that some men possess enemies, and asks whether we shall call their enemies possessions; Critobulus finds it laughable that a man who increased his enemies should be paid for it besides (1.6). Possessions, they agree, are what benefits their owner (1.7). Simonides' command can be read as the same definition at the scale of a city: Hiero's household is all that he possesses, and the citizens are part of it only if they are friends.

Other ancient sources

Aristotle begins the *Politics* by tracing the city to its first community. From the union of man and woman and of master and slave comes the household first, and Hesiod was right, he says, to write "a house first, and a woman, and an ox for the plough" (*Works and Days* 405), since for the poor the ox stands in place of a servant. The community formed by nature for everyday needs is the household, whose members Charondas, the lawgiver of Catana, called "meal-bin fellows" and Epimenides the Cretan "manger fellows"; the community of several households for more than daily needs is the village (1.2, 1252b9–16); and the complete community of several villages is the city, which comes into being for the sake of living and exists for living well (1252b27–30). Aristotle sets household and city apart as different communities with different rule, and rejects the view that a large household differs in nothing from a small city (1.1, 1252a7–16); Simonides asks Hiero to rule the city as one household.

Translation in this edition

"Household" for οἶκος, "house" for οἰκία (see οἰκία).

See also

ἀγωνίζομαι; ἀναλίσκω; νικᾶν εὖ ποιῶν; οἴκαδε; οἰκεῖον ἀγαθόν; οἰκέτης; οἰκία; οἶκοι; πατρίδα οἶκον; πολίτας ἑταίρους; φθονέω.

οἰκτίρω · pity

οἰκτίροι, *oiktiroi*, "pity"

Attested: οἰκτίροι (*oiktiroi*; 4.10). To pity, to feel compassion for: from οἶκτος, "pity, lament". Hiero uses it in his argument that wealth is measured against need, so that the poor are few among private men and many among tyrants: "Then again, those who are able to have what they need by just means, why should anyone pity them as poor? But those who are compelled through want to live by contriving something bad and shameful, how would one not justly consider them wretched and poor?" (4.10; see ἄθλιος; ἀπὸ τοῦ δικαίου; μηχανάομαι). Hiero withholds pity from

the man with little who lives justly, and calls "wretched and poor" the man whom want compels to wrong; and the next sentence names him, the tyrant compelled to despoil temples and human beings (4.11; see ἱερόν). Stobaeus, quoting the passage, has the second person, οἰκτείροις, "should you pity". The tyrant whom the many envy can be read as becoming, by Hiero's measure, the one to be pitied (see οἰκτρός).

See also ἄθλιος; ἀπὸ τοῦ δικαίου; ἱερόν; μηχανάομαι; οἰκτρός.

οἰκτρός · pitiable

οἰκτρόν, *oiktron*, "a pitiable one"

Attested: οἰκτρόν (*oiktron*; 1.36). Pitiable, lamentable: the adjective of οἶκτος, "pity" (see οἰκτίρω). Hiero ends his account of the unwilling beloved with it: to take pleasure in a beloved who is pained, to be hated while loving him, and to touch one who is vexed is, he asks, how not "a disagreeable thing to suffer, and a pitiable one?" (1.36; see ἄκων; δυσχερής; μισέω). The lover who takes by force is himself the sufferer, and his state calls for pity rather than envy. The word is a strong one, used of laments and of the wretched, and Hiero gives it to the tyrant's own experience, not to his victim's. The word is the first sign of a reversal the dialogue carries through to chapter 4, where the tyrant himself can be read as the one to pity (4.10–11; see οἰκτίρω).

See also ἄκων; δυσχερής; μισέω; οἰκτίρω.

ὀκνέω · hesitate

ὀκνεῖν, *oknein*, "hesitate"

Attested: ὀκνεῖν (*oknein*; 11.1). To shrink from, hesitate, be reluctant, from fear or from sloth. Simonides opens his last chapter with it: "You should not hesitate, Hiero, to spend even from your private possessions for the common good" (11.1; see δαπανάω; τὸ κοινὸν ἀγαθόν). The hesitation he forestalls can be read as the one Hiero's complaints would excuse: the poor, he had said, are as many among tyrants as they are few among private men, since their necessary expenses are the greatest (4.8–9;

see δαπάνη), and they must exact money from their citizens (8.9). Simonides asks him to spend in the other direction, from his own on the city, and gives his reason at once, that what a tyrant lays out on the city goes to what is needed (11.1; see ἀναλίσκω). The rest of the chapter counts what spending without hesitation would bring.

See also ἀναλίσκω; δαπανάω; δαπάνη; τὸ κοινὸν ἀγαθόν.

ὄλεθρος · ruin

ὄλεθρος, *olethros*, "ruin"

Attested: ὄλεθρος (*olethros*; 4.9). Ruin, destruction, death: from ὄλλυμι, "to destroy", a word of epic weight. Hiero uses it of the tyrant's budget: "For private men may cut down their daily expenses in whatever way they wish, but for tyrants this is not possible; for their greatest and most necessary expenses go to guarding their lives, and to cut any of these seems to be ruin" (4.9; see ἀναγκαῖος; δαπάνη). A saving that a private man makes at will would cost the tyrant his life, since what he would cut is his guard. The next sentences draw the consequence: unable to economize, tyrants despoil temples and human beings, and, "as if there were always a war, they are compelled to maintain an army or perish" (4.11; see ἀναγκάζω).

See also ἀναγκάζω; ἀναγκαῖος; δαπάνη.

ὅλος · whole

ὅλῳ, *holōi*, "whole"; ὅλην, *holēn*, "as a whole"; ὅλον, *holon*, "whole"; ὅλης, *holēs*, "whole"

Attested: ὅλῳ (*holōi*; 1.5), ὅλην (*holēn*; 2.17), ὅλον (*holon*; 8.4), ὅλης (*holēs*; 11.3). Whole, entire, complete. Simonides uses it first of the body: cold and heat, hard and soft, light and heavy we judge "with the whole body" (1.5; see κρίνω). Its other uses set a whole against a part. The tyrant who, perceiving that some are in fact working against him, puts them to death "knows that he does not increase the city as a whole, and understands that he will rule over fewer" (2.17; see ἀποκτείνω; αὐξάνω).

Simonides' arithmetic of favor makes the ruler's half worth more than another's whole: "half-favors from the most powerful count for more than the whole gift from the private man" (8.4; see ἡμίσειαι χάριτες). And his last chapter asks, "In arms, would you appear more formidable to the enemy if you yourself were adorned with the most splendid, or if your whole city were well armed?" (11.3; see εὔοπλος). The whole city is what the tyrant diminishes in chapter 2, and what Simonides would have him arm in chapter 11.

See also ἀποκτείνω; αὐξάνω; εὔοπλος; ἡμίσειαι χάριτες; κρίνω.

ὁμιλέω · associate

ὁμιλεῖν, *homilein*, "associating"; ὁμιλῶν, *homilōn*, "associate"

Attested: ὁμιλεῖν (*homilein*; 6.3), ὁμιλῶν (*homilōn*; 8.6). To be in company with, keep company, associate; of lovers, to be intimate. Hiero uses it of the company he has lost: "Now I am deprived of those who take pleasure in me, because I have slaves instead of friends for comrades; and I am deprived in turn of associating with them with pleasure, because I see no goodwill toward me in them" (6.3; see δούλους ἀντὶ φίλων; εὔνοια). He still has companions; what is gone is the pleasure of their company, which needs goodwill. Simonides answers with the beloved, the matter in which Hiero most found fault with tyranny: a ruler's beloved "least takes into account the ugliness of the one with whom he happens to associate. For the very fact of having been honored adorns a man most of all, so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6; see αἶσχος; ὑπολογίζομαι). The honored ruler would have the willing company Hiero says the tyrant cannot.

See also αἶσχος; δούλους ἀντὶ φίλων; εὔνοια; ὑπολογίζομαι.

ὁμιλία · association

ὁμιλία, *homilia*, "association"

Attested: ὁμιλία (*homilia*; 4.1). Company, association, intercourse: from ὅμιλος, "a throng", the being together of people, and above all of

husband and wife. Hiero uses it in his account of trust: "Again, whoever has the least share in trust, how does he not come off worse in a great good? For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see θεράπων; μειονεκτέω; πίστις). The three questions run from company in general, ξυνουσία, through marriage to the household servant, and each answers itself. Hiero adds at once that the tyrant has the smallest share of this trust, since he does not even trust his food and drink, but has his attendants taste them first (4.2; see ἀπιστέω). The association of marriage, the closest of the three, can be read as the one the tyrant shares least, for chapter 3 has told how many tyrants "have been destroyed even by their own wives" (3.8; see γυνή).

See also ἀπιστέω; γυνή; θεράπων; μειονεκτέω; πίστις.

ὅμοιος · like; equal

ὁμοίων, *homoiōn*, "equals"; ὅμοιαι, *homoiai*, "like"; ὅμοια, *homoia*, "the same things"; ὁμοίως, *homoiōs*, "alike", "as"

Attested: ὁμοίων (*homoiōn*; 1.27), ὅμοιαι (*homoiai*; 7.5), ὅμοια (*homoia*; 8.2); the adverb ὁμοίως (*homoiōs*; 6.3, 6.16, 7.3, 8.4, 10.5 twice). Like, similar, the same; of persons, equal in rank. In Hiero's account of marriage the finest is with a greater family, "second, the marriage with equals" (1.27; see γάμος); the tyrant, unless he marries a foreign woman, must marry beneath him (1.28; see ξένος). In chapter 7 Hiero answers, "the honors of tyrants too seem to me to be like what I showed you their pleasures of Aphrodite to be" (7.5): services from those who are afraid are no more honors than forced pleasures are sweet (7.6). Simonides' proof in chapter 8 rests on the word: "if the private man and the tyrant do the same things, consider which of the two gains the greater favor from equal acts" (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν). The adverb runs through both speakers: all animals alike take pleasure in food and sleep (7.3), Hiero guards against sleep "as against an ambush" (6.3; see ἐνέδρα), and the mercenaries would give safety alike to Hiero's own and to the countryside (10.5; see ὁμοίως μὲν ... ὁμοίως δέ).

See also γάμος; ἐνέδρα; μείζω ἀπὸ τῶν ἴσων χάριν; ξένος; ὁμοίως μὲν ... ὁμοίως δέ.

ὁμοίως μὲν ... ὁμοίως δέ · alike to ... and to ...

ὁμοίως μὲν ... ὁμοίως δέ, *homoiōs men ... homoiōs de*, "alike to ... and to ..."

Attested: ὁμοίως μὲν ... ὁμοίως δέ (*homoiōs men ... homoiōs de*; 10.5). Alike ... and alike: the adverb of ὅμοιος, "like" (see ὅμοιος), doubled with μέν and δέ to set two things on the same footing. Simonides uses the pair in his account of the mercenaries' work: "they could reasonably provide confidence and safety, most of all, to the workers and the flocks in the country, alike to your own and to those throughout the countryside" (10.5; see θάρρος; κτῆνος). The Greek sets the ruler's own workers and flocks beside those of the whole countryside, phrase against phrase. The guard that served the tyrant's private safety would protect his property and everyone else's in the same way, as the chapter has already made the mercenaries "the bodyguards of all" the citizens (10.4; see πάντων δορυφόροι τῶν πολιτῶν). The next chapter goes further and makes the ruler's own and the city's a single concern (11.14; see πατρίδα οἶκον).

See also θάρρος; κτῆνος; ὅμοιος; πάντων δορυφόροι τῶν πολιτῶν; πατρίδα οἶκον.

ὅμως · all the same

ὅμως, *homōs*, "all the same", "nevertheless"

Attested: ὅμως (*homōs*; 1.36, 6.9, 7.2). All the same, nevertheless: an adverb that grants what has been said and holds to something in spite of it. Each use turns an argument. Hiero grants the robber his pleasures, "and yet to the robber the gain and the paining of his enemy give some pleasures all the same" (1.36; see καίτοι; λῃστής), only to call the lover's pleasure in a pained beloved "a disagreeable thing to suffer, and a pitiable one" (see οἰκτρός). Simonides grants that war is a fearful thing, "but all the same, Hiero, we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see

θαρραλέως), and draws Hiero's answer about the laws that guard the guards (6.10; see νόμος). At the opening of chapter 7 Simonides turns Hiero's complaints against him: "you too, it seems, although tyranny has as many troubles as you say, nevertheless rush headlong into it, so that you may be honored" (7.2; see προπετῶς). The word marks the point where a concession becomes a challenge.

See also θαρραλέως; καίτοι; λῃστής; νόμος; οἰκτρός; προπετῶς.

ὀνίνημι · benefit

ὀνῆσαι, *onēsai*, "to benefit"

Attested: ὀνῆσαι (*onēsai*; 2.2). To profit, help, benefit someone. Simonides closes his list of the tyrant's advantages with the old rule of Greek excellence, help to friends and harm to enemies: "and you are most able to harm your enemies and to benefit your friends" (2.2; see ἐχθρός; κακόω). When Hiero takes up the claim in chapter 6, he restates it in the common phrase, "that we are best able to do good to our friends, and that we subdue our enemies more than anyone" (6.12; see εὖ ποιεῖν; χειρόομαι), and denies both halves: the friend who gets most from a tyrant would most gladly be out of his sight, and the enemies are all his subjects (6.13–14). Simonides' last command answers him, keeping the benefit and dropping the harm (11.14–15; see νικᾶν εὖ ποιῶν).

See also εὖ ποιεῖν; ἐχθρός; κακόω; νικᾶν εὖ ποιῶν; χειρόομαι.

ὀξύς · sharp

ὀξέα, *oxea*, "sharp things"

Attested: ὀξέα (*oxea*; 1.22). Sharp, keen; of taste, sharp or sour, the word behind ὄξος, "vinegar". Hiero names "sharp things" first among the contrivances served to tyrants, before "pungent things, astringent things, and their kin" (1.22; see δριμύς; μηχάνημα; στρυφνός). The three adjectives name tastes that bite, burn and pucker, all far from the sweet, and Simonides finds them "quite contrary to nature for human beings" (1.22; see παρὰ φύσιν). Hiero calls them the cravings of a soft and sickly soul

(1.23; see μαλακός), and gives the reason in 1.25: "the man who always has every kind takes none of it with longing" (see πόθος). The sharp dishes can be read as a substitute for the longing such a man lacks.

See also δριμύς; μαλακός; μηχάνημα; παρὰ φύσιν; πόθος; στρυφνός.

ὁπλίζω · arm

ὡπλισμένοι, *hōplismenoi*, "armed"; ὡπλισμένους, *hōplismenous*, "armed"

Attested: ὡπλισμένοι (*hōplismenoi*; 2.8), ὡπλισμένους (*hōplismenous*; 6.4). To arm, equip with weapons; in the perfect passive, to be armed. Hiero uses it of tyrants on the road, who travel everywhere as if through enemy country and think it necessary "to go about armed themselves" (2.8; see ἀνάγκη; κοινὸς πόλεμος; ὁπλοφόρος). And of his guards at home, whom he can neither bear unarmed nor look on with pleasure armed (6.4; see ἄοπλος; μήτε ... μήτε). The tyrant is armed against his own city, and the men he arms are a further danger to him: Hiero fears "the very guards" whom he has armed (6.4; see οἱ φυλάττοντες). The perfect participle describes a state, not an act: on the road and at home, the tyrant and his guards are always armed.

See also ἀνάγκη; ἄοπλος; κοινὸς πόλεμος; μήτε ... μήτε; οἱ φυλάττοντες; ὁπλοφόρος.

ὅπλον · arms

ὅπλα, *hopla*, "arms"; ὅπλοις, *hoplois*, "arms"

Attested: ὅπλα (*hopla*; 2.2), ὅπλοις (*hoplois*; 2.13, 10.6, 10.7, 11.3). A tool or implement; in the plural, arms and armor, above all the hoplite's shield and spear. Simonides counts among the tyrant's advantages his "arms surpassing in beauty" (2.2; see διαφέρω; κάλλος). In the phrase ἐν ὅπλοις, "under arms", the word marks the soldier's condition: tyrant and citizen alike "must be under arms" in war (2.13), and Simonides' mercenaries are "always under arms and in formation" (10.6), so that neighboring cities would desire peace (10.7; see ἀγχιτέρμων; ἐν ὅπλοις). His last chapter brings back the arms of 2.2 and moves them from the tyrant's

person to his city: "In arms, would you appear more formidable to the enemy if you yourself were adorned with the most splendid, or if your whole city were well armed?" (11.3; see εὔοπλος; κατακοσμέω). The beautiful arms of the tyrant's display become the city's strength.

See also ἀγχιτέρμων; διαφέρω; ἐν ὅπλοις; εὔοπλος; κάλλος; κατακοσμέω.

ὁπλοφόρος · armed man

ὁπλοφόρους, *hoplophorous*, "armed men"

Attested: ὁπλοφόρους (*hoplophorous*; 2.8). An armed man, one who carries arms; of a ruler's escort, an armed attendant. Hiero says that private men, unless their city is fighting a common war, may travel wherever they wish without fear, while tyrants travel everywhere "as if through enemy country" and think it necessary "always to take other armed men around with them" (2.8; see κοινὸς πόλεμος; ὁπλίζω). The tyrant carries a war with him wherever he goes, and the escort that protects him is one more band of armed men he must trust. Elsewhere the dialogue calls such men δορυφόροι, "bodyguards", and μισθοφόροι, "mercenaries" (see δορυφόρος; μισθοφόρος); ὁπλοφόρος names only what they carry. Among the tyrant's fears is that of the very guards, armed or unarmed (6.4; see οἱ φυλάττοντες).

See also δορυφόρος; κοινὸς πόλεμος; μισθοφόρος; οἱ φυλάττοντες; ὁπλίζω.

ὅραμα · thing seen

ὁράμασιν, *horamasin*, "things seen"

Attested: ὁράμασιν (*horamasin*; 1.4). A thing seen, a sight, a spectacle: the noun of ὁρᾶν, "to see". Simonides uses it at the head of his survey of the senses, with which he opens the dialogue's inquiry: private men, he thinks he has observed, take pleasure and feel distress "at things seen, through the eyes; at things heard, through the ears; at odors, through the nostrils; at food and drink, through the mouth" (1.4; see ἄκουσμα; ὀσμή; ὀφθαλμός). Each sense is named with its own objects and its own organ, and the list gives the dialogue its first order of argument. Hiero follows it, beginning from sight because, he says, Simonides too began there (1.10;

see ὄψις), and finds that in the spectacles that come through sight tyrants come off worse (1.11; see θέαμα). Things seen come first in Simonides' list and first in Hiero's answer.

See also ἄκουσμα; θέαμα; ὀσμή; ὀφθαλμός; ὄψις.

ὀργή · anger

ὀργάς, *orgas*, "anger"

Attested: ὀργάς (*orgas*; 1.28). Anger, wrath; more widely temper, the passionate disposition of a man. Hiero uses it in his account of the tyrant's marriage. Attentions from women of the proudest spirit give the most enjoyment, "while those from slaves, when they are there, are not cherished at all, but if they fall short in anything they cause terrible anger and pain" (1.28; see ἀγαπητός; ἐμποιέω; λύπη). The plural, ὀργάς, is fits and outbursts of anger. The tyrant's household does not please him when it serves him and angers him when it fails: the word marks the reverse of the pleasure Hiero is measuring, and the anger is the master's own, roused by those whose service he cannot cherish (see δοῦλος).

See also ἀγαπητός; δοῦλος; ἐμποιέω; λύπη.

ὀρέγομαι · reach for

To reach for: Simonides' verb for the pursuit of honor, which marks men off from the other animals and which his prizes would set to work for the city · Hiero

ὀρεγόμενοι, *oregomenoi*, "reaching for"; ὀρέγεσθαι, *oregesthai*, "in reaching for"

At a Glance

The word. To stretch out, reach out the hand; in the middle voice, to reach for, grasp at, desire something.

In the *Hiero*. Three times, all in Simonides' mouth and all of honor: human beings undergo every toil and every danger "reaching for" it (7.1); a man differs from the other animals "in reaching for honor" (7.3); and

citizens spurred by prizes would set out more quickly wherever they had to, "reaching for honor" (9.7).

In this edition. "Reaching for".

A place to read. 7.1–3.

Meaning

Ὀρέγειν (*oregein*) is to hold out or stretch out, as one stretches a hand or offers a cup; the middle, ὀρέγεσθαι, is to stretch oneself toward something, and so to reach for it. It takes the genitive of what is sought. The word pictures desire as a reaching that has not yet touched its object, and philosophers took it up for appetite in general: Aristotle's noun ὄρεξις, "desire", is formed from it.

Use in the book

Simonides uses the verb only of honor. When Hiero has finished his account of the tyrant's fears, Simonides turns the argument: "It seems, Hiero," he said, "that honor is something great, reaching for which human beings undergo every toil, and every danger they endure" (7.1; see ὑπομένω). It is for honor, he goes on, that tyrants rush headlong into tyranny in spite of all its troubles (7.2). Simonides then makes it the mark of the man: "a man differs from the other animals in this, in reaching for honor", since the love of honor grows neither in the animals nor in all human beings (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ζῷον).

The third use moves the reaching from the tyrant to the citizens. In chapter 9 Simonides proposes prizes for the divisions of the city, for good armor and good order, horsemanship, valor in war and justice in contracts, and prizes by farms or villages for farming (9.6–7; see φιλονικία), and he says that citizens so encouraged "would set out more quickly wherever they had to, reaching for honor, and they would pay in money more quickly whenever the moment came for it" (9.7; see γεωργία; εἰσφέρω). The desire that in chapter 7 drives a man toward tyranny is in chapter 9 the ruler's instrument: he offers honor, and the citizens reach for it in his service. Simonides' two descriptions can be read as one counsel:

the love of honor for which men rush into tyranny is the passion Hiero should rule by, in others as in himself.

Places to read

Every passage in which the verb occurs; the noun φιλοτιμία has its own entry.

7.1 Honor is something great, reaching for which human beings undergo every toil and danger.

7.3 A man differs from the other animals in reaching for honor.

9.7 Citizens spurred by prizes would set out more quickly, reaching for honor.

Elsewhere in Xenophon

In the *Cavalry Commander* Xenophon advises the commander of the Athenian horse to use the ambition of his tribal officers, the phylarchs. They would help most toward the fine equipment of the cavalry, he says, if they were persuaded that it brings them more credit with the city to be adorned with the brilliance of their tribe than with their own dress alone; and they are not likely to be hard to persuade, since they desired the office "reaching for glory and honor", and they can provide what the law requires without spending of their own, by compelling men to arm from their pay (1.22–23). Xenophon uses the officers' reaching for honor as Simonides would have Hiero use his citizens', and directs it, as Simonides directs Hiero's own, from personal display to the splendor of the whole (*Hiero* 11.2–3; see κόσμος).

Other ancient sources

Aristotle opens the *Metaphysics* with the same verb: "all human beings by nature reach for knowing", and he offers as proof our fondness for the senses, which we cherish for themselves even when they serve no need, and sight most of all (1.1, 980a21–24). In the *Nicomachean Ethics* he counts the desire for honor among the things in which there is a mean: men reach for honor more than they should and less, and the one who exceeds is called a lover of honor (2.7, 1107b27–30; 4.4, 1125b19–20). Aristotle finds the reaching that defines human beings in the desire to

know; Simonides finds it in the desire for honor, and makes it the mark not of every human being but of men.

Translation in this edition

"Reaching for" in all three places. At 1.30 "love takes pleasure in reaching ... for what is hoped for" renders another verb, ἐφίεσθαι, "to aim at" (see ἔρως τῶν ἐλπιζομένων).

See also

ἄνδρες καὶ οὐκέτι ἄνθρωποι; γεωργία; εἰσφέρω; ἔρως τῶν ἐλπιζομένων; ζῷον; κόσμος; ὑπομένω; φιλονικία.

ὀσμή · odor

ὀσμαῖς, *osmais*, "odors"; ὀσμῶν, *osmōn*, "odors"

Attested: ὀσμαῖς (*osmais*; 1.4), ὀσμῶν (*osmōn*; 1.24 twice). Smell, scent, odor, good or bad. Simonides names odors third in his survey of the senses: men take pleasure "at odors, through the nostrils" (1.4; see ὅραμα). He returns to them when Hiero has shown that the tyrant's food gives him less pleasure: "But surely," he says, "with these costly odors, at least, with which you anoint yourselves, I think those who come near you relish them more than you yourselves, just as with disagreeable odors it is not the eater himself who perceives them, but rather those who come near him" (1.24; see ἀπολαύω; πολυτελής). The concession turns against the tyrant. His perfumes are relished more by those who come near him than by himself, as disagreeable odors are perceived by others rather than by the eater, and Hiero at once carries the point over to food, which the man who always has it takes without longing (1.25; see παντοδαπός; πόθος).

See also ἀπολαύω; ὅραμα; παντοδαπός; πόθος; πολυτελής.

ὅσῳ … τοσούτῳ · the more … the more

The more … the more: the measure of proportion by which both speakers show that plenty is no gain, shortening pleasure in Hiero's argument and breeding outrage in Simonides' · Hiero

ὅσῳ … τοσούτῳ, *hosōi … tosoutōi*, "the more … the sooner", "the more … the more"

At a Glance

The word. "By how much … by so much": the paired datives of measure with which Greek says that one quantity grows as another does.

In the *Hiero*. Twice, once in each speaker's mouth: Hiero's "the more superfluities … the sooner, too, satiety" (1.19), and Simonides' "the more fully they have what they need, the more given to outrage they become" (10.2).

In this edition. "The more … the sooner" (1.19), "the more … the more" (10.2).

A place to read. 10.2–3.

Meaning

Ὅσῳ (*hosōi*) is "by as much as", τοσούτῳ (*tosoutōi*) "by so much", both in the dative that measures a difference; set with comparatives on either side, they bind two changes in a fixed ratio. The construction is a favorite of argument, since it turns a single case into a rule: whatever increases the one increases the other.

Use in the book

Hiero uses the construction in his account of the table. Simonides has supposed that tyrants enjoy their food more, and Hiero answers that satiety comes sooner to the man who has more: "the more superfluities beyond what is sufficient a man has set before him, the sooner, too, satiety with eating falls upon him", so that in the duration of his pleasure he comes off worse than those who live moderately (1.19; see ἐδωδή; κόρος; μετρίως διαιτάομαι; τὰ περιττά). Plenty shortens the pleasure it was meant to increase.

Simonides uses it in chapter 10, answering Hiero's question whether a ruler who has won friendship will still need bodyguards (10.1): "For I know that just as in horses, so in some human beings too it is ingrained that the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι; ἔκπλεως; ὑβριστής). The fear of the guards would bring such men to temperance (10.3; see σωφρονίζω). Plenty here breeds insolence rather than satiety, and Simonides draws a political consequence from it: even a ruler who has won friendship "will certainly need" his bodyguards (10.2).

The two sentences answer each other across the dialogue. Hiero's proportion is about the tyrant himself, whose abundance spoils his pleasure; Simonides' is about the citizens, whose abundance may spoil their temper. In chapter 11 Simonides will tell Hiero to enrich his friends and increase the city (11.13), and his own proportion of 10.2 can be read as the reason he does not tell him to dismiss the guard while doing so.

Places to read

Both passages in which the construction occurs.

1.19 The more superfluities a man has set before him, the sooner satiety falls upon him.

10.2 In some human beings, as in horses, the more fully they have what they need, the more given to outrage they become.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyaxares, resentful of the successes his nephew has won with the Median troops, tells Cyrus that he cannot say that what Cyrus has done is bad; but these good things, he says, are such that "the more of them appear, the more they weigh on me". He would rather have enlarged Cyrus' country by his own power than see his own enlarged by Cyrus: to Cyrus, who does them, such deeds are fine; to himself the same deeds bring a kind of dishonor (5.5.25–26). Cyaxares' complaint answers, from the receiver's side, Simonides' argument in chapter 8 that favors from the more powerful count for more (8.4; see ἡμίσειαι χάριτες): favors from the one who should be the lesser shame the man who ought to have given them.

Other ancient sources

In the ninth book of Plato's *Republic* Socrates sums up the worst of men as the one who is, awake, what the others are in dreams, and says that he becomes such when, being most tyrannical by nature, he rules alone, "and the longer he lives in tyranny, the more he is such"; Glaucon agrees, and takes up the argument (9.576b). In the eighth book the same construction measures the tyrant's guard: the more he is hated by the citizens, the more and the more trustworthy bodyguards he will need (8.567d; see ἐλευθέρους δούλους ἔχειν). Both of Plato's proportions run toward the tyrant's ruin, and the second measures the very guard that Simonides in chapter 10 means to keep and turn to the citizens' service (10.4; see *πάντων δορυφόροι τῶν πολιτῶν*).

Translation in this edition

"The more ... the sooner" at 1.19 and "the more ... the more" at 10.2; the English keeps the paired comparatives and leaves the datives of measure unexpressed.

See also

ἐγγίγνομαι; ἐδωδή; ἔκπλεως; ἐλευθέρους δούλους ἔχειν; ἡμίσειαι χάριτες; κόρος; μετρίως διαιτάομαι; πάντων δορυφόροι τῶν πολιτῶν; σωφρονίζω; τὰ περιττά; ὑβριστής.

οὐ μὲν οὖν · not at all

οὐ μὲν οὖν, *ou men oun*, "not at all"

Attested: οὐ μὲν οὖν (*ou men oun*; 1.21). "Not at all": the negative strengthened by μὲν οὖν, the emphatic form of a denying answer; the correction that follows comes with ἀλλὰ καί, "rather even". Hiero asks whether Simonides sees tyrants going to their own fare with any more pleasure than private men to theirs, and Simonides answers: "No, by Zeus," he said, "not at all; rather even with less zest, as many would think" (1.21; see ἀγλευκέστερον; παρασκευή). The particles carry the force of the denial, and ἀλλὰ καί the turn. Simonides does not merely deny that tyrants

eat with more pleasure; he corrects the question and grants that they eat with less. The concession is surprising from a man who had just said that Hiero could persuade no one that tyrants do not enjoy their food more (1.16; see πείθω), and it opens the way for Hiero's account of the sharp dishes contrived to whip up a tyrant's appetite (1.22; see μηχάνημα).

See also ἀγλευκέστερον; μηχάνημα; παρασκευή; πείθω.

οὐ μή · never

Never: the strongest denial in Greek, used once, in Simonides' promise at 11.15 that the enemies of a ruler who outdoes his friends in doing good will never withstand him · Hiero

οὐ μή, *ou mē*, "never"

At a Glance

The word. The two Greek negatives joined, with the subjunctive or the future: an emphatic denial about the future, "surely not", "never".

In the *Hiero*. Once, in the penultimate sentence of the dialogue: "your enemies will never be able to withstand you" (11.15).

In this edition. "Never".

A place to read. 11.13–15.

Meaning

Οὐ (*ou*) denies a fact; μή (*mē*) belongs to wishes, fears and conditions. Joined, with the aorist subjunctive or the future, they make the most confident denial the language has: something will not happen, and need not be feared. The idiom can be heard as a fear dismissed: there is nothing to fear that it will happen. It is the language of a promise or of a prophecy.

Use in the book

Simonides keeps it for the end. He has told Hiero to treat his fatherland as his household and to try to outdo all its people in doing them good (11.14; see νικᾶν εὖ ποιῶν; πατρίδα οἶκον), and he gives the reason: "For if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see ἀντέχω; κρατέω). The sentence joins

the two halves of the old rule that Simonides had listed among the tyrant's advantages, to harm enemies and benefit friends (2.2; see ὀνίνημι), and makes the second the cause of the first. The enemies are overcome not by harm done to them but by the good done to friends.

The denial answers the tyrant's fear, which in Hiero's account has no end. Tyrants, he said, can never trust a truce (2.11; see οἱ τυραννευόμενοι; πιστεύω); they think they see enemies on every side (6.8; see πάντοθεν); and all their subjects are their enemies, whom they can neither kill all nor imprison all (6.14; see μήτε ... μήτε). Against these denials, born of fear, Simonides sets one denial of confidence. The promise is conditional, "if you prevail over your friends in doing them good", and the next sentence widens the condition to the whole counsel of chapters 8 to 11, "if you do all these things", and completes the promise with the finest and most blessed possession, to be happy without being envied (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ): the never depends on the if. The dialogue ends on promises of what will be, and the strongest of them is this one.

Places to read

The one passage in which the idiom occurs.

11.15 If Hiero prevails over his friends in doing them good, his enemies will never be able to withstand him.

Elsewhere in Xenophon

In the *Hellenica* Agesilaus, campaigning in Asia, is recalled to help Sparta. He takes it hard, thinking of the honors and hopes of which he is deprived, but calls the allies together and tells them he must help his fatherland; if things go well there, "know well, men of the allies, that I will never forget you, but will be here again" to do what they need. Many weep, and all vote to go with him to Sparta and to bring him back to Asia if things go well; and, seeing that most of the soldiers would rather stay than fight against Greeks, he sets out prizes for the city that sends the best force and for the captains of mercenaries whose companies are best armed, to bring the best and the most men with him (4.2.3–5). The king makes his promise in the idiom of Simonides' "never" and then sets out prizes; Simonides proposes his prizes in chapter 9, two chapters before his

"never". In the *Education of Cyrus* Araspas uses it of a promise he will break (5.1.17; see θαρρέω).

Other ancient sources

Herodotus has Xerxes, on the eve of crossing into Europe, call together the noblest Persians and tell them to fight hard, since they are marching against brave men, "and if we conquer them, no other army of men will ever withstand us" (7.53.1–2). In Plato's *Laws* the Athenian visitor uses the same idiom of the best constitution: it comes into being when the greatest power in a man coincides with wisdom and temperance, "and otherwise it will never come to be" (4.712a; see οἱ τυραννευόμενοι). Simonides gives Hiero a conqueror's promise in the conqueror's idiom, and grounds it on the good the ruler does his friends.

Translation in this edition

"Never", for οὐ μή with the subjunctive, at 11.15.

See also

ἀντέχω; εὐδαιμονῶν οὐ φθονηθήσῃ; θαρρέω; κρατέω; μήτε ... μήτε; νικᾶν εὖ ποιῶν; οἱ τυραννευόμενοι; ὀνίνημι; πάντοθεν; πατρίδα οἶκον; πιστεύω.

οὐ μόνον ... ἀλλὰ καί · not only ... but

οὐ μόνον ... ἀλλὰ καί, *ou monon ... alla kai*, "not only ... but"; οὐ (οὐχ, οὐκ) ... μόνον ἀλλὰ καί, *ou (ouch, ouk) ... monon alla kai*, "not only ... but", "not ... only but"

Attested: οὐ μόνον ... ἀλλὰ καί (*ou monon ... alla kai*; 6.6, 11.11), οὐ (οὐχ, οὐκ) ... μόνον ἀλλὰ καί (*ou ... monon alla kai*; 6.8, 11.9 twice, 11.12). Not only ... but also: the figure that adds a greater thing to a lesser. Hiero uses it twice in chapter 6, both times to make fear grow. "Fear, surely, is not only painful in itself when it is present in souls, but follows close beside all sweet things and becomes their destroyer" (6.6; see λυμεών; φόβος): fear is not only a pain but the spoiler of every pleasure. And tyrants "think that they see enemies not only in front of them but on every side" (6.8; see ἐξ ἐναντίας; πάντοθεν). Simonides takes the figure over

in his last chapter and makes it grow the other way, in the ruler's goods: he would be cherished "not by private men only but by many cities", loved and also loved with passion, with "not allies only but champions in the front line" (11.9–12; see μόνος).

See also ἐξ ἐναντίας; λυμεών; μόνος; πάντοθεν; φόβος.

οὐδὲ τότε · even then

οὐδὲ τότε, *oude tote*, "even then"

Attested: οὐδὲ τότε (*oude tote*; 5.4). "Not even then": the negative carried to the case where the opposite would be most expected; the edition, having put the negative in "Nor indeed", renders the phrase "even then". Hiero uses it of the tyrant's share in the city's good fortune: if good seasons bring an abundance of good things, the tyrant does not "share in the rejoicing even then", for tyrants think that the needier the citizens are, the more submissive they will find them (5.4; see εὐετηρία; συγχαίρω; ταπεινός). In a good year, when the citizens rejoice, the tyrant does not share in it. The phrase closes a series in chapter 5, where the tyrant fears the best citizens and is compelled to use the worst (5.1–2), and tyranny compels him to make trouble for his own fatherland (5.3; see πατρίς). Not even plenty brings the tyrant and his city together. Simonides answers in chapter 11, where the ruler is told to enrich his friends and increase the city (11.13; see αὐξάνω).

See also αὐξάνω; εὐετηρία; πατρίς; συγχαίρω; ταπεινός.

οὐδεμιᾶς ἀνάγκης οὔσης · under no compulsion

Under no compulsion: what the private man knows of his beloved's service, and what makes it a sign of love, which the tyrant can never know · Hiero

οὐδεμιᾶς ἀνάγκης οὔσης, *oudemias anankēs ousēs*, "under no compulsion"

At a Glance

The word. "There being no compulsion": a genitive absolute built on ἀνάγκη, "necessity, compulsion".

In the *Hiero*. Once, in Hiero's account of the beloved: the private man knows "that the beloved serves under no compulsion; but the tyrant can never trust that he is loved" (1.37).

In this edition. "Under no compulsion".

A place to read. 1.36–38.

Meaning

Ἀνάγκη (*anankē*) is necessity in every sense, from the force of circumstance to the force one man uses on another (see ἀνάγκη). The genitive absolute sets the absence of it as the condition under which something is done: the act stands free of any constraint, and so says something about the one who does it. A service done under no compulsion can only come from the will, and so it reveals the will.

Use in the book

Hiero has argued that to relish a beloved against his will is more like plunder than the pleasures of Aphrodite (1.36; see ἄκων; λεηλασία). He then gives the private man's advantage in the gentler case, when the beloved does him some service: "For to the private man, whenever his beloved does him some service, it is at once a sign that he grants the favor as one who loves him, since the private man knows that the beloved serves under no compulsion; but the tyrant can never trust that he is loved" (1.37; see ἐρώμενος; ὑπηρετέω). The private man reads the service as a sign because he knows there is nothing behind it but the beloved's choice. The tyrant cannot read it so; his power is, in effect, itself a compulsion, present whether he uses it or not; and Hiero adds why the doubt cannot be removed: service from fear imitates the service of love as closely as it can (1.38; see διὰ φόβον ὑπηρετεῖν; οἱ φιλοῦντες).

The phrase states the difficulty to which the whole dialogue returns. Every honor and gift a tyrant receives may be forced, and so none proves goodwill (7.6–9; see ἀνὰ στόμα ἔχειν). Simonides' answer in chapter 9 is to divide the ruler's offices: he should assign to others the punishing of whoever needs compulsion and do the giving of prizes himself (9.3–4; see ἀνάγκην προστιθέναι), so that what comes from his own hand is never felt

as force. Among the promises of chapter 11 is the willing service Hiero says the tyrant can never trust: "you would have those who obey you willing" (11.12; see ἑκόντας τοὺς πειθομένους).

Places to read

The one passage in which the phrase occurs; ἀνάγκη and ἀναγκάζω have their own entries.

1.37 The private man knows that his beloved serves under no compulsion; the tyrant can never trust that he is loved.

Elsewhere in Xenophon

In the *Education of Cyrus* Tigranes pleads with Cyrus for his father, who has broken his treaty and been caught. His father, he says, has been taught temperance by learning that Cyrus is better than he; for a man overcome by strength has sometimes thought that once he had trained his body he would fight again, and captured cities think they will fight again once they find allies, "but those whom men think better than themselves they are often willing to obey even without compulsion" (3.1.17–20). Tigranes' obedience without compulsion invites comparison with the willing obedience Simonides promises Hiero (11.12), though Tigranes rests it on the recognition of a better man and Simonides on benefits.

Other ancient sources

In Plato's *Laws* the Spartan Megillus, the third speaker with the Athenian visitor and Clinias, tells the Athenian that his family is Athens' public friend at Sparta, that since boyhood he has always taken the city's part against Spartans who found fault with it, and that he thinks the common saying most true, that Athenians who are good are good in a way of their own: "for they alone are good without compulsion, of their own nature, by divine lot, truly and not by artifice" (1.642b–d). Megillus praises a goodness that owes nothing to compulsion, as Hiero values a love that owes nothing to it; the tyrant can be read as the one man who can never be sure of meeting either.

Translation in this edition

"Under no compulsion". Elsewhere the edition renders *ἀνάγκη* by "must" (1.28, 5.3, 9.2, 9.10, 10.7, 10.8), "necessary" (2.8), "are compelled" (8.8) and "compulsion" (9.3, 9.4); *ἀναγκάζω* is "compel" (see *ἀναγκάζω*; *ἀνάγκη*).

See also

ἄκων; *ἀνὰ στόμα ἔχειν*; *ἀναγκάζω*; *ἀνάγκη*; *ἀνάγκην προστιθέναι*; *διὰ φόβον ὑπηρετεῖν*; *ἑκόντας τοὺς πειθομένους*; *ἐρώμενος*; *λεηλασία*; *οἱ φιλοῦντες*; *ὑπηρετέω*.

οὐκοῦν · then

Οὐκοῦν, *oukoun*, "then"; οὐκοῦν, *oukoun*, "is it not", "so", "if, then"

Attested: Οὐκοῦν (*oukoun*; 1.21), οὐκοῦν (*oukoun*; 8.4, 9.4, 9.6). "Then", "so": οὐκ with οὖν, a particle that draws an inference, often in a question that expects the answer yes. It is the particle of argument by agreement, and its uses mark the two speakers' turns at leading. Hiero uses it when he takes the lead in chapter 1: "Then do you not think, Simonides," said Hiero, "that the man who takes most pleasure in each thing is also the one most passionately disposed toward that activity?" (1.21; see *ἐρωτικός*). Simonides uses it three times when the lead has passed to him. Of attending the sick: "is it not clear that attentions from the most powerful also produce the greatest delight?" (8.4; see *θεραπεία*); of the choruses, "So at once in these matters what is pleasing came about through the ruler, and what is harsh through others" (9.4); and of the prizes he proposes for the city: "If, then, one were to set out prizes for these too" (9.6; see *ἆθλον*).

See also *ἆθλον*; *ἐρωτικός*; *θεραπεία*.

οὖς · ear

ὤτων, *ōtōn*, "ears"

Attested: ὤτων (*ōtōn*; 1.4). The ear, the organ of hearing. Simonides names the ears second in his survey of the senses: private men take pleasure and feel distress "at things heard, through the ears" (1.4; see ἄκουσμα; ὅραμα). The ears return without the word when Simonides argues that tyrants, if they come off worse in spectacles, come off better through hearing, since they are never short of praise and never hear abuse (1.14; see ἀκοή; ἔπαινος), and Hiero answers that the silence of those who will not speak ill brings no pleasure when one knows they intend harm, and that praise is suspect when it may be flattery (1.15; see κακὰ νοέω; κολακεύω). The organ of hearing is the tyrant's, but what reaches it, praise and silence alike, gives him no enjoyment (1.15). The word occurs once; the sense of hearing, ἀκοή, carries the argument afterward.

See also ἀκοή; ἄκουσμα; ἔπαινος; κακὰ νοέω; κολακεύω; ὅραμα.

ὀφθαλμός · eye

ὀφθαλμῶν, *ophthalmōn*, "eyes", "sight"; ὀφθαλμούς, *ophthalmous*, "to his face"

Attested: ὀφθαλμῶν (*ophthalmōn*; 1.4, 2.5, 6.13), ὀφθαλμούς (*ophthalmous*; 1.14). The eye. Simonides names the eyes first in his survey of the senses: private men take pleasure "at things seen, through the eyes" (1.4; see ὅραμα). The other uses move from the organ to what it stands for. Simonides, counting it among the tyrant's advantages, says that no one is willing to accuse a tyrant "to his face", κατ' ὀφθαλμούς (1.14; see κατ' ὀφθαλμούς). Hiero wonders that Simonides and the wise should be ignorant, as the multitude is, of the tyrant's hidden hardships: "that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5; see γνώμη; ὄχλος). And the friend who gets most from a tyrant would most gladly be out of his sight, ἐξ ὀφθαλμῶν (6.13; see ἐξ ὀφθαλμῶν). The eye that the tyrant uses for spectacles is also the eye before

which no one will speak the truth, and the eye from which his friends wish to escape.

See also γνώμη; ἐξ ὀφθαλμῶν; κατ᾽ ὀφθαλμούς; ὅραμα; ὄχλος.

ὄχλος · crowd

The crowd: the many who judge tyranny by what they see, and whom the tyrant fears · Hiero

ὄχλος, *ochlos*, "the crowd"; ὄχλον, *ochlon*, "the crowd"

At a Glance

The word. A crowd, a throng, a mass of people; the common people as a body, often with a note of contempt.

In the *Hiero*. Twice, both in Hiero's mouth: "the crowd seems to me to form its opinion very much by what it sees" (2.3), and among the tyrant's grievous things is "To fear the crowd, and fear solitude" (6.4).

In this edition. "The crowd".

A place to read. 2.3–5.

Meaning

Ὄχλος (*ochlos*) is related to ὀχλεῖν, "to disturb, trouble", and the verb ἐνοχλεῖν, "to make trouble for" (see ἐνοχλέω): the crowd is what jostles and presses. Where πλῆθος, "the multitude", counts people (see πλῆθος) and δῆμος names them as a political body, ὄχλος describes them as a mass, a throng gathered in the street or the assembly.

Use in the book

Hiero uses the word first of the crowd as a judge. Simonides has listed the tyrant's visible advantages, his houses, horses, arms and servants (2.1–2), and Hiero answers that the multitude of human beings is deceived by tyranny, and he does not wonder at it: "for the crowd seems to me to form its opinion very much by what it sees, both that some men are happy and that some are wretched" (2.3; see δοξάζω; ἐξαπατάω). Tyranny displays its possessions spread open to view and keeps its hardships hidden in the tyrant's soul (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The crowd sees with its

eyes; Hiero is surprised only that Simonides and men like him, who are thought to see more through their understanding than through their eyes, should be ignorant of it too (2.5; see γνώμη).

The second use makes the crowd a danger. Among the fears that spoil the tyrant's life Hiero counts the crowd and its opposite: "To fear the crowd, and fear solitude" (6.4; see ἀφυλαξία; ἐρημία). He is unsafe among many and unsafe alone. The crowd that admires his display from outside is the same crowd he fears when he is among it.

The two uses fit together. The crowd judges the tyrant's happiness by his show, and the tyrant judges the crowd by his fear; neither sees the other truly. Simonides never uses the word. When he speaks of the city's people he calls them citizens and those who are ruled (7.2, 11.8; see ἄρχομαι), and his counsel can be read as meant to turn the crowd into a people who rejoice with the ruler in his good things (11.12; see συγχαίρω).

Places to read

Both passages in which the word occurs; πλῆθος, "the multitude", has its own entry.

2.3 The crowd forms its opinion very much by what it sees.

6.4 To fear the crowd and fear solitude is among the tyrant's grievous things.

Elsewhere in Xenophon

In the *Memorabilia* Charmides, who shrinks from speaking in the assembly, objects to Socrates that shame and fear are implanted in human beings and come over them far more in crowds than in private company. Socrates answers that this is just what he means to teach him: Charmides is not ashamed before the wisest nor afraid of the strongest, yet is ashamed to speak among the most foolish and weakest. Is it the fullers he is ashamed before, or the cobblers, carpenters, smiths, farmers or merchants, or the dealers in the market who think only of how to buy for less and sell for more? For of all these the assembly is made up (3.7.5–6; see ἰδιώτης). Socrates finds the crowd frightening only to a man who has not looked at what it is made of.

Other ancient sources

In Plato's *Republic* Socrates says that the private teachers who work for pay, whom the people call sophists, teach nothing but the opinions the many hold when they are gathered together, and call this wisdom. It is as if a man rearing a great and strong beast had learned its tempers and desires, how to approach and handle it, when and why it is most savage or most gentle, what cries it utters and what sounds soothe or enrage it, and then called this knowledge wisdom and set about teaching it, knowing nothing of what in these opinions is fine or shameful (6.493a–c). Plato's beast is close kin to the crowd Hiero fears, and the sophist's art of handling it stands opposite Simonides' counsel, which teaches a ruler how to be loved by the many rather than feared.

Translation in this edition

"The crowd" for ὄχλος; πλῆθος is "the multitude" (2.3, 2.5, 5.1) and "number" at 2.2.

See also

ἄρχομαι; ἀφυλαξία; γνώμη; δοξάζω; ἐνοχλέω; ἐξαπατάω; ἐρημία; ἰδιώτης; πλῆθος; συγχαίρω; τὰ χαλεπὰ ἀποκεκρυμμένα.

ὄψις · sight

ὄψεως, *opseōs*, "sight"

Attested: ὄψεως (*opseōs*; 1.10, 1.11). Sight, the sense of seeing; also what is seen, an appearance. Hiero begins his proof with it: "But I shall try to teach you that I speak the truth, beginning from sight; for I think I remember that you too began there" (1.10; see διδάσκω; πειράομαι). And at once: "For first, in the spectacles that come through sight, I find on reckoning that tyrants come off worse" (1.11; see θέαμα; λογίζομαι). Hiero follows the order of Simonides' survey (1.4; see ὅραμα), and sight serves him well: private men go wherever they please to see what is worth seeing, at the common festivals above all, while tyrants cannot safely travel (1.11–12; see πανήγυρις). The first sense in Simonides' survey is the first in which

the tyrant is shown to come off worse. Later Hiero says that the crowd judges tyranny by what it sees (2.3; see ὄχλος).

See also διδάσκω; θέαμα; λογίζομαι; ὅραμα; ὄχλος; πανήγυρις; πειράομαι.

ὄψον · dish

ὄψων, *opsōn*, "dishes"

Attested: ὄψων (*opsōn*; 2.1). Cooked food eaten with bread, a relish or dish: meat or above all fish, as against σῖτος, the bread or grain that made the staple of a Greek meal (see σῖτος). Simonides uses it when he sets the pleasures of the body aside: "For I see many," he said, "of those who are thought to be real men willingly coming off worse in food and drink and dishes, and even abstaining from the pleasures of Aphrodite" (2.1; see ἀνήρ; μειονεκτέω). The willing abstention of real men shows, for Simonides, that these are not where the tyrant's advantage lies. Xenophon's Socrates in the *Memorabilia* asks his fellow diners what work earns a man the name ὀψοφάγος, "relish-eater", since all eat relish with their bread: it is the man who eats the relish by itself, for pleasure; and when a young man present takes some bread, Socrates tells the others to watch whether he uses bread as his relish or relish as his bread (3.14.2–4). The relish-eater takes for pleasure what Simonides' real men willingly go without.

See also ἀνήρ; μειονεκτέω; σῖτος.

πάθημα · thing to suffer

πάθημα, *pathēma*, "thing to suffer", "thing that tyrants suffer"

Attested: πάθημα (*pathēma*; 1.36, 5.1, 5.2). What befalls a man, an experience, a suffering: the noun of πάσχειν, "to suffer, undergo". Hiero uses it three times, each time to name a part of the tyrant's life as something undergone rather than done. Of the lover who takes his beloved by force: "how is this not, by now, a disagreeable thing to suffer, and a pitiable one?" (1.36; see δυσχερής; οἰκτρός). Of the good men tyrants must fear: "And I will tell you of another hard thing that tyrants suffer,

Simonides" (5.1; see ἄλκιμος); and at the close of the same account: "This too, then, seems to me a hard thing to suffer: to think some men good, and to be compelled to use others" (5.2; see ἀναγκάζω). The tyrant, whom Simonides counted most able to harm his enemies and benefit his friends (2.2), describes himself in the language of passion, and what he does to others returns to him, on Hiero's telling, as what he suffers.

See also ἄλκιμος; ἀναγκάζω; δυσχερής; οἰκτρός.

παιδικά · beloved

The beloved: the boy whose favors Hiero wants given willingly, and who, in Simonides' reply, minds a ruler's age and ugliness least · Hiero

παιδικῶν, *paidikōn*, "for boys", "a beloved"; παιδικά, *paidika*, "the beloved"

At a Glance

The word. Τὰ παιδικά, a neuter plural, "the things of a boy", used of a single person: the boy a man loves, his beloved.

In the *Hiero*. Four times: Simonides asks whether "loves for boys" do not grow in a tyrant (1.31); Hiero calls favors "from a beloved who is willing" the sweetest (1.34) and to "relish a beloved against his will" more like plunder (1.36); and Simonides answers that "the beloved" is least disgusted by a ruler's old age (8.6).

In this edition. "The beloved"; "loves for boys" at 1.31.

A place to read. 1.31–36 with 8.6.

Meaning

Παιδικός is the adjective of παῖς, "boy, child" (see παῖς), and τὰ παιδικά, "boy-things", was the ordinary Attic way of naming the beloved youth in a love between a grown man and an adolescent boy. The neuter names the boy as what the lover attends to; ὁ ἐρώμενος, "the one who is loved", names him by the lover's passion, ἔρως (see ἐρώμενος). The edition renders both "the beloved". Its Key Words note that the relation was widely accepted among the Greek upper classes, though custom differed from city to city, and that Xenophon describes it often.

Use in the book

The word enters with Simonides' laugh. Hiero has said that love is least willing to arise in a tyrant (1.29–30; see μετ' ἔρωτος), and Simonides asks: "You say that loves for boys do not grow in a tyrant? How then ... are you in love with Dailochus, who is called 'the most beautiful'?" (1.31; see Δαΐλοχος; ἐμφύω). Hiero's answer turns on the beloved's will. To take from enemies against their will is the sweetest thing, "but from a beloved who is willing, favors are, I think, the sweetest" (1.34; see ἄκων; χάρις), while "to relish a beloved against his will" is more like plunder than the pleasures of Aphrodite (1.36; see λεηλασία). Taken by force, the beloved's favor becomes a disagreeable and pitiable thing to suffer (1.36; see πάθημα), and the tyrant, who can take everything, can never trust that it is given (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης).

Simonides returns to the beloved in chapter 8, among the advantages of rule: "And the beloved, surely, the very matter in which you found most fault with tyranny, is least disgusted by a ruler's old age, and least takes into account the ugliness of the one with whom he happens to associate" (8.6; see ἀναφαίνω; γῆρας; ὁμιλέω). The reason he gives is that honor adorns the man who has it. Simonides does not deny that power spoils love; his answer is, in effect, that honor wins it, and in chapter 11 he promises that Hiero would not need to make advances to the beautiful but to bear with theirs (11.11; see οἱ καλοί; πειράω).

Places to read

Every passage in which the word occurs; the adjective παιδικός of 1.29 is under παιδικὰ ἀφροδίσια.

1.31 Simonides asks how, if loves for boys do not grow in a tyrant, Hiero is in love with Dailochus.

1.34 From a beloved who is willing, favors are the sweetest.

1.36 To relish a beloved against his will is more like plunder than the pleasures of Aphrodite.

8.6 The beloved is least disgusted by a ruler's old age and ugliness.

Elsewhere in Xenophon

In the *Anabasis* Episthenes of Olynthus, a lover of boys, sees a handsome Thracian boy, just entering his youth and carrying a light shield, about to be put to death by Seuthes, and begs Xenophon to help. Xenophon asks Seuthes to spare the boy, telling him that Episthenes once raised a company choosing men only for their beauty, and was a brave man among them. Seuthes asks Episthenes whether he would die for the boy; Episthenes stretches out his neck and says, "Strike, if the boy commands it and is going to thank me for it." Seuthes asks the boy whether he should strike Episthenes in his place; the boy will not allow it, and begs him to kill neither. Episthenes throws his arms around him and tells Seuthes he will have to fight him for the boy, and Seuthes laughs and lets it be (7.4.7–11). The boy's refusal can be read as the willing return that Hiero says no tyrant can be sure of.

Other ancient sources

In Plato's *Symposium* Pausanias, one of the guests at Agathon's dinner, says that in Ionia and in other places under barbarian rule it is held shameful for a boy to grant favors to a lover, as are philosophy and the love of exercise, because of their tyrannies: it does not suit rulers that great thoughts should arise in those they rule, or strong friendships and partnerships, which love above all tends to produce. The tyrants of Athens, he adds, learned this by experience, for the love of Aristogeiton and the friendship of Harmodius, once they grew firm, brought down their rule (182b–c). Pausanias gives tyranny a reason to fear love among its subjects, the love that, Hiero says, is least willing to arise in the tyrant himself (1.30).

Translation in this edition

"The beloved" for τὰ παιδικά and for ὁ ἐρώμενος alike; "loves for boys" at 1.31 renders παιδικῶν ἔρωτας.

See also

ἄκων; ἀναφαίνω; γῆρας; Δαΐλοχος; ἐμφύω; ἐρώμενος; λεηλασία; μετ' ἔρωτος; οἱ καλοί; ὁμιλέω; οὐδεμιᾶς ἀνάγκης οὔσης; πάθημα; παῖς; πειράω; χάρις.

παιδικὰ ἀφροδίσια · pleasures of Aphrodite with boys

The pleasures of Aphrodite with boys, in which, Hiero says, the tyrant comes off worse still far more than in those that beget children, since love is least willing to arise in a tyrant · Hiero

παιδικοῖς ἀφροδισίοις, *paidikois aphrodisiois*, "the pleasures of Aphrodite with boys"

At a Glance

The word. Τὰ ἀφροδίσια, "the pleasures of Aphrodite", with the adjective παιδικός, "of boys": love-making with a beloved boy.

In the *Hiero*. Once, at the turn from marriage to love in Hiero's account of the pleasures, where the tyrant comes off worse "still far more" than in the pleasures that beget children (1.29).

In this edition. "The pleasures of Aphrodite with boys".

A place to read. 1.26–30.

Meaning

Ἀφροδίσια (*aphrodisia*) are the acts of love, the works of Aphrodite (see ἀφροδίσια); παιδικός (*paidikos*) is the adjective of παῖς, "boy", and of τὰ παιδικά, "the beloved" (see παιδικά). Hiero sets the phrase against τὰ τεκνοποιά, "those that beget children", the pleasures of marriage. The two kinds of love belonged to different parts of a Greek gentleman's life: marriage made a household and an heir, the love of a boy was a matter of choice, courtship and honor between a grown man and a youth.

Use in the book

The phrase answers Simonides' jibe that the pleasures of Aphrodite are the only thing that makes men want to be tyrants, since a tyrant can be with whatever he sees that is most beautiful (1.26; see ἀπόλαυσις). Hiero takes the two kinds in turn. In marriage the tyrant comes off worse, since he must marry a foreign woman or beneath him, and attentions from slaves are not cherished (1.27–28; see γάμος). "In the pleasures of Aphrodite with boys, again, the tyrant comes off worse in his enjoyments still far more than in those that beget children" (1.29; see εὐφροσύνη;

μειονεκτέω). The reason follows at once: the pleasures that come with love give enjoyment beyond comparison, and love is least willing to arise in a tyrant (1.29–30; see μετ' ἔρωτος).

The order of Hiero's argument can be read as a scale. Marriage is a contract between houses, and a tyrant loses something in it; love of a boy gives its sweetest pleasure only when the boy returns it freely, and there the tyrant loses most. His power gives him the bodies Simonides speaks of and takes away the willing return that makes them sweet (1.34–37; see ἄκων; οὐδεμιᾶς ἀνάγκης οὔσης). Hiero himself is the example. When Simonides laughs that he is in love with Dailochus, Hiero answers that what he wants from him is what is least fitting for a tyrant to achieve: to obtain it with friendship and from one who is willing (1.31–33; see Δαΐλοχος). Simonides' answer, when it comes in chapter 8, is that honor makes a ruler's beloved overlook his age and ugliness (8.6; see παιδικά).

Places to read

The one passage in which the phrase occurs; ἀφροδίσια and παιδικά have their own entries.

1.29 In the pleasures of Aphrodite with boys the tyrant comes off worse still more than in those that beget children.

Elsewhere in Xenophon

The edition's note on 1.29 sends the reader to Xenophon's *Constitution of the Lacedaemonians*. There Xenophon says that among the other Greeks some, like the Boeotians, live with boys as man and wife, others, like the Eleans, enjoy their bloom by way of favors, and some keep lovers from even talking with boys. Lycurgus judged against all of these: if a man of the right sort, admiring a boy's soul, tried to make him a blameless friend and keep his company, he praised it and thought it the finest education; but if a man was seen to reach for a boy's body, he made it most shameful, so that in Sparta lovers kept from their beloveds no less than parents from their children or brothers from brothers. Xenophon adds that he is not surprised that some disbelieve this, since in many cities the laws do not oppose desire for boys (2.12–14; see διὰ χαρίτων).

Other ancient sources

In Plato's *Laws* the Athenian visitor warns his Cretan and Spartan companions that their common meals and gymnasia, useful in many ways, seem to have corrupted an ancient custom that is according to nature: when female and male come together for generation, the pleasure seems to have been granted by nature, but of males with males or females with females it is against nature, and the first to dare it did so from lack of mastery over pleasure. Everyone, he adds, accuses the Cretans of making up the story of Ganymede, the Trojan prince carried off for his beauty to be Zeus' cupbearer: since they believed their laws came from Zeus, they added the tale so that, following the god, they might enjoy this pleasure too (1.636b–d; see παρὰ φύσιν). The Athenian draws the line between the two kinds of love where Hiero draws it, at begetting children; but where the Athenian condemns what lies beyond it, Hiero passes no judgment and asks only whether love is returned.

Translation in this edition

"The pleasures of Aphrodite with boys"; the adjective παιδικός is "with boys", as the edition's Key Words explain.

See also

ἄκων; ἀπόλαυσις; ἀφροδίσια; γάμος; Δαΐλοχος; διὰ χαρίτων; εὐφροσύνη; μειονεκτέω; μετ' ἔρωτος; οὐδεμιᾶς ἀνάγκης οὔσης; παιδικά; παρὰ φύσιν.

παῖς · child

παῖδας, *paidas*, "children", "sons"; παισί, *paisi*, "children"; παίδων, *paidōn*, "children"

Attested: παῖδας and παισί (*paidas*, *paisi*; 3.7), παῖδας and παίδων (*paidas*, *paidōn*; 3.8), παῖδας (*paidas*; 11.14). Child, son or daughter; also boy, young slave. Hiero uses it in his proof that tyrants come off worse in friendship: "the firmest friendships are thought, surely, to be those of parents toward children and children toward parents" (3.7; see γονεύς), yet "many tyrants have killed their own children, many have themselves

perished at the hands of their children" (3.8; see ἀλληλοφόνος). The firmest bond is broken in tyrannies. Simonides uses it in his last counsel: "your friends your own children, and your sons the same as your very life" (11.14; see πατρίδα οἶκον; ψυχή). There the edition renders παῖδας "sons", beside τέκνα, "children", which Simonides has just used of Hiero's friends; and his likening gives Hiero's sons a place nearer to him than the friends who are to be as children.

See also ἀλληλοφόνος; γονεύς; πατρίδα οἶκον; ψυχή.

πανήγυρις · festival

The festival: the gathering of all the Greeks that the tyrant cannot safely attend, and that, in Simonides' promise, would come to his own court · Hiero

πανηγύρεις, *panēgyreis*, "festivals"; πανήγυρις, *panēgyris*, "a festival"

At a Glance

The word. A general assembly; above all the great festivals at which Greeks from every city gathered for sacrifice, games and spectacle, at Olympia, Delphi, the Isthmus and Nemea.

In the *Hiero*. Three times: private men go "to the common festivals, where the things that seem to human beings most worth seeing are gathered together" (1.11); Simonides asks whether Hiero would be adorned more by sending his own chariots "to the festivals" or by his city's horse-breeders (11.5); and he promises: "there would always be a festival at your court" (11.10).

In this edition. "Festivals", "a festival".

A place to read. 1.11–13 with 11.10.

Meaning

Πανήγυρις (*panēgyris*) is "an assembly of all", from πᾶς, "all", and ἄγυρις, the old word for a gathering (see ἀγείρω). The edition's note on 1.11 explains that the πανηγύρεις were the great gatherings of all the Greeks, such as those at Olympia and Delphi, and that Hiero's own horses and chariots won at both, celebrated by Pindar and Bacchylides; an owner did

not need to attend, since his horses and drivers competed for him. A speech delivered at such a gathering was a panegyric.

Use in the book

Hiero opens his account of the pleasures of sight with the festival. Private men go to whatever cities they please for the sake of the spectacles, "and to the common festivals, where the things that seem to human beings most worth seeing are gathered together" (1.11; see ἀξιοθέατος; θέαμα). Tyrants are not much given to sightseeing: it is not safe for them to go where they will not be stronger than those present, nor can they leave what is at home in other hands (1.12; see ἀποδημέω; οἶκοι; παρακατατίθεμαι). The tyrant, whose horses may win at Olympia, cannot himself see the festival at which they win.

Simonides brings the festival back twice in his last chapter. He asks whether chariot-keeping, thought the finest and most magnificent of pursuits, would adorn Hiero more if he kept more chariots than any Greek and sent them to the festivals, or if his city produced the most horse-breeders and competitors (11.5; see ἁρματοτροφία; ἱπποτρόφος). And the festival would come to him. It would be open to him, Simonides says, to see the sights while staying at home (11.10; see αὐτοῦ; θεωρέω): "For there would always be a festival at your court", of those who wish to exhibit what they have and of those who desire to serve him (11.10; see ἐπιδείκνυμι). The edition's note observes that Simonides answers Hiero's complaint at 1.11–13 in its own words. The festival, which the tyrant had to forgo, becomes in Simonides' picture a permanent condition of his court, and its visitors can be read as coming not as subjects to a man they fear but as guests who wish to show him their best.

Places to read

Every passage in which the word occurs.

1.11 Private men go to the common festivals, where the things most worth seeing are gathered.

11.5 Would Hiero be adorned more by sending his own chariots to the festivals or by his city's horse-breeders?

11.10 There would always be a festival at Hiero's court.

Elsewhere in Xenophon

In the *Hellenica* Xenophon tells how Jason of Pherae, as the Pythian festival approached, ordered the cities of Thessaly to prepare cattle, sheep, goats and swine for the sacrifice, no fewer than a thousand cattle in all and more than ten thousand other beasts, though he asked very little of each city. He proclaimed a golden crown for the city that raised the finest bull to lead the procession, and told the Thessalians to be ready to march at the time of the festival; for he meant, it was said, to preside over the festival and the games himself. What he intended about the sacred treasure, Xenophon says, is still unclear, though it was reported that when the Delphians asked the god what to do if Jason took the god's money, the god answered that he himself would see to it (6.4.29–30). Jason was killed before the festival came (6.4.31–32; see βίαιος θάνατος).

Other ancient sources

In his *Panegyricus*, published about 380 BC, Isocrates praises those who founded the festivals for handing down a custom by which the Greeks make truces, put aside their enmities and come together; share prayers and sacrifices; are reminded of their kinship; renew old guest-friendships and make new ones; and where some display their good fortune and others watch them compete (43–44). Athens, he adds, offers the most and finest spectacles and the most varied company, and while the other festivals gather at long intervals and soon disperse, "our city is a festival for all time to those who come to it" (45–46). Isocrates claims for a whole city what Simonides promises a ruler's court.

Translation in this edition

"Festivals" at 1.11 and 11.5, "a festival" at 11.10.

See also

ἀγείρω; ἀξιοθέατος; ἀποδημέω; ἁρματοτροφία; αὐτοῦ; βίαιος θάνατος; ἐπιδείκνυμι; θέαμα; θεωρέω; ἱπποτρόφος; οἶκοι; παρακατατίθεμαι.

παντοδαπός · of every kind

παντοδαπά, *pantodapa*, "every kind"

Attested: παντοδαπά (*pantodapa*; 1.25). Of every kind, of all sorts, from everywhere. Hiero uses it when he carries Simonides' point about perfumes over to food: "So too," said Hiero, "with food: the man who always has every kind takes none of it with longing", while the man who has gone short of something takes his fill with delight (1.25; see πίμπλημι; πόθος). The tyrant's variety, which most men think would give them more pleasure (1.17), removes the want that makes food sweet. Variety can be read as the tyrant's substitute for appetite, and the sharp dishes of 1.22 as its extreme (see μηχάνημα; παρὰ φύσιν). Hiero's "every kind" may be set beside the "Sicilian variety of dishes" that the edition's note on 1.22 cites from Plato's *Republic* (3.404d; see μετρίως διαιτάομαι), where the extravagant table is set against the simple one.

See also μετρίως διαιτάομαι; μηχάνημα; παρὰ φύσιν; πίμπλημι; πόθος.

πάντοθεν · on every side

πάντοθεν, *pantothen*, "on every side"

Attested: πάντοθεν (*pantothen*; 6.8). From every side, on all sides. Hiero uses it to complete a comparison with the soldier in battle. He has told Simonides, if he has ever stood in line close to an enemy phalanx, to recall what food he took and what sleep he slept then (6.7; see ἀντιτάσσω), and he concludes: "Such as the painful things were for you then, such are the tyrants', and still more terrible; for tyrants think that they see enemies not only in front of them but on every side" (6.8; see λυπηρός; οὐ μόνον ... ἀλλὰ καί). The soldier faces one front for the length of a battle; the tyrant is surrounded at all times. The word turns the tyrant's city into a field in which every direction is the enemy's, and it draws Simonides' objection that soldiers on campaign post guards and sleep with confidence, which Hiero answers: the laws stand guard over their guards (6.9–10; see νόμος).

See also ἀντιτάσσω; λυπηρός; νόμος; οὐ μόνον ... ἀλλὰ καί.

πάντων δορυφόροι τῶν πολιτῶν · the bodyguards of all

The bodyguards of all the citizens: Simonides' new office for the tyrant's mercenaries, who would guard the citizens as citizens guard one another · Hiero

ὡς πάντων ὄντας δορυφόρους τῶν πολιτῶν, *hōs pantōn ontas doryphorous tōn politōn*, "as the bodyguards of all"

At a Glance

The word. Δορυφόροι, "spear-bearers", the armed guard of a king or tyrant, with *πάντων τῶν πολιτῶν*, "of all the citizens": a guard whose charge is the whole citizen body.

In the *Hiero*. Once, in the first task Simonides assigns the mercenaries: "to help all the citizens, as the bodyguards of all, if they perceive anything of the kind" (10.4).

In this edition. "As the bodyguards of all".

A place to read. 10.4–5 with 4.3.

Meaning

The δορυφόρος (*doryphoros*), "spear-bearer", was the bodyguard of kings and tyrants, and in a tyranny usually a hired foreigner (see δορυφόρος; μισθοφόρος). The edition's Key Words recall that Hiero says citizens guard one another without pay, while tyrants use foreigners as bodyguards, and that Simonides gives the whole of chapter 10 to the mercenaries: they could be made the bodyguards of all the citizens. The phrase joins the tyrant's word for his own guard to the citizens, the one class it was kept against.

Use in the book

The phrase answers a sentence of Hiero's in chapter 4. Among the goods of a fatherland he had counted the citizens' acting "as bodyguards for one another without pay", against slaves and against evildoers, so that none dies a violent death (4.3; see ἄνευ μισθοῦ; βίαιος θάνατος). The verb there is δορυφορεῖν, the bodyguard's service, done by citizens for each other. The tyrant has no share in it; his bodyguards are foreigners, made more formidable than the citizens (5.3; see ξένος).

Simonides answers Hiero's question at the opening of chapter 10 by keeping the guard (10.2–3; see ὅσῳ ... τοσούτῳ) and then gives it the citizens' task: "For you too, surely, maintain them as guards for yourself; and many masters too before now have, by violence, at the hands of their slaves, died. So this one thing would be the first of those assigned to the mercenaries: to help all the citizens, as the bodyguards of all, if they perceive anything of the kind" (10.4; see βία; δοῦλος). The second follows at once: "evildoers arise somewhere in cities, as we all know", and if the mercenaries were posted against these too, the citizens would know that they were benefited by them (10.4; see κακοῦργος). The two dangers are the two of 4.3, slaves and evildoers, in the same order. What citizens do for one another without pay, hired men would do for all of them, and the guard kept against the city can be read as becoming the city's own.

Places to read

The one passage in which the phrase occurs; δορυφόρος and μισθοφόρος have their own entries.

10.4 The first task of the mercenaries would be to help all the citizens, as the bodyguards of all.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates tells Critobulus how the Persian king cares for farming as well as for war. He maintains garrisons and mercenaries in every province, inspects them each year, and rewards the commanders who keep their forces full and well equipped. Over the farmers he sets other officials; and if the garrison commander fails to protect the country, the official in charge of its people and their work accuses him, saying that they cannot work for lack of protection, while if the land lies idle in peace the commander accuses the official in turn; for those who farm badly can neither feed the garrisons nor pay their tribute (4.5–11). The king's hired guards protect the workers who feed them, as Simonides' mercenaries would protect "the workers and the flocks in the country" (10.5; see θάρρος; κτῆνος).

Other ancient sources

In Plato's *Republic* Socrates warns Glaucon that the most terrible and shameful thing for shepherds is to rear dogs to help guard the flocks that, from lack of discipline or hunger or some other bad habit, set upon the sheep themselves and become like wolves instead of dogs; so the city must guard in every way against its own auxiliaries doing this to the citizens, since they are stronger, and becoming savage masters instead of kindly allies (3.416a–b; see κακουργέω). Simonides starts from the danger Plato warns against, a guard kept against the citizens, and sets it to guard them.

Translation in this edition

"As the bodyguards of all" for ὡς πάντων ὄντας δορυφόρους, with τῶν πολιτῶν rendered in "all the citizens"; δορυφορεῖν at 4.3 is "act as bodyguards". The opening words of the sentence at 10.4, ἓν οὖν ἄν, "so this one thing would", are Marchant's own correction, after ἓν μὲν πρῶτον in the *Cavalry Commander* (5.5); the manuscripts have εἰ οὖν ἕν.

See also

ἄνευ μισθοῦ; βία; βίαιος θάνατος; δορυφόρος; δοῦλος; θάρρος; κακουργέω; κακοῦργος; κτῆνος; μισθοφόρος; ξένος; ὅσῳ ... τοσούτῳ.

πάντων μάλιστα · more than anyone

πάντων μάλιστα, *pantōn malista*, "than anyone", "more than anyone"

Attested: πάντων μάλιστα (*pantōn malista*; 3.6, 6.12, 11.6). "Most of all", "above all others": the superlative adverb with the genitive of comparison. Hiero uses it in his claim about friendship: "And in this possession too, great as it is, tyrants come off worse than anyone" (3.6; see κτῆμα; μειονεκτέω). He uses it again in restating Simonides' claim that tyrants subdue their enemies "more than anyone" (6.12; see χειρόομαι), which he denies. Simonides uses it of the tyrant who competes against private men: if he lost, he "would be laughed at more than anyone" (11.6; see καταγελάω). Each use places the tyrant at an extreme, first among men in what he lacks, in what he is thought to have, or in the ridicule he risks.

See also καταγελάω; κτῆμα; μειονεκτέω; χειρόομαι.

παρὰ φύσιν · contrary to nature

Contrary to nature: Simonides' judgment on the sharp and pungent dishes served to tyrants, the one place in the dialogue where nature is named as a measure of pleasure · Hiero

παρὰ φύσιν, *para physin*, "contrary to nature"

At a Glance

The word. "Beside nature", and so "against nature": what goes beyond or against the way a thing naturally is.

In the *Hiero*. Once, in Simonides' answer about the tyrant's table: the sharp, pungent and astringent dishes served to tyrants "seem to me quite contrary to nature for human beings" (1.22).

In this edition. "Contrary to nature".

A place to read. 1.22–25.

Meaning

Παρά with the accusative is "alongside" and then "beyond, contrary to"; φύσις is the nature of a thing, what it grows to be of itself (see φύσις). Παρὰ φύσιν names what departs from that nature, and its opposite is κατὰ φύσιν, "according to nature". Plato and Aristotle use the pair often, of appetites, of the pleasures of love and of rule.

Use in the book

Hiero has argued that tyrants enjoy their food less than private men, since what is always set before them can no longer be looked forward to, and satiety comes sooner to the man who has much (1.17–19; see ἐδωδή; μετρίως διαιτάομαι; ὅσῳ … τοσούτῳ). He then points to the dishes served to tyrants: "have you observed these many contrivances that are served to tyrants: sharp things, pungent things, astringent things, and their kin?" "Certainly," said Simonides, "and they seem to me quite contrary to nature for human beings" (1.22; see δριμύς; μηχάνημα; ὀξύς; στρυφνός). Hiero presses the point, asking whether these foods are anything other

than "the cravings of a soft and sickly soul", since those who eat with pleasure have no need of them (1.23; see μαλακός); and after Simonides' remark on perfumes (1.24) he adds that the man who always has every kind takes none of it with longing (1.25; see παντοδαπός; πόθος).

Simonides has already granted that tyrants come to their fare with less zest (1.21; see οὐ μὲν οὖν). The phrase is his, and it is the only place in the dialogue where nature is made the measure of a pleasure. Elsewhere nature is spoken of by Hiero: human nature perhaps compels one to want things from the beautiful (1.33; see φύσις), and nature and law together bind a family to love (3.9; see νόμος). Here the measure is applied to the tyrant's own appetite, and what the tyrant's art supplies is judged against what a human being needs. The dishes that whip up desire where there is no hunger can be read as an image of the tyrant's pleasures in general: abundance has to be made sharp before it can be felt.

Places to read

The one passage in which the phrase occurs; φύσις has its own entry.

1.22 The sharp, pungent and astringent dishes served to tyrants seem to Simonides quite contrary to nature for human beings.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon says that Socrates advised those who could not keep from eating beyond satiety to beware of what persuades men to eat when they are not hungry and drink when they are not thirsty, since these things ruin stomachs, heads and souls. He said in jest that he supposed Circe made men swine by feasting them on plenty of such fare, while Odysseus, warned by Hermes and himself master of his appetites, held back from touching such things beyond satiety, and so was not turned into a swine (1.3.6–7; see ἐγκρατής). Socrates' jest makes, with Homer's story, the point of Simonides' phrase: food that persuades a man to eat beyond need makes him less than human.

Other ancient sources

Aristotle distinguishes in the *Nicomachean Ethics* between the common appetites, which are natural, and those that are peculiar to each man and

acquired. The appetite for food is natural, since everyone who lacks it desires dry or moist food; but the desire for this or that food is not shared by all. In the natural appetites few go wrong, and only in one direction, toward too much, since natural appetite is the filling of a lack; those who fill their bellies beyond what is needed are called belly-mad, and such are the very slavish (3.11, 1118b8–21; see ἀνδραποδώδης). In Plato's *Laws* the Athenian visitor uses the same pair of the pleasures of love (1.636b–d; see παιδικὰ ἀφροδίσια) and of rule, calling the rule of law over the willing not against nature but according to it (3.690b–c; see ἑκόντας τοὺς πειθομένους).

Translation in this edition

"Contrary to nature" for παρὰ φύσιν; φύσις is "nature" throughout (1.22, 1.33, 3.9).

See also

ἀνδραποδώδης; δριμύς; ἐγκρατής; ἐδωδή; ἑκόντας τοὺς πειθομένους; μαλακός; μετρίως διαιτάομαι; μηχάνημα; νόμος; ὀξύς; ὅσῳ ... τοσούτῳ; οὐ μὲν οὖν; παιδικὰ ἀφροδίσια; παντοδαπός; πόθος; στρυφνός; φύσις.

παράδειγμα · example

παραδειγμάτων, *paradeigmatōn*, "examples"

Attested: παραδειγμάτων (*paradeigmatōn*; 8.2). A pattern, model, example; something shown alongside as a sample. Simonides uses it to begin his proof that ruling does not prevent being loved: "And I shall begin with the smallest examples" (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν). The examples follow at once: a greeting, a word of praise, a sacrifice in someone's honor, attendance on the sick, an equal gift (8.3–4; see ἔπαινος; ἡμίσειαι χάριτες; θεραπεία). Each is a small act that a private man and a ruler might do alike, and in each the ruler's act wins more favor. Simonides argues by example rather than by definition, and from the smallest upward, so that the conclusion, that the ruler who can do many times as much should be loved far more, comes as the sum of instances, each put to Hiero as a question that expects his assent (8.7; see δύναμαι).

See also δύναμαι; ἔπαινος; ἡμίσειαι χάριτες; θεραπεία; μείζω ἀπὸ τῶν ἴσων χάριν.

παρακατατίθεμαι · entrust

παρακαταθεμένους, *parakatathemenous*, "entrust"

Attested: παρακαταθεμένους (*parakatathemenous*; 1.12). To deposit with someone, to entrust something into another's keeping: the verb of παρακαταθήκη, a deposit held in trust. Hiero uses it in explaining why tyrants cannot go sightseeing: it is not safe for them to go where they will not be stronger than those present, "nor do they possess what is at home so securely that they can entrust it to others and go abroad. For it is to be feared that they may at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice" (1.12; see ἀποδημέω; ἐχυρός; οἶκοι). The tyrant does not hold what is at home firmly enough to leave it in other hands, and the verb names an act of trust that tyranny, on Hiero's account, puts out of reach (see πιστεύω).

See also ἀποδημέω; ἐχυρός; οἶκοι; πιστεύω.

παρασκευάζω · furnish; make

παρεσκευασμέναι, *pareskeuasmenai*, "furnished"; παρασκευάζοντες, *paraskeuazontes*, "making"

Attested: παρεσκευασμέναι (*pareskeuasmenai*; 1.18), παρασκευάζοντες (*paraskeuazontes*; 5.3). To get ready, prepare, provide; with a predicate, to make someone such. Hiero uses it first of the tyrant's table: all human beings look forward with pleasure to feast days, except tyrants, since "their tables, always furnished in abundance, allow of no increase on feast days" (1.18; see ἔκπλεως; ἑορτή). A table always prepared leaves nothing to prepare for. The second use is political: tyranny compels tyrants to make trouble for their own fatherlands, since "they do not rejoice in making the citizens valiant or well armed, but take more pleasure in making the foreigners more formidable than the citizens" (5.3; see ἄλκιμος; εὔοπλος; ξένος). The citizens a tyrant should prepare for the city's defense he must

leave unprepared; Simonides would have him arm the whole city (11.3; see εὔοπλος).

See also ἄλκιμος; ἔκπλεως; ἑορτή; εὔοπλος; ξένος.

παρασκευή · fare

παρασκευαῖς, *paraskeuais*, "fare"; παρασκευήν, *paraskeuēn*, "fare"

Attested: παρασκευαῖς (*paraskeuais*; 1.20), παρασκευήν (*paraskeuēn*; 1.21). Preparation, provision; what has been made ready, and so the fare of a table. Simonides uses it in his half-concession: "But yes, by Zeus," said Simonides, "for as long as the soul accepts it, those who are nourished on the more costly fare take far more pleasure than those who have the cheaper set before them" (1.20; see πολυτελής; τρέφω). Hiero answers with a question, whether Simonides sees tyrants going "to their own fare" with any more pleasure than private men to theirs, and Simonides grants that, as many would think, they come to it with less zest (1.21; see ἀγλευκέστερον; οὐ μὲν οὖν). The word turns from the tyrant's advantage to his disadvantage in a single exchange. The costly fare is the tyrant's own, and by the opinion of the many he comes to it with less zest than the private man to his cheaper one.

See also ἀγλευκέστερον; οὐ μὲν οὖν; πολυτελής; τρέφω.

παρατίθημι · set before

παρατιθέμενον, *paratithemenon*, "set before"; παραθῆται, *parathētai*, "has set before him"; παρατιθέμενος, *paratithemenos*, "who has much set before him"; παρατιθεμένων, *paratithemenōn*, "have ... set before them"; παρατίθεται, *paratithetai*, "are served"

Attested: παρατιθέμενον (*paratithemenon*; 1.17), παραθῆται (*parathētai*; 1.19), παρατιθέμενος (*paratithemenos*; 1.19), παρατιθεμένων (*paratithemenōn*; 1.20), παρατίθεται (*paratithetai*; 1.22). To place beside, to set food before someone, to serve. The verb runs through Hiero's account of the table. Hiero says that most men judge that "we drink and eat with more pleasure than private men", because they think they would

themselves dine with more pleasure "on the dinner set before us than on their own" (1.17; see δειπνέω); but the more superfluities a man "has set before him", the sooner satiety falls on him, so that "the man who has much set before him" comes off worse in the duration of his pleasure (1.19; see ὅσῳ ... τοσούτῳ). Simonides objects that the costlier fare pleases more than the cheaper for as long as the soul accepts it (1.20; see παρασκευή), and Hiero points to the contrivances "that are served to tyrants" (1.22; see μηχάνημα). What is set before the tyrant is always more, and so always less enjoyed.

See also δειπνέω; μηχάνημα; ὅσῳ ... τοσούτῳ; παρασκευή.

παραχωρέω · make way

παραχωρῶσι, *parachōrōsi*, "make way"; παραχωροῦντας, *parachōrountas*, "those who make way"; παραχωρεῖν, *parachōrein*, "make way"

Attested: παραχωρῶσι (*parachōrōsi*; 7.2, 7.9), παραχωροῦντας (*parachōrountas*; 7.7), παραχωρεῖν (*parachōrein*; 7.7). To step aside, give place, make way for someone, especially in the street. Simonides names it among the honors for which, he tells Hiero, "you too ... rush headlong into it": that "all may gaze at you, and rise from their seats and make way for you in the streets" (7.2; see θᾶκος; περιβλέπω). Hiero answers that these gestures prove nothing when they are forced: how could we say "that those who make way in the streets for the stronger make way because they honor those who do them injustice?" (7.7; see κρείττων). And he describes the same gesture given freely: men who think a man able to be their benefactor "willingly make way for him in the streets and rise from their seats out of love and not fear" (7.9; see ἀνὰ στόμα ἔχειν; οἰκεῖον ἀγαθόν). The act is the same in all three places; only the will behind it changes. To make way can be fear or honor, and what the tyrant receives, Hiero holds, is fear (7.6–7).

See also ἀνὰ στόμα ἔχειν; θᾶκος; κρείττων; οἰκεῖον ἀγαθόν; περιβλέπω.

παρέχω · provide

παρέχεται, *parechetai*, "give", "displays"; παρέχει, *parechei*, "provides", "give"; παρέχειν, *parechein*, "give", "brings", "provide", "bring"; παρασχεῖν, *paraschein*, "provide"; παρέχῃς, *parechēis*, "make"; παρέχοις, *parechois*, "cause"

Attested: παρέχεται (*parechetai*; 1.6, 2.4), παρέχει (*parechei*; 1.17, 1.36), παρέχειν (*parechein*; 1.26, 1.27, 10.5 twice, 11.2), παρασχεῖν (*paraschein*; 10.3), παρέχῃς (*parechēis*; 11.7), παρέχοις (*parechois*; 11.11). To furnish, supply, provide; with a predicate, to make or render. In the first chapter the verb names what things provide: waking gives clearer perceptions than sleep (1.6), what exceeds the customary "provides the pleasures" (1.17), the relish of the pleasures of Aphrodite looks to Simonides like the only thing that gives tyrants their desire to rule (1.26; see ἀπόλαυσις), and the gain and the paining of his enemy give the robber some pleasures (1.36; see λῃστής). Tyranny "displays" its possessions plain for all to see (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). In Simonides' last chapters the subject changes. Hiero, Simonides says, could "provide" the beautiful and good with as many benefits from the mercenaries as from anything else (10.3; see καλὸς καὶ ἀγαθός), and the mercenaries themselves could provide confidence and safety to the country and leisure to the citizens (10.5; see σχολή); and the ruler could "make" his city the happiest (11.7; see εὐδαιμονεστάτη πόλις) and "cause others to fear" for him (11.11). In the first chapters things supply pleasures and perceptions; in the last, the ruler and his mercenaries supply benefits to others.

See also ἀπόλαυσις; εὐδαιμονεστάτη πόλις; καλὸς καὶ ἀγαθός; λῃστής; σχολή; τὰ χαλεπὰ ἀποκεκρυμμένα.

παστάς · colonnade

παστάσι, *pastasi*, "colonnades"

Attested: παστάσι (*pastasi*; 11.2). A porch or portico, a colonnade; in houses, the covered space in front of the rooms that opens on the court. Simonides names colonnades among the buildings that would adorn

Hiero more than a costly house: "the whole city furnished with walls and temples and colonnades and marketplaces and harbors" (11.2; see ἀγορά; κόσμος; ναός; οἰκία). The word is Ernesti's correction, which Marchant prints; the manuscripts have παραστάσι, and Ernesti compared Xenophon's *Memorabilia* (3.8.9), where Stobaeus has παραστάδας for παστάδας, and the lexicographer Pollux (*Onomasticon* 7.122). In that passage Socrates describes the house built for use: in houses facing south the winter sun shines into the porticoes, and in summer passes over our heads and the roofs and gives shade (*Memorabilia* 3.8.9; see καλλωπίζω). The colonnade of Socrates' house serves comfort; Simonides' colonnades adorn the city, and through it the ruler.

See also ἀγορά; καλλωπίζω; κόσμος; ναός; οἰκία.

πατρίδα οἶκον · your fatherland your household

The fatherland as household: the first of the four likenings in Simonides' last command, which liken the city, the citizens, the ruler's friends and his sons to his household, his comrades, his children and his very life · Hiero

τὴν μὲν πατρίδα οἶκον, *tēn men patrida oikon*, "your fatherland your household"

At a Glance

The word. "The fatherland a household": πατρίς, "fatherland", and οἶκος, "household", as object and predicate after νόμιζε, "consider".

In the *Hiero*. Once, at the head of Simonides' last command: "Consider your fatherland your household" (11.14).

In this edition. "Your fatherland your household".

A place to read. 11.13–15.

Meaning

Πατρίς (*patris*) is the land of one's fathers, the city as the object of loyalty (see πατρίς); οἶκος (*oikos*) is the household with its people and property, the unit of private life (see οἶκος). Greek speech set the two apart as private and public, and whether the household's manager, the οἰκονόμος, and the city's statesman practice one art or two was disputed: Xenophon's

Socrates and Plato's visitor from Elea say one, Aristotle two. To consider the fatherland one's household is to treat the public as one's own, and to manage it with the care and the interest a man gives to his own estate.

Use in the book

Simonides gives the phrase at the end of his counsel on spending. He has told Hiero not to hesitate to spend from his own on the common good (11.1; see ὀκνέω), and has asked whether a house adorned at extravagant expense would adorn him more than a city furnished with walls and temples (11.2; see κόσμος; οἰκία). At the close of his counsel he tells Hiero to enrich his friends and increase the city, since in doing so he enriches himself and invests himself with power (11.13; see αὐξάνω; περιάπτω; πλουτίζω); then comes the command: "Consider your fatherland your household, the citizens your comrades, your friends your own children, and your sons the same as your very life" (11.14; see πολίτας ἑταίρους), and the contest in doing them good follows (see νικᾶν εὖ ποιῶν).

The four likenings make one movement. Each takes a group of those around the ruler and sets it one ring nearer to him: the city becomes his house, the citizens his comrades, his friends his children, his sons his very life. The tyrant of Hiero's complaints stood alone at the center with every ring turned against him: his city troubled (5.3; see πατρίς), his citizens his enemies (6.14; see οἱ τυραννευόμενοι), his friends eager to be out of his sight (6.13; see ἐξ ὀφθαλμῶν), his kin among his murderers (3.8; see ἀλληλοφόνος). Simonides answers by drawing all of them inward. The first likening carries the argument of the whole chapter: if the fatherland is his household, what he spends on it is spent on his own, and the city's splendor is his adornment.

Places to read

The one passage in which the phrase occurs; πατρίς and οἶκος have their own entries.

11.14 Hiero should consider his fatherland his household, the citizens his comrades, his friends his children and his sons his very life.

Elsewhere in Xenophon

In the *Education of Cyrus* Chrysantas rises after Cyrus has spoken to the Peers and the other chief men of his army and says that he has often noticed that a good ruler differs in nothing from a good father: as fathers take thought for their children that good things may never fail them, so Cyrus seems to him to be counseling them on how they may live in lasting happiness (8.1.1). Chrysantas makes the ruler a father, as Simonides makes the city a household; in both the ruler's care for his people is the care of a head of house. Socrates in the *Memorabilia* says that the care of private affairs differs from that of public affairs only in scale (3.4.12; see ἴδιος).

Other ancient sources

In Plato's *Statesman* the visitor from Elea lays it down, and the young Socrates, a namesake of the philosopher, agrees, that the household manager and the master of slaves are the same; asked then whether the form of a large household and the bulk of a small city differ at all with respect to rule, the young Socrates answers that they do not, and the visitor concludes that a single knowledge covers them, whether one calls it kingship, statesmanship or household management (259b–c). Aristotle opens the *Politics* by rejecting that view (1.1, 1252a7–16; see οἶκος), and later gives his reason: household rule is a monarchy, since every household has one ruler, while the statesman's rule is over free men and equals (1.7, 1255b18–20). The visitor's claim can be read as the ground of Simonides' likening, and Aristotle's reason as the difficulty it leaves.

Translation in this edition

"Consider your fatherland your household", with νόμιζε, "consider", governing all four likenings.

See also

ἀλληλοφόνος; αὐξάνω; ἐξ ὀφθαλμῶν; ἴδιος; κόσμος; νικᾶν εὖ ποιῶν; οἱ τυραννευόμενοι; οἰκία; οἶκος; ὀκνέω; πατρίς; περιάπτω; πλουτίζω; πολίτας ἑταίρους.

πατρίς · fatherland

The fatherland: worth the most to other men, the source of their safety, troubled by the tyrant himself, and in Simonides' last command to be his household · Hiero

πατρίδες, *patrides*, "fatherlands"; πατρίδας, *patridas*, "fatherlands"; πατρίσιν, *patrisin*, "fatherlands"; πατρίδα, *patrida*, "fatherland"

At a Glance

The word. One's native land, the land of one's fathers; for a Greek, above all his own city.

In the *Hiero*. Four times: to other human beings "their fatherlands are worth the most" (4.3); because of their fatherlands each citizen lives in safety (4.4); tyranny compels tyrants "to make trouble even for their own fatherlands" (5.3); and Simonides' last command: "Consider your fatherland your household" (11.14).

In this edition. "Fatherland", "fatherlands".

A place to read. 4.3–4 with 5.3.

Meaning

Πατρίς (*patris*) is formed from πατήρ, "father": the land that belonged to one's fathers and is handed down to their sons. It names the city as an object of loyalty and feeling, where πόλις names it as a community and a place (see πόλις). To fight for the fatherland, to betray it or to lose it in exile were the gravest things a Greek citizen could do or suffer.

Use in the book

Hiero speaks of the fatherland three times, and each time it is something the tyrant lacks or harms. In his account of what the private man has and the tyrant does not, he says: "Again, to other human beings their fatherlands are worth the most", since citizens guard one another without pay against slaves and evildoers, so that none of them may die a violent death (4.3; see ἄνευ μισθοῦ; βίαιος θάνατος). The fatherland is worth most because it keeps its citizens alive; many have even made a law that not even the man who keeps company with the bloodstained is pure, "so that

because of their fatherlands each of the citizens lives in safety" (4.4; see βιοτεύω; νόμος). For the tyrant this is turned upside down, and his killer is honored (4.5; see ἀναστρέφω).

In chapter 5 the tyrant does not merely lack a fatherland; he makes trouble for it. Tyrants must love their city, since without it they could neither be kept safe nor be happy, "but tyranny compels them to make trouble even for their own fatherlands": they do not rejoice in making the citizens valiant or well armed, but make the foreigners more formidable and use them as bodyguards (5.3; see ἐνοχλέω; ξένος; φιλόπολις). The city that protects others is the city the tyrant has to weaken in order to be safe in it.

Simonides gives the word its last use, and with it a remedy: "Consider your fatherland your household" (11.14; see πατρίδα οἶκον). The fatherland Hiero has been compelled to trouble becomes his own house.

Places to read

Every passage in which the word occurs; πατρίδα οἶκον has its own entry.

4.3 To other human beings their fatherlands are worth the most.

4.4 Because of their fatherlands each citizen lives in safety.

5.3 Tyranny compels tyrants to make trouble even for their own fatherlands.

11.14 Hiero should consider his fatherland his household.

Elsewhere in Xenophon

In the *Memorabilia* Aristippus tells Socrates that, so as not to be enslaved by the stronger, he does not shut himself up in any citizenship, but is a stranger everywhere. Socrates calls it, with irony, a clever wrestling hold. No one, he goes on, has wronged strangers since Sinis, Sciron and Procrustes, the robbers of legend, died. Those who live as citizens in their fatherlands make laws so as not to be wronged, acquire friends to help them besides their kin, put walls round their cities and get arms to defend themselves; Aristippus, with none of these, spends his time on the roads, where most men are wronged, and is weaker than all the citizens of whatever city he comes to (2.1.13–15). Socrates' list of what a fatherland

gives can be read beside Hiero's at 4.3–4: the man without a city and the tyrant against his city are both without its protection.

Other ancient sources

In Plato's *Crito* the Laws of Athens, as Socrates imagines them, ask whether he is so wise that he has not noticed that the fatherland is more to be honored than mother and father and all one's ancestors, holier and of greater account among gods and sensible men; that one must revere it and yield to it when it is angry, and either persuade it or do what it commands; and that to use force is unholy against mother or father, and much more so against the fatherland (51a–c). By the Laws' reckoning the tyrant of *Hiero* 5.3, whom tyranny compels to make trouble for his own fatherland, commits an impiety worse than violence against a parent.

Translation in this edition

"Fatherland" for πατρίς throughout; πόλις is "city".

See also

ἀναστρέφω; ἄνευ μισθοῦ; βίαιος θάνατος; βιοτεύω; ἐνοχλέω; νόμος; ξένος; πατρίδα οἶκον; πόλις; φιλόπολις.

πεζῇ · by land

πεζῇ, *pezēi*, "by land"

Attested: πεζῇ (*pezēi*; 8.9). On foot, by land: the dative of πεζός, "on foot", used of armies marching as against ships. Hiero uses it in his list of the things by which rulers incur odium (8.8–9; see ἀπεχθάνομαι): "and when the moment for speed comes, to set out by land or by sea, we must not give way to the easygoing" (8.9; see ἐξορμάω; καιρός; ῥᾳδιουργέω). The ruler must drive men out on campaign, by land or sea, when they would rather stay at ease, and the driving makes him hated. Simonides' prizes are meant to change this: citizens competing for honor would set out more quickly wherever they had to (9.7; see ὀρέγομαι).

See also ἀπεχθάνομαι; ἐξορμάω; καιρός; ὀρέγομαι; ῥᾳδιουργέω.

πείθω · persuade; obey

To persuade, and in the middle to obey: the verb with which Simonides first holds out against Hiero on the tyrant's pleasures, and which ends as the willing obedience he promises · Hiero

πείσαις, *peisais*, "persuade"; πειθομένους, *peithomenous*, "those who obey"

At a Glance

The word. In the active, to persuade, win over by words; in the middle and passive, to be persuaded, and so to believe, comply, obey.

In the *Hiero*. Twice, once in each voice, both in Simonides' mouth: Hiero "could not persuade any human being any longer" that tyrants do not enjoy their food more (1.16), and Simonides tells Hiero, as ruler of a happy city, "you would have those who obey you willing" (11.12).

In this edition. "Persuade" (1.16); "those who obey" (11.12).

A place to read. 1.16 with 11.11–12.

Meaning

Πείθειν (*peithein*) is to persuade; πείθεσθαι, its middle, is to let oneself be persuaded, and so to obey. The one verb serves for both, so that obedience can be heard as the end of persuasion; but obedience could be forced as well as free, which is why Simonides must add "willing" to "those who obey" (11.12). The root is the same as that of πίστις, "trust", and πιστεύειν, "to trust" (see πιστεύω; πίστις), and the verb's own perfect, πέποιθα, means "I trust, I am confident". Persuasion could be named as a god beside compulsion: in Herodotus Themistocles tells the islanders of Andros that the Athenians have come with two great gods, Persuasion and Compulsion (8.111.2; see πένης).

Use in the book

The verb first appears in the active, in Simonides' resistance to Hiero. He grants that the sweetest praises come from the freest men, and goes on: "But, you see, of that, at least, you could not persuade any human being any longer—that in the things by which we human beings are nourished you do not enjoy yourselves far more" (1.16; see ἐπαίνους παρὰ τῶν

ἐλευθερωτάτων; ναὶ μὰ Δία). The sentence names the task of the dialogue's first half. Hiero has to persuade Simonides that the tyrant's life is worse, and Simonides yields on praise and holds out on food.

The middle comes at the end, in Simonides' list of what a ruler who made his city happy would have: "you would have those who obey you willing, and you would look on them taking thought for you of their own accord" (11.12; see ἐθελουσίως; ἑκόντας τοὺς πειθομένους). The tyrant was served from fear, and could never trust that a service was not feigned (1.37–38; see οὐδεμιᾶς ἀνάγκης οὔσης); Simonides promises subjects who obey willingly. The roles between the two speakers can be read as reversed along the way. In chapter 1 it is Hiero who must persuade; from chapter 8 it is Simonides, and the dialogue ends before we learn whether Hiero is persuaded.

Places to read

Both passages in which the verb occurs; ἑκόντας τοὺς πειθομένους has its own entry.

1.16 Simonides: Hiero could not persuade any human being any longer that tyrants do not enjoy their food far more.

11.12 The ruler of a happy city would have those who obey him willing.

Elsewhere in Xenophon

In the same speech of the *Education of Cyrus* in which he likens a good ruler to a father (8.1.1; see πατρίδα οἶκον), Chrysantas asks his hearers to consider what hostile city could be taken by men who do not obey, what friendly city kept safe, what army win a victory, what cities live by law or what households be preserved; and how men are more readily beaten in battle than when each begins to plan for his own safety. All the goods they now have, he says, they won by obeying their leader: they came quickly by night and day wherever they were needed, followed him in a body and were irresistible, and left nothing half done; if obedience is the greatest good for winning good things, it is also the greatest for keeping them (8.1.2–3). Chrysantas' obedience among Cyrus' companions is the soldier's form of the willing obedience Simonides promises Hiero among his citizens.

Other ancient sources

In Plato's *Gorgias* Socrates asks Gorgias what is the greatest good he claims to produce, and Gorgias answers: the cause at once of freedom for men themselves and of each man's ruling others in his own city, namely the ability to persuade by speech judges in the court, councilors in the council, citizens in the assembly and every other political gathering; with this power, he says, the doctor and the trainer will be your slaves, and the man of business will turn out to be earning not for himself but for another, for you who have the power to speak and to win over the crowds (452d–e). Gorgias offers persuasion as a road to mastery, with the doctor and the trainer for slaves, and so names the use of persuasion that Simonides' counsel leaves out: the citizens of 11.12 obey willingly and take thought for the ruler of their own accord.

Translation in this edition

"Persuade" for the active at 1.16; "those who obey" for the middle participle at 11.12.

See also

ἐθελουσίως; ἑκόντας τοὺς πειθομένους; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; ναὶ μὰ Δία; οὐδεμιᾶς ἀνάγκης οὔσης; πατρίδα οἶκον; πένης; πιστεύω; πίστις.

πειράομαι · try; have experience

πεπειραμένον, *pepeiramenon*, "have tried"; πειράσομαι, *peirasomai*, "I shall try"; πεπειραμένος, *pepeiramenos*, "from experience"; πειρῶ, *peirō*, "try"

Attested: πεπειραμένον (*pepeiramenon*; 1.2), πειράσομαι (*peirasomai*; 1.10), πεπειραμένος (*pepeiramenos*; 2.6), πειρῶ (*peirō*; 11.14). To try, attempt; in the perfect, to have tried, to know by experience. The verb sets the terms of the dialogue. Simonides asks Hiero to explain the difference between the tyrant's life and the private man's: "I know ... that you have been a private man and are now a tyrant. Since you have tried both, then, you are likely to know better than I how the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2; see ἰδιώτης).

Hiero accepts the role of the man of experience: "But I shall try to teach you that I speak the truth" (1.10; see διδάσκω), and "I know clearly from experience, Simonides, and I tell you, that tyrants have the least share in the greatest goods" (2.6; see μετέχω; οἶδα). The last use is Simonides', in his final command: "try to outdo all these in doing them good" (11.14; see νικᾶν εὖ ποιῶν).

See also διδάσκω; ἰδιώτης; μετέχω; νικᾶν εὖ ποιῶν; οἶδα.

πειράω · make advances

πειρᾶν, *peiran*, "make advances"; πειρώμενον, *peirōmenon*, "their advances"

Attested: πειρᾶν (*peiran*; 11.11), πειρώμενον (*peirōmenon*; 11.11). To make trial of; of a lover, to make advances to someone, to try to win him; in the passive, to have advances made to one. Simonides uses both voices in one sentence of his last promises, telling Hiero what would follow if he made his city the happiest: "So you would not only be loved, but human beings would be in love with you, and you would not need to make advances to the beautiful but to bear with their advances to you" (11.11; see ἀνέχομαι; οἱ καλοί; φιλεῖσθαι καὶ ἐρᾶσθαι). The active is the lover's part, the passive the beloved's. Hiero had complained that a tyrant cannot be sure that any beloved's favors are given willingly (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης), and Simonides answers by reversing the roles: the ruler would no longer pursue, but be pursued, and what came to him would come unasked. The middle πειρᾶσθαι, whose forms are those of the passive πειρώμενον here, means "to try" (see πειράομαι).

See also ἀνέχομαι; οἱ καλοί; οὐδεμιᾶς ἀνάγκης οὔσης; πειράομαι; φιλεῖσθαι καὶ ἐρᾶσθαι.

πένης · poor

The poor man: measured not by what he has but by what he needs, and so, in Hiero's paradox, found more often among tyrants than among private men · Hiero

πένητας, *penētas*, "poor men", "poor"

At a Glance

The word. A poor man; one who has to work for his living and has nothing to spare, as against the destitute beggar, πτωχός.

In the *Hiero*. Three times in two passages, all in Hiero's mouth: "you will also see poor men as few among the private men as you will see many among the tyrants" (4.8), and those who have what they need by just means should not be pitied "as poor", while those compelled by want to contrive something shameful are justly considered "wretched and poor" (4.10).

In this edition. "Poor men", "poor".

A place to read. 4.6–11.

Meaning

Πένης (*penēs*) is related to πένεσθαι, "to toil", and πόνος, "labor": the poor man is the man who must work, not the man who has nothing. Its noun is πενία, "poverty". In Greek political language οἱ πένητες were the common people, the many of small means, set against the rich, οἱ πλούσιοι.

Use in the book

Hiero uses the word to turn the measure of wealth around. He has said that the tyrant's desires are greater and harder to achieve than the private man's (4.7; see ἐπιθύμημα). "And yet you will also see poor men as few among the private men as you will see many among the tyrants", since much and little are judged by use, not by number (4.8; see ἀριθμός; ἱκανός). Poverty is a relation between possessions and needs, and the tyrant's needs, above all his guard, are so great that many times as much is less sufficient for him than for the private man (4.9; see δαπάνη; ὄλεθρος).

The second passage gives poverty a moral sense. Those who are able to have what they need by just means, Hiero asks, "why should anyone pity them as poor? But those who are compelled through want to live by contriving something bad and shameful, how would one not justly consider them wretched and poor?" (4.10; see ἄθλιος; ἀπὸ τοῦ δικαίου; μηχανάομαι; οἰκτίρω). The poor man, in this sense, is the man whom need drives to injustice, and the next sentence names him: tyrants, always short of money, are compelled to despoil temples and human beings (4.11; see ἱερόν). Hiero's argument can be read as making poverty a condition of the soul as well as of the purse: the private man of small means who lives justly is not poor, and the tyrant whose wants compel him to rob is.

Places to read

Both passages in which the word occurs.

4.8 Poor men are as few among private men as they are many among tyrants.

4.10 Not those who have what they need by just means, but those compelled by want to contrive shameful things, are wretched and poor (twice).

Elsewhere in Xenophon

In the *Memorabilia* Socrates questions Euthydemus about the people, whom Euthydemus defines as the poor among the citizens. Asked whom he calls poor and whom rich, he answers: those who do not have enough for what they must pay are poor, and those who have more than enough are rich. Socrates asks whether he has noticed that for some who have very little it is not only enough but they save from it, while for others a great deal is not enough; and Euthydemus agrees, adding that he knows even some tyrants who, from want, like the neediest of men, are compelled to do injustice. Then, Socrates concludes, we shall put the tyrants among the people, and those with little, if they manage well, among the rich (4.2.37–39). Socrates and Euthydemus reach Hiero's conclusion of 4.8–10 by the same measure of sufficiency.

Other ancient sources

Herodotus tells how Themistocles, after Salamis, demanded money from the Andrians, saying that the Athenians had come with two great gods,

Persuasion and Compulsion, and so the Andrians must pay. The Andrians answered that Athens was rightly great and prosperous with such useful gods, but that Andros was poor in land to the utmost, and two useless gods never left their island but always dwelt there, Poverty and Helplessness; possessing these gods, they would not pay, for Athens' power could never be stronger than their own lack of power (8.111.2–3). The Andrians make a defense of poverty itself: those who have nothing cannot be compelled to give, where Hiero's tyrant is compelled by his want to take.

Translation in this edition

"Poor men" at 4.8 and "poor" at 4.10; πενία, "poverty", does not occur. At 4.8 Marchant, following Bremi, brackets οὐχ, "not", which the manuscripts have before "so few"; as the edition notes, "without it, Hiero says that poor private men are as few as poor tyrants are many".

See also

ἄθλιος; ἀπὸ τοῦ δικαίου; ἀριθμός; δαπάνη; ἐπιθύμημα; ἱερόν; ἱκανός; μηχανάομαι; οἰκτίρω; ὄλεθρος.

περαίνω · accomplish

περαίνεσθαι, *perainesthai*, "accomplished"; περαίνοιτο, *perainoito*, "would be accomplished"

Attested: περαίνεσθαι (*perainesthai*; 9.5), περαίνοιτο (*perainoito*; 9.7). To bring to an end, to accomplish, carry through: from πέρας, "end, limit". Simonides uses it twice in his proposal to govern by prizes. Having shown that in the choruses what is pleasing comes through the ruler and what is harsh through others (9.4; see ἀνάγκην προστιθέναι), he asks: "What then prevents the other affairs of the city from being accomplished in this way too?" (9.5; see κωλύω). And he ends his account of prizes for farming with the result: "for those of the citizens who turned to it vigorously many good things would be accomplished" (9.7; see γεωργία; ἐρρωμένως). The verb frames the proposal: what works for the choruses

can work for the city's other affairs, and prizes for farming bring many good things to the citizens who turn to it vigorously.

See also ἀνάγκην προστιθέναι; γεωργία; ἐρρωμένως; κωλύω.

περιάπτω · invest oneself with

περιάψεις, *periapseis*, "will be investing yourself with"

Attested: περιάψεις (*periapseis*; 11.13). To fasten around, to attach to someone; with a reflexive dative, as here (σαυτῷ), to put on oneself, and so to invest oneself with power or honor. Simonides uses it near the end of his counsel: "So be confident, Hiero: enrich your friends, for you will enrich yourself; increase the city, for you will be investing yourself with power" (11.13; see αὐξάνω; δύναμις; πλουτίζω). The figure is of something fastened on, like a garment or an ornament. On this figure power is not taken from the city but put on by the ruler as the city grows, so that the city's increase is his adornment as well as his strength. The sentence answers Hiero's complaint that the tyrant who kills those working against him does not increase the city as a whole and will rule over fewer (2.17; see αὐξάνω), and it carries Simonides' figure of adornment from the house and the arms of 11.2–3 to power itself (see κόσμος).

See also αὐξάνω; δύναμις; κόσμος; πλουτίζω.

περίβλεπτος · gazed at

περίβλεπτος, *peribleptos*, "gazed at"

Attested: περίβλεπτος (*peribleptos*; 11.9). Looked at from all sides, gazed at, admired: the verbal adjective of περιβλέπειν, "to look round at" (see περιβλέπω). Simonides uses it among the rewards of the ruler whose city is happiest: "Gazed at, you would be cherished not by private men only but by many cities, and you would be admired not in private only but in public among all" (11.9; see ἀγαπάω; θαυμάζω). The word answers Simonides' own description of what men seek in tyranny, that all may gaze at them (7.2; see περιβλέπω), and Hiero's answer that services from those who are afraid are not honors (7.6; see ἀντιφιλέω). The ruler of

chapter 11 is gazed at in admiration by those who cherish him. Simonides, himself a poet, has just promised that all human beings would sing of Hiero's excellence (11.8; see ὑμνέω); here he adds that all would look at him.

See also ἀγαπάω; ἀντιφιλέω; θαυμάζω; περιβλέπω; ὑμνέω.

περιβλέπω · gaze at

περιβλέπωσι, *periblepōsi*, "gaze at"

Attested: περιβλέπωσι (*periblepōsi*; 7.2). To look round, to look round at, gaze at someone with admiration. Simonides uses it in his account of the honors for which, he tells Hiero, "you too ... rush headlong into it, so that you may be honored, and all may serve you without excuse in all that is commanded, and all may gaze at you, and rise from their seats and make way for you in the streets" (7.2; see ἄρχομαι; παραχωρέω). Gazing stands in Simonides' list beside rising and making way, and Hiero answers that services from those who are afraid are not honors (7.6; see ἀντιφιλέω). Simonides returns to it in chapter 11 with the verbal adjective: the ruler of a happy city would be "gazed at" and cherished by many cities (11.9; see περίβλεπτος).

See also ἀντιφιλέω; ἄρχομαι; παραχωρέω; περίβλεπτος.

πίμπλημι · fill

πιμπλάμενος, *pimplamenos*, "takes his fill"

Attested: πιμπλάμενος (*pimplamenos*; 1.25). To fill; in the middle, to fill oneself, take one's fill. Hiero uses it in his conclusion on the pleasures of food: the man who always has every kind takes none of it with longing (see παντοδαπός), "but the man who has gone short of something is the one who takes his fill with delight when something comes his way" (1.25; see πόθος). The verb belongs to the same reckoning as satiety, κόρος, which comes sooner to the man who has much set before him (1.19; see κόρος; ὅσῳ ... τοσούτῳ). On Hiero's reckoning filling is pleasant after want, and the tyrant, seldom in want, seldom has the pleasure of being filled.

See also κόρος; ὅσῳ ... τοσούτῳ; παντοδαπός; πόθος.

πιστεύω · trust

To trust: what the tyrant can never do with his beloved, a truce or his own food and drink, and does instead with the unjust and with foreigners · Hiero

πιστεῦσαι, *pisteusai*, "trust"; πιστεύσας, *pisteusas*, "trust"; πιστεύων, *pisteuōn*, "trusting"; πιστευόμενοι, *pisteuomenoi*, "are trusted"; πιστεύειν, *pisteuein*, "to trust"

At a Glance

The word. To trust, have confidence in, rely on; to believe; in the passive, to be trusted.

In the *Hiero*. Five times, all in Hiero's mouth: the tyrant "can never trust that he is loved" (1.37); a tyrant could never "trust a truce and be confident" (2.11); he "does not even live trusting his food and drink" (4.2); the unjust "are trusted" by tyrants because they share their fear (5.2); and to "trust foreigners more than citizens" is a sign of a soul stricken by fears (6.5).

In this edition. "Trust", "trusting", "are trusted".

A place to read. 4.1–2 with 1.37–38.

Meaning

Πιστεύειν (*pisteuein*) is the verb of πίστις, "trust, good faith" (see πίστις), and πιστός, "trustworthy" (see πιστός); the whole family comes from the root of πείθεσθαι, "to be persuaded" (see πείθω). To trust is to be persuaded of someone, to rely on his word, his oath or his goodwill. With the dative it means to trust a person or a thing; with a clause, to believe that something is so.

Use in the book

The verb runs through Hiero's complaints as a list of what the tyrant cannot rely on. First his beloved: the private man knows that his beloved serves under no compulsion, "but the tyrant can never trust that he is loved" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης), since those who serve from fear

imitate the services of those who love (1.38; see διὰ φόβον ὑπηρετεῖν). Then peace: private men have rest from war through truces and peace, but for tyrants there is never peace with their subjects, "nor could a tyrant ever trust a truce and be confident" (2.11; see θαρρέω; οἱ τυραννευόμενοι). Then his own body: in the trusting relation toward others the tyrant has the smallest share, since he "does not even live trusting his food and drink", and has his attendants taste them before the first portion is offered to the gods (4.2; see ἀπάρχομαι; πιστῶς ἔχειν).

The last two uses show whom the tyrant does trust, and they are worse than none. Having removed the valiant, the wise and the just, he is left with the unjust, those without self-mastery and the slavish: "The unjust are trusted because they fear, as the tyrants do, that the cities may some day become free and become masters of them" (5.2; see ἄδικος; ἀνδραποδώδης). And he trusts foreigners more than citizens and barbarians more than Greeks (6.5; see βάρβαρος; ξένος). Trust for the tyrant follows fear and vice, not goodness: the men he relies on share his fear of a free city, want license, or do not think themselves worthy of freedom, or else have no stake in the city at all, and the habit can be read as completing his isolation.

Places to read

Every passage in which the verb occurs; πίστις, πιστός and πιστῶς ἔχειν have their own entries.

1.37 The tyrant can never trust that he is loved.

2.11 A tyrant could never trust a truce and be confident.

4.2 The tyrant does not even live trusting his food and drink.

5.2 The unjust are trusted because they share the tyrants' fear, those without self-mastery for the sake of license, the slavish because they do not think they deserve to be free.

6.5 To trust foreigners more than citizens is a sign of a soul stricken by fears.

Elsewhere in Xenophon

In the *Anabasis* Xenophon writes of Cyrus the Younger that, when he was sent down as satrap of Lydia and Greater Phrygia and Cappadocia, he showed first that he valued above everything never to lie in any truce,

agreement or promise. And so the cities trusted him and put themselves in his hands, men trusted him, and even an enemy, once Cyrus had made a truce with him, trusted that he would suffer nothing against its terms; so that when he went to war with Tissaphernes, the Persian satrap who was his rival in Asia Minor, every city except Miletus chose Cyrus of its own will (1.9.7–9). Cyrus is the ruler whose truces are trusted, where Hiero's tyrant can trust none.

Other ancient sources

Thucydides, describing the civil strife that ran through the Greek cities, says that every form of wickedness arose from it: simplicity, of which nobility has the largest share, was laughed out of existence, and men set themselves against one another in distrust. There was no word strong enough and no oath fearful enough to reconcile them; all of them, reckoning that nothing was secure, looked to avoid suffering harm rather than being able to trust (3.83.1–2). Thucydides' cities are in the state Hiero gives the tyrant, and one may read his account as the tyrant's condition spread through a whole people.

Translation in this edition

"Trust" for πιστεύειν in all five places; the passive at 5.2 is "are trusted".

See also

ἄδικος; ἀνδραποδώδης; ἀπάρχομαι; βάρβαρος; διὰ φόβον ὑπηρετεῖν; θαρρέω; ξένος; οἱ τυραννευόμενοι; οὐδεμιᾶς ἀνάγκης οὔσης; πείθω; πίστις; πιστός; πιστῶς ἔχειν.

πίστις · trust

Trust: the great good without which no company is sweet, no marriage agreeable and no servant pleasant, and of which the tyrant has the least share · Hiero

πίστεως, *pisteōs*, "trust"

At a Glance

The word. Trust, confidence, good faith; also a pledge or guarantee of it, and in argument a proof.

In the *Hiero*. Three times in the opening sentences of Hiero's fourth chapter: whoever has the least share in trust comes off worse in a great good, for what company is sweet "without trust in one another", what marriage agreeable "without trust"? (4.1).

In this edition. "Trust".

A place to read. 4.1–2.

Meaning

Πίστις (*pistis*) is the noun of πείθεσθαι, "to be persuaded" (see πείθω): the state of one who is persuaded of another, and so trusts him. It names both the trust a man places and the faithfulness that earns it, and so the oaths and pledges by which faith was given and received. The adjective is πιστός, "trustworthy" (see πιστός), and the verb πιστεύειν, "to trust" (see πιστεύω).

Use in the book

Hiero opens chapter 4 with it, after his account of friendship: "Again, whoever has the least share in trust, how does he not come off worse in a great good? For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see ἀπιστέω; μειονεκτέω; μετέχω; ὁμιλία). The three questions name three bonds, of companions, of marriage and of a household's service, and each is made sweet by trust rather than by what it supplies. Hiero calls it a great good, and his three questions make it more: the condition of the pleasure in all the others. The third question brings the argument into the household: a servant who is distrusted gives no pleasure (see θεράπων).

Hiero places trust directly after friendship (3.1–9; see φιλία). Friendship is being loved; trust is being able to rely on it, and the order can be read as an argument: chapter 3 showed that the tyrant is not loved, and chapter 4 that he could not rely on love if it were given. He then turns the general claim on the tyrant: in this, the trusting relation toward others, the tyrant has the smallest share, since he does not even trust his food and drink (4.2; see πιστεύω; πιστῶς ἔχειν). Simonides never uses the noun, but his promises in chapter 11 describe a city where trust has returned: the citizens would take thought for the ruler of their own accord and fight for what is his as for their own (11.12; see ἑκόντας τοὺς πειθομένους).

Places to read

The one passage in which the noun occurs (three times); πιστεύω and πιστῶς ἔχειν have their own entries.

4.1 Whoever has the least share in trust comes off worse in a great good; no company, marriage or service is sweet without it.

Elsewhere in Xenophon

In the *Memorabilia* Critobulus tells Socrates that he despairs of getting friends. The wicked cannot be friends with one another, for how could the ungrateful, the careless, the grasping, the untrustworthy and the uncontrolled be friends; nor can the wicked be friends with the good. And if even those who practice excellence quarrel over the first place in their cities and hate one another from envy, "who will still be friends, and among what human beings will there be goodwill and trust?" Socrates answers that human beings have by nature both what makes for friendship, since they need, pity and help one another, and what makes for war; yet friendship slips through all of these and unites the fine and good (2.6.19–22; see εὔνοια). Critobulus' question is, in effect, the one Hiero answers for the tyrant: there is no one among whom he can find trust.

Other ancient sources

In the same account of civil strife (see πιστεύω), Thucydides says that pledges of faith came to be sealed by shared crime rather than divine law

(3.82.6; see ἑταῖρος), and that oaths of reconciliation, when made, held only so long as neither side had other resources; whoever saw his chance struck first, and the more gladly because he had been trusted (3.82.7). Thucydides shows trust surviving only to be betrayed, and the tyrant of 4.2, who has his food tasted, lives as if he had learned that lesson in advance.

Translation in this edition

"Trust" for πίστις at all three of its occurrences; ἀπιστούμενος is "who is distrusted" (4.1).

See also

ἀπιστέω; ἑκόντας τοὺς πειθομένους; ἑταῖρος; εὔνοια; θεράπων; μειονεκτέω; μετέχω; ὁμιλία; πείθω; πιστεύω; πιστός; πιστῶς ἔχειν; φιλία.

πιστός · trustworthy

Trustworthy: what a guard above all should be, and what a hired guard, who could gain more by killing the tyrant, is least likely to be · Hiero

πιστούς, *pistous*, "trustworthy"; πιστόν, *piston*, "trustworthy"

At a Glance

The word. Trustworthy, faithful, reliable; of things, sure, to be relied on.

In the *Hiero*. Twice in one sentence of Hiero's: guards should be able to do nothing so well as "be trustworthy; but one trustworthy man is much harder to find than a great many workmen" (6.11).

In this edition. "Trustworthy".

A place to read. 6.9–11.

Meaning

Πιστός (*pistos*) is the adjective of πίστις, "trust" (see πίστις): the man in whom one may trust, who keeps faith. It can also mean "trusting", but its usual sense, and its sense in the *Hiero*, is the passive one, the man who deserves trust. The opposite is ἄπιστος, which Simonides uses of Hiero's claims, "beyond belief" (1.9; see ἄπιστος).

Use in the book

Hiero uses the word in answering Simonides, who has said that soldiers on campaign post guards and sleep with confidence (6.9). The laws stand guard over the citizens' guards, he says, but tyrants keep guards for pay, like reapers (6.10; see μισθός; νόμος). "And guards, surely, should be able to do nothing so well as be trustworthy; but one trustworthy man is much harder to find than a great many workmen for whatever work you please" (6.11; see ἐργάτης), especially when the guards are there for money and could get far more by killing the tyrant than by guarding him (6.11; see οἱ φυλάττοντες). Hiero does not say that hired guards are wicked; his words imply that their interest and their duty can come apart, and the hired hand, as the edition's note on the reapers has it, is "bound by nothing else". The citizen guard of 6.10 is held by the laws as well, and so can be trusted (see νόμος).

The sentence sets trustworthiness apart from every other skill. A workman is judged by what he can do, a guard by what he will not do, and the one thing a hired guard must not do is the one thing his interest most invites. Hiero's reckoning is of time as well as money: one act of treachery, done in a short time, would pay the guard more than long service (6.11). Simonides does not answer by finding more trustworthy guards. He keeps the guards Hiero maintains for himself and gives them a further task, to help all the citizens as the bodyguards of all (10.4; see πάντων δορυφόροι τῶν πολιτῶν), whom the citizens, seeing their service, would pay with the greatest pleasure (10.8; see δαπανάω).

Places to read

The one passage in which the adjective occurs (twice); πιστεύω and πίστις have their own entries.

6.11 Guards should above all be trustworthy, but one trustworthy man is much harder to find than many workmen.

Elsewhere in Xenophon

In his *Agesilaus* Xenophon says that the Spartan king so revered the gods that his very enemies held his oaths and truces surer than the friendships

they had among themselves: men who were at times afraid to meet one another would put themselves in Agesilaus' hands. He names them so that no one may disbelieve him: the Persian Spithridates, who, insulted by Pharnabazus, entrusted himself, his wife, his children and his forces to Agesilaus; Cotys, ruler of the Paphlagonians, who would not answer the Persian king's summons though the king sent his right hand in pledge, fearing that once seized he would pay a heavy fine or even be put to death, but trusted Agesilaus' truce and came into his camp; and Pharnabazus himself, who could tell Agesilaus to his face that he would fight him if made general, trusting that he would suffer nothing against the truce (3.2–5). The dying Cyrus of the *Education of Cyrus* tells his son that trustworthy friends, not the golden scepter, are a king's truest scepter (8.7.13; see δούλους ἀντὶ φίλων).

Other ancient sources

In Plato's *Republic* Socrates and Adeimantus agree that men of tyrannical nature, before they rule, keep company with flatterers ready to serve them in anything, or themselves cringe before others when they need something, behaving as intimates and, once they have it, as strangers; all their lives they are friends to no one, always master or slave, and never taste freedom or true friendship. Would we not rightly call such men untrustworthy, ἄπιστοι, Socrates asks, and Adeimantus agrees (9.575e–576a). Plato's tyrant cannot be trusted; Xenophon's cannot find anyone to trust.

Translation in this edition

"Trustworthy" for πιστός at both its uses; ἄπιστος at 1.9 is "beyond belief".

See also

ἄπιστος; δαπανάω; δούλους ἀντὶ φίλων; ἐργάτης; μισθός; νόμος; οἱ φυλάττοντες; πάντων δορυφόροι τῶν πολιτῶν; πίστις.

πιστῶς ἔχειν · the trusting relation toward others

The trusting relation toward others: the share of trust a man has in those around him, of which the tyrant has the least, distrusting even his food and drink · Hiero

τοῦ πιστῶς πρός τινας ἔχειν, *tou pistōs pros tinas echein*, "the trusting relation toward others"

At a Glance

The word. Ἔχειν with an adverb, "to be in a certain state": πιστῶς πρός τινας ἔχειν, "to stand trustingly toward some people", to be on terms of trust with them.

In the *Hiero*. Once, as Hiero applies his praise of trust to the tyrant, who has "the smallest share" in "the trusting relation toward others" (4.2).

In this edition. "The trusting relation toward others".

A place to read. 4.1–2.

Meaning

Greek often describes a disposition by ἔχειν, "to hold, be", with an adverb and πρός, "toward": εὐνοϊκῶς ἔχειν, "to be well disposed", φιλικῶς ἔχειν, "to be on friendly terms". Πιστῶς ἔχειν belongs to this group. It names trust not as a single act but as a standing relation, the way a man habitually stands toward those he lives among. The articular infinitive, τὸ πιστῶς ἔχειν, makes the relation a thing one can have a share in. The Greek has only πρός τινας, "toward some": the tyrant lacks not trust in everyone but trust in anyone.

Use in the book

The phrase turns Hiero's general question into a charge against the tyrant. He has asked what company, marriage or service is sweet without trust (4.1; see πίστις). "And in this, the trusting relation toward others, a tyrant has the smallest share; seeing that he does not even live trusting his food and drink", and he has his attendants taste them before the first portion is offered to the gods (4.2; see ἀπάρχομαι; ἀπογεύομαι; μέτειμι). The tyrant's distrust reaches past people to things.

Hiero's phrase makes trust a relation in which one can have more or less share, and the tyrant's share is the least. The words recall the refrain of the first chapters, the tyrant's "least share in the greatest goods" (2.6; see μετέχω) and "smallest share" in peace (2.7; see μέτειμι). Trust here is something lived, not merely felt: the tyrant must eat and drink every day, and every day he is reminded that he cannot trust even what he eats and drinks.

Simonides does not take up the phrase, but his last chapter describes the relation restored from the other side. The citizens of a happy city would take thought for the ruler "of their own accord", would be "champions in the front line" in danger, and would fight "for what is yours as for their own" (11.12; see ἐθελουσίως; ἑκόντας τοὺς πειθομένους). Where Hiero must have his food tasted, Simonides' ruler would be kept safe by the care of those he rules.

Places to read

The one passage in which the phrase occurs; πίστις and πιστεύω have their own entries.

4.2 In the trusting relation toward others the tyrant has the smallest share; he does not even trust his food and drink.

Elsewhere in Xenophon

In the *Anabasis* Clearchus, leading the Greeks home after Cyrus' death, goes to Tissaphernes to remove their distrust of each other. He has known men, he says, who out of slander or mere suspicion grew afraid of one another and, wanting to act before they were acted on, did harm past mending to people who had no such design; ill will of this kind, he thinks, is most readily put to rest by talking face to face, and he has come to teach Tissaphernes that his distrust of the Greeks is mistaken. First and greatest, the oaths they swore by the gods bar them from being enemies (2.5.4–7). Against the warning of some of his soldiers not to trust Tissaphernes, he insists on taking five generals and twenty captains to him; the generals are called inside and seized, and the captains waiting at the doors are cut down (2.5.29–32). Set beside Hiero's complaint, Clearchus shows its other side: a man may be ruined by too much trust as well as by too little.

In the *Agesilaus* the adverb names trust grown from love. Agesilaus, Xenophon says, made his soldiers at once obedient and loving; and how could a phalanx be stronger, he asks, than when it keeps good order because it obeys and stands by its commander faithfully, πιστῶς, because it loves him (6.4)? Faithfulness that comes from love is the kind Hiero says the tyrant can never be sure of (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης).

Other ancient sources

Hesiod, in the *Works and Days*, tells his brother that the wage named to a friend should be made sure, and that even with a brother one should laugh and set a witness by: "for trusting and distrusting have both undone men" (370–372). Hesiod's rule is to trust with a witness; Hiero's tyrant cannot trust at all, and Clearchus trusted without one.

Translation in this edition

"The trusting relation toward others" for τοῦ πιστῶς πρός τινας ἔχειν; πιστεύων in the same sentence is "trusting".

See also

ἀπάρχομαι; ἀπογεύομαι; ἐθελουσίως; ἑκόντας τοὺς πειθομένους; μέτειμι; μετέχω; οὐδεμιᾶς ἀνάγκης οὔσης; πίστις.

πλείων · more

πλείω, *pleiō*, "more"; πλέονες, *pleones*, "more"; πλέονας, *pleonas*, "more"; πλέον, *pleon*, "more"; πλείους, *pleious*, "more"; πλείονας, *pleionas*, "greater"

Attested: πλείω (*pleiō*; 1.8, 1.16, 1.19, 4.6 three times, 6.11, 8.2, 8.8), πλέονες (*pleones*; 1.38), πλέονας (*pleonas*; 2.16), πλέον (*pleon*; 8.4), πλείους (*pleious*; 9.9), πλείονας (*pleionas*; 11.4). The comparative of πολύς, "much, many": more in number or amount. The comparison of more and less is the grammar of Hiero's case. Tyrants, he says, "feel far more and greater pains" than private men (1.8; see μετρίως διάγω); Simonides insists that no one could be persuaded they do not enjoy their food far more (1.16; see πείθω); the more a man has set before him, the sooner satiety falls on him (1.19; see ὅσῳ ... τοσούτῳ). The tyrant has more possessions and is

supposed to enjoy himself more, but "does not enjoy himself when he is seen to have more than private men" (4.6; see ἀνταγωνιστής); his guards could get more by killing him in a short time than by guarding him long (6.11; see πιστός). Simonides turns the word to favors: he sets aside for now whether the ruler, with his greater power, could also grant more favors (8.2), and his half-favors count for more than the private man's whole gift (8.4; see ἡμίσειαι χάριτες); Hiero answers that he must also busy himself far more with what makes men hated (8.8; see πραγματεύομαι). The last uses look forward: honor would gather more traders (9.9), and revenues would be greater from the property of all (11.4; see πρόσοδος).

See also ἀνταγωνιστής; ἡμίσειαι χάριτες; μετρίως διάγω; ὅσῳ ... τοσούτῳ; πείθω; πιστός; πραγματεύομαι; πρόσοδος.

πλεονεκτέω · come off better

To come off better: the opposite of Hiero's refrain, which only Simonides uses, first of hearing and then of ruling itself · Hiero

πλεονεκτεῖτε, *pleonekteite*, "you come off better"; πλεονεκτεῖ, *pleonektei*, "comes off better"

At a Glance

The word. To have more, get the larger share; to have the advantage, come off better; in moral speech, to grasp at more than one's share.

In the *Hiero*. Twice, both times in Simonides' mouth: through hearing, at least, tyrants "come off better" (1.14), and ruling "comes off better than the private station" in being loved (8.1).

In this edition. "Come off better", the opposite of "come off worse" for μειονεκτεῖν.

A place to read. 1.14–15 with 8.1–2.

Meaning

Πλεονεκτεῖν (*pleonektein*) is formed from πλέον, "more", and ἔχειν, "to have", as its opposite μειονεκτεῖν is from μεῖον, "less" (see μειονεκτέω). The plain sense is to have more than another, or the advantage over him, in a bargain, a contest or a battle: in the *Education of Cyrus* the Egyptians "had

the advantage" in numbers and in arms (7.1.33). But to have more than one's share is near to taking it, and the verb, with its noun πλεονεξία and the adjective πλεονέκτης, "grasping", carries in moral argument the charge of greed, the refusal of an equal share (see πλεονεξία). The edition's Key Words call that grasping desire "a vice often ascribed to tyrants".

Use in the book

Simonides uses the verb twice, and both times he offers it to Hiero as a gain. Having granted that tyrants come off worse in spectacles, he proposes hearing instead: "through hearing at least you come off better. For of the sweetest thing to hear, praise, you are never short" (1.14; see ἀκρόαμα; ἔπαινος). The "you" is plural, tyrants as a class. Hiero refuses the gain at once: the silent are known to intend harm, and praisers are under suspicion of flattering (1.15; see κακὰ νοέω; κολακεύω). The tyrant has more praise and gets less from it, and the advantage Simonides names becomes one more instance of the loss Hiero is proving (see μειονεκτέω).

The second use opens Simonides' counsel. Hiero is disheartened about tyranny, Simonides says, because he desires to be loved and thinks it stands in his way; Simonides answers that "ruling does not at all prevent being loved, but even comes off better than the private station" (8.1; see ἀθύμως ἔχειν; ἀποκωλύω; ἰδιωτεία). This time the advantage is measured in favor: of a series of small acts, a friendly greeting, praise, the honor of a sacrifice, attention to the sick, a gift, Simonides asks whose gives the greater enjoyment and favor, the private man's or the ruler's (8.2–7; see μείζω ἀπὸ τῶν ἴσων χάριν; προσεῖπον). Simonides has found for the ruler an advantage in giving, not in taking.

Hiero never uses the verb. When he speaks of the tyrant's having more, it is to say that the tyrant "does not enjoy himself when he is seen to have more than private men, but feels pain when he has less than other tyrants" (4.6; see ἀνταγωνιστής); and the one word of the family he does use is the noun, given to the citizens, who think the mercenaries are kept "for the sake of coming off better" (8.10; see πλεονεξία). The verb of advantage belongs to the man who would teach the tyrant to win favor, and the noun of grasping to the citizens who watch him.

Places to read

Both passages in which the verb occurs; the noun πλεονεξία (8.10) has its own entry.

1.14 Simonides: if tyrants come off worse in spectacles, through hearing they come off better, never short of praise.

8.1 Simonides: ruling does not prevent being loved, and even comes off better than the private station.

Elsewhere in Xenophon

In the *Anabasis*, after the Greek generals have been seized, Xenophon tells the surviving generals and captains that it is perhaps only right for them to stand somewhat above the rest: while there was peace they came off better than the men in money and in honors, and now that there is war they must hold themselves bound to be better than the multitude, to take counsel for it and to bear the toil before it wherever there is need (3.1.37; see προπονέω). In the *Education of Cyrus* the same advantage is voted to the best by the many who will receive less (2.2.18–20; see ἰσοτιμία). Having more becomes the return for doing more for the common good, much as the prizes of *Hiero* 9 are given for what benefits the city (9.3–11; see ἆθλον).

Other ancient sources

In Plato's *Gorgias* Callicles holds that the laws are made by the weak and the many, who frighten the stronger men, those able to have more, by saying that coming off better is shameful and unjust and that injustice is seeking to have more than others; but nature itself, he says, shows that it is just for the better man to have more than the worse and the more able than the less able (483b–d). Simonides, who never lets Hiero take, looks instead for an advantage the many would grant gladly.

Translation in this edition

"Come off better" at both places, as the opposite of "come off worse" for μειονεκτεῖν, and "coming off better" for the noun πλεονεξία (8.10). At 4.6 πλείω ἔχων is rendered literally, "to have more".

See also

ἆθλον; ἀθύμως ἔχειν; ἀκρόαμα; ἀνταγωνιστής; ἀποκωλύω; ἔπαινος; ἰδιωτεία; ἰσοτιμία; κακὰ νοέω; κολακεύω; μείζω ἀπὸ τῶν ἴσων χάριν; μειονεκτέω; πλεονεξία; προπονέω; προσεῖπον.

πλεονεξία · coming off better

Coming off better, having more than one's share: what the citizens think the tyrant's mercenaries are kept for, against equal honor · Hiero

πλεονεξίας, *pleonexias*, "coming off better"

At a Glance

The word. Having more, the advantage; more often greed, the desire for more than one's share.

In the *Hiero*. Once, as Hiero reports the citizens' view of the tyrant's mercenaries: "they think that these are maintained for tyrants not for the sake of equal honor but for the sake of coming off better" (8.10).

In this edition. "Coming off better", matching "come off better" for the verb.

A place to read. 8.8–10 with 10.4–8.

Meaning

Πλεονεξία (*pleonexia*) is the noun of πλεονεκτεῖν, "to come off better" (see πλεονεκτέω): the having of more, and so the advantage one side holds over another, as a hunter has over the beasts he traps. In political and moral speech it is above all the wish to have more than is fair, the vice set against equality. At 8.10 its opposite is ἰσοτιμία, "equal honor", the equal standing of citizens with one another (see ἰσοτιμία), so that the word names not only an appetite but a relation: one man raised above the rest.

Use in the book

The word comes at the end of Hiero's answer to Simonides' first lesson: the ruler, he says, must also do far more of the things by which men incur odium, beginning with the exacting of money (8.8–9; see ἀπεχθάνομαι; πράττω χρήματα). Then the heaviest: "Again, a man who is tyrant needs

mercenaries; and there is no heavier burden than this for the citizens. For they think that these are maintained for tyrants not for the sake of equal honor but for the sake of coming off better" (8.10; see μισθοφόρος; φόρημα).

The citizens judge the guard by its purpose. Set beside 4.3, where citizens act as bodyguards for one another without pay against slaves and evildoers (see ἄνευ μισθοῦ), a guard kept for equal honor can be read as one that protects each citizen alike; a guard kept for coming off better gives one man more than all the rest and protects him against them. The burden is not only the cost but what the cost is for. Hiero reports the citizens' opinion, "they think", and does not dispute it; elsewhere he has said that tyrants use foreigners as bodyguards and make them more formidable than the citizens (5.3; see ξένος).

Simonides does not tell Hiero to dismiss the mercenaries. They remain his guards, and he gives them further work that the citizens can see: to act as bodyguards of all the citizens, guard against evildoers, help those who suffer injustice and run risks for the citizens, so that the citizens would spend on them with the greatest pleasure (10.4–8; see δαπανάω; πάντων δορυφόροι τῶν πολιτῶν). The charge of 8.10 would then have nothing left to rest on.

Places to read

The one passage in which the noun occurs; the verb πλεονεκτεῖν has its own entry.

8.10 The citizens think the tyrant's mercenaries are maintained not for the sake of equal honor but for the sake of coming off better.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus asks his father Cambyses how a man could best get the better of enemies. To do it, his father answers, one must be a plotter, secretive, crafty, a deceiver, a thief and a robber, and grasping against the enemy in everything. When Cyrus asks why, then, the Persians taught their boys the opposite, Cambyses replies that they still do, toward friends and fellow citizens; the boys learned their tricks and advantages, πλεονεξίαι, on wild beasts, so that they would not harm their friends but

would not be unpracticed if war came. Once, it is said, a teacher in their forefathers' time taught boys when to deceive and to take more than their share and when not, toward friends and toward enemies, and that it was just to deceive friends, and even to steal from them, for a good end; but some, gifted at deceiving and getting the better of others, did not keep their hands off their friends, and so a rule was made, still in force, to teach boys simply to tell the truth, not to deceive and not to take more than their share, that they might grow up gentler citizens (1.6.27–33). Cambyses keeps πλεονεξία for enemies; the citizens of *Hiero* 8.10 fear that the tyrant's guard has turned it on them.

Other ancient sources

Thucydides, describing the civil strife of the Greek cities, names as the cause of all its evils the pursuit of rule out of greed and ambition, πλεονεξία and φιλοτιμία. The leaders in the cities, he says, each under a fair name, political equality for the multitude or a moderate aristocracy, tended the common interest in word while treating it as a prize to be carried off, and, contending by every means to prevail over one another, ventured the most terrible deeds (3.82.8; see πίστις). Simonides parts the pair Thucydides joins: he keeps the love of honor as the spur of real men (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι), and his counsel would free the ruler from the suspicion of greed.

Translation in this edition

"Coming off better" (8.10), matching "come off better" for πλεονεκτεῖν; ἰσοτιμία beside it is "equal honor".

See also

ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἄνευ μισθοῦ; ἀπεχθάνομαι; δαπανάω; ἰσοτιμία; μισθοφόρος; ξένος; πάντων δορυφόροι τῶν πολιτῶν; πίστις; πλεονεκτέω; πράττω χρήματα; φόρημα.

πλῆθος · the multitude

The multitude: the many, deceived by tyranny's display, whose wish to have the just as its leaders the tyrant fears; and, once, number · Hiero

πλήθει, *plēthei*, "in number"; πλῆθος, *plēthos*, "the multitude"

At a Glance

The word. Fullness, quantity, number; of people, the many, the multitude, the people as a body.

In the *Hiero*. Four times: the tyrant's servants, best "in number" (2.2); "the multitude" deceived by tyranny (2.3, 2.5); and the multitude that might want the just as its leaders (5.1).

In this edition. "The multitude"; "number" at 2.2.

A place to read. 2.2–5 with 5.1.

Meaning

Πλῆθος (*plēthos*), from πλήθειν, "to be full", is fullness or quantity, and so number, a great number, a throng. Of people it means the many, and in political speech the people as a body, the majority, at times the popular government itself. Where ὄχλος is the crowd as a mass that presses and can be swayed (see ὄχλος), πλῆθος is the many as a number and as a body whose wishes count.

Use in the book

The noun turns from number to people within two sentences. Simonides, listing what sets the tyrant apart, says that "in number and in skill you possess the best servants" (2.2; see διαφέρω; θεράπων). Hiero answers: "But that the multitude of human beings is deceived by tyranny, Simonides, I do not wonder at all; for the crowd seems to me to form its opinion very much by what it sees" (2.3; see δοξάζω; ἐξαπατάω). Tyranny shows its possessions spread open to view and keeps its hardships hidden in the soul (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα), and the multitude judges by the show. What surprises Hiero is not the multitude but the wise: "That this has escaped the multitude, then, as I said, I do not wonder", but that

Simonides should be ignorant of it too (2.5; see γνώμη). The number Simonides admired is exactly what the multitude sees.

In chapter 5 the multitude has a will of its own. Tyrants recognize the valiant, the wise and the just as well as private men do, but fear them, the just "lest the multitude desire to have them as its leaders" (5.1; see ἄλκιμος; προστατέω). The multitude deceived from a distance is a danger near at hand, because it may want others to lead it, and the just man is feared for the multitude's preference, not for anything he has done. Removing such men leaves the tyrant with the unjust, the men without self-mastery and the slavish (5.2; see πιστεύω).

Simonides' last chapter can be read as answering the fear of 5.1. Hiero's contest, he says, is against "other leaders of cities" (11.7; see προστάτης): the ruler is to be the leader the multitude would choose, so that there is no one else for it to want.

Places to read

Every passage in which the noun occurs.

2.2 Simonides: the tyrant possesses the best servants in number and in skill.

2.3 Hiero does not wonder that the multitude is deceived by tyranny, since the crowd judges by what it sees.

2.5 That this has escaped the multitude is no wonder; that Simonides is ignorant of it is.

5.1 Tyrants fear the just, lest the multitude want them as its leaders.

Elsewhere in Xenophon

In the *Hellenica* Xenophon tells of the Athenian assembly that tried the generals who had failed to pick up the men of their own victorious fleet after the sea battle of Arginusae in 406 BC. Callixenus, a member of the Council, had moved there that the people vote on all the generals at once (1.7.8–9), and when Euryptolemus, a kinsman of the younger Pericles, one of the accused, and others summoned him for proposing what was against the laws, some of the people praised them, "but the multitude shouted that it was monstrous if anyone would not let the people do whatever it wished". When it was proposed that those who had summoned him be judged by the same vote as the generals unless they

dropped the summons, the crowd raised another uproar and they were compelled to drop it; and when some of the presiding councilors refused to put an unlawful vote and were threatened in their turn, all of them gave way in fear except Socrates, who said that he would do nothing except according to law (1.7.12–15). The multitude that tyrants fear can be seen here claiming a tyrant's license for itself, and Xenophon sets Socrates against it.

Other ancient sources

Aristotle in the *Politics* allows that the many, none of whom is a good man taken singly, may yet, when they come together, be better than the few best, not each but all at once, as a meal to which many bring a dish is better than one laid on at a single host's expense: each has some part of excellence and good sense, and the multitude assembled becomes like one man with many feet, many hands and many senses. That is why the many judge better the works of music and of the poets, some one part and others another, and all of them the whole (3.11, 1281a42–b10). Aristotle's multitude judges with many senses; Hiero's judges by the one sense of sight, and is deceived.

Translation in this edition

"The multitude" at 2.3, 2.5 and 5.1, and "in number" at 2.2; ὄχλος is "the crowd" (2.3, 6.4).

See also

ἄλκιμος; γνώμη; διαφέρω; δοξάζω; ἐξαπατάω; θεράπων; ὄχλος; πιστεύω; προστατέω; προστάτης; τὰ χαλεπὰ ἀποκεκρυμμένα.

πλησιάζω · come near

πλησιάζοντας, *plēsiazontas*, "those who come near"; πλησιάζοντες, *plēsiazontes*, "those who come near"

Attested: πλησιάζοντας (*plēsiazontas*; 1.24), πλησιάζοντες (*plēsiazontes*; 1.24). To come or be near, approach; to keep company with someone; from πλησίον, "near". Both uses come in one sentence of Simonides' on

perfume: “with these costly odors, at least, with which you anoint yourselves, I think those who come near you relish them more than you yourselves, just as with disagreeable odors it is not the eater himself who perceives them, but rather those who come near him” (1.24; see ὀσμή; πολυτελής). The tyrant’s perfume is for those who approach him. A smell belongs less to the man who carries it than to the man who meets it, and Simonides finds in the sense of smell a pleasure that by its nature goes to others. Hiero answers that it is the same with food (1.25; see παντοδαπός; πίμπλημι). The verb places the tyrant among those who come near him; the rest of the dialogue asks whether they come near him with pleasure (6.13; see ἐξ ὀφθαλμῶν).

See also ἐξ ὀφθαλμῶν; ὀσμή; παντοδαπός; πίμπλημι; πολυτελής.

πλουτίζω · enrich

To enrich: Simonides’ counsel to make his friends rich, by which, he says, the ruler enriches himself · Hiero

πλούτιζε, *ploutize*, “enrich”; πλουτιεῖς, *ploutieis*, “you will enrich”

At a Glance

The word. To make rich, enrich.

In the *Hiero*. Twice, in one clause near the end of Simonides’ counsel: “enrich your friends, for you will enrich yourself” (11.13).

In this edition. “Enrich”.

A place to read. 11.12–13 with 4.8–11.

Meaning

Πλουτίζειν (*ploutizein*) is the causative of πλουτεῖν, “to be rich”, from πλοῦτος, “wealth” (see πλοῦτος): to make another rich. Where πλουτεῖν names a condition, πλουτίζειν names a gift, and the reflexive turn of 11.13, to enrich oneself by enriching others, depends on that difference.

Use in the book

The verb comes in the last of Simonides’ promises about wealth. He has told Hiero that the ruler of a happy city would be thought worthy of

many gifts and "would be at no loss for a well-wisher with whom to share them" (11.12; see εὐμενής), and that for treasuries he would have all the wealth that is with his friends (11.13; see θησαυρός; πλοῦτος). Then the command: "So be confident, Hiero: enrich your friends, for you will enrich yourself", followed by its pair, to increase the city and so invest himself with power (11.13; see αὐξάνω; θαρρέω; περιάπτω). What the friends hold remains available to the ruler, so that giving to them is a way of keeping. The command carries its own argument: "for you will enrich yourself" gives the reason, as "for you will be investing yourself with power" does in the clause beside it.

The counsel answers Hiero's account of the tyrant's money. Hiero had said that for the tyrant many times as much is less sufficient than for the private man (4.8–9; see ἱκανός; πένης), and that tyrants must despoil temples and human beings to meet their necessary expenses (4.11; see ἀναγκάζω; προσδέομαι). The tyrant gets money by taking it, and makes enemies of those he takes from; Simonides' ruler gets it by giving it, and makes friends of those he gives to. The difference lies not in how much wealth the ruler has but in which way it moves.

Simonides had first counted among the tyrant's advantages that he is most able to benefit his friends (2.2; see διαφέρω), and Hiero had answered that this too is not so (6.12–13; see ζηλόω). The verb of 11.13 takes up the advantage Hiero denied and shows how it could be made real: the friends who wanted to be out of the tyrant's sight (see ἐξ ὀφθαλμῶν) would become the keepers of his treasure.

Places to read

The one passage in which the verb occurs (twice).

11.13 Enrich your friends, for you will enrich yourself.

Elsewhere in Xenophon

In the *Agesilaus*, after telling how the king gave half of his inheritance to his poor kinsmen (4.5; see μειονεκτέω), Xenophon adds his answer to the Persian Tithraustes, whom the King had sent to put Tissaphernes to death (*Hellenica* 3.4.25). When Tithraustes offered him a great many gifts if he

would leave the country, Agesilaus replied: "Tithraustes, with us it is thought finer for the ruler to enrich his army than himself, and to try to take spoils from the enemy rather than gifts" (4.6). Agesilaus, too, would rather see his men rich than himself, though the wealth he has in mind is taken from the enemy.

Other ancient sources

Aristotle opens his books on friendship in the *Nicomachean Ethics* by saying that nobody would take life with every other good and no friends; it is the wealthy, and those who have come to hold offices and dominions, who are thought to stand most in need of them. What good is all that abundance if it is stripped of the power to do kindnesses, which are done above all, and are most praised, among friends? And without friends how could it be watched over and preserved, when the larger it grows, the more easily it falls? (8.1, 1155a5–11). Aristotle's two reasons can be read as Simonides' counsel put generally: wealth is for doing good to friends, and friends keep it safe.

Translation in this edition

"Enrich" for both forms, the imperative and the future; πλοῦτος, "wealth", is the noun in the sentence before.

See also

ἀναγκάζω; αὐξάνω; διαφέρω; ἐξ ὀφθαλμῶν; εὐμενής; ζηλόω; θαρρέω; θησαυρός; ἱκανός; μειονεκτέω; πένης; περιάπτω; πλοῦτος; προσδέομαι.

πλοῦτος · wealth

Wealth: what makes a marriage finest, what the tyrant measures against other tyrants, and what Simonides places with the ruler's friends · Hiero

πλούτῳ, *ploutōi*, "wealth"; πλούτου, *ploutou*, "wealth"; πλούτους, *ploutous*, "wealth"

At a Glance

The word. Wealth, riches, abundance of possessions.

In the *Hiero*. Three times: the marriage from a greater family "in wealth and power" (1.27), the tyrant's competitors "in wealth" (4.6), and "all the wealth that is with your friends" (11.13).

In this edition. "Wealth", the plural at 11.13 included.

A place to read. 4.6–11 with 11.13.

Meaning

Πλοῦτος (*ploutos*) is wealth in possessions: land and herds, houses, slaves, silver and gold. Personified, it is Plutus, the god of riches. Its adjective πλούσιος, "rich", is set against πένης, "poor" (see πένης), and its verbs are πλουτεῖν, "to be rich", and πλουτίζειν, "to make rich" (see πλουτίζω).

Use in the book

In Hiero's mouth wealth is always comparative. The marriage "that comes from a greater family, surely, in wealth and power, is thought the finest", and brings the bridegroom pride with pleasure, while the tyrant, unless he marries a foreign woman, must marry beneath him (1.27–28; see γάμος). Wealth here measures honor between families, and the tyrant, unless he looks abroad, finds no greater family to marry into.

In chapter 4 the comparison becomes a contest. Having more than private men brings the tyrant no more enjoyment, because he measures himself against other tyrants: "so the tyrant too does not enjoy himself when he is seen to have more than private men, but feels pain when he has less than other tyrants; for these he considers his competitors in wealth" (4.6; see ἀθλητής; ἀνταγωνιστής). His desires are larger, cities and harbors instead of a house or a field (4.7; see ἀγρός), and since much and little are judged by use, for the tyrant many times as much is less sufficient than for the private man, and the poor are as many among tyrants as they are few among private men (4.8–9; see ἀριθμός; πένης). So, as if there were always a war, he must keep an army and is compelled to despoil temples and human beings (4.11; see ἀναγκάζω). The wealth that should have been his advantage drives him to injustice.

Simonides' answer moves wealth out of the tyrant's hands: "And for treasuries you would have all the wealth that is with your friends" (11.13;

see θησαυρός; πλουτίζω). The plural is apt: not one great fortune held against rivals but many fortunes held by friends. The contest with other tyrants in wealth becomes the contest with other leaders of cities in the happiness of the city (11.7; see ἀγών), and the wealth is measured by the friends who hold it.

Places to read

Every passage in which the noun occurs.

1.27 The marriage from a greater family in wealth and power is thought the finest.

4.6 The tyrant counts other tyrants his competitors in wealth.

11.13 For treasuries the ruler would have all the wealth that is with his friends.

Elsewhere in Xenophon

In Xenophon's *Symposium* Socrates asks Antisthenes how, having so little, he can pride himself on his wealth. Because, Antisthenes answers, human beings keep their wealth and poverty not in the house but in the soul. He sees many private men with a great deal of money who think themselves so poor that they undertake every toil and every danger to get more, and brothers with equal shares of whom one has enough and to spare and the other lacks everything. And he sees tyrants so hungry for money that they do far more terrible things than the neediest: the poor steal, break into houses and kidnap, but there are tyrants who destroy whole households, kill men in numbers and often enslave whole cities for the sake of money. He pities them for their grievous sickness, like a man who has much and eats much and is never filled (4.34–37; see ζηλόω). Antisthenes' tyrant can be read as Hiero's seen from outside: the poverty of *Hiero* 4.8–9 and the plunder of 4.11, explained as a sickness of the soul.

Other ancient sources

In Plato's *Laws* the Athenian visitor says that a lawgiver can wish his citizens to be happy and good at once, but not very rich and good at once, if rich means what the many mean by it, owning possessions worth a great deal of money, which even a bad man might own. For what is gained justly and unjustly is more than double what is gained justly alone, and

what is spent neither on fine things nor on shameful ones is half of what is spent willingly on fine things; so the good man, who gains only justly and spends on what is fine, could never be richer than the man who does the reverse (5.742e–743b). Hiero's tyrant, who must take unjustly to meet his needs (4.11), shows the Athenian's reckoning at work on the largest scale.

Translation in this edition

"Wealth" at all three places; πλούσιος, "rich", does not occur.

See also

ἀγρός; ἀγών; ἀθλητής; ἀναγκάζω; ἀνταγωνιστής; ἀριθμός; γάμος; ζηλόω; θησαυρός; πένης; πλουτίζω.

ποθέω · long for

ποθοῦσι, *pothousi*, "long for"

Attested: ποθοῦσι (*pothousi*; 3.2). To long for, miss, yearn after someone absent; the verb of πόθος, "longing" (see πόθος). Hiero uses it once, in his account of what the man who is loved receives from those who love him: they see him with pleasure when he is present, "long for him if he is away somewhere", and receive him back with the greatest pleasure when he returns (3.2; see εὖ ποιεῖν; οἱ φιλοῦντες; φιλία). Longing is the item in the list that belongs to absence itself. The others are pleasures of presence or of return; this one proves the love when the one who is loved is not there to be served or flattered. The tyrant's friends, by Hiero's account, would rather be away from him than near him (6.13; see ἐξ ὀφθαλμῶν), so that the one sign of love that only absence can show is the one he is least likely to receive. Simonides answers in chapter 11 with the opposite: "everyone absent would desire to see you" (11.11).

See also ἐξ ὀφθαλμῶν; εὖ ποιεῖν; οἱ φιλοῦντες; πόθος; φιλία.

πόθος · longing

πόθου, *pothou*, "longing"

Attested: πόθου (*pothou*; 1.25). Longing, yearning, desire for what is absent or lacking; the noun of ποθεῖν, "to long for" (see ποθέω). Hiero uses it in his sentence on food, after Simonides' remark on perfume: the man who always has every kind "takes none of it with longing", while the man who has gone short takes his fill with delight (1.25; see παντοδαπός; πίμπλημι). Longing needs a lack: the man who has every kind always has nothing to long for, and so takes it without longing. The word gives the reason behind Hiero's whole account of the table, that pleasure comes from what exceeds the customary (1.17; see παρατίθημι) and that satiety comes sooner to the man with more (1.19; see ὅσῳ ... τοσούτῳ). Πόθος is the absent thing felt as a want, and the tyrant, who lacks nothing at table, lacks the want.

See also ὅσῳ ... τοσούτῳ; παντοδαπός; παρατίθημι; πίμπλημι; ποθέω.

ποιητής · poet

ποιητὴς, *poiētēs*, "the poet"

Attested: ποιητὴς (*poiētēs*; 1.1). A maker; above all a maker of verses, a poet. The word is the dialogue's first description of Simonides: "Simonides the poet once came to Hiero the tyrant" (1.1). The opening sets two titles side by side, poet and tyrant, and the conversation that follows tests both: whether the tyrant is happy, and whether the poet is wise. The edition's note records that Pindar, Bacchylides and Aeschylus as well as Simonides were at Hiero's court. Hiero greets him at once as "a man as wise as you are" (1.1; see σοφός), and later wonders that the wise should be ignorant of tyranny's hidden hardships (2.5; see γνώμη). The poet's art returns at the end: the ruler loved by those he rules would have his victory proclaimed not by one herald but sung by all human beings (11.8; see ὑμνέω), the work that Simonides' own trade promised its patrons. The word occurs nowhere else in the dialogue.

See also γνώμη; σοφός; ὑμνέω.

πολεμέω · wage war

πολεμῇ, *polemēi*, "is fighting"; πολεμοῦσι, *polemousi*, "wage"

Attested: πολεμῇ (*polemēi*; 2.8), πολεμοῦσι (*polemousi*; 2.12). To make war, be at war; the verb of πόλεμος, "war" (see πόλεμος). Hiero uses it twice in his account of the tyrant's war. The private man is at war only when his city is: private men may travel without fear "unless their city is fighting a common war" (2.8; see κοινὸς πόλεμος; πορεύομαι). The subject of the verb is the city, and the private man shares its war as a member. Then the distinction: "There are wars, then, that cities wage, and wars that tyrants wage against those they have subjected by force" (2.12; see βιάζω). A single verb covers both, and the difference lies in the object: cities make war on other cities, tyrants on those they rule. At war with his own subjects, the tyrant has none of the shared pleasures of victory that belong to "those who are joined in cities" (2.14; see σύνειμι).

See also βιάζω; κοινὸς πόλεμος; πόλεμος; πορεύομαι; σύνειμι.

πολεμία · enemy country

πολεμίας, *polemias*, "enemy country"; πολεμίαν, *polemian*, "enemy country"

Attested: πολεμίας (*polemias*; 2.8), πολεμίαν (*polemian*; 2.9). Enemy country: the feminine of πολέμιος, "hostile, enemy", with χώρα, "land", understood (see πολέμιος). Hiero uses it twice, in successive sections. Private men may travel freely when their city is not at war, "but all tyrants everywhere travel as if through enemy country. At any rate they think it necessary to go about armed themselves and always to take other armed men around with them" (2.8; see ὁπλίζω; ὁπλοφόρος). And private men, "even if they march somewhere into enemy country, still, once they come home, consider themselves in safety; but tyrants, when they arrive in their own city, know that they are then among the most enemies of all" (2.9; see ἀσφάλεια). The two sentences move enemy country from the map to the tyrant's own city. For the private man it is a place one marches into and

leaves; for the tyrant it is everywhere, home included, so that the phrase "as if" of 2.8 becomes plain fact in 2.9.

See also ἀσφάλεια; ὁπλίζω; ὁπλοφόρος; πολέμιος.

πολέμιος · enemy

The enemy in war: for the private man beyond the wall, for the tyrant inside his own city and on every side, and in Simonides' counsel sent back outside · Hiero

πολεμίων, *polemiōn*, "enemies"; πολεμίοις, *polemiois*, "enemies", "the enemy"; πολεμίους, *polemious*, "the enemy", "enemies"; πολεμίᾳ, *polemiāi*, "enemy"; πολέμιοι, *polemioi*, "enemies"

At a Glance

The word. Hostile, belonging to war; as a noun, the enemy in war, the public enemy, as against ἐχθρός, the personal enemy.

In the *Hiero*. Ten times, from the "sweetest thing" of taking from enemies (1.34) to the enemies who will never withstand the ruler (11.15); at home the tyrant is "among the most enemies of all" (2.9).

In this edition. "Enemy", "enemies"; the feminine πολεμία, "enemy country" (2.8, 2.9), has its own entry.

A place to read. 2.8–10 with 6.7–8 and 10.6–7.

Meaning

Πολέμιος (*polemios*) is the adjective of πόλεμος, "war" (see πόλεμος): what belongs to war, and so hostile; as a noun, the enemy, the man a city fights. It differs from ἐχθρός, the personal enemy, whom one hates (see ἐχθρός): a soldier may have no quarrel with the πολέμιος he kills, and a man's ἐχθρός may be his fellow citizen. The two words together mark where the enemy stands, inside or outside the city.

Use in the book

For the private man the enemy is outside. Even if he marches into enemy country, once he comes home he considers himself in safety; "but tyrants, when they arrive in their own city, know that they are then among the most enemies of all" (2.9; see ἀσφάλεια; πολεμία). The tyrant's home is the

enemy country, and the private man's wall, which ends the danger, does not end his (2.10; see ἀκίνδυνος). Hiero carries the point to the battlefield: tyrants think they see enemies "not only in front of them but on every side" (6.7–8; see ἀναμιμνήσκω; πάντοθεν).

The same displacement takes away the pleasures of war. When cities overcome their opponents, it is hard to say how much pleasure they have in routing the enemy, in pursuing them, in killing the enemy (2.15; see ἀποκτείνω); the tyrant, who puts to death those he perceives working against him, knows that he does not increase the city (2.17; see ἀποκτείνω). Hiero's own sweetest pleasure, "to take from enemies against their will" (1.34; see ἄκων), needs an enemy who is outside, and the tyrant's enemies are those he rules. Simonides had used the other word, ἐχθρός, when he counted the tyrant most able to harm his enemies (2.2; see ἐχθρός), and Hiero answers that all those the tyrant rules are his enemies (6.14; see οἱ τυραννευόμενοι).

Simonides' counsel sends the enemy back outside. The mercenaries, always under arms, would perceive in advance the secret and sudden attacks of enemies, and men in formation would be most able to preserve what belongs to friends and overthrow what belongs to enemies (10.6–7; see προαισθάνομαι); the whole city well armed would make Hiero more formidable to the enemy than his own splendid arms (11.3; see εὔοπλος). His closing words name the enemy once more, just before the final promise: "if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see ἀντέχω; οὐ μή).

Places to read

Every passage in which the word occurs, except the feminine noun πολεμία, "enemy country" (2.8, 2.9), which has its own entry.

1.34 To take from enemies against their will is the sweetest thing of all.

2.9 Tyrants in their own city are among the most enemies of all.

2.15 Cities that win have pleasure in routing, pursuing and killing the enemy.

6.7 If Simonides has ever stood close to an enemy phalanx, let him recall his food and sleep.

6.8 Tyrants think they see enemies not only in front but on every side.

10.6 The mercenaries are readiest to perceive the secret attacks of enemies.

10.7 Men in formation can preserve what belongs to friends and overthrow what belongs to enemies.

11.3 A well-armed city would make the ruler more formidable to the enemy.

11.15 If Hiero prevails over his friends in doing good, his enemies will never withstand him.

Elsewhere in Xenophon

In the *Memorabilia* Glaucon, when Socrates has shown that he knows neither the city's revenues nor its expenses, offers another way of making the city rich: it can be enriched from its enemies too. Very much so, Socrates answers, if one is stronger than they are; but if weaker, one would lose what one has besides. So the man who is to advise on whom to make war against must know the power of his own city and that of its opponents, and advise attacking only if his city is the stronger; and Glaucon cannot say what the city's forces by land and sea are, nor has he written them down (3.6.7–9; see πρόσοδος). Hiero's tyrant could not make that reckoning at all, since the enemies he would have to count are all around him and among his own.

Other ancient sources

At the beginning of Plato's *Laws* Clinias explains the Cretan lawgiver: what most men call peace is only a name, and in fact every city is always, by nature, in an undeclared war with every other, so that the Cretan laws were all ordered with a view to war. The Athenian visitor presses him: is it the same between village and village, house and house, man and man? Clinias agrees; and when the Athenian asks whether a man must also be thought an enemy to himself, Clinias says that all are enemies to all in public, and each in private to himself, so that to conquer oneself is the first and best of victories (1.625e–626e). Clinias' city is surrounded by enemies as Hiero's tyrant is, but the tyrant's enemies are inside, and Clinias' last step, the war of each man with himself, can be read beside the tyrant who is not out of danger even inside his own house (2.10).

Translation in this edition

"Enemy", "enemies" for every form; "the enemy" at 2.15 and 11.3 renders the Greek plural. ἐχθρός is also "enemy" (2.2, 6.12–14), so that the English does not keep the two words apart.

See also

ἀκίνδυνος; ἄκων; ἀναμιμνήσκω; ἀντέχω; ἀποκτείνω; ἀσφάλεια; εὔοπλος; ἐχθρός; οἱ τυραννευόμενοι; οὐ μή; πάντοθεν; πολεμία; πόλεμος; προαισθάνομαι; πρόσοδος.

πόλεμος · war

War: for private men an event that ends in truce and peace, for the tyrant a condition that never ends, and in Simonides' counsel a field for prizes · Hiero

πόλεμος, *polemos*, "war"; πόλεμον, *polemon*, "war"; πολέμου, *polemou*, "war"; πόλεμοι, *polemoi*, "wars"; πολέμων, *polemōn*, "wars"; πολέμῳ, *polemōi*, "war"

At a Glance

The word. War, battle, a state of hostility.

In the *Hiero*. Ten times, most in chapter 2: war is a great ill, and the tyrant has the largest part in it (2.7); there are wars that cities wage and wars that tyrants wage (2.12); such is the war the tyrant goes on waging (2.18). He lives "as if there were always a war" (4.11); Simonides grants that "war is a fearful thing" (6.9) and would give prizes for valor in war (9.6).

In this edition. "War", "wars".

A place to read. 2.7–18 with 4.11.

Meaning

Πόλεμος (*polemos*) is war, a fight between organized bodies, and also the state of hostility that lasts between battles; it is ended by σπονδαί, truces, and by εἰρήνη, peace (see εἰρήνη). Its adjective πολέμιος names the enemy in war (see πολέμιος), and its verb πολεμεῖν is "to wage war" (see πολεμέω). Hiero's argument turns on whether a man's war can end.

Use in the book

Hiero opens chapter 2's case with a pair: "if peace is thought a great good for human beings, tyrants have the smallest share in it; and if war is a great ill, tyrants have the largest part in it" (2.7; see εἰρήνη; μέρος). The private man meets war only when his city is fighting a common war (2.8; see κοινὸς πόλεμος), and for him "there comes a rest from war both through truces and through peace"; for tyrants there is never peace with those they rule (2.11; see ἀνάπαυσις; οἱ τυραννευόμενοι). War, which for the citizen is an event, becomes for the tyrant a condition.

Hiero then distinguishes the wars that cities wage from those that tyrants wage "against those they have subjected by force" (2.12; see βιάζω; πολεμέω). In the hardships the two are equal, both under arms, on guard and at risk (2.13; see ἐν ὅπλοις), and "Up to this point, then, the wars are equal"; but the sweet things of victory belong only to cities (2.14–16; see ἀποκτείνω; σύνειμι). The tyrant's killings do not increase his city, leave him ruling over fewer, and leave him more on guard than before: "Such is the war, then, that the tyrant goes on waging, as I am showing" (2.18; see θάρρος). In chapter 4 the condition becomes a cost: "For, as if there were always a war, they are compelled to maintain an army or perish" (4.11; see ἀναγκάζω), and the army must be paid by plunder.

Simonides grants that "war is a fearful thing" (6.9; see προκαθίστημι), and his answer is to give war a place in the city's contests: prizes for good armor and good order, horsemanship and "valor in war" (9.6; see ἆθλον), and mercenaries whose presence would make the neighboring cities desire peace most of all (10.7; see εἰρήνη).

Places to read

Every passage in which the noun occurs; πολεμεῖν, "wage war" (2.8, 2.12), and πολεμικός, "of war" (6.7), are not listed.

2.7 If war is a great ill, tyrants have the largest part in it.

2.8 Private men may travel freely unless their city is fighting a common war.

2.11 For private men there is rest from war through truces and peace; for tyrants never.

2.12 There are wars that cities wage and wars that tyrants wage against those they have subjected.

2.14 In hardships the wars are equal, but the sweet things belong to cities.

2.18 Such is the war the tyrant goes on waging.

4.11 As if there were always a war, tyrants must maintain an army or perish.

6.9 Simonides: war is a fearful thing, but soldiers post guards and sleep with confidence.

9.6 Prizes might be set out for valor in war.

Elsewhere in Xenophon

In the *Agesilaus* Xenophon asks what other general would refuse to take a city he expected to sack, or think victory in a war against Greeks a misfortune. When news came to Agesilaus that in the battle at Corinth eight Spartans had died and nearly ten thousand of the enemy, he showed no joy but said, "Alas for you, Greece, since those now dead could have defeated all the barbarians in battle had they lived." And when Corinthian exiles told him that the city was being betrayed to them and showed him engines with which they fully expected to take the walls, he would not attack, saying that Greek cities ought not to be enslaved but brought to their senses (7.4–6). Agesilaus, told of his city's victory over Greeks, grieves where the cities of *Hiero* 2.15 exult, because a war of Greeks against Greeks, like the tyrant's war on his own city, destroys what it ought to protect.

Other ancient sources

Herodotus' Croesus, captured and spared, lays the blame for his war on the god of the Greeks, who urged him to march against Cyrus, since no one would choose war over peace, in which sons bury fathers and not fathers sons (1.87.3–4; see εἰρήνη); it pleased some divine power, he supposes, that it should happen so. The tyrant's war is a reversal of the same kind, turned inward, in which the ruler makes war on those he should keep safe.

Translation in this edition

"War" throughout, "wars" for the plural at 2.12 and 2.14; "as if there were always a war" at 4.11 renders ὥσπερ γὰρ πολέμου ὄντος ἀεί.

See also

ἆθλον; ἀναγκάζω; ἀνάπαυσις; ἀποκτείνω; βιάζω; εἰρήνη; ἐν ὅπλοις; θάρρος; κοινὸς πόλεμος; μέρος; οἱ τυραννευόμενοι; πολεμέω; πολέμιος; προκαθίστημι; σύνειμι.

πόλις · city

The city: the community of private men to which the tyrant belongs without being part of it, which he must love and is compelled to trouble, and which Simonides sets him to adorn, increase and make happiest · Hiero

πόλις, *polis*, "city"; πόλιν, *polin*, "city"; πόλεως, *poleōs*, "city"; πόλει, *polei*, "city"; πόλεις, *poleis*, "cities"; πόλεων, *poleōn*, "cities"; πόλεσι, πόλεσιν, *polesi(n)*, "cities"

At a Glance

The word. The city, the self-governing community of citizens with its territory; the city as a body of people; the town itself.

In the *Hiero*. Over thirty times, in every part of the dialogue: the cities private men visit (1.11), the wars of cities (2.12–15), the cities that honor the tyrant-slayer (4.5), the city the tyrant must love (5.3), the city's divisions and revenues (9.5–9), and the city Hiero is to adorn, lead and make happiest (11.1–13).

In this edition. "City", "cities".

A place to read. 2.12–17, 4.3–5 and 5.3 with 11.1–7.

Meaning

Πόλις (*polis*) is at once a place and a people: the walled town with its temples and marketplace, the territory around it, and above all the citizens who share its laws, sacrifices and wars. Its member is the πολίτης, "citizen" (see πολίτης), and its business is τὰ πολιτικά, "the affairs of the city".

Use in the book

In Hiero's account the city belongs to private men. They travel to whatever cities they please for the spectacles (1.11; see θέαμα); when their city is not at war they go where they wish without fear (2.8); in war each is "the man in the cities", as the edition's note on 2.12 explains, "the member of a free city, as against the tyrant", and the sweet things of victory belong to "those who are joined in cities" (2.12–14; see σύνειμι). The cities honor the man who kills a tyrant and set up statues of him in the temples (4.5; see ἀναστρέφω; εἰκών). The tyrant lives in a city without being part of it: his own city is where he is "among the most enemies of all" (2.9; see πολέμιος), and when he kills those working against him he "knows that he does not increase the city as a whole" (2.17; see ἀποκτείνω).

Chapter 5 states the bind: the tyrant too must love his city, since without it he could neither be kept safe nor be happy, yet tyranny compels tyrants to make trouble even for their own fatherlands (5.3; see ἐνοχλέω; φιλόπολις). He needs the city as everyone does, and his rule sets him against it. His desires run not to a house or a field but to "cities or much land or harbors or strong citadels" (4.7; see ἀγρός), so that cities become possessions to be won rather than communities to belong to.

Simonides' counsel turns the city into the ruler's work. The city's divisions can carry prizes as the choruses do (9.5; see μέρος), trade and new revenues can benefit it (9.9; see ἐμπορία), and what is spent on the city goes to what is needed more than what is spent on the ruler (11.1; see ἀναλίσκω). A city furnished with walls, temples, colonnades, marketplaces and harbors adorns him more than a costly house (11.2; see κόσμος); his contest is against "other leaders of cities", and if he makes the city he leads the happiest, he will be proclaimed victor (11.7; see εὐδαιμονεστάτη πόλις). The last command can be read as closing the gap Hiero opened: "increase the city", and consider the fatherland a household (11.13–14; see αὐξάνω; πατρίδα οἶκον).

Places to read

The main passages in which the city is discussed; the word occurs thirty-two times in all.

1.11 Private men travel to whatever cities they please for the spectacles.

2.9–10 The tyrant in his own city is among enemies; private men are safe inside the wall.

2.12–17 The wars that cities wage and their pleasures; the tyrant does not increase the city.

3.3 Many cities let adulterers alone be killed with impunity.

4.5 The cities honor the man who kills the tyrant.

5.2–3 The unjust fear the cities may become free; the tyrant must love his city but troubles it.

9.5–9 The city's divisions, its trade and its revenues.

11.1–7 Spending on the city, adorning it, leading it, making it the happiest.

11.13 Increase the city, for you will be investing yourself with power.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Hippias of Elis that concord is thought the greatest good for cities, and that everywhere in Greece there is a law that the citizens swear to be of one mind. This, he says, is not so that the citizens may judge the same choruses, praise the same flute players or choose the same poets, or take pleasure in the same things, but so that they may obey the laws; for when the citizens abide by these, cities become strongest and happiest, and without concord no city could be well governed nor any household well managed (4.4.16). Simonides never mentions the laws and builds his happiest city on the ruler's benefactions instead, but he shares Socrates' measure: the happiness of the city, not of any one man.

Other ancient sources

Aristotle in the *Politics*, having called the community of several villages the complete city, which comes to be for the sake of living and exists for living well (1.2, 1252b27–30; see οἶκος), draws the consequence: the city exists by nature, and man is by nature a political animal; the man who is without a city by nature, not by chance, is either a poor sort of man or more than a man, like the one Homer reviles as "without phratry, without law, without hearth" (*Iliad* 9.63), who is at the same time eager for war (1252b30–1253a7). Hiero's tyrant is a stranger case than either: by his

own account he lives inside the city and yet outside its protection and its happiness.

Translation in this edition

"City" and "cities" for every form; τἆλλα τὰ πολιτικά at 9.5 is "the other affairs of the city", and ὁ ἐν ταῖς πόλεσι at 2.12 "the man in the cities", Reuchlin's correction, which Marchant prints, for the manuscripts' σύν, "with". At 2.14 Marchant marks συνόντες, "being with" the cities, as corrupt (see σύνειμι), and at 5.3 "make trouble for", ἐνοχλεῖν, is his own correction for the manuscripts' ἐγκαλεῖν, "bring charges against" (see ἐνοχλέω).

See also

ἀγρός; ἀναλίσκω; ἀναστρέφω; ἀποκτείνω; αὐξάνω; εἰκών; ἐμπορία; ἐνοχλέω; εὐδαιμονεστάτη πόλις; θέαμα; κόσμος; μέρος; οἶκος; πατρίδα οἶκον; πολέμιος; πολίτης; σύνειμι; φιλόπολις.

πολίτας ἑταίρους · the citizens your comrades

The citizens your comrades: the second of Simonides' four likenings, which joins the men the tyrant fears to the friends he chooses · Hiero

τοὺς δὲ πολίτας ἑταίρους, *tous de politas hetairous*, "the citizens your comrades"

At a Glance

The word. Πολῖται, "citizens", the object, and ἑταῖροι, "comrades", its predicate, after νόμιζε, "consider": the citizens taken as one's own companions.

In the *Hiero*. Once, in Simonides' last command: "Consider your fatherland your household, the citizens your comrades" (11.14).

In this edition. "The citizens your comrades".

A place to read. 11.13–14 with 6.3–5 and 6.14–15.

Meaning

The phrase joins two kinds of fellowship that Greek usage distinguished. A πολίτης is a fellow citizen, bound to others by the city's law, its sacrifices

and its wars, whether he likes them or not (see πολίτης); an ἑταῖρος is a comrade, a friend of one's own age and standing, chosen rather than given (see ἑταῖρος). To count the citizens comrades is to treat a relation of law as a relation of choice, and the whole body of the ruled as one's own companions.

Use in the book

Simonides' command comes after the counsel to enrich his friends and increase the city (11.13; see περιάπτω): "Consider your fatherland your household, the citizens your comrades, your friends your own children, and your sons the same as your very life; and try to outdo all these in doing them good" (11.14; see νικᾶν εὖ ποιῶν; πατρίδα οἶκον). The four likenings are treated together under πατρίδα οἶκον; this one takes up two words that Hiero had used of the tyrant's failures.

Comrades had failed tyrants before. The friendships of comrades toward comrades are thought among the firmest, Hiero says, yet many tyrants have been destroyed "by comrades too, those thought to be most their friends" (3.7–8; see ἀλληλοφόνος); and of himself, "I have slaves instead of friends for comrades" (6.3; see δούλους ἀντὶ φίλων). The tyrant's citizens were worse: he trusts foreigners more than citizens (6.5; see πιστεύω), finds the citizens he fears hard to see alive and hard to kill (6.15; see ἀνήκεστος), and counts all those he rules his enemies (6.14; see οἱ τυραννευόμενοι). The tyrant has comrades who are not friends and citizens who are enemies.

Simonides' phrase puts the two together, and the comradeship can be read as resting on the equality that the citizens of 8.10 missed, who thought the mercenaries kept for the tyrant's advantage rather than for equal honor (8.10; see ἰσοτιμία; πλεονεξία). A comrade is an equal, and that fits the promises of 11.12: all would rejoice with the ruler in his good things and fight for what is his as for their own (see συγχαίρω).

Places to read

The one passage in which the phrase occurs; the comrades of 3.7–8 and 6.3 are listed under ἑταῖρος and the citizens under πολίτης.

11.14 Consider the citizens your comrades.

Elsewhere in Xenophon

In the *Hellenica*, after the battle at Munychia in the Piraeus in 403 BC in which Critias fell (2.4.19), Cleocritus, herald of the initiates at the Mysteries and a man with a fine voice, called across to the men of the city who fought for the Thirty: "Citizens, why are you driving us out? Why do you want us dead?" They had never done them harm, he said, but had shared with them the holiest rites, sacrifices and the finest festivals; they had danced in the same choruses, gone to the same schools and served in the same ranks, and run many risks together by land and sea for the safety and freedom of both. By the gods of their fathers and mothers, by kinship, marriage and comradeship, ἑταιρία, which many of them shared with one another, he begged them to stop wronging their fatherland and obeying the Thirty, who for gain of their own had put to death, in eight months, nearly more Athenians than the whole Peloponnesian side in ten years of fighting (2.4.20–21). Cleocritus speaks for citizens who were comrades, set against one another by a few who ruled as tyrants.

Other ancient sources

In Plato's *Republic* Socrates asks Glaucon what the people in other cities call their rulers besides "citizens": in most, masters, in democracies simply rulers. In the city they are founding the people will call them saviors and helpers, and the rulers will call the people their paymasters and providers; in other cities the rulers call the people slaves and one another fellow rulers, and in theirs the rulers will call one another fellow guardians (5.463a–b). Simonides' likening works from one side only: it changes what the ruler takes the citizens to be, and leaves the citizens' part to follow from his benefactions.

Translation in this edition

"The citizens your comrades", keeping the bare object and predicate of the Greek after "Consider"; ἑταῖροι is "comrades" throughout the edition.

See also

ἀλληλοφόνος; ἀνήκεστος; δούλους ἀντὶ φίλων; ἑταῖρος; ἰσοτιμία; νικᾶν εὖ ποιῶν; οἱ τυραννευόμενοι; πατρίδα οἶκον; περιάπτω; πιστεύω; πλεονεξία; πολίτης; συγχαίρω.

πολίτης · citizen

The citizen: the man who guards his fellows and is guarded by them, whom the tyrant fears and will not see well armed, and whom Simonides' counsel makes the object of the ruler's care · Hiero

πολῖται, *politai*, "citizens"; πολιτῶν, *politōn*, "citizens", "of the citizens"; πολίτας, *politas*, "citizens", "the citizens"; πολίταις, *politais*, "citizens", "for the citizens"

At a Glance

The word. A citizen, a member of a city with a share in its rights; a fellow citizen.

In the *Hiero*. Sixteen times in thirteen passages: citizens act as bodyguards for one another (4.3–4); the tyrant makes foreigners more formidable than the citizens (5.3), trusts foreigners more (6.5) and fears the citizens (6.15); the mercenaries are a burden to the citizens (8.10); and in Simonides' counsel the citizens are farmers (9.7), the charge of the mercenaries (10.4–8), owners of property to be set to work (11.4) and the ruler's comrades (11.14).

In this edition. "Citizens".

A place to read. 4.3–5 and 5.3 with 10.4–8.

Meaning

Πολίτης (*politēs*) is the man of the πόλις (see πόλις): one who shares in the city's laws, its sacrifices, its wars and, in most cities, some part of its government. Who counted as a citizen differed from city to city and from constitution to constitution, and the word could be set against the foreigner, the slave and the ruler alike. Its abstract is πολιτεία, citizenship and constitution.

Use in the book

In chapter 4 the citizens are a fellowship of protection. Citizens act as bodyguards for one another without pay against slaves and evildoers, "so that none of the citizens may die a violent death" (4.3; see ἄνευ μισθοῦ; βίαιος θάνατος), and many have made a law that not even the man who keeps company with the bloodstained is pure, "so that because of their fatherlands each of the citizens lives in safety" (4.4; see πατρίς). For the tyrant this is turned upside down: the cities honor the man who kills him (4.5; see ἀναστρέφω).

The tyrant's citizens are the men he guards against. He takes no pleasure in "making the citizens valiant or well armed", but in making the foreigners more formidable than the citizens, and uses these as bodyguards (5.3; see ξένος). Tyrants trust foreigners more than citizens (6.5; see πιστεύω), and "the citizens they fear, too, they find it hard to see alive, and hard to kill" (6.15; see ἀνήκεστος). The mercenaries the tyrant keeps against them are the heaviest burden on the citizens (8.10; see φόρημα).

Simonides' counsel turns each of these round. The citizens who turn vigorously to farming would accomplish many good things (9.7; see περαίνω); the mercenaries' first task would be to help all the citizens as bodyguards of all (10.4; see πάντων δορυφόροι τῶν πολιτῶν), giving the citizens leisure (10.5), serving them on campaign (10.6) and taking forethought and running risks for them, so that the citizens would spend on them with the greatest pleasure (10.8; see προνοέω). The property of all the citizens would be at work (11.4; see ἐνεργός), and the ruler is to consider the citizens his comrades (11.14; see πολίτας ἑταίρους). The guard kept against the citizens would also guard them, as they had guarded one another in chapter 4.

Places to read

Every passage in which the noun occurs; πολιτικά, "affairs of the city", at 9.5 is not listed.

4.3 Citizens act as bodyguards for one another without pay.

4.4 Each of the citizens lives in safety because of his fatherland.

5.3 Tyrants make foreigners more formidable than the citizens.

6.5 Tyrants trust foreigners more than citizens.

6.15 The citizens tyrants fear are hard to see alive and hard to kill.

8.10 The mercenaries are the heaviest burden on the citizens.

9.7 The citizens who turned to farming would accomplish many good things.

10.4 The mercenaries would help all the citizens as bodyguards of all.

10.5 They would give the citizens leisure.

10.6 On campaign nothing is more beneficial to citizens than mercenaries.

10.8 When the citizens see the mercenaries take forethought and run risks for them, they will spend on them gladly.

11.4 The property of all the citizens could be set to work.

11.14 Consider the citizens your comrades.

Elsewhere in Xenophon

In the *Memorabilia* the younger Pericles despairs of Athens: when will the Athenians, who take pride in despising their rulers, obey them as the Spartans do? When will they be of one mind, who instead of working together for their common good abuse and envy one another more than they envy other men, quarrel most of all in private and public gatherings, bring more lawsuits against one another than anyone, and would rather profit from one another than help one another? From this, he says, much evil grows in the city and much enmity and hatred among the citizens. Socrates answers that the Athenians are orderly enough at sea, obey the overseers in the athletic contests and serve the teachers in the choruses as well as anyone (3.5.15–18). The choruses and contests in which Socrates finds the Athenians obedient are the institutions Simonides proposes to extend to the whole city (9.4–6; see ἀνάγκην προστιθέναι).

Other ancient sources

Aristotle in the *Politics*, asking what a city is, turns first to the citizen, since a city is a multitude of citizens, and asks who should be called one, for men dispute it: a man who is a citizen in a democracy often is not one in an oligarchy. He defines the citizen without qualification by nothing so much as by a share in judging and in office (3.1, 1274b38–1275a5, 22–23). On that definition the tyrant's subjects are citizens in name. Simonides' counsel says nothing of courts or assemblies, but it keeps

"rulers" over each division of the city (9.5), and through the prizes of chapter 9 it gives the citizens a part in what the city does (9.5–11).

Translation in this edition

"Citizens" for every form; "of the citizens" and "for the citizens" where the case requires;.

See also

ἀνάγκην προστιθέναι; ἀναστρέφω; ἄνευ μισθοῦ; ἀνήκεστος; βίαιος θάνατος; ἐνεργός; ξένος; πάντων δορυφόροι τῶν πολιτῶν; πατρίς; περαίνω; πιστεύω; πόλις; πολίτας ἑταίρους; προνοέω; φόρημα.

πολλαπλάσιος · many times as much

πολλαπλάσια, *pollaplasia*, "many times more", "many times as much"

Attested: πολλαπλάσια (*pollaplasia*; 1.8, 1.13, 4.9, 8.7 twice). Many times as much, manifold; from πολύς, "many", with the ending of multiplication. Simonides first uses it of the tyrant's pleasure: through each sense, he says, the tyrant "enjoys himself many times more" (1.8; see μετρίως διάγω). Hiero turns it to cost: the few spectacles that reach tyrants at home are sold to them so dear that performers expect to receive in a short time "many times more" than from all other human beings in their whole life (1.13; see ἐπιδείκνυμι). In chapter 4 it measures need: "For the tyrant, then, many times as much is less sufficient for his necessary expenses than for the private man" (4.9; see δαπάνη; ἱκανός), since his greatest expenses go to guarding his life. Simonides takes the word back in chapter 8 and makes it a ground for love: the ruler is able "to benefit others by accomplishing many times as much" and has "many times as much to give", and should therefore be loved far more than private men (8.7; see δωρέομαι; προσήκω). Hiero does not deny the sum; he answers that the ruler must also busy himself "far more" than private men with the things that bring odium (8.8; see πραγματεύομαι).

See also δαπάνη; δωρέομαι; ἐπιδείκνυμι; ἱκανός; μετρίως διάγω; πραγματεύομαι; προσήκω.

πολυτελής · costly

πολυτελεστέραις, *polytelesterais*, "more costly"; πολυτελῶν, *polytelōn*, "costly"

Attested: πολυτελεστέραις (*polytelesterais*; 1.20), πολυτελῶν (*polytelōn*; 1.24). Costly, expensive, sumptuous; from πολύς, "much", and τέλος in its sense of "payment, cost". Simonides uses it twice in his defense of the tyrant's table and perfumes. First an objection: those nourished on the more costly fare, Simonides says, take far more pleasure than those who have the cheaper set before them, "for as long as the soul accepts it" (1.20; see παρασκευή; προσίημι). Then, of scent, the "costly odors" with which tyrants anoint themselves please those who come near them more than the wearers (1.24; see ὀσμή; πλησιάζω). In both places the costliness is the tyrant's, and in both Simonides' own words set a limit on what it gives him: the costly fare pleases more only for as long as the soul accepts it, and the costly perfume pleases others more. The opposite, εὐτελής, "cheap", stands beside it at 1.20 (see εὐτελής). The cost of things is the measure the many use for the tyrant's happiness, and Hiero's argument is that cost is the wrong measure.

See also εὐτελής; ὀσμή; παρασκευή; πλησιάζω; προσίημι.

πονηρός · bad

πονηρόν, *ponēron*, "bad"

Attested: πονηρόν (*ponēron*; 7.11). Bad, wretched, worthless; in moral use, wicked. The word is related to πόνος, "toil" (see πόνος), and first meant what is oppressed by toil, wretched, before it came to mean base. Simonides uses it once, in his challenge after Hiero's account of honor: "And how is it, Hiero, if being tyrant is so bad a thing and you have recognized this, that you do not rid yourself of so great an ill, and that neither you nor anyone else ever yet willingly gave up a tyranny, once he had acquired it?" (7.11; see ἀπαλλάσσω; ἑκὼν εἶναι). The question takes Hiero at his word: if tyranny is as bad as he says, why does he keep it? Hiero's answer is the darkest passage of the dialogue: a tyrant cannot be

rid of his rule, since he could never pay back the money of all he despoiled or suffer in return what he has done, and if it profits anyone to hang himself, it profits a tyrant most (7.12–13; see ἀντιπάσχω; ἀπάγχομαι). The bad thing is one that cannot be left.

See also ἀντιπάσχω; ἀπάγχομαι; ἀπαλλάσσω; ἑκὼν εἶναι; πόνος.

πόνος · toil

Toil: what human beings undergo of their own will for honor, and what small prizes draw out of them in the contests · Hiero

πόνον, *ponon*, "toil"; πόνους, *ponous*, "toils"

At a Glance

The word. Toil, labor, hard work; the pain of effort; in the plural, labors, hardships.

In the *Hiero*. Twice, both times in Simonides' mouth: honor is something great, "reaching for which human beings undergo every toil" (7.1), and small prizes draw out from human beings "great expenses and many toils and much care" (9.11).

In this edition. "Toil", "toils".

A place to read. 7.1–3 with 9.11.

Meaning

Πόνος (*ponos*) is labor that costs effort and pain, from the same root as πένεσθαι, "to toil, be poor" (see πένης): the work of the farmer and the soldier, the training of the athlete, the struggle of the hero. It is neither good nor bad in itself; what matters is what it is for. The verb πονεῖν, with compounds such as προπονεῖν, "to toil in front of others" (see προπονέω), carries the same sense of effort paid for a good.

Use in the book

Simonides uses the word when he turns from the pleasures of the body to honor. Hiero has just described what the tyrant must suffer, and Simonides answers: "It seems, Hiero," he said, "that honor is something great, reaching for which human beings undergo every toil, and every

danger they endure" (7.1; see ὀρέγομαι; ὑπομένω). The toil here is chosen. Tyrants too, he goes on, rush headlong into tyranny though it has as many troubles as Hiero says (7.2; see προπετῶς), and the reason is honor, which sets real men apart from the other animals and from those in whom the love of honor does not grow (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Hiero's troubles, πράγματα, are what tyranny brings on him; the toil Simonides names is what men take on themselves.

The second use comes at the end of Simonides' account of prizes. If Hiero fears, he says, that prizes in many things would mean great expense, let him consider that no wares are more profitable than those human beings buy with prizes: "Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11; see ἆθλον; ἐμπόρευμα). The competitors pay for their own toil. Simonides' ruler leaves the compelling to others and sets out the prize himself (9.3; see ἀνάγκην προστιθέναι), and they will spend themselves for it, as they do in the games.

Between the two passages the word marks the difference between compulsion and willing effort that runs through Simonides' counsel. The ruler, Hiero says, must exact money and use compulsion, and incurs odium by it (8.8–9; see ἀπεχθάνομαι; πράττω χρήματα); the ruler who offers honor draws out toil that men undergo gladly. The mercenaries too would be "the readiest to toil" for the citizens (10.6; see προπονέω).

Places to read

Both passages in which the noun occurs; προπονεῖν, "to toil in front", at 10.6 has its own entry.

7.1 Reaching for honor, human beings undergo every toil and endure every danger.

9.11 Small prizes draw out great expenses, many toils and much care.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Aristippus that easy living and the pleasures of the moment give neither the body good condition nor the soul any knowledge worth the name, while the practices pursued with

endurance bring men to fine and good deeds. Hesiod says as much, he adds: badness may be taken in droves and without effort, for its road is level and it dwells close by, but the immortal gods have put sweat in front of excellence, and the track up to it is long and uphill and rugged at the start (*Works and Days* 287–291); and Epicharmus, the Sicilian comic poet, bears witness in the line "the gods sell us all good things for toils" (2.1.20). Socrates' gods sell good things for toil as Simonides' prizes buy it, and in both the price is paid by the man who wants the good.

Other ancient sources

The fifth *Olympian* ode, transmitted under Pindar's name, celebrates Psaumis of Camarina, a Sicilian city, who, "increasing your city" (the ode is speaking to the nymph Camarina), honored the altars at the greatest festivals of the gods and at his Olympic victory proclaimed his father and his newly settled home; and it says that always, around deeds of excellence, toil and expense contend for a work wrapped in danger, and men who come off well are counted wise even by their own townsmen (5.3–8, 15–16). The ode joins the toil, the expense, the increase of the city and the proclamation that Simonides joins in *Hiero* 9 and 11.

Translation in this edition

"Toil" at 7.1 and "toils" at 9.11; πράγματα at 7.2 is "troubles", and προπονεῖν at 10.6 "to toil".

See also

ἆθλον; ἀνάγκην προστιθέναι; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀπεχθάνομαι; ἐμπόρευμα; ὀρέγομαι; πένης; πράττω χρήματα; προπετῶς; προπονέω; ὑπομένω.

πορεύομαι · travel

πορεύεσθαι, *poreuesthai*, "travel", "to travel"; πορεύονται, *poreuontai*, "travel"

Attested: πορεύεσθαι (*poreuesthai*; 2.8, 11.10), πορεύονται (*poreuontai*; 2.8). To go, journey, travel. Hiero uses it twice in one sentence of chapter

2: private men, "unless their city is fighting a common war, may travel wherever they wish without any fear that someone will kill them; but all tyrants everywhere travel as if through enemy country" (2.8; see κοινὸς πόλεμος; πολεμία). The verb is the same for both, and the difference is all in the manner: the private man goes where he wishes and without fear, the tyrant goes armed and guarded wherever he goes. Hiero had already said that tyrants are not much given to sightseeing, since it is not safe for them to go where they will not be stronger than those present (1.12; see ἀποδημέω). Simonides gives the verb its last use in his promise: "it would be open to you, as far as safety goes, to travel to see the sights wherever you wished" (11.10; see ἀσφάλεια; θεωρέω). "Wherever you wished" repeats Hiero's phrase for the private man, and the ruler would travel as freely as the private man does.

See also ἀποδημέω; ἀσφάλεια; θεωρέω; κοινὸς πόλεμος; πολεμία.

ποτόν · drink

ποτοῖς, *potois*, "drink"; ποτῶν, *potōn*, "drink"

Attested: ποτοῖς (*potois*; 1.4, 4.2, 7.3), ποτῶν (*potōn*; 2.1). What is drunk, drink; from the root of πίνειν, "to drink". In the *Hiero* it always stands beside a word for food, σῖτος or σιτίον, in the phrase "food and drink". Simonides names it among the pleasures of the senses, taken "at food and drink, through the mouth" (1.4; see σῖτος); later he calls such losses small, since he sees many "of those who are thought to be real men" willingly coming off worse "in food and drink and dishes" (2.1; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ὄψον). Hiero turns the pair into a mark of distrust: the tyrant "does not even live trusting his food and drink", but has his attendants taste them first (4.2; see ἀπογεύομαι; πιστῶς ἔχειν; σιτίον). Simonides uses it last in setting honor apart: "in food and drink, at least, and sleep and the pleasures of Aphrodite all animals alike seem to take pleasure" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ζῷον). Drink in the dialogue is a pleasure shared with the beasts, small in Simonides' eyes, and for the tyrant a pleasure spoiled by fear.

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀπογεύομαι; ζῷον; ὄψον; πιστῶς ἔχειν; σιτίον; σῖτος.

πρᾶγμα · thing; trouble

πραγμάτων, *pragmatōn*, "things"; πρᾶγμα, *pragma*, "thing"; πράγματα, *pragmata*, "troubles"

Attested: πραγμάτων (*pragmatōn*; 2.5), πρᾶγμα (*pragma*; 6.4), πράγματα (*pragmata*; 7.2). A thing done, a deed; an affair, a matter; in the plural, affairs, business, and also troubles. The noun of πράττειν, "to do" (see πράττω χρήματα), it names whatever one has to deal with. Hiero first uses it of what the wise see: "that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5; see γνώμη). He uses it next of his own condition, at the end of one list of fears: to fear the crowd and fear solitude, to fear being unguarded and fear the very guards, "how is this not a grievous thing?" (6.4; see ἀφυλαξία; ὄχλος). Simonides gives it its last sense, the troubles of tyranny: Simonides gives it its last sense, the troubles of tyranny: though it has as many troubles as Hiero says, tyrants rush headlong into it for the sake of honor (7.2; see προπετῶς). The word moves from the matters the wise can see to the trouble the tyrant has to live with.

See also ἀφυλαξία; γνώμη; ὄχλος; πράττω χρήματα; προπετῶς.

πραγματεύομαι · busy oneself

πραγματεύεσθαι, *pragmateuesthai*, "to busy ourselves"

Attested: πραγματεύεσθαι (*pragmateuesthai*; 8.8). To be busy, occupy oneself with something, take trouble over it; from πρᾶγμα, "matter, business" (see πρᾶγμα). Hiero uses it once, at the start of his answer to Simonides' first lesson. Simonides has argued that the ruler should be loved far more than private men, since he can benefit others many times as much (8.7; see πολλαπλάσιος). "And Hiero at once took him up: 'Because, by Zeus, Simonides,' he said, 'we are compelled to busy ourselves far more

than private men with the things by which human beings incur odium too'" (8.8; see ἀναγκάζω; ἀπεχθάνομαι). The verb names an occupation forced on the ruler. It is not enough to be able to do good; the ruler must also attend to the work that makes men hate the one who does it, and Hiero lists it at once: exacting money, compelling the guarding of whatever needs guarding, punishing the unjust, and not giving way to the easygoing when there is need to set out in haste (8.9; see πράττω χρήματα). Simonides answers in chapter 9 by dividing the business, so that the ruler gives the prizes himself and assigns the harsh tasks to others (9.3; see προστάττω).

See also ἀναγκάζω; ἀπεχθάνομαι; πολλαπλάσιος; πρᾶγμα; πράττω χρήματα; προστάττω.

πράττω χρήματα · exact money

To exact money: the first of the hateful things Hiero says a ruler must do, which Simonides answers with citizens who pay of their own accord · Hiero

πρακτέον μέν γε χρήματα, *prakteon men ge chrēmata*, "We must exact money"

At a Glance

The word. Πράττειν, "to do, bring about", with χρήματα, "money": to exact money, make someone pay; in the middle, to charge a fee.

In the *Hiero*. Once, at the head of Hiero's list of the things by which rulers incur odium: "We must exact money, if we are to have the means to spend on what is needed" (8.9).

In this edition. "Exact money".

A place to read. 8.8–10 with 9.7 and 11.1–4.

Meaning

Πράττειν (*prattein*) is to do or to bring something about; with a thing owed as its object it means to get it in, to exact it, as a creditor or a tax collector does. Πράττειν χρήματα is the official's phrase for levying money, and the verbal adjective πρακτέον, "must be exacted", makes it a duty. Money, χρήματα, is literally "things one uses", goods and means.

Use in the book

Hiero answers Simonides' first lesson by saying that rulers must busy themselves far more than private men with what brings odium (8.8; see ἀπεχθάνομαι; πραγματεύομαι), and the list begins with money: "We must exact money, if we are to have the means to spend on what is needed; we must compel the guarding of whatever needs guarding; we must punish the unjust" (8.9; see κολάζω). Money comes first, and the rest of the list can be read as depending on it. Hiero had already said that tyrants are compelled to despoil temples and human beings unjustly, being always in need of more money for their necessary expenses (4.11; see ἀναγκάζω), and the tyrant needs mercenaries, than which there is no heavier burden for the citizens (8.10; see μισθοφόρος; πλεονεξία). The money is exacted from the very citizens whose goodwill the ruler would need.

Simonides takes up the money twice. In chapter 9 he imagines citizens competing for honor who "would pay in money more quickly whenever the moment came for it" (9.7; see εἰσφέρω; ὀρέγομαι): the same sums, given instead of taken. In chapter 11 he answers Hiero's phrase almost word for word: "what is laid out on the city goes to what is needed more than what is laid out on his private affairs" (11.1; see ἀναλίσκω). Hiero would exact money in order to spend it on what is needed; Simonides tells him that the spending most needed is on the city, and that revenues grow most when the property of all the citizens is at work (11.4; see πρόσοδος).

Places to read

The one passage in which the phrase occurs; πράττειν in other senses ("do", 2.17, 11.10) and πράττεσθαι of farming practiced out of rivalry (9.7) are not listed.

8.9 We must exact money, if we are to have the means to spend on what is needed.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon says that Socrates charged no money from those who desired his company, and thought that by refraining he looked after his freedom (1.2.5–6; see ἀνδραποδώδης). He wondered, too, that

anyone who professed to teach excellence should charge money for it, and not think that the greatest gain would be to have won a good friend, but fear that the man made fine and good would not feel the greatest gratitude to the one who had done him the greatest good (1.2.7). Simonides makes the same reckoning for the ruler: a friend gained is worth more than money exacted.

Other ancient sources

Herodotus reports that Darius was the first Persian king to fix the tribute owed by each nation; under Cyrus and his son Cambyses nothing had been settled about tribute, and the peoples brought gifts. For this and similar things, he says, the Persians call Darius a shopkeeper, Cambyses a master and Cyrus a father: Darius because he made a trade of everything, Cambyses because he was harsh and contemptuous, and Cyrus because he was gentle and contrived all good things for them (3.89.1, 3). The Persian names measure a ruler by how he deals with his subjects, and Simonides' ruler, who gives where Hiero exacts, would earn the father's name rather than the shopkeeper's.

Translation in this edition

"We must exact money" for πρακτέον μέν γε χρήματα, the verbal adjective rendered by "we must", as are the verbal adjectives that follow (ἀναγκαστέον, κολαστέον, κωλυτέον, and with the negative ἐπιτρεπτέον, "we must not give way"); χρήματα εἰσφέρειν at 9.7 is "pay in money".

See also

ἀναγκάζω; ἀναλίσκω; ἀνδραποδώδης; ἀπεχθάνομαι; εἰσφέρω; κολάζω; μισθοφόρος; ὀρέγομαι; πλεονεξία; πραγματεύομαι; πρόσοδος.

πρὶν ἀπάρχεσθαι · before offering the first portion

Before offering the first portion to the gods: the moment at the tyrant's table when his tasters come before the gods · Hiero

πρὶν ἀπάρχεσθαι, *prin aparchesthai*, "before offering the first portion"

At a Glance

The word. Πρίν, "before", with the infinitive ἀπάρχεσθαι, "to offer the first portion", the rite that opens a meal or a sacrifice.

In the *Hiero*. Once, in Hiero's account of the tyrant's distrust: "but even of these, before offering the first portion to the gods, they order their attendants to taste first" (4.2).

In this edition. "Before offering the first portion to the gods", for πρὶν ἀπάρχεσθαι τοῖς θεοῖς.

A place to read. 4.1–2.

Meaning

Ἀπάρχεσθαι (*aparchesthai*) is to make the beginning, ἀρχή, of something offered: to take the first part of a meal, a harvest or a victim and give it to the gods before men touch the rest (see ἀπάρχομαι). Its noun ἀπαρχαί are first fruits. In Homer the verb names the first rite of a sacrifice, when the one who offers it throws hairs from the victim's head into the fire and prays (*Odyssey* 3.445–446). Πρίν with the infinitive marks the order of time, "before", and in Hiero's sentence it is the order that matters: what should come first comes second.

Use in the book

The phrase comes in the third sentence of chapter 4. Hiero has asked what company is sweet without trust (4.1; see πίστις), and then turns to the tyrant: he "does not even live trusting his food and drink, but even of these, before offering the first portion to the gods, they order their attendants to taste first, because they distrust them, lest even in these they should eat or drink something harmful" (4.2; see ἀπάρχομαι; ἀπογεύομαι; πιστῶς ἔχειν). The rite that should open the meal, the gods' portion, waits on the taster; fear of poison comes before piety. The tasters are attendants,

the very servants of whom Hiero has just asked how one can be sweet if he is distrusted (4.1), so that the precaution itself confesses the want of trust.

The phrase can be read as the gods' part in Hiero's account of tyranny. The tyrant is compelled to despoil temples (4.11; see ἱερόν), and the cities set up statues of his killers in the temples from which they bar other murderers (4.5; see εἰκών); here even his offering at table is delayed by fear. Simonides' answer gives the gods their place again: a certain honor and favor from the gods attend a man who rules (8.5; see θεός), and the city the ruler adorns is furnished with temples (11.2; see ναός).

Places to read

The one passage in which the phrase occurs.

4.2 Before offering the first portion to the gods, tyrants have their attendants taste their food and drink.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates, praising farming to Critobulus, asks what other art offers more fitting first fruits to the gods or makes the festivals fuller, and which is better loved by the household slaves, sweeter to a wife, more longed for by children or more gracious to friends (5.10). In Socrates' farm the first fruits go to the gods from a household at peace with itself, the peace the tyrant's table lacks.

Other ancient sources

In the *Odyssey* the swineherd Eumaeus, entertaining Odysseus disguised as a beggar, does not forget the immortals, "for his heart was good": as he begins the sacrifice he throws hairs from the boar's head into the fire and prays to all the gods for Odysseus' return; he divides the meat into seven portions, sets one aside with a prayer for the Nymphs and Hermes, gives his guest the whole length of the back as his honor, and then burns the first portions for the everlasting gods, pours a libation of wine and puts the cup in his guest's hands (14.418–448). The poor man's table keeps the order the tyrant's breaks: the gods first, then the guest, with no taster between.

Translation in this edition

"Before offering the first portion to the gods" for πρὶν ἀπάρχεσθαι τοῖς θεοῖς; the edition's English keeps the order of the Greek, so that the offering is named before the tasting that delays it.

See also

ἀπάρχομαι; ἀπογεύομαι; εἰκών; θεός; ἱερόν; ναός; πίστις; πιστῶς ἔχειν.

προαισθάνομαι · perceive in advance

προαισθέσθαι, *proaisthesthai*, "to perceive in advance"

Attested: προαισθέσθαι (*proaisthesthai*; 10.6). To perceive or notice beforehand, see something coming; from πρό, "before", and αἰσθάνεσθαι, "to perceive" (see αἰσθάνομαι). Simonides uses it once, in his account of what the mercenaries could do for the citizens: "Besides this, who are readier to perceive in advance, or to prevent, the secret and sudden attacks of enemies than those who are always under arms and in formation?" (10.6; see ἐν ὅπλοις; ἐξαπιναῖος). The guard kept for the tyrant is given an outward task as well. Hiero had described the tyrant who, perceiving that some are in fact working against him, puts them to death and knows that he does not increase the city (2.17; see αἰσθάνομαι); the mercenaries' foresight would be directed against the city's enemies instead of its citizens. The question goes on at once to the mercenaries on campaign (10.6; see προκινδυνεύω; προπονέω).

See also αἰσθάνομαι; ἐν ὅπλοις; ἐξαπιναῖος; προκινδυνεύω; προπονέω.

πρόθυμος · eager

προθύμους, *prothymous*, "eager ones"

Attested: προθύμους (*prothymous*; 11.12). Eager, ready, willing; from πρό, "forward", and θυμός, "spirit": with the spirit leaning forward. Simonides uses it once, at the climax of his promises, of the citizens who in danger would be not allies only but champions in the front line, "and eager ones" (11.12; see ἑκόντας τοὺς πειθομένους; πρόμαχος). The word

adds the will to the deed: the champions fight in front, and they do it eagerly. It answers Hiero's complaint that "those who serve from fear make themselves as like as they possibly can to the services of those who love" (1.38; see διὰ φόβον ὑπηρετεῖν). Eagerness can be read as the one thing fear cannot counterfeit in danger, and Simonides sets it in the moment of risk, when the difference between the willing and the compelled is tested. The same sentence speaks of those who obey willingly and take thought for the ruler "of their own accord" (11.12; see ἐθελουσίως; προνοέω), so that eagerness completes a series of words for willing service.

See also διὰ φόβον ὑπηρετεῖν; ἐθελουσίως; ἑκόντας τοὺς πειθομένους; πρόμαχος; προνοέω.

προκαθίστημι · post guards before oneself

προκαθιστάμενοι, *prokathistamenoi*, "post ... before us"

Attested: προκαθιστάμενοι (*prokathistamenoi*; 6.9). To set before, post in front; in the middle, to post men in front of oneself, as guards before a camp. Simonides uses it once, with φύλακας, "guards", in his answer to Hiero's bidding to recall the food and sleep of a soldier in line close to an enemy phalanx (6.7–8; see ἀναμιμνήσκω; πάντοθεν): "Some of what you say seems to me exceedingly well said. For war is a fearful thing; but all the same, Hiero, we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see θαρραλέως; λαγχάνω). The soldier does what the tyrant cannot: he puts guards between himself and danger and then rests. Hiero accepts the fact and denies the comparison: the laws stand guard over the citizens' guards, but tyrants keep guards for pay, like reapers (6.10; see μισθός; νόμος), bound by nothing but their wage and able to get more by killing him than by guarding him (6.11; see πιστός).

See also ἀναμιμνήσκω; θαρραλέως; λαγχάνω; μισθός; νόμος; πάντοθεν; πιστός.

προκινδυνεύω · run risks

προκινδυνεύειν, *prokindyneuein*, "to run risks"; προκινδυνεύουσι, *prokindyneuousi*, "run risks"

Attested: προκινδυνεύειν (*prokindyneuein*; 10.6), προκινδυνεύουσι (*prokindyneuousi*; 10.8). To run risks before or on behalf of others, to be the first into danger; from πρό, "before, for", and κινδυνεύειν, "to run a risk" (see κινδυνεύω). Simonides uses it twice of the mercenaries in his account of how they could serve the city. On campaign, Simonides says, the mercenaries are likely to be the readiest to run risks in front of the citizens (10.6; see προπονέω). And when the citizens see that the mercenaries "take forethought and run risks for the citizens, how must they not spend on them with the greatest pleasure?" (10.8; see δαπανάω; προνοέω). The prefix carries the argument: the men kept to guard the tyrant would also go in front of the citizens against their enemies. Hiero had said that the man in the cities and the tyrant alike must run risks in war (2.13; see κινδυνεύω); Simonides offers the citizens men paid to run them first.

See also δαπανάω; κινδυνεύω; προνοέω; προπονέω.

πρόμαχος · champion in the front line

προμάχους, *promachous*, "champions in the front line"

Attested: προμάχους (*promachous*; 11.12). One who fights in front, a champion, a front-line fighter; in Homer the πρόμαχοι are those who fight ahead of the ranks (*Iliad* 3.31). Simonides uses it once, among his promises to the ruler of a happy city: "if there were any danger, you would see not allies only but champions in the front line, and eager ones" (11.12; see πρόθυμος; σύμμαχος). The step from ally to champion is the step from those who fight beside a man to those who fight before him, putting themselves between him and the danger. It answers the whole of Hiero's account of guards. The tyrant keeps guards for pay, like reapers, and a trustworthy man is hard to find among men who could get more by killing him than by guarding him (6.10–11; see μισθός; πιστός); the ruler

loved by his citizens would find them fighting in front of him. The citizens who in chapter 4 act as bodyguards for one another without pay (4.3; see ἄνευ μισθοῦ) would do the same for the ruler, fighting for what is his as for their own (11.12).

See also ἄνευ μισθοῦ; μισθός; πιστός; πρόθυμος; σύμμαχος.

προνοέω · take forethought

προνοοῦσι, *pronoousi*, "take forethought"; προνοοῦντας, *pronoountas*, "taking thought"

Attested: προνοοῦσι (*pronoousi*; 10.8), προνοοῦντας (*pronoountas*; 11.12). To perceive beforehand; to take thought for, provide for, look after someone's interest. Simonides uses it twice, once of the mercenaries and once of the citizens, and the two uses answer each other. The mercenaries, if the citizens see that they do no harm to the innocent, help those who suffer injustice, "and take forethought and run risks for the citizens", would be paid for gladly (10.8; see δαπανάω; προκινδυνεύω). And Simonides promises Hiero: "you would have those who obey you willing, and you would look on them taking thought for you of their own accord" (11.12; see ἐθελουσίως; ἑκόντας τοὺς πειθομένους). Care moves in both directions: the guard takes thought for the citizens, and the citizens take thought for the ruler. The tyrant of Hiero's account fears being unguarded and fears the very guards (6.4; see ἀφυλαξία); Simonides' ruler would have others taking thought for him of their own accord. The verb is the opposite of the suspicion that fills the first seven chapters.

See also ἀφυλαξία; δαπανάω; ἐθελουσίως; ἑκόντας τοὺς πειθομένους; προκινδυνεύω.

προπετῶς · headlong

προπετῶς, *propetōs*, "headlong"

Attested: προπετῶς (*propetōs*; 7.2). Headlong, rashly, falling forward; from προπετής, "falling forward, rash", from πρό, "forward", and the root of πίπτειν, "to fall". Simonides uses it once, of the rush into tyranny:

"And you too, it seems, although tyranny has as many troubles as you say, nevertheless rush headlong into it, so that you may be honored" (7.2; see ἄρχομαι; πρᾶγμα). The adverb describes a desire that does not stop to count the cost. Simonides offers it as the explanation of what Hiero's account has left unexplained: if tyranny is so full of fear and pain, why does anyone seek it? Because of honor, he answers, the one desire that sets real men apart from the beasts (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Hiero replies that the honors of tyrants are like their pleasures of Aphrodite: services from those who are afraid are not honors (7.5–6; see ἀντιφιλέω). The plunge Simonides describes is real, and Hiero does not deny it; he denies only that it gets what it seeks. Simonides then asks why, if tyranny is so bad, Hiero does not give it up (7.11; see πονηρός).

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; ἄρχομαι; πονηρός; πρᾶγμα.

προπονέω · toil in front

προπονεῖν, *proponein*, "to toil"

Attested: προπονεῖν (*proponein*; 10.6). To toil before or on behalf of others, to do the hard work first; from πρό, "before, for", and πονεῖν, "to toil" (see πόνος). Simonides uses it once, in a group of three verbs with the same prefix: on campaign, what is more beneficial to citizens than mercenaries? "For it is likely that they are the readiest to toil, to run risks and to stand guard in front of them" (10.6; see προκινδυνεύω; προφυλάττω). The prefix is the point of all three: the mercenaries would do the hard things in front of the citizens and for them. The edition renders the first simply "to toil", letting "in front of them" at the end of the sentence carry the force of the prefix for all three verbs. In chapter 9 Simonides had shown how small prizes draw out many toils from those who compete (9.11; see πόνος); here the toil is paid for in wages, and the citizens, seeing it done for them, would pay those wages gladly (10.8; see δαπανάω).

See also δαπανάω; πόνος; προκινδυνεύω; προφυλάττω.

πρὸς ἀλλήλους · in one another

πρὸς ἀλλήλους, *pros allēlous*, "in one another"

Attested: πρὸς ἀλλήλους (*pros allēlous*; 4.1). Toward one another, mutually: the preposition πρός with the reciprocal pronoun. Hiero uses it in his praise of trust: "For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see πίστις; συνουσία). The phrase can be read as making trust a relation that runs both ways, not trust in someone above or below. The examples move from the mutual to the one-sided, from company among equals to marriage to the servant who is trusted or not by his master. In the next sentence Hiero applies it to the tyrant, who has the smallest share in "the trusting relation toward others" and cannot even trust his food and drink (4.2; see πιστῶς ἔχειν). The reciprocal pronoun is what the tyrant lacks: he trusts neither his attendants nor his own table, and there is no "one another" between him and those around him. Citizens, by contrast, act as bodyguards "for one another" (4.3; see ἄνευ μισθοῦ).

See also ἄνευ μισθοῦ; πίστις; πιστῶς ἔχειν; συνουσία.

προσδέομαι · need

προσδέονται, *prosdeontai*, "have ... need of"; προσδεῖσθαι, *prosdeisthai*, "in need of more"

Attested: προσδέονται (*prosdeontai*; 1.23), προσδεῖσθαι (*prosdeisthai*; 4.11). To need in addition, want something more; from πρός, "besides", and δεῖσθαι, "to need" (see δέομαι). Hiero uses it twice, once of those who do not need more and once of those who always do. Of the sharp dishes served to tyrants: "For I know well—and you too, I suppose, know—that those who eat with pleasure have no need of these sophistications" (1.23; see μαλακός; σόφισμα). Of the tyrants themselves: they are compelled to despoil a great deal, unjustly, both temples and human beings, "because they are always in need of more money for their necessary expenses" (4.11; see ἀναγκάζω; ἀναγκαῖος). The two uses make a pattern. The man with

appetite needs nothing added to his food; the tyrant, who has more than anyone, always needs more money. The verb of addition marks the place where the tyrant's abundance turns into want, at table and in the treasury alike (see πολλαπλάσιος).

See also ἀναγκάζω; ἀναγκαῖος; δέομαι; μαλακός; πολλαπλάσιος; σόφισμα.

προσδέχομαι · look forward to

προσδέχονται, *prosdechontai*, "look forward ... to"

Attested: προσδέχονται (*prosdechontai*; 1.18). To receive, accept; to wait for, expect, look forward to. Hiero uses it once, of the pleasure of anticipation: "That is why all human beings look forward with pleasure to feast days, except tyrants: their tables, always furnished in abundance, allow of no increase on feast days, so that, first, in this enjoyment of hope they come off worse than private men" (1.18; see ἐλπίς; ἑορτή; ἐπίδοσις). The verb names a pleasure that comes before the thing itself. The private man enjoys the feast twice, in waiting for it and in having it; the tyrant, whose tables are always furnished in abundance, has little to look forward to, and comes off worse in the first pleasure. Hiero calls it "this enjoyment of hope", and the phrase looks forward to his account of love, which takes pleasure in reaching for what is hoped for rather than what is ready to hand (1.30; see ἔρως τῶν ἐλπιζομένων). The tyrant's abundance diminishes the future of his pleasures, and with it the waiting that made them sweet.

See also ἐλπίς; ἑορτή; ἐπίδοσις; ἔρως τῶν ἐλπιζομένων.

προσεῖπον · greet

προσειπάτω, *proseipatō*, "greet"

Attested: προσειπάτω (*proseipatō*; 8.3). To speak to, address, greet; an aorist used with the present προσαγορεύω. Simonides uses it in the first of his small examples in chapter 8: "Suppose, first, that the ruler and the private man each see someone and greet him in a friendly way: in this case whose greeting do you think gives more enjoyment to the one who hears it?" (8.3; see πρόσρησις; φιλικῶς). The imperative sets up a test: let both do

the same thing, and see which gives more pleasure. Simonides begins, as he says, "with the smallest examples" (8.2; see παράδειγμα), and a greeting is the smallest act of kindness there is. The point is that even the smallest act gains weight from the one who does it: a word from a ruler is worth more than the same word from a private man. The examples go on to praise, the honor of a sacrifice, attention to the sick and gifts (8.3–4; see ἔπαινος; ἡμίσειαι χάριτες), each a larger instance of the same rule, and Simonides concludes that the ruler should be loved far more (8.7; see προσήκω).

See also ἔπαινος; ἡμίσειαι χάριτες; παράδειγμα; προσήκω; πρόσρησις; φιλικῶς.

προσήκω · be fitting

προσήκοντος, *prosēkontos*, "fitting"; προσήκει, *prosēkei*, "fitting"; προσήκειν, *prosēkein*, "fitting"

Attested: προσήκοντος (*prosēkontos*; 1.32), προσήκει (*prosēkei*; 8.7), προσήκειν (*prosēkein*; 11.6). To have come to, belong to; impersonally, to befit, be fitting or proper for someone. Each use marks what suits a tyrant. Hiero says of his beloved Dailochus that what he most desires is "what is least fitting for a tyrant to achieve" (1.32; see Δαΐλοχος; ἐπιθυμέω): love freely given, which a tyrant cannot be sure of (1.33–37; see ἄκων). In chapter 8 Simonides turns the word the other way: "Since, then, you obtain greater favors from equal services, how is it not fitting that you ... should also be loved far more than private men?" (8.7; see πολλαπλάσιος). Hiero answers that the ruler must also do the hateful things (8.8; see πραγματεύομαι). In chapter 11 Simonides draws a line: "it is not even fitting for a man who is tyrant to compete against private men" (11.6; see ἀγωνίζομαι), since in winning he would be envied and in losing laughed at. The willing love Hiero called least fitting for a tyrant to achieve, Simonides calls fitting for the ruler who does good; what does not fit him is rivalry with private men, his contest being with other leaders of cities (11.7; see προστάτης).

See also ἀγωνίζομαι; ἄκων; Δαΐλοχος; ἐπιθυμέω; πολλαπλάσιος; πραγματεύομαι; προστάτης.

προσίημι · accept

προσίηται, *prosiētai*, "accepts"

Attested: προσίηται (*prosiētai*; 1.20). To let come to oneself; in the middle, to admit, accept, take in; of food, to stomach it. Simonides uses it once, in his objection about the tyrant's table: "But yes, by Zeus," said Simonides, "for as long as the soul accepts it, those who are nourished on the more costly fare take far more pleasure than those who have the cheaper set before them" (1.20; see παρασκευή; πολυτελής). The condition carries the weight of the sentence. Costly food pleases more only while the soul will take it in, and Hiero has just said that satiety comes sooner to the man who has much set before him (1.19; see ὅσῳ ... τοσούτῳ). The verb puts the limit of pleasure not in the food but in the one who eats it. Simonides' condition gives away more than it seems, and Hiero presses it at once: do tyrants go to their own fare with more pleasure than private men to theirs? Simonides grants that, as many would think, they come to it with less zest (1.21; see ἀγλευκέστερον; οὐ μὲν οὖν). The soul that will no longer accept is the tyrant's.

See also ἀγλευκέστερον; ὅσῳ ... τοσούτῳ; οὐ μὲν οὖν; παρασκευή; πολυτελής.

πρόσοδος · revenue

Revenue: what grows when citizens are occupied and honored, and what Simonides would draw from the property of all the citizens rather than the ruler's own · Hiero

πρόσοδοι, *prosodoi*, "revenues"; πρόσοδον, *prosodon*, "revenue"; προσόδους, *prosodous*, "revenues"

At a Glance

The word. A coming in, income, revenue; of a city, its public revenues.

In the *Hiero*. Three times, all in Simonides' counsel: "the revenues would grow" (9.8); a "revenue for the city that brings no pain" (9.9); and whether revenues would become greater from the ruler's property alone or from that of all the citizens (11.4).

In this edition. "Revenue", "revenues".
A place to read. 9.7–9 with 11.4.

Meaning

Πρόσοδος (*prosodos*) is from πρός, "toward", and ὁδός, "way": an approach, a coming in, and so income, what comes in. Of a household it is the yield of land and property; of a city, its public revenues from taxes, dues, rents, mines and harbors. It is set against δαπάνη, "expense", what goes out (see δαπάνη), and a city's good management was the balance of the two.

Use in the book

Simonides' first use follows his prizes for farming. If the citizens competed in working the land, many good things would be accomplished, "for the revenues would grow, and temperance goes along far more with being occupied" (9.8; see ἀσχολία; σωφροσύνη). The revenue is a by-product of honor: the ruler does not take more, the citizens produce more. As the edition's note observes, ἀσχολία, "being occupied", is literally the lack of σχολή, "leisure", and the mercenaries of chapter 10 would give the citizens leisure "to take care of their own affairs" (10.5; see σχολή): Simonides wants the citizens busy at their own work, and the city's revenue grows from it. He goes on to trade, and then to the inquiry itself: the man who discovers "some revenue for the city that brings no pain" should be honored (9.9; see ἄλυπος πρόσοδος; ἐξευρίσκω). Revenue without pain is the opposite of the money Hiero said the ruler must exact and so be hated (8.9; see πράττω χρήματα).

The last use comes in Simonides' comparison of private and public spending: would revenues become greater from Hiero's own property alone, or if he had contrived "that the property of all the citizens be at work"? (11.4; see ἐνεργός; μηχανάομαι). The tyrant who treats the city as a source to draw on gets less than the ruler who sets the whole city to work. The revenues of 11.4 belong to the same reckoning as the treasuries of 11.13, "all the wealth that is with your friends" (see θησαυρός; πλοῦτος): the ruler is richest when the citizens' property is at work and his friends are rich.

Places to read

Every passage in which the noun occurs.

9.8 With the citizens occupied in farming, the revenues would grow.

9.9 If the man who discovers a revenue for the city that brings no pain were sure of honor, the inquiry would not lie idle.

11.4 Revenues would be greater if the property of all the citizens were at work than the ruler's alone.

Elsewhere in Xenophon

In the *Memorabilia* Socrates, having got Glaucon to agree that he will try to make the city richer, as a man would a friend's household, and that more revenues would make it so (3.6.4–5; see αὐξάνω), asks him to say what the city's revenues come from now and how great they are, since he has clearly looked into it, so as to fill up those that fall short and supply those that are neglected. Glaucon has not looked into it. Then tell us the city's expenses, says Socrates, since you clearly mean to cut the superfluous ones; but Glaucon has had no leisure for that either. Then we will put off making the city richer, Socrates concludes, for how could anyone who does not know the expenses and the revenues take care of them? (3.6.5–6). Simonides' counsel answers the question Glaucon could not: the revenues grow when the citizens are honored and at work.

Other ancient sources

Aristotle in the *Rhetoric* counts five chief subjects on which men deliberate in their cities: ways and means, war and peace, the guarding of the country, imports and exports, and legislation. On ways and means, he says, the adviser must know the city's revenues, what they are and how great, so that a source left out may be added and one too small enlarged, and all its outlays, so that a needless one may be removed and one too large made smaller; for wealth grows by trimming outlays as well as by adding to what is held (1.4.7–8, 1359b19–30). His word for ways and means, πόροι, is the title of Xenophon's own *Ways and Means*, which the edition's note on 9.9 names as such an inquiry (see ἄλυπος πρόσοδος).

Translation in this edition

"Revenues" at 9.8 and 11.4, "revenue" at 9.9.

See also

ἄλυπος πρόσοδος; ἀσχολία; αὐξάνω; δαπάνη; ἐνεργός; ἐξευρίσκω; θησαυρός; μηχανάομαι; πλοῦτος; πράττω χρήματα; σχολή; σωφροσύνη.

προσποιέομαι · pretend; claim

To claim as one's own, to pretend: the citizen who claims more of a victory than he won, and the servant who pretends to love the tyrant he plots against · Hiero

προσποιησαμένων, *prospoiēsamenōn*, "have ... pretended"; προσποιεῖται, *prospoieitai*, "claims"

At a Glance

The word. In the middle, to make something one's own: to claim, lay claim to; to pretend, put on a show of.

In the *Hiero*. Twice: plots against tyrants come from no one more than from those "who have most pretended to love them" (1.38); and after a victory each citizen "claims to have had a share in the plan" (2.16).

In this edition. "Pretend" at 1.38, "claim" at 2.16.

A place to read. 1.37–38 with 2.15–16.

Meaning

Προσποιεῖν (*prospoiein*) is to make over or add to; in the middle, προσποιεῖσθαι, to make something one's own, and so to claim it, whether one has it or not. The claim may be just or false, and the verb slides from "lay claim to" toward "pretend", the man who puts on what is not his. The two uses in the *Hiero* stand at the two ends of the range.

Use in the book

The first use closes Hiero's account of love. The private man knows that his beloved serves him under no compulsion, but the tyrant can never trust that he is loved, since those who serve from fear imitate the services of those who love (1.37–38; see διὰ φόβον ὑπηρετεῖν; οὐδεμιᾶς ἀνάγκης

οὔσης). Then the sharpest point: "And indeed plots against tyrants come from no one more than from those who have most pretended to love them" (1.38; see ἐπιβουλή; οἱ φιλοῦντες). Pretended love is not only empty; it is the cover of the plot, and the more of it the tyrant sees, the more he has to fear.

The second use comes in the joys of a city's victory. When cities rout their enemies, they exult in the deed: "Each one claims to have had a share in the plan and to have killed the most", and most add lies as well, so fine a thing does a great victory seem to them (2.16; see βουλή; ἐπιψεύδομαι). The citizens claim more than is theirs, and the claim is a sign of delight: they want a part in something they think fine. The tyrant, who kills those working against him, makes what has happened as small as he can and defends himself (2.17; see ἀπολογέομαι).

Set side by side, the two passages give the verb a political meaning. Among free citizens men claim more than they did, out of pride in a common deed; around the tyrant men pretend to more love than they feel, out of fear. Both inflate, but only the second hides an intent to harm, and the tyrant, who receives the most of it, can trust it least.

Places to read

Both passages in which the verb occurs.

1.38 Plots against tyrants come most from those who have most pretended to love them.

2.16 After a victory each citizen claims to have had a share in the plan and to have killed the most.

Elsewhere in Xenophon

In the *Memorabilia* Critobulus asks Socrates to help him make friends by praising him to those he would win. Socrates refuses to praise him falsely: if he lied to a shipowner that Critobulus was a good pilot and the man entrusted his ship to him, Critobulus could hardly hope not to lose himself and the ship; if he persuaded the city to entrust itself to him as a general, a judge and a statesman, the city and Critobulus would suffer for it; and if he persuaded private citizens to entrust their property to him as a careful manager, Critobulus, once put to the test, would prove both

harmful and ridiculous. The shortest, safest and finest way, he concludes, is to try to become good at whatever one wishes to be thought good at, since every excellence among human beings grows by learning and practice (2.6.33–39). Socrates' advice removes the gap between what is claimed and what is, the gap in which Hiero's pretenders hide.

Other ancient sources

In the *Nicomachean Ethics* Aristotle describes the virtue concerned with truth in what a man claims about himself. The boaster is thought to lay claim to things of good repute that are not his, or to more of them than are his; the self-deprecator, the reverse, disowns what he has or makes it smaller; and the man in the middle, who calls each thing by its name, is truthful in how he lives and what he says, acknowledging what belongs to him, no greater and no less (4.7, 1127a20–26). Both of Aristotle's faults misstate what is a man's own, whereas the pretenders of 1.38 put on a love that is not theirs at all.

Translation in this edition

"Pretended" at 1.38 ("those who have most pretended to love them") and "claims" at 2.16; the English names the two senses of the middle separately.

See also

ἀπολογέομαι; βουλή; διὰ φόβον ὑπηρετεῖν; ἐπιβουλή; ἐπιψεύδομαι; οἱ φιλοῦντες; οὐδεμιᾶς ἀνάγκης οὔσης.

πρόσρησις · greeting

πρόσρησιν, *prosrēsin*, "greeting"

Attested: πρόσρησιν (*prosrēsin*; 8.3). An addressing, a greeting; the noun of προσειπεῖν, "to greet" (see προσεῖπον). Simonides uses it in the same sentence as the verb, asking whose greeting, the ruler's or the private man's, "gives more enjoyment to the one who hears it" (8.3; see εὐφραίνω; προσεῖπον; φιλικῶς). The greeting is judged by its effect on the hearer, not by the words spoken, which are the same from either man. Simonides

draws the general rule at the end of the series: the ruler obtains greater favors from equal services (8.7; see μείζω ἀπὸ τῶν ἴσων χάριν). The edition's Key Words render εὐφραίνειν, used actively, "to give enjoyment", as here, and the enjoyment is the hearer's. The smallest kindness becomes, for the ruler, a means of winning love that a private man does not have.

See also εὐφραίνω; μείζω ἀπὸ τῶν ἴσων χάριν; προσεῖπον; φιλικῶς.

προστατεύω · lead

To lead, to stand at the head: Simonides' verb for Hiero's relation to the city in the contest of chapter 11, in place of ruling as a tyrant · Hiero

προστατεύεις, *prostateueis*, "you lead"

At a Glance

The word. To stand before, be at the head of; to lead or manage a city, a people, a household or a chorus.

In the *Hiero*. Twice, both in Simonides' last chapter, in the phrase "the city you lead" (11.5, 11.7).

In this edition. "Lead"; the noun προστάτης is "leader".

A place to read. 11.5–7.

Meaning

Προστατεύειν (*prostateuein*) is the verb of the προστάτης, the man who stands in front (πρό, "before", with ἵστασθαι, "to stand"): the leader of a city or of the people, the patron of a resident foreigner, the head of a household or a chorus (see προστάτης). It names leadership by position and care rather than by force, and it carries no constitutional title. The edition's Key Words note that the family is "used of the man who stands at the head of a city or a people", and that the English keeps it apart from ruler and tyrant.

Use in the book

Simonides uses the verb only in his last chapter, when he sets Hiero a new contest. He asks whether keeping more chariots than any Greek and sending them to the festivals would adorn Hiero more than a city that

sent the most horse-breeders and competitors, and then: "And do you think it finer to win by the excellence of a chariot, or by the happiness of the city you lead?" (11.5; see ἁρματοτροφία; εὐδαιμονία). It is not even fitting for a tyrant to compete against private men (11.6; see ἀγωνίζομαι; προσήκω); "But I say, Hiero, that your contest is against other leaders of cities; and if, among them, you make the city you lead the happiest, you will be proclaimed victor in the finest and most magnificent contest among human beings" (11.7; see ἀγών; εὐδαιμονεστάτη πόλις; προστάτης).

The choice of word changes Hiero's standing. Through the dialogue he has been a tyrant who rules, and in chapter 11 Simonides still speaks of "a man who is tyrant" (11.1, 11.6); but the city is now "the city you lead", and his rivals are "leaders of cities". The verb puts Hiero at the head of the city rather than over it, and the contest is won by the city's happiness, not by his own display. Hiero had used the same family only of the just men whom the multitude might want as its leaders, and whom the tyrant fears for that reason (5.1; see προστατέω). Simonides speaks in the present, "the city you lead", as though the leading were already Hiero's and only the happiness remained to be won.

Places to read

Both passages in which the verb occurs; προστατεῖσθαι, "to have ... as its leaders" (5.1), and προστάτης, "leader" (11.7), have their own entries.

11.5 Is it finer to win by a chariot's excellence or by the happiness of the city you lead?

11.7 If you make the city you lead the happiest, you will be proclaimed victor.

Elsewhere in Xenophon

In the *Education of Cyrus* Cambyses reminds his son of what they once reckoned together: that it is a sufficient and a fine work for a man to take care that he himself becomes fine and good and that he and his household have enough of what they need; but to know how to lead other men so that they will have all they need in full and all be such as they should be, that seemed to them wonderful. Cyrus remembers, and agrees that ruling well is an exceedingly great work; yet when he looks at the kind of men who are rulers and will be his rivals, he thinks it shameful to shrink from

contending with them (1.6.7–8). Cyrus, like Simonides' Hiero, is spurred by the thought of the other rulers he must contend with.

Other ancient sources

Thucydides says of Pericles that as long as he led the city in peace, he guided it with moderation and kept it safe, and it reached its greatest height under him. Powerful in reputation and judgment and plainly above taking bribes, he held the multitude in check as free men, and it did not lead him so much as he led it, since he had not won his power by means unfit for it and so had no need to speak to its pleasure. So it became, in name a democracy, in fact rule by the first man; his successors, more nearly equal among themselves and each reaching to be first, turned to handing affairs over to the people's pleasure (2.65.5, 8–10). Thucydides' leader stands at the head of a free city without ruling it as a tyrant, the standing Simonides offers Hiero in his verb.

Translation in this edition

"The city you lead" at both places; προστάτης at 11.7 is "leader" and προστατεῖσθαι at 5.1 "have as its leaders".

See also

ἀγών; ἀγωνίζομαι; ἁρματοτροφία; εὐδαιμονεστάτη πόλις; εὐδαιμονία; προσήκω; προστατέω; προστάτης.

προστατέω · have as leaders

προστατεῖσθαι, *prostateisthai*, "to have ... as its leaders"

Attested: προστατεῖσθαι (*prostateisthai*; 5.1). To stand at the head of, lead; in the passive, to be led, to have someone as one's leader. Hiero uses it once, at the end of his list of the good men whom tyrants fear: "and the just, lest the multitude desire to have them as its leaders" (5.1; see ἄλκιμος; πλῆθος). The just man is feared for what others might do: the multitude might choose him to stand at its head. The verb belongs to the family of προστάτης, "leader" (see προστατεύω; προστάτης), which the edition's Key Words distinguish from ruler and tyrant, and it is the only member of the

family that Hiero uses. Simonides takes the family up in chapter 11, where Hiero's contest is against other leaders of cities and he wins by making the city he leads the happiest (11.7; see προστατεύω; προστάτης).

See also ἄλκιμος; πλῆθος; προστατεύω; προστάτης.

προστάτης · leader

The leader of a city: Hiero's rivals in the contest Simonides sets him, judged by the happiness of the cities they lead · Hiero

προστάτας, *prostatas*, "leaders"

At a Glance

The word. One who stands in front: a leader, chief, champion; the leader of the people in a city; a patron.

In the *Hiero*. Once: "your contest is against other leaders of cities" (11.7).

In this edition. "Leader".

A place to read. 11.5–7 with 5.1.

Meaning

Προστάτης (*prostatēs*) is the man who stands in front of others (see προστατεύω): the leader of a city, the champion of a party, and in Athens the patron who answered for a resident foreigner. In political speech the προστάτης τοῦ δήμου, "leader of the people", was the man the people followed. The word names a standing that others grant, not an office that compels. Where ἄρχων names the holder of rule (see ἄρχων) and τύραννος the man who holds it alone and outside the law, προστάτης says nothing of how a man came to stand first.

Use in the book

The noun names Hiero's rivals. Simonides has told him that it is not fitting for a tyrant to compete against private men in the chariot races, since if he won he would be envied "as one who made his expenditure from many households", and if he lost he would be laughed at (11.6; see ἀγωνίζομαι; καταγελάω). "But I say, Hiero, that your contest is against

other leaders of cities", and the victory goes to the one who makes the city he leads the happiest (11.7; see ἀγών; εὐδαιμονεστάτη πόλις; προστατεύω).

The rivals are not tyrants as such. In chapter 4 Hiero had said that the tyrant counts other tyrants his competitors in wealth, and feels pain when he has less than they do (4.6; see ἀνταγωνιστής; πλοῦτος). Simonides changes the class with which Hiero compares himself and the measure of the comparison: leaders of cities, of whatever kind, judged by how happy they make their cities. The tyrant had feared the just men whom the multitude might want as its leaders (5.1; see πλῆθος; προστατέω); in Simonides' contest Hiero is to outdo all such leaders at their own work. Simonides does not ask him to stop being what he is, "a man who is tyrant" (11.6); he asks him to be judged as a leader is judged, by the condition of those he leads.

The contest has no judges named and no rule but the comparison. The proclamation that Hiero might have won with a chariot (11.5; see ἁρματοτροφία) would be won instead through the city, and he would be proclaimed victor for its happiness (see κηρύσσω).

Places to read

The one passage in which the noun occurs; the verb προστατεύειν has its own entry.

11.7 Hiero's contest is against other leaders of cities.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon recalls that when the Thirty were killing many of the citizens, and not the worst of them, and urging many to do injustice, Socrates said somewhere that it would seem wonderful to him if a man who became herdsman of a herd of cattle and made the cattle fewer and worse should not admit that he was a bad herdsman; and still more wonderful if a man who became leader of a city and made the citizens fewer and worse should not be ashamed or think himself a bad leader of the city. When word of it reached the Thirty, Critias and Charicles, another of their number, called Socrates before them, showed him the law and forbade him to talk with the young (1.2.32–33). Socrates' bad leader

makes the citizens fewer, as Hiero's tyrant knows he will rule over fewer when he puts to death those he perceives working against him (2.17; see ἀποκτείνω).

Other ancient sources

In Plato's *Republic* Socrates asks Adeimantus whether it is not the people's custom always to set up one man as its special leader and to nourish him and make him great. It is, Adeimantus agrees; and this is clear, says Socrates, that whenever a tyrant grows, he springs from the root of leadership and from nowhere else (8.565c–d). The change from leader to tyrant comes when the leader begins to taste his fellow citizens' blood (565d–566a; see ἄνθρωπος). Plato's leader becomes a tyrant; Simonides asks his tyrant to compete as a leader.

Translation in this edition

"Leaders of cities" for προστάτας πόλεων; the edition keeps "ruler" for ἄρχων and "tyrant" for τύραννος, so that the three are distinct; "you will be proclaimed victor" (11.7) is Marchant's correction, κηρυχθήσῃ, for the manuscripts' εὖ ἔσῃ, "you will be well".

See also

ἀγών; ἀγωνίζομαι; ἄνθρωπος; ἀνταγωνιστής; ἀποκτείνω; ἁρματοτροφία; ἄρχων; εὐδαιμονεστάτη πόλις; καταγελάω; κηρύσσω; πλῆθος; πλοῦτος; προστατεύω; προστατέω.

προστάττω · command; assign

To command, to assign: what all must do for the tyrant without excuse, and in Simonides' counsel the ruler's way of giving the harsh tasks to others and new tasks to the mercenaries · Hiero

προσταττόμενα, *prostattomena*, "that is commanded"; προστακτέον, *prostakteon*, "should assign"; προστέτακται, *prostetaktai*, "is assigned"; προστεταγμένων, *prostetagmenōn*, "those assigned"

At a Glance

The word. To place at a post, to appoint; to command, order, assign a task.

In the *Hiero*. Four times: all serve the tyrant without excuse "in all that is commanded" (7.2); the ruler "should assign to others the punishing" (9.3); in the choruses the gathering "is assigned to chorus-producers" (9.4); and the first of the tasks "assigned to the mercenaries" (10.4).

In this edition. "Command" at 7.2, "assign" at 9.3, 9.4 and 10.4.

A place to read. 9.3–4 with 7.2 and 10.4.

Meaning

Προστάττειν (*prostattein*) is from πρός, "to, toward", and τάττειν, "to draw up, post": to set a man at a post, and so to give him an order or a task. It is the verb of the commander and the master, and also of the law, which "commands" what is to be done. Its passive names what is ordered or allotted, "the things commanded", "those assigned".

Use in the book

Simonides first uses the verb of the honors that make men want to be tyrants: "so that you may be honored, and all may serve you without excuse in all that is commanded" (7.2; see ἀπροφασίστως; ἄρχομαι). Obedience to command is the first of the visible honors, before the gazing and the making way (see περιβλέπω), and Hiero answers that service given from fear is no honor (7.5–7; see ἀντιφιλέω).

In chapter 9 the verb changes its object. "So I say that a man who rules should assign to others the punishing of whoever needs compulsion, but should do the giving of prizes himself" (9.3; see ἀνάγκην προστιθέναι; κολάζω). The proof is the choruses: the ruler sets out prizes, "but the gathering of them is assigned to chorus-producers, and to others the teaching of them and the applying of compulsion" (9.4; see χορηγός). The ruler commands still, but what he commands is the distribution of the harsh work, so that what pleases comes from him and what is harsh from others. The hateful work Hiero listed (8.9; see ἀπεχθάνομαι; κολάζω) is divided, and the ruler keeps for himself only the giving.

The last use gives the mercenaries, kept as guards for the tyrant, a further task: "this one thing would be the first of those assigned to the mercenaries: to help all the citizens, as the bodyguards of all, if they perceive anything of the kind" (10.4; see πάντων δορυφόροι τῶν πολιτῶν). The ruler's command adds a service to the citizens to the guarding of his person. Across the three chapters the verb moves from what all must do for the tyrant to what the ruler arranges that others do for all.

Places to read

Every passage in which the verb occurs.

7.2 Simonides: tyrants rush into tyranny so that all may serve them without excuse in all that is commanded.

9.3 The ruler should assign punishment to others and give the prizes himself.

9.4 In the choruses the gathering is assigned to chorus-producers, the teaching and compulsion to others.

10.4 The first task assigned to the mercenaries would be to help all the citizens.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon says that Cyrus thought it foolish, whenever he wanted something done, to issue commands the way some masters do about the house, "let someone fetch water, let someone split wood"; under commands like that, it seemed to him, everyone looked at everyone else and no one carried the thing through; all were at fault, and none felt the shame or the fear he would have felt alone, since he bore the fault in company with many. So he named the man himself whenever he

gave an order (5.3.49–50). Cyrus assigns each task to a named man, and Simonides' ruler assigns each kind of work to its own officers, the giving to himself and the compelling to others.

Other ancient sources

In Plato's *Statesman* the visitor from Elea divides the knowing kind of knowledge into the kind that judges, like the calculator's, which is finished when it has judged, and the kind that commands, like the master builder's, who must go on to assign to each of the workmen what is fitting until they have done what was assigned. Asked whether the king belongs to the judging art, like a spectator, or rather to the commanding art, as one who is master, the young Socrates answers that he belongs rather to the commanding (259e–260c). Simonides' ruler is a master builder of another kind, who keeps for himself the pleasant part of the command.

Translation in this edition

"All that is commanded" at 7.2 for πάντα τὰ προσταττόμενα, and "assign" for the other three uses; the verbal adjective προστακτέον at 9.3 is "should assign".

See also

ἀνάγκην προστιθέναι; ἀντιφιλέω; ἀπεχθάνομαι; ἀπροφασίστως; ἄρχομαι; κολάζω; πάντων δορυφόροι τῶν πολιτῶν; περιβλέπω; χορηγός.

προτίθημι · set out

προτίθησιν, *protithēsin*, "sets out"; προτιθείη, *protitheiē*, "were to set out"; προτιθεμένων, *protithemenōn*, "are set out"

Attested: προτίθησιν (*protithēsin*; 9.4), προτιθείη (*protitheiē*; 9.6, 9.7), προτιθεμένων (*protithemenōn*; 9.11). To set before, set out, offer publicly; of prizes, to propose them for a contest. Simonides uses it four times in his account of prizes, always with ἆθλα, "prizes" (see ἆθλον). It begins with the example of the choruses: "For when we wish choruses to compete, the ruler sets out prizes", while others gather and train them (9.4; see ἀνάγκην προστιθέναι; προστάττω; χορηγός). Then the extension: "If, then, one were

to set out prizes for these too, as for the choruses", for good armor and order, horsemanship, valor in war and justice in contracts (9.6; see ἀλκή; φιλονικία); and for farming, "if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7; see γεωργία). Finally the fear of cost that Simonides supposes in Hiero: "if you fear, Hiero, that if prizes are set out in many things there will be much expense" (9.11; see ἐξάγω). The verb names the ruler's part in the whole scheme: he sets the prize before the citizens, and they do the rest.

See also ἆθλον; ἀλκή; ἀνάγκην προστιθέναι; γεωργία; ἐξάγω; προστάττω; φιλονικία; χορηγός.

προτιμάω · honor above others

προτετιμημένοις, *protetimēmenois*, "those honored above us"

Attested: προτετιμημένοις (*protetimēmenois*; 8.5). To honor before or above others, prefer; in the perfect passive, to have been honored above others. Simonides uses it in his account of the favor that attends a ruler: "For not only does ruling make a man more beautiful, but we look with more pleasure at this same man when he rules than when he is a private man, and we take more pride in conversing with those honored above us than with those who are on an equal footing with us" (8.5; see ἀγάλλομαι; ἰδιωτεύω). The ruler is one of those honored above us, and conversation with him is a source of pride. The point can be read as turning Hiero's complaint around. Hiero had said that the tyrant, unless he marries a foreign woman, must marry beneath him, and that attentions from slaves are not cherished at all (1.27–28; see γάμος); Simonides answers that for those below him the ruler's higher standing is itself a pleasure, since men take pride in being near it. In the next sentence the same reasoning reaches the beloved, who is least disgusted by a ruler's age or ugliness, because "the very fact of having been honored adorns a man most of all" (8.6; see ἀναφαίνω; παιδικά).

See also ἀγάλλομαι; ἀναφαίνω; γάμος; ἰδιωτεύω; παιδικά.

προφυλάττουσιν οἱ νόμοι · the laws stand guard over

The laws standing guard over the guards: Hiero's reason why citizens on campaign can sleep with confidence, and what the tyrant's hired guards lack · Hiero

αὐτῶν μὲν γὰρ προφυλάττουσιν οἱ νόμοι, *autōn men gar prophylattousin hoi nomoi*, "for the laws stand guard over the guards themselves"

At a Glance

The word. Οἱ νόμοι, "the laws", as the subject of προφυλάττειν, "to stand guard before" or "over": the citizens' guards have a guard of their own.

In the *Hiero*. Once, in Hiero's answer to Simonides' soldiers who sleep with confidence on campaign: "for the laws stand guard over the guards themselves, so that they fear for themselves as well as on your behalf" (6.10).

In this edition. "The laws stand guard over the guards themselves", where "the guards themselves" renders the pronoun αὐτῶν.

A place to read. 6.9–11 with 4.3–4.

Meaning

The verb is φυλάττειν, "to guard", with πρό, "before, in front of" (see προφυλάττω): to keep watch ahead of others, as a sentry does before a camp. Hiero makes the laws the sentry. The νόμοι are the city's laws and customs (see νόμος), the common order by which citizens are bound to one another; set as the subject of a soldier's verb, they become a guard posted over the men who keep guard. The clause has the shape of a chain: the soldiers sleep because the guards watch, and the guards watch because the laws stand over them.

Use in the book

The clause answers Simonides' one reservation. Hiero has told Simonides to recall, if he has ever stood in line close to an enemy phalanx, what food he took and what sleep he slept (6.7; see ἀναμιμνήσκω). Simonides grants that war is a fearful thing, but answers that on campaign he and his fellows post guards before them and sleep with confidence (6.9; see

θαρραλέως; λαγχάνω; προκαθίστημι). Hiero agrees and gives the reason: "Yes, by Zeus, Simonides; for the laws stand guard over the guards themselves, so that they fear for themselves as well as on your behalf" (6.10). The soldier's confidence rests not on the guard alone but on what holds the guard to his post. Hiero does not say what the laws threaten; he says what they produce, a guard who fears for himself as well as for the others. His own fate and the camp's are joined, and the same laws join them.

The next sentence names what the tyrant has instead: "But tyrants keep guards for pay, like reapers" (6.10; see θεριστής; μισθός). Over a hired guard nothing stands but his wage, and the wage is less than the killing would bring: those who guard for money can get much more in a short time by killing the tyrant than by guarding him a long time (6.11; see οἱ φυλάττοντες; πιστός). The citizens' guard is guarded; the tyrant's guard has a price.

The clause gathers what chapter 4 had said of the fatherland. There citizens act as bodyguards for one another without pay, and many have made it law that one who keeps company with a killer is not pure, so that each citizen lives in safety because of his fatherland (4.3–4; see ἄνευ μισθοῦ; βιοτεύω; μιαιφόνος; νόμος; σύνειμι). The law of 4.4 can be read as what makes one citizen's guarding of another safe to rely on. Simonides answers with the verb rather than with the laws: he would have the mercenaries "stand guard in front of" the citizens on campaign (10.6; see προφυλάττω).

Places to read

The one passage in which the phrase occurs; the verb προφυλάττω (6.10, 10.6) has its own entry.

6.10 The laws stand guard over the citizens' guards, so that they fear for themselves as well as for the rest.

Elsewhere in Xenophon

In the *Constitution of the Lacedaemonians* Xenophon writes that everyone knows that at Sparta men obey the magistrates and the laws more than anywhere. In other cities, he says, the more powerful do not even wish to

be seen fearing the magistrates, thinking it unworthy of a free man; at Sparta the strongest men defer to them most and count it an honor to answer a summons at a run rather than a walk (8.1–2). The ephors may fine whom they please and exact the fine on the spot, may stop magistrates in the middle of their term, imprison them and bring them to trial for their lives; and they do not let those elected rule as they like for the year, as other cities do, but, like tyrants and the presiding officers at athletic contests, punish at once anyone they see breaking the law (8.4). In Xenophon's Sparta it is the ephors, who enforce the laws, that punish with a tyrant's swiftness, and even the strongest citizens are glad to be seen fearing the magistrates; in Hiero's account the laws themselves stand over the citizens' guards, so that they fear for themselves (6.10).

Other ancient sources

Aristotle states the principle in the *Politics*: whoever bids the law rule seems to bid god and mind alone rule, while whoever bids a human being rule adds a wild beast as well, for appetite is such a thing, and anger twists rulers, even the best of men; law, he concludes, is mind without desire (3.16, 1287a28–32). Herodotus' Demaratus says the same of the Spartans in another figure: their master is law, which they fear more than Xerxes' men fear him (7.104; see νόμος). The laws that stand guard over the citizens' guards in Hiero's account may be set beside Aristotle's ruler without appetite, and the tyrant who keeps guards for pay beside the rule to which, on Aristotle's account, the beast has been added.

Translation in this edition

"Stand guard over" for προφυλάττουσιν, with "the guards themselves" for αὐτῶν; at 10.6 the same verb is "stand guard in front of" (see προφυλάττω). "The laws" renders οἱ νόμοι, as "law" renders νόμος at every place (see νόμος).

See also

ἀναμιμνήσκω; ἄνευ μισθοῦ; βιοτεύω; θαρραλέως; θεριστής; λαγχάνω; μιαιφόνος; μισθός; νόμος; οἱ φυλάττοντες; πιστός; προκαθίστημι; προφυλάττω; σύνειμι.

προφυλάττω · stand guard over

To stand guard before: what the laws do for the citizens' guards, and what Simonides would have the tyrant's mercenaries do for the citizens on campaign · Hiero

προφυλάττουσιν, *prophylattousin*, "stand guard over"; προφυλάττειν, *prophylattein*, "to stand guard in front of"

At a Glance

The word. To keep guard before or in front of; to guard, protect; to take precautions.

In the *Hiero*. Twice, with a different guard each time: the laws "stand guard over" the citizens' guards (6.10), and the mercenaries are likely to be the readiest "to stand guard in front of" the citizens on campaign (10.6).

In this edition. "Stand guard over", "stand guard in front of".

A place to read. 6.9–11 with 10.4–8.

Meaning

Προφυλάττειν (*prophylattein*) is φυλάττειν, "to guard" (see φυλάττω), with πρό, "before", which can mean both "in front of" and "on behalf of". The compound names the guard posted ahead of others, between them and the danger. Its nouns belong to the camp: a προφυλακή is an outpost, and the προφύλακες are the pickets, as in the *Anabasis*, where heralds sent by the Persian King to treat for a truce come to the pickets and ask for the commanders (2.3.1–2). The verb keeps the picture of the picket even when the guard is not a man.

Use in the book

In chapter 6 the guard is the laws. Simonides has said that soldiers on campaign post guards before them and sleep with confidence (6.9; see προκαθίστημι), and Hiero gives the reason: the laws stand guard over the guards themselves, so that they fear for themselves as well as for the rest (6.10; see προφυλάττουσιν οἱ νόμοι). The tyrant's guards, kept for pay like reapers, have no such picket over them, and men who guard for money

can get more by killing the tyrant than by guarding him (6.10–11; see θεριστής; μισθός; οἱ φυλάττοντες).

In chapter 10 Simonides gives the verb to those same hired men. On campaign, he asks, what is more beneficial to citizens than mercenaries? "For it is likely that they are the readiest to toil, to run risks and to stand guard in front of them" (10.6; see προκινδυνεύω; προπονέω). The guard Hiero feared is given a further task: the mercenaries still guard the tyrant (10.4), and on campaign they would also stand in front of the city against its enemies. Simonides sets them a series of such tasks, as bodyguards of all the citizens against slaves and evildoers (10.4; see πάντων δορυφόροι τῶν πολιτῶν), as keepers of the workers and flocks in the country (10.5; see κτῆνος), and as the readiest to perceive in advance the sudden attacks of enemies (10.6; see προαισθάνομαι).

Between Hiero's account and Simonides' counsel the verb changes its guard. Hiero's citizens are guarded by men over whom the laws stand guard; Simonides offers the tyrant hired men who would guard the citizens, and claims only that this "is likely" (see εἰκός). The laws of 6.10 bind the guard from above; over the mercenaries of 10.6 Simonides names nothing but the pay the citizens, seeing their use, would spend on them with the greatest pleasure (10.8; see δαπανάω). Whether a wage can do the work of a law is the question that Hiero's reapers leave standing.

Places to read

Both passages in which the verb occurs.

6.10 The laws stand guard over the citizens' guards.

10.6 The mercenaries are likely to be the readiest to stand guard in front of the citizens on campaign.

Elsewhere in Xenophon

In the *Memorabilia* Socrates advises Aristarchus, whose kinswomen, now set to work, complain that he alone in the house eats without working, to tell them the fable of the dog. When animals could speak, a sheep complained to its master that he gave the sheep, who supply him wool, lambs and cheese, nothing but what they take from the ground, while he shared his own food with the dog, who supplies nothing of the kind. The

dog answered: "Naturally, by Zeus: I am the one who keeps you yourselves safe, so that men do not steal you nor wolves snatch you; if I did not stand guard over you, you could not so much as feed in the pasture, afraid as you would be of perishing." And so, the story goes, the sheep agreed that the dog should be honored above them, and Aristarchus is to tell the women that he is their guard and overseer in place of the dog (2.7.12–14). The dog joins σῴζειν, "keep safe", to προφυλάττειν (see σῴζω). Simonides' mercenaries, who would give safety to the flocks in the country (10.5), are asked to earn their keep as the dog does.

Other ancient sources

In the *Republic* Socrates compares the guardian of his city to a well-bred dog: each must be keen to perceive, swift to pursue what it perceives, and strong if it must fight what it has caught, and spirited as well. But then, he asks Glaucon, how will such natures not be savage to one another and to the other citizens? They must be gentle to their own and harsh to their enemies, and such a nature is found in noble dogs, which are as gentle as can be to those they know and the opposite to strangers (375a–e). Later he fears that the auxiliaries may do to the citizens what badly reared sheepdogs do to the sheep (416a–b; see κακουργέω). Plato's difficulty is close to Hiero's: a guard strong enough to protect is strong enough to harm; Simonides' mercenaries, set in front of the citizens, would need the noble dog's gentleness toward its own.

Translation in this edition

"Stand guard over" at 6.10; at 10.6 "stand guard in front of", the last of three verbs compounded with πρό, where "in front of them" carries the prefix for the series (see προπονέω).

See also

δαπανάω; εἰκός; θεριστής; κακουργέω; κτῆνος; μισθός; οἱ φυλάττοντες; πάντων δορυφόροι τῶν πολιτῶν; προαισθάνομαι; προκαθίστημι; προκινδυνεύω; προπονέω; προφυλάττουσιν οἱ νόμοι; σῴζω; φυλάττω.

ῥᾳδιουργέω · the easygoing

ῥᾳδιουργοῦσιν, *rhāidiourgousin*, "the easygoing"

Attested: ῥᾳδιουργοῦσιν (*rhāidiourgousin*; 8.9). To act with ease, take things easily, be slack; also to do wrong lightly, act unscrupulously: from ῥᾴδιος, "easy", and ἔργον, "work" (see ἔργον). Hiero closes his list of the hateful things a ruler must do with it (8.8–9; see ἀπεχθάνομαι; πραγματεύομαι): "and when the moment for speed comes, to set out by land or by sea, we must not give way to the easygoing" (8.9; see ἐξορμάω). The participle is used as a noun: the men who would take their time when speed is needed. Refusing them is the last of the duties that make a ruler hated, and it is the mildest: the easygoing are not wrongdoers, only slow. Every item on the list can be read as the work of any ruler, not of a tyrant only, and Simonides answers it by dividing the work, giving the punishing to others and keeping the giving of prizes for the ruler himself (9.3; see κολάζω).

See also ἀπεχθάνομαι; ἐξορμάω; ἔργον; κολάζω; πραγματεύομαι.

ῥίς · nostrils

ῥινῶν, *rhinōn*, "the nostrils"

Attested: ῥινῶν (*rhinōn*; 1.4). The nose; in the plural, the nostrils. Simonides names them third in his survey of the senses: private men take pleasure and feel distress "at things seen, through the eyes; at things heard, through the ears; at odors, through the nostrils; at food and drink, through the mouth" (1.4; see ὅραμα; ὀσμή). Each pleasure is given its organ, and the pleasures of Aphrodite close the list with a decorous periphrasis, "the parts that we all, of course, know of" (1.4; see ἀφροδίσια). Smell returns in the argument as the tyrant's perfume, which Simonides thinks those who come near him relish more than he does himself (1.24; see πλησιάζω; πολυτελής). Of all the senses, the one the nostrils serve is the one in which the tyrant's pleasure most plainly goes to others.

See also ἀφροδίσια; ὅραμα; ὀσμή; πλησιάζω; πολυτελής.

σαφής · clear

σαφεστέρας, *saphesteras*, "clearer"; σαφές, *saphes*, "clear"; σαφῶς, *saphōs*, "clearly"; σάφ' ἴσθι, *saph' isthi*, "be sure of it"

Attested: σαφεστέρας (*saphesteras*; 1.6), σαφές (*saphes*; 8.4 twice); the adverb σαφῶς (*saphōs*; 1.15, 2.6), "clearly", and σάφ' ἴσθι (*saph' isthi*; 1.27), "be sure of it". Clear, distinct, plain; of knowledge, certain. Simonides first uses it of perception: "perhaps it is no wonder if the things of waking give us clearer perceptions than the things of sleep" (1.6; see αἴσθησις; ἐγρήγορα). Then the family passes from the senses to knowledge, and to Hiero. He says that one knows "clearly" that the silent men about a tyrant all intend him harm (1.15; see κακὰ νοέω; σιωπάω), and "I know clearly from experience, Simonides, and I tell you, that tyrants have the least share in the greatest goods" (2.6; see μετέχω); "be sure of it", he says, of the pleasures of Aphrodite, in which tyrants come off worse (1.27; see γάμος). Simonides takes the adjective back in chapter 8, in questions that ask for assent: "is it not clear that attentions from the most powerful also produce the greatest delight?", and "is it not clear in this too that half-favors from the most powerful count for more than the whole gift from the private man?" (8.4; see ἡμίσειαι χάριτες; θεραπεία). Hiero's certainty comes from what he alone has lived; Simonides' from what anyone can see.

See also αἴσθησις; γάμος; ἐγρήγορα; ἡμίσειαι χάριτες; θεραπεία; κακὰ νοέω; μετέχω; σιωπάω.

Σιμωνίδης · Simonides

Σιμωνίδης, *Simōnidēs*, "Simonides"; Σιμωνίδη, *Simōnidē*, "Simonides"

Attested: Σιμωνίδης (*Simōnidēs*, as subject; 1.1 twice, 1.4, 1.8, 1.9, 1.14, 1.16, 1.20, 1.22, 1.24, 1.26, 1.31, 2.1, 6.9, 7.1, 7.11, 8.1, 9.1, 10.2) and Σιμωνίδη (*Simōnidē*, in address; 1.7, 1.8, 1.13, 1.17, 1.21, 1.32, 2.3, 2.6, 3.6, 4.6, 5.1, 6.1, 6.7, 6.10, 6.15, 7.5, 7.10, 7.12, 7.13, 8.8, 10.1). The edition's Introduction gives his life: "Simonides (c. 556–468 BC), from Iulis on the island of Ceos, was among the most famous poets of his day, the author of victory odes, dirges and epigrams, and he spent his last years

in Sicily". The dialogue's first words name him with his trade, "Simonides the poet once came to Hiero the tyrant" (1.1; see ποιητής), and Hiero at once calls him wise (1.1; see σοφός). Thereafter the name stands in the speech tags, "said Simonides", and in Hiero's addresses, which come at the turns of his case: the hard thing tyrants suffer from the good (5.1), the enjoyments he has lost (6.1), the soldier's food and sleep (6.7). The name occurs for the last time at 10.2, where Simonides answers that a ruler who has won friendship will still need bodyguards (see ὅσῳ … τοσούτῳ); from there to the end he speaks without a break, and the last word of the dialogue is his. The Introduction adds that "Antiquity remembered him as the first poet to compose for pay, and as a wit", and Plato and Aristotle both tell stories of his wisdom (see δύναμις; ἐπιδείκνυμι; σοφός).

See also δύναμις; ἐπιδείκνυμι; ὅσῳ … τοσούτῳ; ποιητής; σοφός.

σιτίον · food

σιτίοις, *sitiois*, "food"

Attested: σιτίοις (*sitiois*; 4.2, 7.3). Food, provisions; diminutive in form of σῖτος, "grain, food" (see σῖτος), but not in sense. Both places pair it with ποτά, "drink" (see ποτόν). In chapter 4 food becomes a matter of trust: the tyrant "does not even live trusting his food and drink, but even of these, before offering the first portion to the gods, they order their attendants to taste first" (4.2; see ἀπογεύομαι; πιστῶς ἔχειν; πρὶν ἀπάρχεσθαι). What every man takes without thinking the tyrant must have tested by others. In chapter 7 Simonides sets food among the pleasures men share with beasts: "For in food and drink, at least, and sleep and the pleasures of Aphrodite all animals alike seem to take pleasure" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ζῷον). For Hiero even this least of pleasures is spoiled for the tyrant by distrust; for Simonides it is too small to explain why anyone would want to be one, and he turns to honor.

See also ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀπογεύομαι; ζῷον; πιστῶς ἔχειν; ποτόν; πρὶν ἀπάρχεσθαι; σῖτος.

σῖτος · food

σίτοις, *sitois*, "food"; σίτων, *sitōn*, "food"; σῖτον, *siton*, "food"

Attested: σίτοις (*sitois*; 1.4), σίτων (*sitōn*; 1.25, 2.1), σῖτον (*siton*; 6.7). Grain, bread; then food in general, the plural σῖτα meaning food. Simonides names it with drink as the pleasure of the mouth (1.4; see στόμα). Hiero makes it an example of his rule that abundance takes away pleasure: with food too, he says, the man who always has every kind takes none of it with longing (1.25; see παντοδαπός; πίμπλημι; πόθος; σπανίζω). Simonides answers that these things seem to him quite small, since he sees many of those who are thought to be real men willingly coming off worse "in food and drink and dishes" (2.1; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ὄψον). The last use is a soldier's. Hiero bids Simonides: "If you too have experience of war, Simonides, and have ever stood in line close to an enemy phalanx, recall what kind of food you took at that time, and what kind of sleep you slept" (6.7; see ἀναμιμνήσκω). Food measures the tyrant's condition three ways: abundance dulls it, the man thought a real man forgoes it, and fear spoils it.

See also ἀναμιμνήσκω; ἄνδρες καὶ οὐκέτι ἄνθρωποι; ὄψον; παντοδαπός; πίμπλημι; πόθος; σπανίζω; στόμα.

σιωπάω · silent men

σιωπῶντες, *siōpōntes*, "silent men"

Attested: σιωπῶντες (*siōpōntes*; 1.15). To be silent, keep silence. Simonides has said that tyrants never hear abuse, since no one is willing to accuse a tyrant to his face (1.14; see λοιδορία). Hiero answers: "And what enjoyment do you think," he said, "men give by not speaking ill, when one knows clearly that these silent men all intend harm to the tyrant?" (1.15; see κακὰ νοέω; λέγω κακῶς). The participle makes the silent a class of men rather than a pause in the talk: "these silent men" are the company about the tyrant, known by what they keep back, and what their silence holds Hiero calls intent to harm. Silence, for a private man, is only the absence of speech; around a tyrant it is speech withheld.

See also κακὰ νοέω; λέγω κακῶς; λοιδορία.

σκέψις · inquiry

σκέψις, *skepsis*, "inquiry"

Attested: σκέψις (*skepsis*; 9.9). A looking about, an examination, an inquiry; from σκέπτεσθαι, "to look into" (see σκοπέω). Simonides uses it of the last pursuit he would honor, the search for revenue: "And if it became clear that the man who discovers some revenue for the city that brings no pain will be honored, this inquiry too would not lie idle" (9.9; see ἄλυπος πρόσοδος; ἀργέω; ἐξευρίσκω). The inquiry is the search for revenue, and honor would set it to work as it would set farmers, traders and soldiers working. The edition's note points to Xenophon's own *Ways and Means* as such an inquiry (see ἄλυπος πρόσοδος). The next sentence widens the point to every good thing introduced (9.10; see συνελόντι εἰπεῖν). Thought, in Simonides' city, is a contest with prizes like the rest.

See also ἄλυπος πρόσοδος; ἀργέω; ἐξευρίσκω; σκοπέω; συνελόντι εἰπεῖν.

σκληρός · hard

σκληρά, *sklēra*, "hard"

Attested: σκληρά (*sklēra*; 1.5). Hard, stiff, unyielding to the touch; of a man or a life, harsh, severe. Simonides uses it in the second part of his survey of the senses, where the pleasures and pains have no single organ: "Cold and heat, hard and soft, light and heavy" are judged, he says, with the whole body (1.5; see κοῦφος; κρίνω; ὅλος; σῶμα). The three pairs are the objects of touch, and the hard is set against the soft, μαλακά (see μαλακός). The two words then part company in the dialogue. The soft passes from the body to the soul, when Hiero asks whether the tyrant's sharp dishes are anything other than "the cravings of a soft and sickly soul" (1.23; see μαλακός); the hard stays with the body and is not heard of again. Simonides' list judges hard and soft only as things felt, and the dialogue's moral use of softness belongs to Hiero.

See also κοῦφος; κρίνω; μαλακός; ὅλος; σῶμα.

σκοπέω · look into

σκοποῦνται, *skopountai*, "look into"; σκοπῶμεν, *skopōmen*, "let us consider", "let us look into"; σκοπεῖν, *skopein*, "to look for"

Attested: σκοποῦνται (*skopountai*; 1.10), σκοπῶμεν (*skopōmen*; 8.2, 11.1), σκοπεῖν (*skopein*; 9.10). To look at, look into, consider, examine. The compounds ἐπισκοπέω (8.2) and ἐπισκέπτομαι (3.1, 3.6) have their own entries. Hiero uses it of those who, as Simonides has said, desire to be tyrants and count tyrants enviable: "they look into the matter without having experienced both in deed" (1.10; see ἄπειρος; ἔργον). Inquiry without experience is their mistake, and Hiero sets his own experience against it. Simonides' uses are those of a method. Opening his counsel, he puts one question aside: "In looking into whether this is so, let us not yet consider whether, because he has greater power, the ruler could also grant more favors" (8.2; see ἐπισκοπέω; μείζω ἀπὸ τῶν ἴσων χάριν). He makes looking a citizen's work, since honor would urge many "to make it their work to look for something good" (9.10; see ἔργον ποιεῖσθαι). And he opens his last argument, on spending: "Let us look into it point by point" (11.1; see καθ' ἓν ἕκαστον). The verb that Hiero uses of those who judge from outside becomes in Simonides' mouth the way of the inquiry itself.

See also ἄπειρος; ἐπισκοπέω; ἔργον; ἔργον ποιεῖσθαι; καθ' ἓν ἕκαστον; μείζω ἀπὸ τῶν ἴσων χάριν.

σόφισμα · sophistication

σοφισμάτων, *sophismatōn*, "sophistications"

Attested: σοφισμάτων (*sophismatōn*; 1.23). A clever device, an ingenious contrivance; a sophism, a trick of argument: from σοφίζεσθαι, "to devise cleverly", and so from σοφός, "wise, skilled" (see σοφός). Hiero uses it of the sharp and pungent dishes served to tyrants: "For I know well —and you too, I suppose, know—that those who eat with pleasure have no need of these sophistications" (1.23; see μαλακός; προσδέομαι). It is his second name for what he had just called "contrivances" (1.22; see μηχάνημα), and the edition's note draws out the word's other use, the

sophists' tricks of argument (see μηχάνημα). The cook's devices and the clever man's may be said to share a name because both add what nature does not need: those who eat with pleasure want no relish, and the appetite such dishes serve is that of a sickly soul (1.23; see ἀσθενέω). The word puts Hiero's table among the arts of the σοφός, and lets the tyrant say so to the poet.

See also ἀσθενέω; μαλακός; μηχάνημα; προσδέομαι; σοφός.

σοφός · wise

Wise: what Hiero calls Simonides, what tyrants fear lest the wise contrive something, and what, on Simonides' account, would be brought to the ruler's court for display · Hiero

σοφοῦ, *sophou*, "wise"; σοφούς, *sophous*, "the wise"; σοφόν, *sophon*, "wise"

At a Glance

The word. Skilled in an art; clever; wise; as a noun, a wise man, a sage.

In the *Hiero*. Four times in three passages: Hiero calls Simonides "a man as wise as you are" (1.1); tyrants fear "the wise, lest they contrive something" (5.1, where the word comes twice); and the ruler's court would be a festival of those who wish to exhibit "whatever they have that is wise or beautiful or good" (11.10).

In this edition. "Wise", "the wise".

A place to read. 1.1 with 5.1–2 and 11.10.

Meaning

Σοφός (*sophos*) first means skilled. Homer's carpenter, who straightens a ship's timber with his line, knows all his σοφίη, his skill, by the promptings of Athena (*Iliad* 15.410–12). Poets were σοφοί for their art: in the first *Olympian*, the ode for Hiero's victory at Olympia (see ἀγών), Pindar says that the song is cast about the devisings of the wise as they come to Hiero's wealthy and blessed hearth (*Olympian* 1.8–11). From skill the word passed to wisdom in conduct and thought, the wisdom of the Seven Wise Men and then of the philosophers, who named themselves its lovers. The *Hiero* keeps the older range open: its wise man is a poet.

Use in the book

The word frames the dialogue. Its first exchange is a contest of deference. Simonides asks: "Would you be willing, Hiero, to explain to me things that you are likely to know better than I?" And Hiero answers with a question: "And what sort of things are these … that I, of all people, could know better than you, a man as wise as you are?" (1.1; see βέλτιστος; εἰκός). Simonides answers that Hiero has been both a private man and a tyrant (1.2; see ἰδιώτης). The wise man defers to experience, and the tyrant to wisdom.

In chapter 5 Hiero tells the wise man what tyrants think of his kind. They recognize the valiant, the wise and the just no less than private men do, "but instead of esteeming them they fear them: the courageous, lest they dare something for the sake of freedom; the wise, lest they contrive something; and the just, lest the multitude desire to have them as its leaders" (5.1; see ἄλκιμος; μηχανάομαι). Each virtue is feared for what it could do against the tyrant, and wisdom for its power to devise. When such men have been quietly removed, the tyrant is left to use the unjust, those without self-mastery, and the slavish (5.2; see ἄδικος). The sentence is spoken to a man Hiero has called wise, and the edition's Introduction observes that "a tyrant might have reasons to tell such a visitor that tyranny is not to be envied".

Simonides answers in chapter 11 by giving the wise a place. Simonides tells Hiero that, his city once happy, he could see the sights abroad or at home: "For there would always be a festival at your court of those who wish to exhibit whatever they have that is wise or beautiful or good, and of those who desire to serve you" (11.10; see ἐπιδείκνυμι; πανήγυρις). The wise whom the tyrant fears as contrivers would come as exhibitors, showing in the open what they know. Simonides, a poet at a tyrant's court, is himself one of those who exhibit, and his counsel can be read as a description of the court at which a man like him would be welcome rather than feared.

Places to read

Every passage in which the word occurs; σόφισμα, "sophistication" (1.23), has its own entry.

1.1 Hiero asks what he could know better than Simonides, a man as wise as he is.

5.1 Tyrants fear the valiant, the wise and the just; the wise, lest they contrive something.

11.10 The ruler's court would be a festival of those who wish to exhibit whatever they have that is wise or beautiful or good.

Elsewhere in Xenophon

In the *Education of Cyrus* a king kills a teacher of wisdom from envy. Cyrus had noticed, when Tigranes hunted with him, that a sophist, σοφιστής, kept Tigranes company and was much admired by him (3.1.14). Later he asks what became of the man, and Tigranes answers that his father put him to death, saying that he was corrupting his son; yet so fine a man was he that before he died he called Tigranes and told him not to be angry with his father, who acted not from ill will but from ignorance, and whatever men do wrong from ignorance he held to be involuntary (3.1.38). The king then explains himself: husbands who find strangers with their wives do not kill them for making their wives more foolish, but because they think they take away the wives' affection for themselves; and he envied the sophist, since he seemed to make his son admire him more than his father (3.1.39). The king's reasoning is the one Hiero gives for the custom of letting adulterers be killed with impunity, as destroyers of the friendship of wives toward their husbands (*Hiero* 3.3; see μοιχός), turned against a teacher of wisdom.

Other ancient sources

Aristotle's Simonides told Hiero's wife that it is better to be rich than wise (see ἐπιδείκνυμι), and Plato's Socrates calls him a wise and godlike man (see δύναμις). In the *Protagoras* Socrates tells how Simonides sought a name for wisdom. The wisdom of the Seven Wise Men, he says, took the form of brief sayings worth remembering, such as those they dedicated to Apollo at Delphi, "Know yourself" and "Nothing too much", and one

such saying of Pittacus, "It is hard to be good", was praised by the wise; Simonides, being ambitious for wisdom, saw that if he could throw this saying as one throws a famous wrestler, and get the better of it, he would win a name among the men of his time, and so he composed his whole poem against it, the poem to Scopas (see ἀγαθός), plotting to bring it down (343a–c). Aristotle borrows a line of that poem for wisdom itself: one might fairly hold that to possess such knowledge is beyond man, since our nature is servile in many respects, and so, as Simonides puts it, "god alone would hold this prize"; yet it would be beneath a man not to pursue the knowledge within his reach (*Metaphysics* 1.2, 982b28–32). Socrates' Simonides plots against a famous saying to win a name for wisdom, and his plot may be set beside the contriving Hiero fears from the wise, turned against a saying instead of a tyrant.

Later readings

The edition's essay "Later Readings of the *Hiero*" shows the word at the center of the modern debate. The political philosopher Leo Strauss, in *On Tyranny* (1948), read the dialogue as a drama in which, in the essay's words, "Hiero is a tyrant speaking to a famous wise man who has come to his court, and Simonides is a wise man speaking to a tyrant; each has reasons to be careful." The scholar of Xenophon Vivienne Gray, in 1986, read it instead as an instance of an old Greek story pattern, the meeting of the wise man and the tyrant, of which Solon's conversation with Croesus in Herodotus is the most famous example. For Strauss the wise man's caution explains what Simonides says; for Gray the pattern does, and his counsel means what it says.

Translation in this edition

"Wise" at every place: the genitive at 1.1 ("than you, a man as wise as you are"), the masculine plural at 5.1 ("the wise") and the neuter at 11.10 ("whatever they have that is wise"). The Glossary lists the three passages; σόφισμα is "sophistication" (see σόφισμα).

See also

ἀγαθός; ἀγών; ἄδικος; ἄλκιμος; βέλτιστος; δύναμις; εἰκός; ἐπιδείκνυμι; ἰδιώτης; μηχανάομαι; μοιχός; πανήγυρις; σόφισμα.

σπανίζω · be short of

σπανίζετε, *spanizete*, "you are short"; σπανίσας, *spanisas*, "has gone short"

Attested: σπανίζετε (*spanizete*; 1.14), σπανίσας (*spanisas*; 1.25). To be scarce; to lack, be short of; from σπάνις, "scarcity". The two uses face each other in the first chapter. Simonides makes never lacking a gain: "through hearing at least you come off better. For of the sweetest thing to hear, praise, you are never short" (1.14; see ἀκρόαμα; ἔπαινος). Hiero, a few speeches later, makes lacking the condition of pleasure: "the man who always has every kind takes none of it with longing; but the man who has gone short of something is the one who takes his fill with delight when something comes his way" (1.25; see παντοδαπός; πίμπλημι; πόθος). The tyrant who always has every kind of food loses, by Hiero's rule, the delight that only going short provides. The verb thus carries the dialogue's first paradox of abundance.

See also ἀκρόαμα; ἔπαινος; παντοδαπός; πίμπλημι; πόθος.

σπονδή · truce

Truce: one of the two ways in which war comes to rest for private men, and what a tyrant could never trust · Hiero

σπονδῶν, *spondōn*, "truces"; σπονδαῖς, *spondais*, "a truce"

At a Glance

The word. A libation, wine poured to the gods; in the plural, the libations that sealed an agreement, and so a truce or treaty.

In the *Hiero*. Twice, in one sentence: private men have rest from war "both through truces and through peace", but a tyrant could never "trust a truce and be confident" (2.11).

In this edition. "Truces", "a truce", both for the Greek plural.

A place to read. 2.10–11 with 4.1–2.

Meaning

Σπονδή (*spondē*) is the noun of σπένδειν, "to pour a libation". Wine was poured to the gods when an agreement was sworn, and the plural *σπονδαί* came to mean the agreement itself: a truce for a fixed term or a treaty of peace, as in Thucydides, where the war begins when the Athenians and the Peloponnesians break the thirty years' truce (1.23.4). Because the gods had been called to witness, a broken truce was perjury as well as bad faith. A truce differs from peace, εἰρήνη (see εἰρήνη): it suspends fighting between parties who remain enemies, and it lasts only as long as each trusts the other to keep it.

Use in the book

The word comes in Hiero's account of the tyrant's war. For private men war has an end: "Then, for private men there comes a rest from war both through truces and through peace; but for tyrants there is never peace with those they rule as tyrants, nor could a tyrant ever trust a truce and be confident" (2.11; see ἀνάπαυσις; οἱ τυραννευόμενοι). The two denials are different. Peace is denied outright: for tyrants there is never peace "with those they rule as tyrants". A truce is possible but useless: he could make one and could not believe it. The verbs are those of trust and confidence, πιστεύειν and θαρρεῖν (see θαρρέω; πιστεύω), and the truce fails on them.

The failure is the public form of a distrust that Hiero later finds everywhere in the tyrant's life. Whoever has the least share in trust comes off worse in a great good, he says in chapter 4, since no company is sweet without it, and the tyrant does not even live trusting his food and drink (4.1–2; see πίστις; πιστῶς ἔχειν). A city that makes a truce with another city can hold it to its oath and its gods. The tyrant's war is with the men he rules, and no oath binds them to him that he could believe.

Simonides' counsel never mentions truces. It offers instead neighboring cities that would "desire peace most of all" because of the men always under arms (10.7; see ἀγχιτέρμων; εἰρήνη), and a court at which everyone present would be his ally (11.11; see σύμμαχος). In place

of an agreement the tyrant could not trust, it proposes a strength that makes others want peace and a goodwill that leaves agreements unneeded.

Places to read

The one passage in which the word occurs (twice).

2.11 Private men rest from war through truces and peace; a tyrant could never trust a truce.

Elsewhere in Xenophon

In the *Agesilaus* the first deed Xenophon records of the king in Asia is a kept truce. Tissaphernes swore to Agesilaus that, if he would make a truce until the envoys he sent to the Persian King returned, he would bring it about that the Greek cities of Asia were left to govern themselves; Agesilaus swore in turn to keep the truce without deceit, and set three months as its term (1.10). Tissaphernes broke his oath at once and sent to the King for a large army; Agesilaus saw it and kept the truce all the same. That, Xenophon says, was the first fine thing he achieved: by showing Tissaphernes to be a perjurer he made him untrusted by all, and by showing himself a man who kept his oaths and did not falsify agreements he made Greeks and barbarians alike confident in making agreements with him (1.11–12). The verb of confidence is θαρρεῖν, the verb with which Hiero says a tyrant could never trust a truce. When Tissaphernes then declared war, Agesilaus sent him thanks: by his perjury he had made the gods his enemies and the Greeks' allies (1.13).

Other ancient sources

In the *Iliad* the truce is libations and handshakes. When the Trojan archer Pandarus wounds Menelaus during a sworn truce, Agamemnon, holding his brother by the hand, says that the oath is not in vain, nor the blood of lambs, nor "the unmixed libations and the right hands in which we trusted": if the Olympian does not fulfill it at once, he fulfills it in the end, and oath-breakers pay a heavy price, with their own heads, their wives and their children (4.155–62). Thucydides will not let a truce of his own war count as peace: whoever refuses to count as war the agreement between the two halves of the war judges wrongly, for neither side gave back or

received all that it had agreed to, and he calls it a suspect cessation of arms between the first war of ten years and the war that came out of it (5.26.2–3). Homer's truce rests on gods who punish perjury; Thucydides' was a pause watched with suspicion on both sides and never fully kept, and the tyrant's truce would be of the second kind.

Translation in this edition

"Truces" for σπονδῶν and "a truce" for σπονδαῖς, both plural in the Greek; εἰρήνη, beside it, is "peace" (see εἰρήνη).

See also

ἀγχιτέρμων; ἀνάπαυσις; εἰρήνη; θαρρέω; οἱ τυραννευόμενοι; πιστεύω; πίστις; πιστῶς ἔχειν; σύμμαχος.

στερέω · be deprived of

To be deprived: the loss of rule that a tyrant fears if he travels, and the enjoyments Hiero lost when he became tyrant · Hiero

στερηθῶσι, *sterēthōsi*, "be deprived of"; στερόμενος, *steromenos*, "am deprived of"

At a Glance

The word. To deprive, rob; in the passive, to be deprived of, lose, be bereft of.

In the *Hiero*. Twice, both passive: tyrants fear that if they go abroad they may "be deprived of their rule" (1.12), and Hiero perceives that since he became tyrant he is "deprived of" the enjoyments of his private life (6.1).

In this edition. "Be deprived of".

A place to read. 1.11–13 with 6.1–3.

Meaning

Στερεῖν (*sterein*) is to take something away from someone; the passive στερεῖσθαι, to lose it, to be bereft. The family includes στέρησις, "privation", and the compound ἀποστερεῖν, "to rob, defraud" (see

ἀποστερέω). The verb presupposes possession: one is deprived only of what one had, or had a right to have. The thing lost stands in the genitive, and the loser is the subject.

Use in the book

The first loss is the one the tyrant fears. Private men travel to the festivals, but tyrants rarely go to see the sights: it is not safe for them to go where they will not be the stronger, and what is at home they do not hold securely enough to entrust it to others and go abroad. "For it is to be feared that they may at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice" (1.12; see ἀποδημέω; ἀρχή; παρακατατίθεμαι). The fear is double. The tyrant's rule is not a possession that stays when he leaves it: what is at home he cannot entrust to others, and those who wronged him in his absence would be beyond his vengeance.

The second loss has already happened. Hiero opens chapter 6: "I want to show you, Simonides," he said, "those enjoyments too that I had when I was a private man and that now, since I became tyrant, I perceive I am deprived of" (6.1; see εὐφροσύνη). What follows is the private man's life: company with his age-mates and with himself, and the drinking parties (6.2; see διάγω; συμπόσιον; συνεῖναι ἑαυτῷ). Then the compound, twice: he is deprived of those who take pleasure in him, and of associating with them with pleasure (6.3; see ἀποστερέω; δούλους ἀντὶ φίλων).

Between the two places lies the paradox of Hiero's account. The tyrant fears to lose what he gained, and has already lost what he had. Acquiring the rule deprived him of the goods that rule was expected to bring, and he cannot go back to them, since, as he says in chapter 7, it is not even possible to be rid of tyranny: no tyrant could ever pay back what he took or suffer in return what he did (7.12; see ἀντιπάσχω). The verb measures tyranny by subtraction.

Places to read

Both passages in which the verb occurs; the compound ἀποστερέω (6.3) has its own entry.

1.12 Tyrants fear that, if they travel, they may be deprived of their rule.

6.1 Hiero perceives that since he became tyrant he is deprived of the enjoyments of his private life.

Elsewhere in Xenophon

In the *Education of Cyrus*, after the taking of Babylon, Cyrus gathers the Peers and all the men of consequence and tells them that they must now strain toward manly excellence, so as to enjoy their goods in the best and pleasantest way and to remain without experience of the hardest thing of all: "for not getting good things is not so hard as being deprived of them once got is painful" (7.5.71, 7.5.82). The conqueror who has gained everything warns that the danger has only begun. Hiero has lived what Cyrus warns of, though what he lost is not what he gained but what he gave up in gaining it.

Other ancient sources

Aristotle, in the *Politics*, gives the causes for which many of those ruled attack monarchies: injustice, fear and contempt; and of injustice the chief cause is insolence, but sometimes it is being deprived of one's own property. The ends sought are the same as in other constitutions, since monarchs have the great wealth and honor that all desire; and some attacks are aimed at the persons of the rulers, others at their rule (5.10, 1311a25–33). Aristotle names, among the causes of attack, a ruler's depriving others of their own; Hiero gives the tyrant's side of the same exchange, the fear of being deprived of his rule without the power to punish (1.12).

Translation in this edition

"Be deprived of" for both forms, and also for the compound ἀποστερέω at 6.3, so that the English does not distinguish the simple verb from the compound. At 6.1 "I perceive I am deprived of" renders αἰσθάνομαι στερόμενος.

See also

ἀντιπάσχω; ἀποδημέω; ἀποστερέω; ἀρχή; διάγω; δούλους ἀντὶ φίλων; εὐφροσύνη; παρακατατίθεμαι; συμπόσιον; συνεῖναι ἑαυτῷ.

στεφανόω · crown

στεφανῶσι, *stephanōsi*, "crown"

Attested: στεφανῶσι (*stephanōsi*; 7.9). To crown, wreathe; to honor with a crown. Crowns were the victor's prize at the games and a city's reward for service (see εὐεργεσία). Hiero uses the verb in his portrait of the man truly honored (7.9; see ἀνὰ στόμα ἔχειν): among those who truly honor him are those who "crown him for his public excellence and beneficence" (7.9; see κοινὴ ἀρετή). The crown is the visible mark of honor, and its worth lies in the will of those who give it. Services from those who are afraid, Hiero has just said, are not honors, as forced pleasures of Aphrodite are not sweet (7.6; see ἀντιφιλέω); the crowned benefactor is honored "out of love and not fear".

See also ἀνὰ στόμα ἔχειν; ἀντιφιλέω; εὐεργεσία; κοινὴ ἀρετή.

στόμα · mouth

στόματος, *stomatos*, "the mouth"; στόμα, *stoma*, "lips"

Attested: στόματος (*stomatos*; 1.4), στόμα (*stoma*; 7.9). The mouth; as the organ of speech, the lips. Simonides names it in his survey of the senses as the organ of taste: private men take pleasure and feel distress "at food and drink, through the mouth" (1.4; see ὅραμα; σῖτος). In chapter 7 it returns in a phrase: the truly honored man is the one whom human beings "have ... on their lips in praise" (7.9; see ἀνὰ στόμα ἔχειν; ἐπαινέω). The mouth passes from taking to giving. In the first chapter it is the eater's own mouth, through which food and drink bring pleasure, and Hiero argues that they bring the tyrant less than they bring the private man (1.17–25). In chapter 7 it is the mouths of others, in which a benefactor's name is carried. The honor Hiero would have is in other men's mouths, not in his own.

See also ἀνὰ στόμα ἔχειν; ἐπαινέω; ὄραμα; σῖτος.

στρατεία · campaign

ἐν στρατείᾳ, *en strateiāi*, "on campaign"

Attested: στρατείᾳ (*strateiāi*; 6.9). A campaign, an expedition, military service. Simonides uses it in his answer to Hiero's description of the soldier facing an enemy phalanx: war is fearful, he grants, "but all the same, Hiero, we at least, when we are on campaign, post guards before us" and sleep with confidence (6.9; see θαρραλέως; λαγχάνω; προκαθίστημι). The edition's Introduction observes that Simonides "speaks of campaigning as one who has known it (6.9)". The campaign is the private man's war: it has guards, and behind the guards the laws (6.10; see προφυλάττουσιν οἱ νόμοι), and it ends with the return home (2.9; see στρατεύω). The tyrant, by Hiero's account, is always on campaign in his own city, and has no camp in which he can sleep. The same English, "on campaign", renders ἐν τῇ στρατιᾷ at 10.6 (see στρατιά).

See also θαρραλέως; λαγχάνω; προκαθίστημι; προφυλάττουσιν οἱ νόμοι; στρατεύω; στρατιά.

στράτευμα · army

στράτευμα, *strateuma*, "an army"

Attested: στράτευμα (*strateuma*; 4.11). An army, an armed force; an expedition. Having said that tyrants are compelled to despoil temples and human beings for their necessary expenses (4.11; see ἀναγκάζω; συλάω), Hiero gives the cause: "For, as if there were always a war, they are compelled to maintain an army or perish" (4.11; see ἀπόλλυμι). The army is the cause of the plunder. A city keeps an army for a war and disbands it in peace; the tyrant must keep his "as if there were always a war", and for him, Hiero has said, there is never peace with those he rules (2.11; see οἱ τυραννευόμενοι). Hiero names the cost again later: no burden is heavier for the citizens than the tyrant's mercenaries (8.10; see μισθοφόρος; πλεονεξία).

See also ἀναγκάζω; ἀπόλλυμι; μισθοφόρος; οἱ τυραννευόμενοι; πλεονεξία; συλάω.

στρατεύω · march

στρατεύωνται, *strateuōntai*, "march"; στρατεύωσιν, *strateuōsin*, "march against"

Attested: στρατεύωνται (*strateuōntai*; 2.9), στρατεύωσιν (*strateuōsin*; 2.10). To march, make an expedition, serve in the field; in the middle, of soldiers, to be on campaign. Hiero uses it twice in successive sentences, both times of the private man's war, which has an end. "Then again, private men, even if they march somewhere into enemy country, still, once they come home, consider themselves in safety" (2.9; see ἀσφάλεια; πολεμία). And when the enemy marches: "if, further, others who are stronger march against the city, even if the weaker think they are in danger while they are outside the wall, yet once they come inside the fortification they all consider themselves established in safety" (2.10; see ἀκίνδυνος; ἔρυμα). Whether the private man marches out or the enemy marches in, there is a place where the march stops: home, or the wall. For the tyrant there is none: he arrives home among the most enemies of all, and is not out of danger even inside his house (2.9–10; see πολέμιος).

See also ἀκίνδυνος; ἀσφάλεια; ἔρυμα; πολεμία; πολέμιος.

στρατιά · campaign

ἐν τῇ στρατιᾷ, *en tēi stratiāi*, "on campaign"

Attested: στρατιᾷ (*stratiāi*; 10.6). An army; an army in the field, an expedition. Simonides uses it in his account of how the mercenaries could serve the citizens: "And again, on campaign what is more beneficial to citizens than mercenaries?", since they would be the readiest to toil, run risks and stand guard in front of them (10.6; see προκινδυνεύω; προπονέω; προφυλάττω). The edition renders ἐν τῇ στρατιᾷ "on campaign", as it does ἐν στρατείᾳ at 6.9 (see στρατεία), and the English joins the two places. At 6.9 Simonides spoke of citizens on campaign who post guards and sleep

with confidence; at 10.6 he proposes that the guards on campaign be the tyrant's hired men.

See also προκινδυνεύω; προπονέω; προφυλάττω; στρατεία.

στρυφνός · astringent

στρυφνά, *stryphna*, "astringent things"

Attested: στρυφνά (*stryphna*; 1.22). Astringent, harsh, puckering the mouth, like unripe fruit; of a man, sour, morose. Hiero names it third among the dishes served to tyrants: "have you observed these many contrivances that are served to tyrants: sharp things, pungent things, astringent things, and their kin?" (1.22; see δριμύς; μηχάνημα; ὀξύς). Simonides finds them "quite contrary to nature for human beings" (1.22; see παρὰ φύσιν). In Plato's *Timaeus* the speaker explains the taste: earthy particles that make their way into the tongue's little vessels melt, draw them together and parch them; the rougher of them taste astringent, the less roughening harsh (65c–d). The astringent is the taste that draws the mouth together, the opposite of the sweet that relaxes it, and Hiero asks whether such foods are anything other than "the cravings of a soft and sickly soul" (1.23; see μαλακός). A tyrant who needs his food to pucker his mouth has lost the hunger that makes plain food sweet.

See also δριμύς; μαλακός; μηχάνημα; ὀξύς; παρὰ φύσιν.

συγκαταμίγνυμι · mingle with

συγκαταμιγνύναι, *synkatamignynai*, "mingled"

Attested: συγκαταμιγνύναι (*synkatamignynai*; 6.2). To mix in together with, blend in: a compound of μιγνύναι, "to mix", with σύν, "together", and κατά, "down, thoroughly". Hiero uses it in his memory of the drinking parties of his private life (6.2; see συμπόσιον), in the second of three clauses: "often until I mingled my soul with songs and feasting and dances" (6.2; see θαλία; χορός; ᾠδή). The soul itself is what is mixed in. It is not that Hiero heard songs and watched dances; the verb can be read as saying that he lost the line between himself and them, as wine is blended

with water in the mixing bowl. The middle step of the three "often until …" clauses is the most complete surrender: forgetting comes before it, the desire for bed after it. A man who now guards against drunkenness and sleep (6.3; see ἐνέδρα; μέθη) must keep his soul apart, on watch, and can no longer let it be mingled.

See also ἐνέδρα; θαλία; μέθη; συμπόσιον; χορός; ᾠδή.

συγχαίρω · share in the rejoicing

To rejoice with: the good seasons in which the tyrant will not share his city's gladness, and the gladness all would share with the ruler of a happy city · Hiero

συγχαίρει, *synchairei*, "share in the rejoicing"; συγχαίροντας, *synchairontas*, "rejoicing with"

At a Glance

The word. To rejoice with another, share his joy; to congratulate.

In the *Hiero*. Twice, once on each side of the argument: the tyrant does not "share in the rejoicing" even when good seasons come (5.4), and Simonides promises Hiero: "you would have all rejoicing with you in your good things" (11.12).

In this edition. "Share in the rejoicing", "rejoicing with".

A place to read. 5.3–4 with 11.12.

Meaning

Συγχαίρειν (*synchairein*) is χαίρειν, "to rejoice, be glad", with *σύν*, "with": to rejoice together with someone in his good fortune, and so to congratulate him. It belongs to a set of compounds with *σύν* by which the Greeks described friendship: rejoicing with, grieving with (συναλγεῖν), sharing another's pleasure (*συνήδεσθαι*; see *συνήδομαι*). The verb needs two parties and one good, and it asks that what is good for the one should gladden the other.

Use in the book

The verb first comes in Hiero's account of the tyrant and his city. Tyranny compels the tyrant to make trouble for the fatherland he must

love (5.3; see ἀναγκάζω; ἐνοχλέω), and then: "Nor indeed, if good seasons come and there is an abundance of good things, does the tyrant share in the rejoicing even then; for they think that the needier the citizens are, the more submissive they will find them to use" (5.4; see ἐνδεής; εὐετηρία; ταπεινός). In the tyrants' own reckoning the city's good fortune works against them: a full harvest makes citizens less needy, and less needy citizens, they think, are less submissive to use, so that the tyrant cannot rejoice with his city without rejoicing against himself. His interest and the city's run opposite ways.

Simonides reverses both the interest and the direction. To the ruler who makes his city happy he promises: "you would have all rejoicing with you in your good things, and all fighting for what is yours as for their own" (11.12; see ἴδιος; πρόμαχος). Here the citizens rejoice with the ruler, not the ruler with the citizens. The change follows from the counsel around it: if the ruler enriches his friends and increases the city (11.13; see αὐξάνω; πλουτίζω), his good things and theirs are the same, and rejoicing can run both ways.

Hiero had placed this sharing among the signs of love: those who love a man "share his pleasure in his good things" (3.2; see εὖ ποιεῖν; συνήδομαι). The two uses of συγχαίρειν carry that sign from the friend to the city. The tyrant who will not rejoice in the citizens' good seasons is answered by citizens who rejoice in the ruler's good things, and the reversal can be read as the distance between Hiero's tyranny and Simonides' rule, drawn in a single verb.

Places to read

Both passages in which the verb occurs; συνήδομαι, "share his pleasure" (3.2), has its own entry.

5.4 Even when good seasons bring abundance, the tyrant does not share in the rejoicing.

11.12 The ruler of a happy city would have all rejoicing with him in his good things.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus tells Cambyses that to be loved by those one rules, which he counts among the greatest things, lies on the same road as to be cherished by one's friends: one must be seen to do them good. Cambyses answers that it is hard always to be able to do good to whomever one wishes; what must go along with a ruler instead is to be seen sharing their pleasure if some good befalls them and their distress if some ill, eager to come to their aid in their difficulties, fearing lest they stumble and trying to provide that they do not (1.6.24). The verbs are those of Hiero's list of what friends do, sharing pleasure, coming to one's aid, stumbling (3.2), and Cambyses sets them as a ruler's duty toward his subjects. Xenophon's verb here is *συνήδεσθαι*; the tyrant of *Hiero* 5.4 does the opposite of what Cambyses asks.

Other ancient sources

Aristotle, in the *Nicomachean Ethics*, lists the tests by which people mark out a friend. Some take a friend to be the man who wants good things for another, real or apparent, and works for them on that other's account, or who wants him to be and to go on living for his own sake; others take him to be the one who spends his days with another and makes the same choices, or who feels another's pains and joys along with him, *συγχαίροντα*, and mothers, Aristotle notes, show this too more than anyone (9.4, 1166a2–10). The last of Aristotle's marks is the one Hiero denies the tyrant at 5.4 and Simonides promises the ruler at 11.12. In the same chapter Aristotle says that bad men do not rejoice with themselves (see *συνεῖναι ἑαυτῷ*).

Translation in this edition

"Share in the rejoicing" at 5.4, where Marchant prints *συγχαίρει* from the later manuscripts and A, C and M have *συγχωρεῖ*, "concede"; "rejoicing with" at 11.12; *συνήδεσθαι* at 3.2 is "share his pleasure", so that the English keeps the two verbs apart.

See also

ἀναγκάζω; αὐξάνω; ἐνδεής; ἐνοχλέω; εὖ ποιεῖν; εὐετηρία; ἴδιος; πλουτίζω; πρόμαχος; συνεῖναι ἑαυτῷ; συνήδομαι; ταπεινός.

συγχωρέω · grant

συγχωρῶ, *synchōrō*, "I do grant"

Attested: συγχωρῶ (*synchōrō*; 1.16). To go along with, give way; to concede, grant, agree. Hiero has answered Simonides' praise of hearing by saying that the tyrant's silent men intend harm and his praisers are suspected of flattery (1.15; see κακὰ νοέω; κολακεύω). Simonides concedes: "This, yes, by Zeus, I do grant you entirely, Hiero: the sweetest praises come from the freest men" (1.16; see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; ναὶ μὰ Δία). The concession is whole, "entirely", and it is also a step: in the same breath Simonides turns to food, in which, he says, no one could any longer be persuaded that tyrants do not enjoy themselves far more (1.16; see πείθω). This is the pattern of the whole first chapter: each pleasure Simonides proposes, Hiero takes away, and Simonides gives ground and proposes another. The verb names the poet's way of losing an argument without leaving it.

See also ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; κακὰ νοέω; κολακεύω; ναὶ μὰ Δία; πείθω.

συλάω · despoil

συλᾶν, *sylān*, "to despoil"

Attested: συλᾶν (*sylān*; 4.11). To strip, despoil, plunder; used of stripping a fallen enemy of his arms and of robbing temples, so that ἱεροσυλία, "temple-robbing", was the name of sacrilege. Hiero uses it at the end of his account of the tyrant's poverty: "Now tyrants are compelled to despoil a great deal, unjustly, both temples and human beings, because they are always in need of more money for their necessary expenses" (4.11; see ἀδίκως; ἀναγκάζω; ἱερόν). The verb sets the tyrant among those he has just described, who "are compelled through want to live by contriving

something bad and shameful" and whom one would justly consider wretched and poor (4.10; see *πένης*). Temple and man are despoiled alike, the gods' property and men's. The cause is the army the tyrant must keep as if there were always a war (4.11; see *στράτευμα*). Simonides answers by reversing the flow of money: the ruler should spend even from his private possessions for the common good (11.1; see *ἀναλίσκω*).

See also *ἀδίκως*; *ἀναγκάζω*; *ἀναλίσκω*; *ἱερόν*; *πένης*; *στράτευμα*.

συμβόλαιον · contract

συμβολαίοις, *symbolaiois*, "contracts"

Attested: συμβολαίοις (*symbolaiois*; 9.6). A contract, a bond, a transaction between parties, especially one of lending and borrowing; from *συμβάλλειν*, "to put together", to come to terms. Simonides uses it in his first list of the excellences that prizes could encourage: "If, then, one were to set out prizes for these too, as for the choruses, for good armor and good order and horsemanship and valor in war and justice in contracts, it is likely that all these too would be practiced keenly out of rivalry" (9.6; see *ἀλκή*; *δικαιοσύνη*; *εὐοπλία*; *φιλονικία*). Justice in contracts stands last, after four military excellences, as the excellence of citizens in peace. It is the justice of dealings between men who must trust each other, the trust whose absence Hiero had found in the tyrant's company, his marriage, his servants and even his food (4.1–2; see *πίστις*). Simonides proposes to cultivate it as he would cultivate singing, by honor and competition.

See also *ἀλκή*; *δικαιοσύνη*; *εὐοπλία*; *πίστις*; *φιλονικία*.

σύμμαχος · ally

Ally: one who fights beside another, whom Hiero never mentions and whom Simonides promises the ruler in everyone present · Hiero

σύμμαχος, *symmachos*, "ally"; συμμάχους, *symmachous*, "allies"

At a Glance

The word. Fighting together; as a noun, an ally, one bound to fight beside another.

In the *Hiero*. Three times, all in Simonides' last speech: "Everyone present would be your ally" (11.11); in danger the ruler would see "not allies only but champions in the front line" (11.12); and "win allies for it", the city, the last words before a gap in the text (11.13).

In this edition. "Ally", "allies".

A place to read. 11.10–13.

Meaning

Σύμμαχος (*symmachos*) is σύν, "with", and μάχη, "battle" (see μάχη): one who fights alongside another. Between cities it named a partner in a συμμαχία, an alliance sworn for war; Thucydides tells how the Athenians, asked by Corcyra for an alliance, would not make one by which both sides would count the same men enemies and friends, but only a pact of defense (1.44.1). Between men it names those who stand by a man in danger. An ally is bound by choice or oath and fights for his own reasons as well as for the other's; yet the name was lent to hired men too, and Cyrus the Younger calls the Greeks he has hired his allies (*Anabasis* 1.7.3; see ἐλευθερία).

Use in the book

The word belongs to Simonides' counsel alone, and to its last page. Having promised Hiero that his court would be a festival of those who exhibit whatever they have that is wise or beautiful or good (11.10; see πανήγυρις; σοφός), he goes on: "Everyone present would be your ally, and everyone absent would desire to see you" (11.11; see φιλεῖσθαι καὶ ἐρᾶσθαι). The ally is everyone around him. The tyrant whose guards stood

about him against the city would be surrounded by men who stand with him.

A few clauses later Simonides moves the ally to the front: "if there were any danger, you would see not allies only but champions in the front line, and eager ones" (11.12; see πρόθυμος; πρόμαχος). The ally fights beside; the champion fights in front. At 11.13 the alliance passes from the ruler to the city: "increase the city, for you will be investing yourself with power; win allies for it . . ." (11.13; see αὐξάνω; περιάπτω). Words are lost after this; the supplement the edition's note reports would give this command the same return as the two before it, so that allies won for the city would be allies of its ruler (11.13; see αὐξάνω).

Hiero never speaks of allies. His tyrant wages war against those he has subjected by force (2.12; see πολεμέω), keeps guards for pay who could do better by killing him (6.10–11; see μισθός; πιστός), and trusts foreigners more than citizens (6.5; see ξένος). The word marks the end of that isolation as Simonides imagines it: the men the tyrant feared would share his danger of their own will.

Places to read

Every passage in which the word occurs.

11.11 Everyone present would be the ruler's ally.

11.12 In danger he would see not allies only but champions in the front line.

11.13 Win allies for the city; words are lost after this command.

Elsewhere in Xenophon

In the *Anabasis*, at Tarsus in Cilicia, the Greek soldiers of Cyrus the Younger refuse to go further, suspecting that they are being led against the King and saying that they were not hired for that. Clearchus, the first of the generals to try to force his men on, is nearly stoned; then he calls them together, stands weeping a long time, and speaks (1.3.1–2). Since they will not obey him, he says, he will follow them and suffer whatever he must: "For I hold you to be my fatherland, my friends and my allies; with you at my side I believe I shall be held in honor wherever I am, but cut off from you I could neither help a friend nor keep off an enemy" (1.3.6). The

likening has the form of Simonides' at 11.14 (see πατρίδα οἶκον). Yet the speech is a stratagem: Clearchus refuses to go to Cyrus when sent for, but secretly sends a messenger telling him to be confident, since these things will be set right (1.3.8). Xenophon's general says to hired men what Simonides promises the ruler, and says it while dealing behind their backs.

Other ancient sources

Aristotle, in the *Politics*, denies that a city exists for the sake of an alliance, so that its members may suffer wrong from no one, or for exchange and dealings with one another. If it did, the Etruscans of Italy and the Carthaginians of Africa, and all who have compacts with one another, would be citizens of a single city, since they have agreements on imports, pacts against doing wrong, and written terms of alliance; but there are no magistracies common to them all (3.9, 1280a34–b1). Aristotle separates the ally from the fellow citizen. Simonides can be read as joining them: the men who would be the ruler's allies at 11.11 include the citizens whom, a few sentences later, he is to consider his comrades (11.14; see πολίτας ἑταίρους).

Translation in this edition

"Ally", "allies" at all three places; no other word of the family occurs.

See also

αὐξάνω; ἐλευθερία; μάχη; μισθός; ξένος; πανήγυρις; πατρίδα οἶκον; περιάπτω; πιστός; πολεμέω; πολίτας ἑταίρους; πρόθυμος; πρόμαχος; σοφός; φιλεῖσθαι καὶ ἐρᾶσθαι.

συμπαρακολουθέω · follow close beside

συμπαρακολουθῶν, *symparakolouthōn*, "follows close beside"

Attested: συμπαρακολουθῶν (*symparakolouthōn*; 6.6). To follow along beside, accompany closely: ἀκολουθεῖν, "to follow", with σύν, "with", and παρά, "beside". Hiero uses it of fear: "Fear, surely, is not only painful in itself when it is present in souls, but follows close beside all sweet things and becomes their destroyer" (6.6; see λυμεών; φόβος). Fear walks with the

pleasures like a companion and spoils them. The dialogue uses three such verbs of accompaniment, and the companion changes with the speaker. In Hiero's account fear follows close beside the tyrant's sweet things (6.6); in Simonides' counsel a certain honor and favor from the gods attend a man who rules (8.5; see συμπαρέπομαι), and temperance goes along with being occupied (9.8; see συμπαρομαρτέω). Hiero's attendant destroys; Simonides' adorn and restrain.

See also λυμεών; συμπαρέπομαι; συμπαρομαρτέω; φόβος.

συμπαρέπομαι · attend

συμπαρέπεσθαι, *symparepesthai*, "attend"

Attested: συμπαρέπεσθαι (*symparepesthai*; 8.5). To follow along with, attend: ἕπεσθαι, "to follow", with *σύν* and *παρά*. Simonides uses it in his account of what ruling adds to a man: "Indeed it seems to me that from the gods too a certain honor and favor attend a man who rules. For not only does ruling make a man more beautiful, but we look with more pleasure at this same man when he rules than when he is a private man" (8.5; see θεάομαι; θεός; ἰδιωτεύω). The verb answers Hiero's at 6.6, where fear was the companion of the tyrant's pleasures (see συμπαρακολουθέω); here the companion is honor and favor, and from the gods. Simonides makes rule itself an ornament: men look at the same man with more pleasure when he rules, and take more pride in conversing with those honored above them (8.5; see ἀγάλλομαι).

See also ἀγάλλομαι; θεάομαι; θεός; ἰδιωτεύω; συμπαρακολουθέω.

συμπαρομαρτέω · go along with

συμπαρομαρτεῖ, *symparomartei*, "goes along with"

Attested: συμπαρομαρτεῖ (*symparomartei*; 9.8). To go along with, accompany: ὁμαρτεῖν, "to go together", a word of poetry, with *σύν* and *παρά*. Simonides uses it in his praise of prizes for farming: "for the revenues would grow, and temperance goes along far more with being occupied" (9.8; see ἀσχολία; σωφροσύνη). Temperance is the companion

of work. It is the third of the dialogue's verbs of accompaniment (see συμπαρακολουθέω). Xenophon uses the verb six times outside the *Hiero*. In the *Education of Cyrus* Cyrus tells his nobles that there is no guard like being a man of worth oneself, for this must go along with him (7.5.84; see δορυφορέω); Cambyses too had told his son what must go along with a ruler (1.6.24; see συγχαίρω); and the dying Cyrus says that a fear going along with him, lest he should see or hear or suffer something hard in time to come, never let him rejoice without restraint (8.7.7), the work Hiero gives to fear at 6.6.

See also ἀσχολία; δορυφορέω; συγχαίρω; συμπαρακολουθέω; σωφροσύνη.

συμπεριάγω · take around with oneself

συμπεριάγεσθαι, *symperiagesthai*, "to take ... around with them"

Attested: συμπεριάγεσθαι (*symperiagesthai*; 2.8). To lead around together with oneself; in the middle, to take people around with one. Hiero uses it in his comparison of travel: private men, unless their city is fighting a common war, may travel wherever they wish without fear; "but all tyrants everywhere travel as if through enemy country. At any rate they think it necessary to go about armed themselves and always to take other armed men around with them" (2.8; see κοινὸς πόλεμος; ὁπλίζω; ὁπλοφόρος; πολεμία). The middle voice makes the escort part of the tyrant's own equipment: he takes armed men around with him as he carries his own arms. The private man travels without fear unless his city is at war; the tyrant carries his safety with him wherever he goes. The verb draws the picture that chapter 6 explains, of a man who fears both being unguarded and his guards (6.4; see ἀφυλαξία).

See also ἀφυλαξία; κοινὸς πόλεμος; ὁπλίζω; ὁπλοφόρος; πολεμία.

συμπόσιον · drinking party

συμποσίοις, *symposiois*, "drinking parties"

Attested: συμποσίοις (*symposiois*; 6.2). A drinking party, the gathering after dinner at which wine was drunk, mixed with water, among friends,

with talk, songs and entertainment; from συμπίνειν, "to drink together". Hiero names it third among the enjoyments of his private life: "and I passed my time at drinking parties, often until I forgot everything hard in human life, often until I mingled my soul with songs and feasting and dances, often until I and those present desired our beds" (6.2; see διάγω; ἐπιλανθάνομαι; κοίτη; συγκαταμίγνυμι). The three "often until ..." clauses measure the party by how far it carried him, from forgetting to sleep (see συγκαταμίγνυμι). All three need what the tyrant has lost: "drunkenness and sleep I guard against as against an ambush" (6.3; see ἐνέδρα; μέθη). Xenophon's own *Symposium* describes such an evening, at the house of Callias, where a Syracusan's hired flute girl, dancer and boy perform and Socrates asks the guests to give one another pleasure with talk as well (2.1; 3.2). The tyrant may still sit at a feast; what he cannot allow himself there is drunkenness.

See also διάγω; ἐνέδρα; ἐπιλανθάνομαι; κοίτη; μέθη; συγκαταμίγνυμι.

συναγείρω · gather together

συναγείρεται, *synageiretai*, "are gathered together"

Attested: συναγείρεται (*synageiretai*; 1.11). To gather together, bring into one place; in the passive, to be assembled. Hiero uses it of the festivals in his first argument, on sight: private men go to whatever cities they please for the sake of the spectacles, "and to the common festivals, where the things that seem to human beings most worth seeing are gathered together" (1.11; see ἀξιοθέατος; θέαμα; πανήγυρις). The festival is the place where the sights of many lands are collected in one, and it is open to every private man. Tyrants are not much given to sightseeing, since it is not safe for them to go where they will not be stronger than those present (1.12; see ἀποδημέω; θεωρία). Simonides answers with a gathering that comes to the ruler: there would always be a festival at his court of those who wish to exhibit what they have (11.10; see πανήγυρις). The simple verb ἀγείρειν, "to gather", returns in chapter 9, where the trader who was honored would gather more traders as well (9.9; see ἀγείρω).

See also ἀγείρω; ἀξιοθέατος; ἀποδημέω; θέαμα; θεωρία; πανήγυρις.

συναναγκάζω · compel

συνηναγκασμένων, *synēnankasmenōn*, "whom ... compels"

Attested: *συνηναγκασμένων* (*synēnankasmenōn*; 3.9). To compel together, constrain, bind by necessity: *ἀναγκάζειν*, "to compel" (see *ἀναγκάζω*), with *σύν*. Hiero uses it in the question that closes his account of the tyrant's friendships: "Those, then, who are so hated by those whom nature has made most apt to love them and whom law compels to it, how should one think that they are loved by anyone else?" (3.9; see *μισέω*; *νόμος*; *φύσις*). The perfect participle names those already bound: wives, whom law joins to their husbands, beside the kin whom nature joins. The edition's note observes that nature and law here work together (see *νόμος*). Hiero has just listed the tyrants killed by their own children, brothers, wives and comrades (3.8; see *ἀλληλοφόνος*), and the verb gives the point its edge: even those compelled to love the tyrant hate him. Compulsion, which elsewhere in the dialogue makes the tyrant hated, here fails to make him loved.

See also *ἀλληλοφόνος*; *ἀναγκάζω*; *μισέω*; *νόμος*; *φύσις*.

σύνειμι · be with, keep company

To be with: the euphemism for the pleasures of Aphrodite, the company that leaves a man impure, and the company of age-mates and of himself that Hiero lost · Hiero

συνεῖναι, *syneinai*, "to be with"; *συνόντες*, *synontes*, "those who are joined in"; *συνόντα*, *synonta*, "the man who keeps company with"; *ξυνῆν*, *xynēn*, "I used to keep company with"; *συνῆν*, *synēn*, "I kept company with"

At a Glance

The word. To be with, be together with; to keep company with, associate with; of a pupil, to study with a teacher; of lovers, to lie with.

In the *Hiero*. Five times: of the pleasures of Aphrodite (1.26), of citizens at war "joined in" their cities, at a corrupt place (2.14), of the man who keeps company with the bloodstained (4.4), and twice in Hiero's memory of his private life, with his age-mates and with himself (6.2).

In this edition. "Be with", "keep company with"; "are joined in" at 2.14.

A place to read. 6.1–3 with 1.26 and 4.4.

Meaning

Συνεῖναι (*syneinai*) is εἶναι, "to be", with *σύν*, "with": to be together with someone. The verb covers every kind of company, the comrade's, the pupil's with his teacher, the citizen's with his fellows, and the lover's, for which, as the edition's note at 1.26 says, "'To be with' (*syneinai*) is a usual Greek euphemism for sexual intercourse." Its noun is *συνουσία*, "company" (see *συνουσία*). The kind of company is given only by the context, and the *Hiero* uses nearly every kind.

Use in the book

Simonides first uses it of the body: "It looks," said Simonides, "as if your relish of the pleasures of Aphrodite were the only thing that gives you your desire to be tyrants; for in this it is open to you to be with whatever you see that is most beautiful" (1.26; see ἀπόλαυσις; ἔξεστι). The tyrant's power reaches to any beauty he sees. Hiero answers that it is in this very thing that tyrants come off worse than private men (1.27; see γάμος).

In chapter 4 the verb names a company that defiles. Citizens have gone so far in guarding one another that "many have made a law that not even the man who keeps company with the bloodstained is pure" (4.4; see καθαρεύω; μιαιφόνος). Merely to be with a killer leaves a man impure, and the end of such laws is the one Hiero names: "so that because of their fatherlands each of the citizens lives in safety" (4.4; see βιοτεύω). The tyrant has the reverse: the cities honor the man who kills him (4.5; see ἀναστρέφω).

In chapter 6 the verb comes twice in Hiero's memory: "For I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me; I kept company with myself whenever I desired quiet" (6.2; see ἡδόμενος ἡδομένοις; ἡλικιώτης; συνεῖναι ἑαυτῷ). Company with others and company with oneself stand side by side as the private

man's enjoyments, and both are among those he now perceives he is deprived of (6.1; see στερέω).

The fifth use is uncertain in the text. The hardships of war are the same for tyrant and citizen, Hiero says, "but the sweet things that those who are joined in cities have in wars against cities, these the tyrants have no longer" (2.14; see πόλεμος). Marchant marks the participle as corrupt; the edition's note gives the repairs proposed and concludes: "The sense, citizens at war as members of their cities, is not in doubt." Across its five places the verb maps the company a man may keep, of the body, of the city, under the law, among friends and with himself, and in each the tyrant is shut out of it or finds it spoiled.

Places to read

Every passage in which the verb occurs; the phrase συνεῖναι ἑαυτῷ (6.2) and the noun συνουσία (4.1) have their own entries.

1.26 It is open to tyrants to be with whatever they see that is most beautiful.

2.14 The sweet things of war belong to those who are joined in cities; the word is marked as corrupt.

4.4 Many have made a law that not even the man who keeps company with the bloodstained is pure.

6.2 As a private man Hiero kept company with his age-mates, and with himself.

Elsewhere in Xenophon

Xenophon opens the last book of the *Memorabilia* by saying that Socrates was so useful in every matter and in every way that anyone who considered it, even with modest powers of perception, could see that nothing was more profitable than to be with Socrates and to spend time with him anywhere and in any matter; even the memory of him, when he was not present, benefited not a little those who had been used to being with him and had accepted him; and he profited those who spent time with him no less in jest than in earnest (4.1.1). The verb that names the company Hiero lost names, in Xenophon's memory of Socrates, the company that made men better.

Other ancient sources

Aristotle asks in the *Nicomachean Ethics* whether, as lovers prize seeing above everything and prefer that sense to all the others, so friends find living together the most desirable thing of all; for friendship is a fellowship, and as a man stands toward himself, so he stands toward his friend. Whatever being means to each kind of man, or whatever makes life worth choosing for him, in that he wants to pass his time with his friends: so some drink together, some play at dice together, others take their exercise, hunt or pursue philosophy together, each passing the day together in whatever pleases them best of all the things in life (9.12, 1171b29–1172a6). Aristotle's list may be set beside the dialogue's uses of the verb: the lover's seeing, the company of friends at their pleasures, and a man's standing toward himself.

Translation in this edition

"To be with" at 1.26, as the euphemism requires; "keep company with" at 4.4 and twice at 6.2, where the first is "used to keep company with"; "are joined in" at 2.14, for a word Marchant marks as corrupt. The Glossary lists "company, keep, συνεῖναι", with "to be with" at 1.26.

See also

ἀναστρέφω; ἀπόλαυσις; βιοτεύω; γάμος; ἔξεστι; ἡδόμενος ἡδομένοις; ἡλικιώτης; καθαρεύω; μιαιφόνος; πόλεμος; στερέω; συνεῖναι ἑαυτῷ; συνουσία.

συνεῖναι ἑαυτῷ · keep company with oneself

To keep company with oneself: the quiet of the private man, which Hiero counts among the enjoyments the tyrant has lost · Hiero

συνῆν δὲ ἐμαυτῷ, *synēn de emautōi*, "I kept company with myself"

At a Glance

The word. Συνεῖναι, "to be with, keep company with", with the reflexive pronoun: to be one's own companion.

In the *Hiero*. Once, in Hiero's memory of his private life: "I kept company with myself whenever I desired quiet" (6.2).

In this edition. "Kept company with myself".
A place to read. 6.1–4.

Meaning

The phrase takes the verb of companionship (see σύνειμι) and makes the self the companion. Greek could speak of being alone, μόνος (see μόνος), or of solitude, ἐρημία, the emptiness of a deserted place (see ἐρημία); Hiero's phrase speaks instead of a presence. The man who is by himself is not without company: he is with himself, as he might be with a friend. Hiero's reflexive is in the first person, ἐμαυτῷ, "with myself".

Use in the book

The phrase stands in a sentence of three enjoyments: "For I used to keep company with those of my own age, taking pleasure in them as they took pleasure in me; I kept company with myself whenever I desired quiet; and I passed my time at drinking parties ..." (6.2; see διάγω; ἡδόμενος ἡδομένοις; ἡσυχία). The verb is repeated, so that the clause that gave Hiero his age-mates gives him himself; he speaks of his own company as of a friend's, to be sought when he wished. It is one of the enjoyments, εὐφροσύναι, that he perceives he is now deprived of (6.1; see εὐφροσύνη; στερέω).

He explains the loss of his age-mates at once: he has slaves instead of friends for comrades and sees no goodwill toward himself in them (6.3; see δούλους ἀντὶ φίλων; εὔνοια). He does not explain the loss of his own company, but the sentences that follow suggest the reason. He guards against drunkenness and sleep as against an ambush (6.3; see ἐνέδρα), and he fears solitude as he fears the crowd (6.4; see ἐρημία; ὄχλος). The private man's company with himself needed two things, the wish for quiet and the safety to have it. The tyrant may still wish for quiet, but he cannot let his guard down in sleep or in wine, and a man who must stand guard over himself cannot keep himself company.

Simonides never names this enjoyment, but among his promises are two that restore what it needed. He tells Hiero that, his city once happy, "you would have no fear, but would cause others to fear lest you suffer anything" (11.11; see φόβος), and that it would be open to him, as far as

safety goes, to see the sights abroad or at home (11.10; see ἀσφάλεια; αὐτοῦ). The quiet in which a man can be with himself can be read as the last of the private goods that Simonides' counsel gives back to the ruler.

Places to read

The one passage in which the phrase occurs; the verb σύνειμι has its own entry.

6.2 As a private man Hiero kept company with himself whenever he desired quiet.

Other ancient sources

Aristotle, in the *Nicomachean Ethics*, finds in the good man's relation to himself every mark of friendship. Such a man, he says, wants to pass his time in his own company, συνδιάγειν ἑαυτῷ, because he finds it pleasant: he enjoys remembering what he has done, he has good hopes of what is to come, and his thought is rich in matter for contemplation (9.4, 1166a23–27). Bad men, by contrast, look for people to pass their days with and run from themselves; by themselves they recall many ugly things and foresee more of the same, but in company they forget them; since there is nothing in them to love, they have no friendly feeling for themselves, share neither joy nor grief with themselves, and their soul is in civil strife (1166b13–19). Diogenes Laertius records that Antisthenes, asked what he had gained from philosophy, answered: "To be able to keep company with myself" (6.6); his verb is ὁμιλεῖν (see ὁμιλέω). For Aristotle and Antisthenes the company of oneself is a fruit of virtue or of philosophy; for Hiero it was a pleasure of the private station, and he lost it with that station.

Translation in this edition

"I kept company with myself", with the verb rendered as in the clause before it ("I used to keep company with those of my own age"); "whenever I desired quiet" renders ὁπότε ἡσυχίας ἐπιθυμήσαιμι.

See also

ἀσφάλεια; αὐτοῦ; διάγω; δούλους ἀντὶ φίλων; ἐνέδρα; ἐρημία; εὔνοια; εὐφροσύνη; ἡδόμενος ἡδομένοις; ἡσυχία; μόνος; ὁμιλέω; ὄχλος; στερέω; σύνειμι; φόβος.

συνελόντι εἰπεῖν · to put it briefly

ὡς δὲ συνελόντι εἰπεῖν, *hōs de synelonti eipein*, "to put it briefly"

Attested: ὡς δὲ συνελόντι εἰπεῖν (*hōs de synelonti eipein*; 9.10). To put it briefly, in sum: literally "to speak for one who has gathered it together", with the participle of συναιρεῖν, "to take together". Simonides uses the phrase to close his proposals for prizes: "To put it briefly, if it were plain in all things that the man who introduces something good will not go unhonored, this too would urge many to make it their work to look for something good" (9.10; see εἰσηγέομαι; ἔργον ποιεῖσθαι; σκοπέω). The phrase turns a list into a principle. Prizes for choruses, for armor and horsemanship, for farming, trade and new revenues become one rule: honor for whoever introduces any good thing. In the *Anabasis* Xenophon uses the phrase in a speech of his own, telling the officers assembled after the generals have been seized that without commanders nothing fine or good would come about, "to put it briefly", anywhere, and in war least of all, since good order seems to keep men safe while disorder has already destroyed many (3.1.38).

See also εἰσηγέομαι; ἔργον ποιεῖσθαι; σκοπέω.

συνεπικοσμέω · adorn

συνεπικοσμεῖ, *synepikosmei*, "adorns"

Attested: συνεπικοσμεῖ (*synepikosmei*; 8.6). To help adorn, add ornament together with: κοσμεῖν, "to order, adorn", with σύν and ἐπί. Simonides uses it in his answer to Hiero's complaint about love. The beloved, he says, "the very matter in which you found most fault with tyranny, is least disgusted by a ruler's old age, and least takes into account the ugliness of the one with whom he happens to associate. For the very

fact of having been honored adorns a man most of all, so as to make what is disagreeable disappear and make what is beautiful shine out more brilliantly" (8.6; see ἀναφαίνω; ἀφανίζω; γῆρας; παιδικά). Honor is an ornament worn with whatever beauty a man has: the compound with σύν makes it adorn along with the rest. Hiero had complained that a tyrant cannot be sure he is loved (1.37–38); Simonides answers that the ruler's honor makes him lovable, hiding his age and setting off his beauty.

See also ἀναφαίνω; ἀφανίζω; γῆρας; παιδικά.

συνεπικουρέω · come together to aid

συνεπικουροῦσι, *synepikourousi*, "come together to his aid"

Attested: συνεπικουροῦσι (*synepikourousi*; 3.2). To come together to someone's help, join in aiding: ἐπικουρεῖν, "to help, succor", with σύν. Hiero uses it last in his list of what friends do: those who love a man share his pleasure in his good things "and come together to his aid if they see him stumbling in anything" (3.2; see εὖ ποιεῖν; συνήδομαι; σφάλλω). The verb's root is ἐπίκουρος, "helper, ally". Herodotus uses it of the many auxiliaries in whom, together with revenues from Attica and the river Strymon, Peisistratus rooted his tyranny at Athens (1.64.1). The friend gives freely the help that a tyrant buys. The friends of Hiero's list come to a man's aid when he stumbles; the tyrant's guards, kept for pay, may be the ones who trip him (6.11; see οἱ φυλάττοντες). Cambyses gives his son the same duty, with the same verb: to be eager to come to the aid of those he rules in their difficulties (*Education of Cyrus* 1.6.24; see συγχαίρω).

See also εὖ ποιεῖν; οἱ φυλάττοντες; συγχαίρω; συνήδομαι; σφάλλω.

συνήδομαι · share pleasure

συνήδονται, *synēdontai*, "share his pleasure"

Attested: συνήδονται (*synēdontai*; 3.2). To take pleasure together with another, share his pleasure: ἥδεσθαι, "to take pleasure" (see ἥδομαι), with σύν. Hiero uses it in his list of what friends do: those who love a man "share his pleasure in his good things" and come to his aid when he

stumbles (3.2; see εὖ ποιεῖν; συνεπικουρέω). The friend's pleasure follows the other's good fortune. The same act at the level of the city is named by another verb, συγχαίρειν: the tyrant does not share in the rejoicing when good seasons come (5.4), and the ruler of a happy city would have all rejoicing with him (11.12; see συγχαίρω). In the *Anabasis* Xenophon uses the pair of 3.2 in a speech of his own, telling Seuthes that he holds no possession finer for a man, and above all for a ruler, than excellence, justice and nobility, since the man who has them is rich in friends, has those who will share his pleasure when he does well, and does not lack helpers if he stumbles (7.7.41–42).

See also εὖ ποιεῖν; ἥδομαι; συγχαίρω; συνεπικουρέω.

συνουσία · company

Company: the first of the associations that Hiero says cannot be sweet without trust · Hiero

ξυνουσία, *xynousia*, "company"

At a Glance

The word. Being together; company, society, association; a gathering; the company of teacher and pupils; intercourse.

In the *Hiero*. Once, in the first of Hiero's three questions on trust: "what company is sweet without trust in one another?" (4.1).

In this edition. "Company".

A place to read. 4.1–2 with 6.2–3.

Meaning

Συνουσία (*synousia*) is the noun of συνεῖναι, "to be with" (see σύνειμι): the state or act of being together. It covers the company of friends at table, the gathering of a drinking party, the teaching a master gives those who keep company with him, and the union of lovers. Marchant prints it with ξ, ξυνουσία, the older spelling of the prefix σύν, which he also prints in ξυνῆν at 6.2.

Use in the book

Hiero opens his account of trust with a question, and three more that prove it: "Again, whoever has the least share in trust, how does he not come off worse in a great good? For what company is sweet without trust in one another, what association between husband and wife agreeable without trust, what servant sweet who is distrusted?" (4.1; see μειονεκτέω; πίστις). Company comes first and is the widest: any being together. The next two questions narrow it to marriage and to service (see θεράπων; ὁμιλία). Each expects the answer no, and the next sentence applies it to the tyrant, who has the smallest share in the trusting relation toward others, since he does not even live trusting his food and drink (4.2; see πιστῶς ἔχειν; πρὶν ἀπάρχεσθαι).

The measure is pleasure. Hiero does not say that company without trust is impossible; the tyrant has company enough, guards and servants and men who praise him. He says it is not sweet. In chapter 6 he names the company he has lost, with his age-mates and with himself (6.2; see σύνειμι; συνεῖναι ἑαυτῷ), and for the first he gives a reason close to that of chapter 4: he has slaves instead of friends for comrades and sees no goodwill toward himself in them (6.3; see δούλους ἀντὶ φίλων; εὔνοια). Without trust, company turns into watchfulness.

The question also reaches the conversation in which Hiero asks it. The dialogue is the company of a poet and a tyrant, begun when both had leisure (1.1; see σχολή). How sweet that company was depends on how far the tyrant trusts the wise man before him, to whom he will say, in the next chapter, that tyrants fear the wise (5.1; see σοφός).

Places to read

The one passage in which the noun occurs; the verb has its own entry (see σύνειμι).

4.1 What company is sweet without trust in one another?

Elsewhere in Xenophon

In the *Memorabilia* Xenophon answers the accuser's charge that Socrates taught contempt for the common people. On the contrary, he says,

Socrates was plainly the people's friend and a lover of mankind: many, citizens and foreigners, came to him wanting his company, and he never charged one of them a wage for it, but shared what was his with everyone ungrudgingly; some who had small pieces of it from him as a gift sold them dear to others, and would not converse with anyone who could not pay (1.2.58–60). The company of Socrates was given. The sights that come to a tyrant's court, Hiero says, are sold to tyrants so dear that those who exhibit expect to receive in a short time many times more than from all other human beings in their whole life (1.13; see ἐπιδείκνυμι), and the poet before him, as the edition's note at 1.1 recalls, "was remembered as the first poet to write for pay" (see μισθός).

Other ancient sources

The Second Letter ascribed to Plato, which the edition's note at 1.1 cites, uses *συνουσία* for the time Simonides spent with Hiero (311a; see Ἱέρων). In Plato's *Laws* the Athenian visitor sets truth at the head of all goods for gods and for human beings. The man who shares in it is trustworthy; untrustworthy is the man to whom a willing falsehood is dear, and the man to whom an unwilling one is dear is a fool, and neither is to be envied; for every man who is untrustworthy and ignorant is friendless, and as time goes on and he becomes known, he prepares for himself a complete solitude in a harsh old age, so that whether his companions and children are alive or not, his life is almost equally orphaned (5.730c–d). The *Laws* traces the solitude of the untrustworthy man to his own falsehood; Hiero's tyrant, who cannot trust others, has slaves instead of friends (6.3) and fears solitude as he fears the crowd (6.4; see ἐρημία).

Translation in this edition

"Company" for ξυνουσία; in the same sentence "association" renders ὁμιλία and "trust" πίστις. The Glossary lists the noun with its verb: "company, keep, συνεῖναι (*syneinai*); company, συνουσία (*synousia*)".

See also

δούλους ἀντὶ φίλων; ἐπιδείκνυμι; ἐρημία; εὔνοια; θεράπων; Ἱέρων; μειονεκτέω; μισθός; ὁμιλία; πίστις; πιστῶς ἔχειν; πρὶν ἀπάρχεσθαι; σοφός; σύνειμι; συνεῖναι ἑαυτῷ; σχολή.

συντάττω · draw up in formation

συντεταγμένων, *syntetagmenōn*, "in formation"; συντεταγμένοι, *syntetagmenoi*, "men in formation"

Attested: συντεταγμένων (*syntetagmenōn*; 10.6), συντεταγμένοι (*syntetagmenoi*; 10.7). To arrange together, put in order; of soldiers, to draw up in battle order; the perfect passive, drawn up, in formation. Simonides uses it twice of the mercenaries: "who are readier to perceive in advance, or to prevent, the secret and sudden attacks of enemies than those who are always under arms and in formation?" (10.6; see ἐν ὅπλοις; προαισθάνομαι), and "men in formation" are those he says could best preserve what belongs to friends and overthrow what belongs to enemies (10.7; see σφάλλω; σῴζω). The perfect names a standing state, not a single act: the mercenaries are "always under arms" (10.6). Their readiness is what Simonides offers the city (see μισθοφόρος).

See also ἐν ὅπλοις; μισθοφόρος; προαισθάνομαι; σφάλλω; σῴζω.

συντέμνω · cut down

συντέμνειν, *syntemnein*, "cut down", "to cut"

Attested: συντέμνειν (*syntemnein*; 4.9 twice). To cut down, cut short; of expenses, to reduce, retrench. Hiero uses it twice in one sentence on the tyrant's expenses: "For private men may cut down their daily expenses in whatever way they wish, but for tyrants this is not possible; for their greatest and most necessary expenses go to guarding their lives, and to cut any of these seems to be ruin" (4.9; see δαπάνη; ὄλεθρος). The private man can live on less when he must; the tyrant cannot, since what he spends most on is his own safety. The verb explains Hiero's paradox that "many times as much is less sufficient" for the tyrant than for the private man

(4.9; see πολλαπλάσιος): his expense is fixed by his fear, not by his wants. The next sentences draw the consequence, that tyrants are compelled to despoil temples and men to pay for the army they cannot dismiss (4.11; see συλάω).

See also δαπάνη; ὄλεθρος; πολλαπλάσιος; συλάω.

σφάλλω · stumble; overthrow

σφαλλόμενον, *sphallomenon*, "stumbling"; σφάλλειν, *sphallein*, "to overthrow"

Attested: σφαλλόμενον (*sphallomenon*; 3.2), σφάλλειν (*sphallein*; 10.7). To trip up, make to fall; to overthrow; in the passive, to stumble, slip, fail. The word is the root of ἀσφαλής, "safe", that which cannot be tripped, and of ἀσφάλεια, "safety" (see ἀσφάλεια; ἀσφαλής). Hiero uses the passive of the friend's misfortune: those who love a man come to his aid if they see him "stumbling in anything" (3.2; see συνεπικουρέω). Simonides uses the active of the enemy: men in formation could best preserve what belongs to friends "and to overthrow what belongs to enemies" (10.7; see συντάττω; σῴζω). Friends catch a man who stumbles; enemies are made to fall.

See also ἀσφάλεια; ἀσφαλής; συνεπικουρέω; συντάττω; σῴζω.

σχολή · leisure

Leisure: the free time in which the poet and the tyrant began to talk, and the time for their own affairs that Simonides' mercenaries would give the citizens · Hiero

σχολῆς, *scholēs*, "had leisure"; σχολήν, *scholēn*, "leisure"

At a Glance

The word. Rest, free time, leisure; the use of free time for talk and learning; later a lecture, and the place where it was given, a school.

In the *Hiero*. Twice: "When both had leisure, Simonides said ..." (1.1), and the mercenaries are able "to give the citizens leisure to take care of their own affairs" (10.5).

In this edition. "Had leisure" for the phrase at 1.1, "leisure" at 10.5.
A place to read. 1.1 with 9.8 and 10.5.

Meaning

Σχολή (*scholē*) is time free from necessary business; its opposite is ἀσχολία, being occupied (see ἀσχολία). For the Greeks leisure was the condition of a free man's best activities, conversation, the affairs of the city, learning, and the word came to name the use of leisure for discussion and then the place of it: through Latin *schola* it is the source of the English "school". Leisure is not idleness but freedom for something.

Use in the book

Leisure is the dialogue's first event: "Simonides the poet once came to Hiero the tyrant. When both had leisure, Simonides said ..." (1.1; see ποιητής). The genitive absolute σχολῆς δὲ γενομένης ἀμφοῖν makes leisure the occasion of everything that follows, and the edition's note at 9.8 recalls it (see ἀσχολία). The tyrant, who is not much given to sightseeing for fear of losing his rule (1.11–12; see στερέω), has leisure at home for a conversation, and the conversation is about how the tyrant's life and the private life differ in enjoyments and pains (1.2). A question of that kind needs leisure in the strict sense, time in which nothing presses.

Simonides values the opposite for the many. In chapter 9 he praises prizes for farming and trade, since "temperance goes along far more with being occupied" (9.8; see ἀσχολία; σωφροσύνη). Yet in chapter 10 he gives the citizens leisure through the mercenaries: "And they are able, moreover, to give the citizens leisure to take care of their own affairs, by guarding the strategic points" (10.5; see ἐπιμελέομαι; τὰ ἐπίκαιρα). The two are not at odds. The leisure of 10.5 is freedom from guard duty, not from work: it is time "to take care of their own affairs", which may be taken as the farms and trades of chapter 9. What the mercenaries take from the citizens is the burden of watching, and what they give is time to be occupied.

The word thus divides between ruler and ruled. At 1.1 leisure belongs to the poet and the tyrant and is spent on talk; at 10.5 it is given to the

citizens and spent on their own affairs. Simonides' counsel turns the guard kept against the citizens into the means of their leisure.

Places to read

Both passages in which the word occurs; ἀσχολία, "being occupied" (9.8), has its own entry.

1.1 Simonides spoke to Hiero when both had leisure.

10.5 The mercenaries can give the citizens leisure to take care of their own affairs.

Elsewhere in Xenophon

In Xenophon's *Symposium* Antisthenes, having argued that he counts himself rich with little, names the most luxurious of his possessions: leisure, which, he tells the company, they can see is always with him, so that he can see what is worth seeing and hear what is worth hearing and, what he values most, spend whole days at leisure with Socrates; and Socrates, he adds, admires not those who count out the most gold, but keeps company with those who please him (4.44). Antisthenes' leisure gives him the two things Hiero says the tyrant lacks: the sights worth seeing, for which tyrants do not travel (1.11–12; see θέαμα), and company in which he takes pleasure (6.2–3; see σύνειμι).

Other ancient sources

Aristotle, designing the best city in the *Politics*, holds that its citizens must not live the life of craftsmen or of traders, which is ignoble and opposed to virtue, nor should those who are to be citizens be farmers, "for there is need of leisure both for the coming to be of virtue and for political action" (7.9, 1328b39–1329a2). Aristotle's citizens are freed from work for the sake of virtue and politics; Simonides' citizens are freed from guarding for the sake of work. The leisure of 10.5 is a private man's leisure, the kind a ruler with a hired guard can give.

Translation in this edition

"Had leisure" for the genitive absolute σχολῆς γενομένης at 1.1, "when both had leisure"; "leisure" at 10.5; ἀσχολία is "being occupied" (9.8).

See also

ἀσχολία; ἐπιμελέομαι; θέαμα; ποιητής; στερέω; σύνειμι; σωφροσύνη; τὰ ἐπίκαιρα.

σῴζω · keep safe, preserve

To keep safe: what the tyrant cannot be without his city, and what men in formation would do for what belongs to friends · Hiero

σῴζεσθαι, *sōizesthai*, "be kept safe"; σῴζειν, *sōizein*, "preserve"

At a Glance

The word. To save, keep safe, preserve; in the passive, to be kept safe, come through safely.

In the *Hiero*. Twice: without the city the tyrant "could neither be kept safe nor be happy" (5.3), and men in formation would be most able "to preserve what belongs to friends" (10.7).

In this edition. "Be kept safe", "preserve".

A place to read. 5.3 with 10.7.

Meaning

Σῴζειν (*sōizein*) is to keep whole and safe: to rescue from danger, to keep what one has, to bring home alive; the passive σῴζεσθαι is to come through safe, to survive. Its nouns are σωτηρία, "safety, deliverance", and σωτήρ, "savior", a title of gods, Zeus first of all, and of men honored for rescuing a city. The verb joins life and property: a man is kept safe, and so are his goods.

Use in the book

Hiero uses the passive of the tyrant's own life: "Again, the tyrant too must love his city, for without the city he could neither be kept safe nor be happy; but tyranny compels them to make trouble even for their own fatherlands" (5.3; see ἀναγκάζω; ἐνοχλέω; εὐδαιμονέω; φιλόπολις). The tyrant's safety depends on the city that tyranny compels him to weaken. He does not rejoice in making the citizens valiant or well armed, but makes the foreigners more formidable than the citizens and uses them as

bodyguards (5.3; see εὔοπλος; ξένος). He puts his safety in the hands of hired men rather than in the city that alone, on his own account, could keep him safe.

Simonides gives the active to the same hired men, now in the city's service: "For men in formation would be most able both to preserve what belongs to friends and to overthrow what belongs to enemies" (10.7; see συντάττω; σφάλλω). The pair, preserving what belongs to friends and overthrowing what belongs to enemies, is the old account of what a powerful man can do, help his friends and harm his enemies (see δύναμις). In the sentence before, Simonides asks whether the neighboring cities must not, because of the men always under arms, desire peace most of all (10.7; see ἀγχιτέρμων).

The two places answer each other. In chapter 5 the foreigners are kept against the city, and the tyrant puts his safety in their hands; in chapter 10 the same men keep safe what belongs to the city's friends. Hiero's bind, that the tyrant cannot be safe without a city he dares not strengthen, is resolved in Simonides' counsel by making the city strong through the guard itself: the ruler is kept safe with his city rather than against it.

Places to read

Both passages in which the verb occurs; ἀσφάλεια, "safety", and ἀσφαλής, words of another family, have their own entries.

5.3 Without the city the tyrant could neither be kept safe nor be happy.

10.7 Men in formation could best preserve what belongs to friends and overthrow what belongs to enemies.

Elsewhere in Xenophon

In the *Anabasis*, after the Greek generals have been seized and the army has voted on its order of march, Xenophon tells the soldiers that they must now go and do what they have resolved. Whoever wishes to see his own people again, let him remember to be a good man, for there is no other way to it; whoever desires to live, let him try to win, for killing belongs to the victors and dying to the defeated; and whoever desires money, let him try to conquer, "for it belongs to those who win both to keep safe what is their own and to take what belongs to the defeated"

(3.2.39). Xenophon's pair has the shape of Simonides' at 10.7, though his soldiers keep their own safe where Simonides' men keep their friends': keeping safe and taking or overthrowing are one victory seen from its two sides.

Other ancient sources

Thucydides' Pericles, defending his policy before the Athenians in the year of the plague, argues that a city which prospers as a whole benefits its private citizens more than one in which each citizen does well while the city as a whole stumbles: a man who fares well for himself is destroyed no less along with his fatherland when it is ruined, while one who fares badly in a city that fares well is saved far more surely (2.60.2–3). Pericles' argument is Hiero's at 5.3, made for every citizen rather than for the tyrant: no one is kept safe apart from his city.

Translation in this edition

"Be kept safe" for the passive at 5.3, "preserve" for the active at 10.7; "safety" renders ἀσφάλεια, a word of another family (see ἀσφάλεια).

See also

ἀγχιτέρμων; ἀναγκάζω; ἀσφάλεια; δύναμις; ἐνοχλέω; εὐδαιμονέω; εὔοπλος; ξένος; συντάττω; σφάλλω; φιλόπολις.

σῶμα · body

σώματι, *sōmati*, "body"; σώματος, *sōmatos*, "body"

Attested: σώματι (*sōmati*; 1.5), σώματος (*sōmatos*; 1.5). The body, the living body of a human being or animal; in Greek prose often opposed to ψυχή, "soul" (see ψυχή). Simonides uses it twice in one section of his survey of pleasures: "Cold and heat, hard and soft, light and heavy, we judge, it seems to me," he said, "with the whole body, and take pleasure and feel pain at them. At good things and bad, there are times when we seem to me to take pleasure, and times again to feel pain, through the soul by itself, and times when we do so in common, through the soul and through the body" (1.5; see κοινῇ; κρίνω; ὅλος). The survey moves from

the single organs of 1.4 to the whole body, and from the body to the soul and to both together. That movement may be taken as the dialogue's in small: Hiero's case begins with the pleasures of the senses and ends with friendship, trust and honor, goods the soul enjoys. Marchant brackets a καί, "and", before "through the soul", which, as the edition's note records, the English does not translate.

See also κοινῇ; κρίνω; ὅλος; ψυχή.

σωφρονίζω · bring to temperance

To bring to temperance: what the fear of the bodyguards would do to those whom plenty makes insolent · Hiero

σωφρονίζοι, *sōphronizoi*, "would ... bring to temperance"

At a Glance

The word. To make σώφρων, "temperate, of sound mind": to bring someone to his senses, discipline, chasten, correct.

In the *Hiero*. Once, in Simonides' case for the bodyguards: "Such people, then, the fear of the bodyguards would rather bring to temperance" (10.3).

In this edition. "Bring to temperance", so that the reader hears σωφροσύνη, "temperance", in the verb.

A place to read. 10.1–4.

Meaning

Σωφρονίζειν (*sōphronizein*) is the causative of σωφρονεῖν, "to be of sound mind, be temperate" (see σωφροσύνη). It means to make someone so, and since this is usually done to those who are not, it shades into correction and punishment: parents, teachers and laws σωφρονίζουσι the young and the unruly. The verb assumes that temperance can be produced from outside, by instruction, by example or by fear.

Use in the book

Hiero has asked whether Simonides means that a ruler who has won friendship will no longer need bodyguards, and Simonides says he

certainly will: some men, as with horses, grow more given to outrage the more fully they have what they need (10.2; see τὰ δέοντα; ὑβριστής). "Such people, then, the fear of the bodyguards would rather bring to temperance" (10.3).

The sentence turns the tyrant's instrument of fear into an instrument of temperance. In Hiero's account the guards were what the tyrant feared and paid for his own protection (6.4, 6.10–11; see μισθός; οἱ φυλάττοντες). Simonides keeps them, but makes the fear they inspire fall on the insolent among the citizens. The same verb does not apply to the good: to the beautiful and good, he goes on, Hiero could provide as many benefits "from nothing else as from the mercenaries" (10.3; see καλὸς καὶ ἀγαθός). Fear is reserved for those who need correction; the rest are served.

The verb also completes the counsel's division of the ruler's work. In chapter 9 Simonides told the ruler to leave punishing to others and give the prizes himself (9.3; see τὰ ἆθλα ἀποδιδόναι). Simonides does not make the bodyguards the "others" who punish: he gives them a fear that brings the insolent to temperance (10.3) and the work of guarding against evildoers (10.4). The arrangement may be taken as completing the division of chapter 9, with the ruler the source of favor and the guards of a fear that corrects.8; see σωφροσύνη), and from fear, which keeps the insolent in check.

Places to read

The one passage in which the verb occurs.

10.3 The fear of the bodyguards would rather bring to temperance those whom plenty makes insolent.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus asks Tigranes whether such a defeat, coming to know that others are better than oneself, is enough to bring men to temperance, and Tigranes says it is much more effective than defeat in battle. Cyrus objects that the insolent know well enough who is more temperate than they, as thieves know who does not steal, and are not changed by it: Tigranes' own father broke his agreement knowing that Cyrus' side had kept theirs. Tigranes grants that knowing one's betters

does not bring temperance without paying a penalty to them, and then asks whether anything enslaves men more than strong fear: men beaten with iron will fight the same enemy again, but those they greatly fear they cannot face even when encouraged. Cyrus sums it up: fear punishes men more than actual harm (3.1.20–23). Simonides gives the bodyguards the use that Tigranes finds in fear.

Translation in this edition

"Bring to temperance", as the Glossary lists it under "temperance", with σωφροσύνη at 9.8.

See also

καλὸς καὶ ἀγαθός; μισθός; οἱ φυλάττοντες; σωφροσύνη; τὰ ἆθλα ἀποδιδόναι; τὰ δέοντα; ὑβριστής.

σωφροσύνη · temperance

Temperance: what goes along with being occupied, in Simonides' account of the farms and revenues of a city rewarded with prizes · Hiero

σωφροσύνη, *sōphrosynē*, "temperance"

At a Glance

The word. Soundness of mind; moderation, self-control, the temper of a man who knows his place and keeps within bounds.

In the *Hiero*. Once, in the counsel: "temperance goes along far more with being occupied" (9.8).

In this edition. "Temperance", as in the Diotimos *Charmides*.

A place to read. 9.6–9.

Meaning

Σωφροσύνη (*sōphrosynē*) is from σώφρων, "of sound mind", from σῶς, "safe, whole", and φρήν, "mind". It was one of the four virtues of the Greek moral tradition, and the widest in range: self-control in pleasures, modesty and good order in behavior, knowledge of oneself and one's

limits, the quiet obedience of the young and the restraint of the powerful. Its opposite was ὕβρις, outrage, the insolence of those who overstep.

Use in the book

The word appears in the most practical part of Simonides' counsel. Prizes for farms and villages, he says, would make the most useful of all pursuits, farming, greatly increase, and "for those of the citizens who turned to it vigorously many good things would be accomplished"; the revenues would grow, and "temperance goes along far more with being occupied", while evildoing grows less in the busy (9.7–8; see ἀσχολία; συμπαρομαρτέω). Temperance is not taught or demanded here. It follows work, as a companion follows a man, and beside it the text sets evildoing, which grows less in those who are busy. The edition's note at 9.8 observes that ἀσχολία, "being occupied", is literally the lack of the leisure, σχολή, in which the dialogue itself began (1.1).

The word is not used of the ruler. Hiero never claims temperance, and Simonides never asks it of him; in the *Hiero* it is a condition of the citizens, produced by their occupations (9.8) and, in the insolent, by the fear of the bodyguards (10.3; see σωφρονίζω). Temperance comes to the citizens from what the ruler arranges, which may be taken as the reverse of the virtue's place in the *Education of Cyrus*, where the ruler's own temperance comes first (8.1.30).

Places to read

The one passage in which the noun occurs; the verb σωφρονίζω (10.3) has its own entry.

9.8 Temperance goes along far more with being occupied.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon's ideal ruler teaches temperance by example. By displaying his own temperance, Cyrus made everyone practice it the more; for when the weaker see the man who is most free to commit outrage being temperate, they are the more willing to be seen doing nothing outrageous (8.1.30). Xenophon's Cyrus makes temperance flow down from the ruler, where Simonides makes it rise from the

citizens' work. The two accounts meet in the ruler's power to commit outrage, which Cyrus displays himself restraining and which Simonides' counsel never asks Hiero to restrain.

Other ancient sources

In Plato's *Charmides*, which the Diotimos edition renders with the same word, the young Charmides offers as his first account that temperance is doing everything in an orderly and quiet way, walking in the streets and conversing and doing everything else alike, a kind of quietness (159b). His second, that temperance is modesty, fails (160e–161b); his third is one he has heard from someone else: temperance is doing one's own business (161b). Simonides' temperance of the occupied citizen, busy on his own farm, may be set beside the third.

Translation in this edition

"Temperance", as in the Diotimos *Charmides*; the verb σωφρονίζειν at 10.3 is "bring to temperance".

See also

ἀσχολία; συμπαρομαρτέω; σωφρονίζω.

τὰ ἆθλα ἀποδιδόναι · the giving of prizes

The giving of prizes: the pleasing part of rule, which Simonides says the ruler should do himself, leaving punishment to others · Hiero

τὸ δὲ τὰ ἆθλα ἀποδιδόναι, *to de ta athla apodidonai*, "the giving of prizes"

At a Glance

The word. Ἆθλα, "prizes", the plural of ἆθλον, with ἀποδιδόναι, "to give over, pay what is due": to award the prizes.

In the *Hiero*. Once, in the rule Simonides draws at 9.3 from the two kinds of care: the ruler "should do the giving of prizes himself" (9.3).

In this edition. "The giving of prizes".

A place to read. 9.1–5.

Meaning

Ἆθλον (*athlon*) is the prize of a contest (see ἆθλον). Ἀποδιδόναι (*apodidonai*) is to give something back or give it over as owed: to repay a debt, render an account, hand over what is due. The verb can be read as casting the prize as something owed to the winner: the ruler who awards it pays what the contest has earned. The articular infinitive makes the act a task to be assigned.

Use in the book

Hiero has said that tyrants, who must exact money, compel and punish, are compelled to busy themselves far more than private men with the things by which human beings incur odium (8.8–10; see ἀπεχθάνομαι). Simonides answers by dividing the work of rule. Teaching what is best and praising and honoring the one who carries it out most finely go by way of favor; abusing, compelling, fining and punishing the one who falls short go by way of odium (9.2; see ἀπέχθεια). So he says that "a man who rules should assign to others the punishing of whoever needs compulsion, but should do the giving of prizes himself" (9.3; see ἀνάγκην προστιθέναι). The phrase δι' αὑτοῦ, "himself", "through himself", makes the ruler the visible source of the pleasing half of government.

The evidence is the city's own choruses: when we wish choruses to compete, "the ruler sets out prizes", while the chorus-producers gather the choruses and others teach them and apply compulsion, so that what is pleasing comes through the ruler and what is harsh through others (9.4; see ἀνάγκην προστιθέναι). Simonides then extends the arrangement to "the other affairs of the city" (9.5; see τὰ πολιτικά) and proposes prizes for good armor, good order, horsemanship, valor in war and justice in contracts (9.6), and for the farms and villages (9.7), and holds out honor to the trader who does most and to the man who discovers a painless revenue for the city (9.9).

The rule reverses the tyrant's position as Hiero described it. The tyrant of Hiero's account despoils temples and human beings and passes night and day as one condemned by all human beings to die for his injustice (4.11, 7.10); the ruler of chapter 9 is seen to give, and the harshness of rule

goes on but is no longer his face. The prize becomes the ruler's instrument as fear was the tyrant's.

Places to read

The one passage in which the phrase occurs; ἆθλον has its own entry.

9.3 The ruler should assign punishing to others and do the giving of prizes himself.

Elsewhere in Xenophon

In the *Education of Cyrus* the young Cyrus, talking with his father Cambyses about generalship, says that to have the men practice each of the works of war, it seems to him best to announce contests to each and set out prizes, so that each would be well practiced and ready for use when needed. Cambyses approves: if he does this, he will see his ranks always practicing what is fitting, like choruses (1.6.18). Cambyses' choruses can be set beside Simonides' (9.4): the prize, set out by the ruler, turns duty into rivalry.

Translation in this edition

"The giving of prizes" for τὸ τὰ ἆθλα ἀποδιδόναι; ἆθλα is "prizes" throughout, and at 9.4 προτιθέναι is "sets out".

See also

ἆθλον; ἀνάγκην προστιθέναι; ἀπεχθάνομαι; ἀπέχθεια; τὰ πολιτικά.

τὰ δέοντα · what is needed

What is needed: the necessary expenses in Hiero's mouth, the plenty that makes some men insolent in Simonides', and the proper end of the ruler's spending · Hiero

εἰς τὰ δέοντα, *eis ta deonta*, "on what is needed"; τὰ δέοντα, *ta deonta*, "what they need"; εἰς τὸ δέον, *eis to deon*, "to what is needed"

At a Glance

The word. The participle of δεῖ, "it is necessary, there is need", used as a noun: what is needed, what is required, what one ought to do or have.

In the *Hiero*. Three times: Hiero's "spend on what is needed" (8.9), Simonides' "the more fully they have what they need" (10.2), and his "goes to what is needed" (11.1).

In this edition. "What is needed", "what they need".

A place to read. 8.8–9, 10.2 and 11.1.

Meaning

Δεῖ (*dei*) states need and obligation at once: "it is necessary", "one must", "there is lack of". Its participle, τὸ δέον or τὰ δέοντα, names what the situation requires: the needful, what must be done or had. The phrase can mean necessities, the provisions a life requires, or duties, the right course of action; in each case it assumes a measure of what is required, and judges by it.

Use in the book

The three places give the phrase three tones. Hiero uses it in the list of hard things tyrants must do: "We must exact money, if we are to have the means to spend on what is needed" (8.9; see ἀπεχθάνομαι). What is needed is the reason for exaction, and exaction is among the things by which, Hiero says, human beings incur odium (8.8).

Simonides uses it of the citizens' plenty. The ruler will still need bodyguards, he says, because in some human beings, as in horses, "the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι; ὅσῳ ... τοσούτῳ). Having what is needed is good; having it fully, in some natures, breeds outrage (see ὑβριστής).

In chapter 11 the phrase measures the ruler's own expense. "For it seems to me that, for a man who is tyrant, what is laid out on the city goes to what is needed more than what is laid out on his private affairs" (11.1; see ἀναλίσκω; τελέω). Simonides' sentence can be read as an answer to Hiero's 8.9. Hiero spent on what was needed, and the need forced him to exact; Simonides makes the city itself the need, so that the ruler who spends on it spends where expense belongs. His first example, put as a question, sets a house adorned at extravagant expense against the whole

city furnished with walls, temples, colonnades, marketplaces and harbors (11.2; see δαπάνη).

Places to read

Every passage in which the phrase occurs.

8.9 Tyrants must exact money to have the means to spend on what is needed.

10.2 The more fully some men have what they need, the more given to outrage they become.

11.1 What is laid out on the city goes to what is needed more than what is laid out on private affairs.

Other ancient sources

Thucydides makes the phrase the first of the qualities Pericles claims for himself in his last speech to the Athenians, when they blamed him for the war and its sufferings. They are angry, he says, with a man who is inferior to none in knowing what is needed and expounding it, who loves his city and is above money; for one who knows but does not teach clearly is no better than one who never thought, and one who has both but is ill-disposed to the city would not speak as a friend (2.60.5–6). Pericles' statesman knows what is needed for the city and does not take money for himself. Simonides at 11.1 may be taken as asking Hiero for the last of these: to spend even from his private possessions on what the city needs.

Translation in this edition

"What is needed" at 8.9 and 11.1, "what they need" at 10.2.

See also

ἀναλίσκω; ἀπεχθάνομαι; δαπάνη; ἐγγίγνομαι; ὅσῳ ... τοσούτῳ; τελέω; ὑβριστής.

τὰ εἰωθότα · the customary

The customary: the measure against which, by the many's own reckoning, every pleasure is judged, and which the tyrant's abundance has raised beyond the reach of excess · Hiero

τὸ γὰρ τὰ εἰωθότα ὑπερβάλλον, *to gar ta eiōthota hyperballon*, "for what exceeds the customary"

At a Glance

The word. The neuter plural of εἰωθώς, the participle of ἔωθα, "I am accustomed": the things one is used to, the usual, one's ordinary fare.

In the *Hiero*. Once, in the principle on which the many judge the tyrant's table: "for what exceeds the customary is what provides the pleasures" (1.17).

In this edition. "The customary".

A place to read. 1.16–23.

Meaning

Ἔωθα (*eiōtha*) is a perfect with the force of a present, "I have become used to, I am wont"; it shares its root with ἔθος, "custom, habit". The participle names what has become ordinary by repetition. The phrase in the *Hiero* sets it against ὑπερβάλλειν, "to exceed, overshoot": the customary is a level, and pleasure is placed in going beyond it.

Use in the book

Simonides has granted that the tyrant loses the pleasure of free praise, but insists that no one could be persuaded that tyrants do not enjoy their food far more (1.16). Hiero explains where the belief comes from: "I know, Simonides, that most men judge that we drink and eat with more pleasure than private men by this, that they think they themselves would dine with more pleasure on the dinner set before us than on their own; for what exceeds the customary is what provides the pleasures" (1.17; see δειπνέω). Hiero states the principle in his own voice, as the reason for the many's judgment, and at once draws his own conclusion from it.

If pleasure lies in exceeding the customary, the man whose customary is already the excess has nothing left to exceed. Hence feast days: all human beings look forward to them with pleasure, "except tyrants: their tables, always furnished in abundance, allow of no increase on feast days" (1.18; see ἑορτή; τράπεζα). The private man would enjoy the tyrant's dinner because it is not his custom; the tyrant eats it every day, and for him it is only dinner. The same reckoning may be seen behind what follows: Simonides grants that tyrants go to their own fare with no more pleasure than private men, "rather even with less zest, as many would think" (1.21); the sharp, pungent and astringent contrivances served to tyrants (1.22; see μηχάνημα) look like attempts to manufacture the excess that abundance has used up; and Hiero asks whether these foods are anything other than "the cravings of a soft and sickly soul" (1.23; see μαλακός).

The principle governs the whole first chapter. The many think the tyrant's pleasures greater because they measure them from their own customary level; Hiero measures them from his, and finds the tyrant poorer in pleasure for being richer in goods. His account of love follows the same law in another form: love takes pleasure in reaching "not for what is ready to hand, but for what is hoped for" (1.30; see ἔρως τῶν ἐλπιζομένων).

Places to read

The one passage in which the phrase occurs.

1.17 What exceeds the customary is what provides the pleasures.

Other ancient sources

Aristotle, at the end of his account of pleasure in the seventh book of the *Nicomachean Ethics*, explains why no single thing is always pleasant to us: our nature is not simple, but has something else in it, in that we are perishable, so that what one part does is against the nature of the other. If anyone's nature were simple, he says, the same action would always be most pleasant; that is why god always enjoys one simple pleasure. And "change is sweet in all things", in the poet's words (Euripides, *Orestes*

234), because of a kind of badness: as the man who changes easily is the bad man, so the nature that needs change is neither simple nor good (7.14, 1154b20–31). Hiero's many, who place pleasure in exceeding the customary, can be read as describing the nature that Aristotle calls in need of change.

Translation in this edition

"The customary" for τὰ εἰωθότα, and "exceeds" for ὑπερβάλλειν in the same clause.

See also

δειπνέω; ἑορτή; ἔρως τῶν ἐλπιζομένων; μαλακός; μηχάνημα; τράπεζα.

τὰ ἐπίκαιρα · the strategic points

The strategic points: the places the mercenaries would guard so that the citizens have leisure for their own affairs · Hiero

τὰ ἐπίκαιρα, *ta epikaira*, "the strategic points"

At a Glance

The word. The neuter plural of ἐπίκαιρος, "in the right place, opportune, critical", used as a noun: commanding positions, strategic points.

In the *Hiero*. Once: the mercenaries can give the citizens leisure to take care of their own affairs "by guarding the strategic points" (10.5).

In this edition. "The strategic points".

A place to read. 10.4–8.

Meaning

Ἐπίκαιρος (*epikairos*) is from καιρός, "the right measure, the critical moment": what falls at the decisive point, in time or in place. Of persons it can mean important, of matters timely or critical; of places it names positions that matter, a pass, a height, a crossing, whose possession decides who controls the country.

Use in the book

The phrase comes in Simonides' account of what the mercenaries could do for the citizens. They could help all the citizens as the bodyguards of all and guard against evildoers (10.4; see πάντων δορυφόροι τῶν πολιτῶν); they could provide confidence and safety to the workers and flocks in the countryside, Hiero's own and those throughout the land (10.5; see θάρρος). "And they are able, moreover, to give the citizens leisure to take care of their own affairs, by guarding the strategic points" (10.5; see σχολή). The phrase closes the sentence, and the order makes the point: the guarding of commanding places is not an end in itself but the means to the citizens' leisure.

In Hiero's complaint the guards stood around the tyrant himself, and he feared them as much as he needed them (6.4, 6.11; see οἱ φυλάττοντες). Simonides leaves them at Hiero's side, reminding him: "For you too, surely, maintain them as guards for yourself" (10.4), and gives them a further charge at the country's critical points. A guard at the tyrant's door watches the tyrant; a guard at a pass watches the enemy, and the ruler who posts his mercenaries there gives his citizens the security to attend to their own affairs. The phrase is one step in the counsel's widening of the mercenaries' task, from the tyrant's defense to the city's (10.6–8; see μισθοφόρος).

Places to read

The one passage in which the phrase occurs.

10.5 By guarding the strategic points the mercenaries give the citizens leisure for their own affairs.

Elsewhere in Xenophon

In the *Memorabilia* Socrates questions Glaucon about the city he wants to lead. You know, he says, how many of the guard posts stand at strategic points and how many not, and how many guards are enough and how many not; and you will advise enlarging the posts at strategic points and removing the superfluous ones. Glaucon would remove them all, since they are so kept that the produce of the countryside is stolen anyway; but

if the guards are removed, Socrates asks, will not anyone who wishes be free to plunder? And has Glaucon gone and looked, or how does he know they are badly kept? Glaucon admits he is guessing (3.6.10–11). Socrates' strategic posts are, in the same Greek word, Simonides' strategic points, and his lesson is that only a man who knows where they are should give advice about guarding them.

Translation in this edition

"The strategic points" for τὰ ἐπίκαιρα.

See also

θάρρος; μισθοφόρος; οἱ φυλάττοντες; πάντων δορυφόροι τῶν πολιτῶν; σχολή.

τὰ ἱκανά · what is sufficient

What is sufficient: the measure by which Hiero judges much and little, so that for the tyrant many times as much is less sufficient · Hiero

τὰ περιττὰ τῶν ἱκανῶν, *ta peritta tōn hikanōn*, "superfluities beyond what is sufficient"; τὰ ὑπερβάλλοντα τὰ ἱκανά, *ta hyperballonta ta hikana*, "what exceeds what is sufficient"; τὰ τῶν ἱκανῶν ἐλλείποντα, *ta tōn hikanōn elleiponta*, "what falls short of what is sufficient"

At a Glance

The word. The neuter plural of ἱκανός, "sufficient, enough", used as a noun: what suffices, enough for a purpose.

In the *Hiero*. Three times in two passages: the "superfluities beyond what is sufficient" at the tyrant's table (1.19), and the definition of much and little by the sufficient (4.8, twice).

In this edition. "What is sufficient".

A place to read. 4.7–9.

Meaning

Ἱκανός (*hikanos*) is what reaches the measure (see ἱκανός). As a noun phrase, τὰ ἱκανά names the measure itself: the amount that answers to a need. A quantity is not sufficient in itself, but sufficient for something; the phrase always carries a purpose, said or unsaid.

Use in the book

The phrase first marks the point beyond which the table stops giving pleasure. The more superfluities beyond what is sufficient a man has set before him, the sooner satiety falls on him (1.19; see ἐδωδή; τὰ περιττά). Here the sufficient is fixed by appetite: what goes beyond it shortens the pleasure it was meant to increase.

In chapter 4 Hiero makes the sufficient the measure of wealth. He has denied that the tyrant, having more possessions than private men, enjoys himself more from them (4.6), and he adds that poor men are as few among private men as they are many among tyrants: "For much and little are judged not by number but in relation to use; so that what exceeds what is sufficient is much, and what falls short of what is sufficient is little" (4.8; see ἀριθμός; ἐλλείπω; πένης). Wealth is a relation between what a man has and what he must use, and two men with the same sum may be rich and poor. The conclusion follows at once: "For the tyrant, then, many times as much is less sufficient for his necessary expenses than for the private man" (4.9; see δαπάνη). The tyrant's needs are set by his danger, and, unlike the private man, he cannot cut them (4.9; see τῆς ψυχῆς φυλακή).

The two passages measure different things by the same rule. At the table the sufficient is set by appetite and the tyrant has too much; in the treasury it is set by fear and he has too little. In both he stands outside the measure that the private man can keep.

Places to read

Both passages in which the phrase occurs; the adjective ἱκανός, which also stands at 4.9 ("less sufficient"), has its own entry.

1.19 The more superfluities beyond what is sufficient, the sooner satiety comes.

4.8 What exceeds what is sufficient is much, and what falls short of it is little.

Elsewhere in Xenophon

In the *Memorabilia* Socrates leads Euthydemus to the same definition: those who have not enough for what they must spend are poor, those who have more than enough are rich, and so tyrants are to be counted among

the poor, and men with little, if they manage well, among the rich (4.2.37–39; see πένης).

Translation in this edition

"What is sufficient" at 1.19 and 4.8; "superfluities" for τὰ περιττά (see τὰ περιττά), "exceeds" for ὑπερβάλλειν and "falls short of" for ἐλλείπειν.

See also

ἀριθμός; δαπάνη; ἐδωδή; ἐλλείπω; ἱκανός; πένης; τὰ περιττά; τῆς ψυχῆς φυλακή.

τὰ ἴσα · equal acts

ἀπὸ τῶν ἴσων, *apo tōn isōn*, "from equal acts"; ἴσα, *isa*, "equal gifts"; ἐκ τοῦ ἴσου, *ek tou isou*, "on an equal footing"; ἐκ τῶν ἴσων ὑπουργημάτων, *ek tōn isōn hypourgēmatōn*, "from equal services"

Attested: ἀπὸ τῶν ἴσων (*apo tōn isōn*; 8.2), ἴσα (*isa*; 8.4), ἐκ τοῦ ἴσου (*ek tou isou*; 8.5), ἐκ τῶν ἴσων ὑπουργημάτων (*ek tōn isōn hypourgēmatōn*; 8.7); ἴσοι at 2.14 has its own entry (see ἴσος). Equal things: the same acts, gifts or services done by two men, so that the difference between them can be measured by the return each receives. Simonides makes equality the condition of his comparison in chapter 8. He will not yet consider whether the ruler, having greater power, could grant more favors; "but if the private man and the tyrant do the same things, consider which of the two gains the greater favor from equal acts" (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν). Then come the examples, a greeting, praise, a sacrifice, care for the sick, and gifts: "Let them give equal gifts", and even half-favors from the most powerful count for more than the private man's whole gift (8.4; see ἡμίσειαι χάριτες). And the conclusion returns to it, with ἐκ for ἀπό: "Since, then, you obtain greater favors from equal services" (8.7; see πολλαπλάσιος; ὑπούργημα). By holding the acts equal, Simonides isolates the giver's station as the cause of the difference, and turns Hiero's power, which had been the source of his isolation, into the multiplier of his favors.

See also ἡμίσειαι χάριτες; ἴσος; μείζω ἀπὸ τῶν ἴσων χάριν; πολλαπλάσιος; ὑπούργημα.

τὰ καθ' ἡμέραν · daily expenses

Daily expenses: what the private man may cut down as he wishes, and the tyrant may not · Hiero

συντέμνειν εἰς τὰ καθ' ἡμέραν, *syntemnein eis ta kath' hēmeran*, "cut down their daily expenses"

At a Glance

The word. Τὰ καθ' ἡμέραν, "the things by the day": daily needs, the daily round, the ordinary running of a household.

In the *Hiero*. Once: "For private men may cut down their daily expenses in whatever way they wish, but for tyrants this is not possible" (4.9).

In this edition. "Daily expenses", with "expenses" from the δαπάνας of the same clause.

A place to read. 4.8–11.

Meaning

Κατά with the accusative of ἡμέρα, "day", gives "day by day, daily"; with the article, τὰ καθ' ἡμέραν are the things of every day, the ordinary needs and doings of life, as against what is occasional or extraordinary. In household matters the phrase names the daily outlay that keeps a house running and that a careful householder can trim.

Use in the book

Hiero has argued that for the tyrant many times as much is less sufficient for his necessary expenses than for the private man (4.8–9; see τὰ ἱκανά). He now gives the reason: "For private men may cut down their daily expenses in whatever way they wish, but for tyrants this is not possible" (4.9), since their greatest and most necessary expenses go to guarding their lives (see δαπάνη; τῆς ψυχῆς φυλακή). The Greek says that private men may

cut their expenses down "into the daily things": they may reduce their spending to what each day requires, and live within it.

The contrast is between two kinds of necessary expense. The private man's necessities are daily, and so he can trim them, putting off a purchase, eating less, waiting for a better year. The tyrant's necessities are guards, and a guard cannot be put off for a day. What he spends is not set by his wishes or his means but by his danger, and danger does not shrink to fit a budget. The private man's freedom to economize is therefore one of the goods Hiero has lost, though it would never be counted among the enviable things of a life.

From here Hiero draws his most serious charge: since tyrants are always in need of more money for their necessary expenses, they are compelled to despoil temples and human beings unjustly (4.11; see ἀναγκάζω). The private man can meet want by cutting down his daily expenses; the tyrant, who may not, is compelled to despoil.

Places to read

The one passage in which the phrase occurs.

4.9 Private men may cut down their daily expenses as they wish; tyrants may not.

Elsewhere in Xenophon

In the *Oeconomicus* Ischomachus tells his young wife what her charge will be within the house: she is to take in what is brought into the house, hand out what must be used, and, for what must be kept over, think ahead and keep watch so that a year's provision is not used up in a month (7.36). Ischomachus' wife is to govern the household's spending by time, so that the year's provision lasts the year. Hiero's tyrant cannot: his greatest expense keeps no calendar.

Translation in this edition

"Daily expenses" for τὰς δαπάνας ... εἰς τὰ καθ' ἡμέραν; "cut down" for συντέμνειν, and "cut" for the same verb in the next clause (see συντέμνω).

See also

ἀναγκάζω; δαπάνη; συντέμνω; τὰ ἱκανά; τῆς ψυχῆς φυλακή.

τὰ περιττά · superfluities

Superfluities: what lies beyond the sufficient, which Hiero says shortens the pleasure of the table and Simonides counts among the tyrant's advantages · Hiero

τὰ περιττά, *ta peritta*, "superfluities", "the most superfluities"

At a Glance

The word. The neuter plural of περιττός, "beyond the regular number, excessive, superfluous", used as a noun: superfluities, a surplus.

In the *Hiero*. Twice: Hiero's "superfluities beyond what is sufficient" (1.19), and Simonides' "you have the most superfluities" (2.2).

In this edition. "Superfluities".

A place to read. 1.19 with 2.2.

Meaning

Περιττός (*perittos*, Attic for περισσός) is from περί, "around, beyond": what goes over the measure. The word can praise, of a man remarkable or uncommon, and can blame, of what is excessive or wasted; in arithmetic it names an odd number, one left over when the pairs are counted. As a noun phrase, τὰ περιττά are possessions beyond need.

Use in the book

The two uses are a disagreement in small. Hiero uses the word first, at the table: the more "superfluities beyond what is sufficient" a man has set before him, the sooner satiety falls upon him (1.19; see ἐδωδή; κόρος; τὰ ἱκανά). Superfluity is here a loss: it brings on the satiety that ends pleasure, so that the man who has much comes off worse in the duration of his pleasure.

Simonides, having heard this, still counts superfluity among the tyrant's goods. Food and the pleasures of Aphrodite are small things, he says, since many of those who are thought to be real men willingly come

off worse in food and drink and even abstain from the pleasures of Aphrodite (2.1); but, he tells Hiero, "in this, at least, you differ greatly from private men: you conceive great things and achieve them quickly; you have the most superfluities; you possess horses surpassing in excellence, arms surpassing in beauty, finery outstanding for your women, the most magnificent houses" (2.2; see διαφέρω; ἐπινοέω). He has moved the superfluity from the table to the household and the stable, where it is not eaten and does not bring satiety, and where it can be shown.

Hiero's answer accepts the display and denies its value. Tyranny shows its possessions spread open to view while it keeps the hardships hidden in the soul (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα); and in chapter 4, for the tyrant, many times as much is less sufficient for his necessary expenses than for the private man (4.9; see τὰ ἱκανά). Superfluity is a matter of what one has; sufficiency, of what one needs; and the tyrant, by Hiero's account, has the first without the second.

Places to read

Both passages in which the phrase occurs.

1.19 The more superfluities beyond what is sufficient, the sooner satiety falls upon a man.

2.2 Simonides says that tyrants have the most superfluities.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus explains to Croesus where he differs from most men. They, when they have acquired superfluities beyond what suffices, bury some, let some rot, and have trouble counting, measuring, weighing, airing and guarding the rest; and yet they eat no more than they can bear, for they would burst, and wear no more, for they would choke, but are put to trouble by their surplus money. He, whenever he sees that he has superfluities beyond what suffices him, uses them to relieve his friends' wants, and by enriching and benefiting men wins goodwill and friendship, and from these harvests safety and a good name (8.2.21–22). Cyrus answers Simonides' list and Hiero's satiety at once: superfluity is a burden to the man who keeps it, and a good when it is given away. Simonides' last chapter opens in the same place, telling Hiero not to

hesitate to spend even from his private possessions for the common good (11.1; see τὸ κοινὸν ἀγαθόν).

Translation in this edition

"Superfluities" at both places; "the most superfluities" for πλεῖστα … τὰ περιττά at 2.2.

See also

διαφέρω; ἐδωδή; ἐπινοέω; κόρος; τὰ ἱκανά; τὰ χαλεπὰ ἀποκεκρυμμένα; τὸ κοινὸν ἀγαθόν.

τὰ πολεμικά · war

War, the things of war: the experience Hiero asks Simonides to remember, in which a private man who has been to war comes nearest to the tyrant's life · Hiero

πολεμικῶν, *polemikōn*, "war"

At a Glance

The word. The neuter plural of πολεμικός, "of war, warlike", used as a noun: the things of war, warfare, military matters.

In the *Hiero*. Once, in Hiero's appeal: "If you too have experience of war, Simonides" (6.7).

In this edition. "War".

A place to read. 6.5–8.

Meaning

Πολεμικός (*polemikos*) is the adjective of πόλεμος, "war": what belongs to war, or a man skilled in it. The neuter plural, τὰ πολεμικά, covers the whole business of war, its arts, its dangers and its experience. With ἔμπειρος, "experienced in", it describes a man who has been there.

Use in the book

Hiero uses the phrase to make Simonides feel the tyrant's fear from inside. He has said that fear is not only painful in itself when present in souls, but becomes the destroyer of all sweet things (6.6). Then he asks Simonides, if

he has experience of war, to recall the food he took and the sleep he slept when he stood close to an enemy phalanx (6.7; see ἀναμιμνήσκω; ἔμπειρος); such pains, he says, are the tyrants' always and still more terrible, since tyrants think they see enemies not only in front of them but on every side (6.8; see πάντοθεν).

The phrase turns the comparison of lives into a comparison of moments. A private man who has been to war knows the tyrant's life only there, when the enemy is close and the meal and the sleep are poisoned by fear; the tyrant lives that moment always, and in every direction. Hiero has already said that "all tyrants everywhere travel as if through enemy country" (2.8; see πολεμία), and that the tyrant wages war against those he has subjected by force (2.12). War, for the citizen an occasion, is for the tyrant a condition.

Simonides' first answer is that soldiers on campaign post guards before them and take their dinner and sleep with confidence (6.9). In his counsel he brings the arts of war into the city's life on other terms. In his counsel, prizes for good armor and good order and horsemanship and valor in war would, it is likely, have all these practiced keenly out of rivalry (9.6; see ἀλκή), and the mercenaries, always under arms, would be most useful to the citizens on campaign (10.6). War stays, but as something the city practices and wins, not something the ruler suffers.

Places to read

The one passage in which the word occurs.

6.7 If Simonides has experience of war, let him recall what food he took and what sleep he slept near an enemy phalanx.

Elsewhere in Xenophon

In the *Memorabilia* Socrates hears that Dionysodorus, a teacher of generalship, has come to Athens, and urges one of his companions who wanted to be elected general to go and learn from him. Such a man, he says, would deserve punishment more than a man who contracted to make statues without having learned the art; for since the whole city is entrusted to the general in the dangers of war, great goods are likely if he succeeds and great evils if he fails (3.1.1–3). Socrates' dangers of war are

the city's; Hiero's are the tyrant's own, and no art of generalship can lift them.

Translation in this edition

"War" for πολεμικῶν at 6.7, "have experience of war" for πολεμικῶν ἔμπειρος εἶ; πόλεμος is also "war".

See also

ἀλκή; ἀναμιμνήσκω; ἔμπειρος; πάντοθεν; πολεμία.

τὰ πολιτικά · the affairs of the city

The affairs of the city: the business of government, which Simonides would have carried out as the choruses are, with prizes from the ruler and compulsion from others · Hiero

τἆλλα τὰ πολιτικά, *talla ta politika*, "the other affairs of the city"

At a Glance

The word. The neuter plural of πολιτικός, "of citizens, of the city", used as a noun: public affairs, the business of the city, politics.

In the *Hiero*. Once: "What then prevents the other affairs of the city from being accomplished in this way too?" (9.5).

In this edition. "The affairs of the city".

A place to read. 9.3–7.

Meaning

Πολιτικός (*politikos*) is the adjective of πολίτης, "citizen", and πόλις, "city": what concerns the citizens or the city as a whole. Τὰ πολιτικά are the city's affairs, its government and public business, and a πολιτικός ἀνήρ is a statesman, a man who conducts them. The word names a realm distinct from the household, τὰ οἰκεῖα, and from the private affairs of each man, τὰ ἴδια.

Use in the book

Simonides has shown, from the city's choruses, that the pleasing part of rule can come through the ruler and the harsh part through others (9.3–4;

see τὰ ἆθλα ἀποδιδόναι). He now generalizes: "What then prevents the other affairs of the city from being accomplished in this way too? For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part" (9.5; see λόχος; μέρος). The choruses were one case; the whole of public business can be run the same way.

The word τἆλλα, "the other", makes the choruses one of the affairs of the city, and the city a structure already divided into parts with rulers over each. Simonides' proposal requires no new institutions. It takes the existing divisions, tribes, regiments and companies, and adds prizes, so that each part competes with the others in good armor, good order, horsemanship, valor in war and justice in contracts (9.6; see ἀλκή). The affairs of the city become a festival of contests, with the ruler as the giver of the prizes.

The phrase marks the point at which Simonides' counsel stops being about the ruler's person and becomes about the city. Up to here he has argued that the ruler wins greater favor than the private man; from here he describes a city whose ordinary business wins the ruler favor through its rivalries.

Places to read

The one passage in which the phrase occurs.

9.5 The other affairs of the city can be accomplished as the choruses are.

Elsewhere in Xenophon

In the *Memorabilia* Antiphon asks Socrates how he thinks he makes others politicians when he does not himself engage in politics, if he knows how. Socrates answers: in which way would he do more in politics, Antiphon, by doing it alone, or by taking care that as many as possible are able to do it (1.6.15)? Socrates multiplies the men able to conduct the affairs of the city by teaching them; Simonides would multiply them by prizes. In both, the man who could act alone does more by making many able.

Translation in this edition

"The other affairs of the city" for τἆλλα τὰ πολιτικά; πόλις is "city" throughout.

See also

ἀλκή; λόχος; μέρος; τὰ ἆθλα ἀποδιδόναι.

τὰ τῶν πολεμίων · what belongs to enemies

What belongs to enemies: what men in formation would be able to overthrow, in Simonides' account of the mercenaries' use to the city · Hiero

τὰ τῶν πολεμίων, *ta tōn polemiōn*, "what belongs to enemies"

At a Glance

The word. The neuter plural article with the genitive of πολέμιοι, "enemies in war": the things of the enemy, their property, positions and power.

In the *Hiero*. Once, with its counterpart "what belongs to friends": men in formation "would be most able both to preserve what belongs to friends and to overthrow what belongs to enemies" (10.7).

In this edition. "What belongs to enemies".

A place to read. 10.6–8.

Meaning

Πολέμιος (*polemios*) is the enemy in war, as against ἐχθρός, the personal enemy (see ἐχθρός; πολέμιος). Τὰ τῶν πολεμίων, "the things of the enemies", can mean their goods, their lands or their affairs; with σφάλλειν, "to trip, overthrow", it names everything the enemy holds that may be brought down.

Use in the book

The phrase completes Simonides' argument that standing troops serve the whole city. Simonides asks whether the neighboring cities must not desire peace most of all because of the men who are always under arms (see ἀγχιτέρμων), and gives the reason: "For men in formation would be most

able both to preserve what belongs to friends and to overthrow what belongs to enemies" (10.7; see σφάλλω). The pairing is the old formula of Greek ethics, to help friends and harm enemies, transferred from the individual to the ruler's mercenaries.

The formula had been the tyrant's boast. Simonides had told Hiero, "you are most able to harm your enemies and to benefit your friends" (2.2), and Hiero denied it: tyrants cannot do good to friends who wish to be out of their sight, and cannot subdue enemies when all those they rule are their enemies (6.12–14; see οἱ τυραννευόμενοι). Simonides now restores the formula, but its subject is no longer the tyrant; it is the mercenaries in formation, and the friends and enemies are the city's. The tyrant who could not harm his enemies because they were his citizens can harm the city's enemies when his guards serve the citizens. The same sentence reverses the fear of chapter 6. There tyrants "think that they see enemies not only in front of them but on every side" (6.8; see πάντοθεν); now, in Simonides' question, it is the neighboring cities that must desire peace because of the men who are always under arms (10.7), and the fear runs outward from the ruler's city instead of inward against him.

Places to read

The one passage in which the phrase occurs; τὰ τῶν φίλων has its own entry.

10.7 Men in formation are most able to overthrow what belongs to enemies.

Elsewhere in Xenophon

In the *Education of Cyrus*, when Babylon has been taken, Cyrus tells his friends that none of them should think he holds what belongs to others: there is a law among all human beings, valid for ever, that when a city at war is captured, the bodies of its people and their goods are the captors'. What they hold, then, they will not hold by injustice; and whatever they leave the Babylonians, they leave out of humanity (7.5.73). Cyrus' law makes the enemy's things the victor's by right, and Simonides' men in formation, who would overthrow what belongs to enemies, may be taken as standing ready to win it.

Other ancient sources

Aristotle, in the *Politics*, records the same law and the quarrel about it. Some men are slaves by law, he says, since the law is in effect an agreement, and by its terms whatever is overpowered in war is declared the property of those who overpower it; but many of those versed in the laws indict this justice as unconstitutional, as one would an orator, holding it a terrible thing that what is overpowered should be the slave and subject of what can overpower it and is stronger in power (1.6, 1255a5–12). Aristotle sets out what Cyrus calls everlasting as a matter disputed even among the wise.

Translation in this edition

"What belongs to enemies" for τὰ τῶν πολεμίων, "overthrow" for σφάλλειν; πολέμιοι are "enemies", or "the enemy" at 2.15 and 11.3.

See also

ἀγχιτέρμων; ἐχθρός; οἱ τυραννευόμενοι; πάντοθεν; πολέμιος; σφάλλω.

τὰ τῶν φίλων · what belongs to friends

What belongs to friends: what men in formation would preserve, and in Simonides' last speech the ruler's true treasury · Hiero

τὰ τῶν φίλων, *ta tōn philōn*, "what belongs to friends"

At a Glance

The word. The neuter plural article with the genitive of φίλοι, "friends": the things of friends, their property and interests.

In the *Hiero*. Once, with its counterpart: men in formation "would be most able both to preserve what belongs to friends and to overthrow what belongs to enemies" (10.7).

In this edition. "What belongs to friends".

A place to read. 10.7 with 11.13–15.

Meaning

Φίλος (*philos*) is a friend, and more widely anyone dear or one's own (see φίλος). Τὰ τῶν φίλων, "the things of friends", is the phrase of a Greek proverb, κοινὰ τὰ τῶν φίλων, "friends' things are common", which made friendship a sharing of goods.

Use in the book

In chapter 10 the phrase names what the ruler's standing troops would protect: men in formation would be most able "to preserve what belongs to friends" (10.7; see σῴζω; τὰ τῶν πολεμίων). Simonides does not say who the friends are, but the mercenaries have just been given the citizens' workers and flocks to keep in safety (10.5; see κτῆνος), and to preserve the friends' things is the first half of the old formula of helping friends and harming enemies.

The idea returns, without the phrase, in Simonides' last speech, where the friends' things become the ruler's. "And for treasuries you would have all the wealth that is with your friends. So be confident, Hiero: enrich your friends, for you will enrich yourself" (11.13; see θησαυρός). And he says: "Consider ... your friends your own children" (11.14; see τέκνον). The tyrant who, in chapter 6, could not do good to friends who longed to be out of his sight (6.13) is told that his friends' wealth is his own, held in common, as the proverb would have it. What the ruler preserves for his friends he keeps for himself.

The proverb can also be read as answering Hiero's complaint of chapter 3. There tyrants came off worse than anyone in friendship, and many had been destroyed by their own children, brothers, wives and comrades (3.6–9; see τὸ φιλεῖσθαι). Where the friends' things and the ruler's are one, none of them would gain by his fall.

Places to read

The one passage in which the phrase occurs; τὰ τῶν πολεμίων has its own entry.

10.7 Men in formation are most able to preserve what belongs to friends.

Other ancient sources

In the fifth book of Plato's *Laws* the Athenian visitor describes the first and best city, constitution and laws: those where the old saying holds as fully as possible through the whole city, that the things of friends are really common. If anywhere, now or ever, women, children and all property are common, and by every device what is called private is removed from life, so that even what nature made private, eyes and ears and hands, appear to see and hear and act for all alike, and all praise and blame together and take pleasure and pain in the same things, then no one will ever fix another mark of excellence more right or better than this (739b–d). Plato's Athenian takes the proverb to its limit in the city; Simonides takes it as far as a ruler and his friends.

Translation in this edition

"What belongs to friends" for τὰ τῶν φίλων, "preserve" for σῴζειν; φίλοι are "friends" throughout.

See also

θησαυρός; κτῆνος; σῴζω; τὰ τῶν πολεμίων; τέκνον; τὸ φιλεῖσθαι; φίλος.

τὰ χαλεπὰ ἀποκεκρυμμένα · the hardships hidden away

The hardships hidden away: what tyranny keeps in the souls of tyrants while it displays its possessions, and what Hiero's long speech brings into the open · Hiero

τὰ δὲ χαλεπὰ ἐν ταῖς ψυχαῖς τῶν τυράννων κέκτηται ἀποκεκρυμμένα, *ta de chalepa en tais psychais tōn tyrannōn kektētai apokekrymmena*, "while it possesses the hardships hidden away in the souls of tyrants"

At a Glance

The word. Τὰ χαλεπά, "hard things, hardships", the neuter plural of χαλεπός, "hard, difficult, grievous", with ἀποκεκρυμμένα, "hidden away", the perfect participle of ἀποκρύπτειν.

In the *Hiero*. Once, in Hiero's explanation of the crowd's error: tyranny displays its possessions, "while it possesses the hardships hidden

away in the souls of tyrants, where both happiness and unhappiness are stored up for human beings" (2.4).

In this edition. "The hardships hidden away".

A place to read. 2.3–6 with 6.15–16.

Meaning

Χαλεπός (*chalepos*) is "hard" in every sense, difficult, harsh, grievous; τὰ χαλεπά are the hard things of a life, its troubles. Ἀποκρύπτειν (see ἀποκρύπτω) is to hide away, to keep out of sight, and the perfect participle describes a state: the hardships are not being hidden but lie hidden. The phrase answers the participle in the first half of the same sentence, ἀνεπτυγμένα, the possessions "spread open to view" (see ἀναπτύσσω): what is unfolded and what is folded away.

Use in the book

Hiero has just heard Simonides' list of the tyrant's advantages: great designs quickly carried out, superfluities, horses, arms, finery, houses, servants, and the power to harm enemies and benefit friends (2.2; see διαφέρω). He explains why the crowd believes in them: it forms its opinion by what it sees (2.3; see δοξάζω). "But tyranny displays the possessions that are thought to be worth much spread open to view, plain for all to see, while it possesses the hardships hidden away in the souls of tyrants, where both happiness and unhappiness are stored up for human beings" (2.4; see ἀπόκειμαι). What the crowd sees are things; what decides happiness is not a thing. Then the turn to Simonides: "but that you too are ignorant of it, you who are thought to see most things better through your understanding than through your eyes, this seems to me a wonder" (2.5; see γνώμη). The edition's note observes that the "you" is plural: Simonides is addressed as one of the wise.

The phrase announces the program of Hiero's speech. "But I know clearly from experience, Simonides, and I tell you, that tyrants have the least share in the greatest goods and possess the most of the greatest ills" (2.6; see μετέχω), he says at once, and what follows uncovers the hidden things one by one: travel and war (2.8–18), friendship (chapter 3), trust

and the fatherland (chapter 4), the good men the tyrant must fear (chapter 5), the enjoyments he has lost (chapter 6). Hiero's account ends where the phrase began, with the same word: "the other possessions too that are hard but useful, all of them alike cause pain to those who possess them, and cause pain to them when they have parted with them" (6.16; see λυπέω). Tyranny itself may be taken as such a possession, and the χαλεπά hidden at 2.4 are, by 6.16, set out for Simonides to see.

The phrase can also be read as setting the terms in which the reader must take Hiero's testimony. If the decisive things are hidden in the soul, no one but the tyrant can report them, and the report cannot be checked against what the eyes see.

Places to read

The one passage in which the phrase occurs; ἀναπτύσσω, ἀπόκειμαι and ἀποκρύπτω have their own entries.

2.4 Tyranny displays its possessions and keeps the hardships hidden away in the souls of tyrants.

Other ancient sources

Isocrates makes the same division in his address *To Nicocles*, the young king of Salamis in Cyprus. When men look at the honors, the wealth and the powers, he says, all think those who hold sole rule equal to the gods; but when they consider the fears and the dangers, and, going through the cases one by one, see some destroyed by those who should least have done it, others forced to wrong their nearest kin, and others suffering both, they change their minds and count a life of any kind more profitable than kingship over all Asia with such misfortunes (5). Isocrates' list of what the admirers of sole rule overlook at first runs close to Hiero's, down to the wrongs done among the nearest kin (3.8; see ἀλληλοφόνος). In the *Republic* Socrates asks for a judge of the tyrant who is not dazzled by the show put on for those outside (577a–b; see εὐδαίμων).

Translation in this edition

"The hardships hidden away in the souls of tyrants" for τὰ δὲ χαλεπὰ ἐν ταῖς ψυχαῖς τῶν τυράννων ... ἀποκεκρυμμένα; χαλεπά is "hardships" also at 2.12, and "hard" at 6.16.

See also

ἀλληλοφόνος; ἀναπτύσσω; ἀπόκειμαι; ἀποκρύπτω; γνώμη; διαφέρω; δοξάζω; εὐδαίμων; λυπέω; μετέχω.

τἀγαθά · good things

τἀγαθά, *tagatha*, "good things"

Attested: τἀγαθά (*tagatha*; 3.5). The good things, by crasis of τὰ ἀγαθά: goods, advantages, whatever benefits a man (see ἀγαθός). Hiero names them as the reward of being loved: he judges being loved so great a good that "good things really come of their own accord to the one who is loved" (3.5; see αὐτόματος; τὸ φιλεῖσθαι). The sentence joins a singular and a plural of the same word: being loved is "a good", ἀγαθόν, and from it come "good things", τἀγαθά. The one good draws the many, and draws them without effort, as a crop grows of itself. Hiero's complaint in the rest of chapter 3 follows from it: in this possession, great as it is, tyrants come off worse than anyone (3.6), and the tyrant, who has the many goods of his position, lacks the one that would bring them freely.

See also ἀγαθός; αὐτόματος; τὸ φιλεῖσθαι.

ταπεινός · submissive

ταπεινοτέροις, *tapeinoterois*, "more submissive"

Attested: ταπεινοτέροις (*tapeinoterois*; 5.4). Low, low-lying; of persons, humble, abject, submissive; in later moral language, lowly. Hiero uses the comparative to explain why the tyrant does not share in the rejoicing of a good year: "for they think that the needier the citizens are, the more submissive they will find them to use" (5.4; see ἐνδεής; εὐετηρία). The word measures the tyrant's interest against the city's: he wants the citizens low,

and they want to prosper. Simonides' counsel answers the same fear from the other side: some men grow insolent when they have plenty (10.2; see ὑβριστής), and the remedy he proposes is not poverty but the fear of the bodyguards (10.3; see σωφρονίζω).

See also ἐνδεής; εὐετηρία; σωφρονίζω; ὑβριστής.

τάττω · post

τεταγμένοι, *tetagmenoi*, "posted"

Attested: τεταγμένοι (*tetagmenoi*; 10.4). To draw up in order, station, post; to assign someone to a task; in the perfect passive, to be posted or appointed. Simonides uses it in his account of what the mercenaries could do for the city: "And evildoers arise somewhere in cities, as we all know; if, then, they were posted to guard against these too, the citizens would know that in this too they were benefited by them" (10.4; see κακοῦργος). The verb is military, the word for stationing troops, and it keeps the mercenaries under orders: they do not choose what to guard but are posted to it. The same root gives the "men in formation" of 10.7, οἱ συντεταγμένοι, who would preserve what belongs to friends (see συντάττω; τὰ τῶν φίλων), and the "assigned" duties of 10.4, τὰ προστεταγμένα (see προστάττω).

See also κακοῦργος; προστάττω; συντάττω; τὰ τῶν φίλων.

τεῖχος · wall

τείχους, *teichous*, "the wall"; τείχεσι, *teichesi*, "walls"

Attested: τείχους (*teichous*; 2.10), τείχεσι (*teichesi*; 11.2). A wall, especially the wall of a city, its fortification. The two uses frame the tyrant's insecurity and its remedy. In chapter 2 the wall is the citizens' refuge that the tyrant lacks: when stronger enemies march against a city, the weaker may think they are in danger "while they are outside the wall", but inside it they feel safe, while "the tyrant is not out of danger even when he passes inside his house" (2.10; see ἀκίνδυνος; ἔρυμα). His enemies are inside the wall with him. In chapter 11 the wall is an adornment that

the ruler can give: Simonides asks whether a house adorned at extravagant expense would bring Hiero more adornment "than the whole city furnished with walls and temples and colonnades and marketplaces and harbors" (11.2; see ἀγορά; κόσμος). The wall that sheltered the citizens from outside enemies becomes the ruler's gift to them and his own adornment.

See also ἀγορά; ἀκίνδυνος; ἔρυμα; κόσμος.

τεκμήριον · sign

A sure sign: what the beloved's free service gives the private man, and what the tyrant's own conduct gives of a soul stricken by fears · Hiero

τεκμήριον, *tekmērion*, "a sign"; τεκμήρια, *tekmēria*, "signs"

At a Glance

The word. A sure sign, a token from which something can be known for certain; evidence, proof.

In the *Hiero*. Twice: for the private man the beloved's service "is at once a sign that he grants the favor as one who loves him" (1.37), and Hiero asks whether the tyrant's ways are not "signs of a soul stricken by fears" (6.5).

In this edition. "Sign", "signs".

A place to read. 1.36–38 with 6.4–6.

Meaning

Τεκμήριον (*tekmērion*) is from τέκμαρ, "mark, boundary, sure token". It is the strongest word Greek had for evidence: not a hint or a likelihood but a sign that settles the question. Prose writers use it for the proof that clinches an argument ("and here is a sign of it").

Use in the book

The first use belongs to the private man in love. "For to the private man, whenever his beloved does him some service, it is at once a sign that he grants the favor as one who loves him, since the private man knows that the beloved serves under no compulsion; but the tyrant can never trust

that he is loved" (1.37; see ἐρώμενος; οὐδεμιᾶς ἀνάγκης οὔσης). The sign works because nothing stands between the act and its cause: where there is no compulsion, service can only come from love. The tyrant's case removes the condition. Those who serve from fear, he adds, make themselves as like as they can to the services of those who love (1.38; see διὰ φόβον ὑπηρετεῖν; οἱ φιλοῦντες). Compulsion turns every sign into a possible imitation, and the tyrant is left with acts he cannot read.

The second use turns the word on the tyrant himself. Hiero has listed his fears of the crowd and of solitude, of being unguarded and of the guards (6.4; see ἀφυλαξία), and goes on: "Again, to trust foreigners more than citizens, barbarians more than Greeks, to desire to hold free men as slaves and be compelled to make slaves free: do not all these seem to you signs of a soul stricken by fears?" (6.5; see ἐλευθέρους δούλους ἔχειν; καταπλήσσω). The tyrant, who cannot read the signs others give him, gives clear signs himself. His conduct is evidence of what is hidden in his soul (see τὰ χαλεπὰ ἀποκεκρυμμένα).

The two places together describe the tyrant's position in a world of signs. Others are opaque to him, because they act under compulsion; his own fear, hidden from the crowd (2.4), shows in his conduct to anyone who knows how to read it.

Places to read

Both passages in which the word occurs.

1.37 The beloved's service is a sign of love to the private man, who knows it is not compelled.

6.5 The tyrant's trust in foreigners and his treatment of free men and slaves are signs of a soul stricken by fears.

Elsewhere in Xenophon

In the *Oeconomicus* Socrates tells Critobulus that Cyrus the Younger, had he lived, would have proved the best of rulers, and that Cyrus gave many signs of it, among them this: when Cyrus marched against his brother for the kingship, no one is said to have deserted from him to the King, while many tens of thousands deserted from the King to him. And this too, he says, he holds a great sign of a ruler's excellence, that men obey him

willingly and are willing to stand by him in dangers; and Cyrus' friends fought beside him while he lived and died with him when he was dead, fighting around his body, all but Ariaeus, one of his Persian commanders, who happened to be posted on the left wing (4.18–19). Socrates reads willing service as Hiero's private man reads his beloved's: where obedience is not compelled, it is a sure sign.

Other ancient sources

Aristotle, in the *Rhetoric*, distinguishes among signs those that are necessary from those that are not, and keeps the name τεκμήριον for the necessary kind: as when one says that a man is ill, since he has a fever, or that a woman has given birth, since she has milk. Only this kind of sign, he says, cannot be refuted if it is true; and he derives the word from τέκμαρ, which in the old tongue was the same as πέρας, "limit", since men think such a sign brings the argument to its end (1.2.16–18, 1357b1–17). Hiero's private man can be read as having a sign of Aristotle's necessary kind; the tyrant has only signs that compulsion may have produced, which, in Aristotle's terms, can be refuted even when what they point to is true.

Translation in this edition

"A sign" at 1.37 and "signs" at 6.5.

See also

ἀφυλαξία; διὰ φόβον ὑπηρετεῖν; ἐλευθέρους δούλους ἔχειν; ἐρώμενος; καταπλήσσω; οἱ φιλοῦντες; οὐδεμιᾶς ἀνάγκης οὔσης; τὰ χαλεπὰ ἀποκεκρυμμένα.

τέκνον · children

τέκνα, *tekna*, "children"

Attested: τέκνα (*tekna*; 11.14). A child, one's offspring, from τίκτειν, "to beget, bear": a warmer and more poetic word than παῖς, often used in address and of children as the fruit of their parents. Simonides uses it in the third of the four likenings of his last instructions: "your friends your

own children" (11.14; see νικᾶν εὖ ποιῶν; πατρίδα οἶκον; πολίτας ἑταίρους). The sentence moves each relation one step nearer, and friends become children. The friends who were dangerous in chapter 3, where tyrants were killed by those nearest them (3.8), are to be held as dear as offspring; and sons, whom tyrants had killed and been killed by (3.8; see ἀλληλοφόνος), are to be held as one's life. Simonides' counsel ends by rebuilding the family the tyrant's life had broken.

See also ἀλληλοφόνος; νικᾶν εὖ ποιῶν; πατρίδα οἶκον; πολίτας ἑταίρους.

τεκνοποιός · that beget children

τεκνοποιοῖς, *teknopoiois*, "that beget children"

Attested: τεκνοποιοῖς (*teknopoiois*; 1.29). Child-producing, of marriage or of intercourse aimed at children: from τέκνον, "child", and ποιεῖν, "to make". Hiero uses it to distinguish two kinds of the pleasures of Aphrodite: "In the pleasures of Aphrodite with boys, again, the tyrant comes off worse in his enjoyments still far more than in those that beget children", for the pleasures of Aphrodite that come with love give enjoyment beyond comparison (1.29; see μετ' ἔρωτος; παιδικὰ ἀφροδίσια). The pleasures that beget children are those of marriage, which he has just discussed: the tyrant, unless he marries a foreign woman, must marry beneath him, and so lacks the pride of a great match (1.27–28; see γάμος). The pleasures with boys are those that come with love, ἔρως, and love, Hiero goes on, is least of all willing to arise in a tyrant, since it takes pleasure in reaching for what is hoped for, not for what is ready to hand (1.30; see ἔρως τῶν ἐλπιζομένων); so the tyrant loses more there. The adjective names the purpose that divides the two kinds: the first is ordered to children, the second to love.

See also γάμος; ἔρως τῶν ἐλπιζομένων; μετ' ἔρωτος; παιδικὰ ἀφροδίσια.

τελέω · go to

τελεῖσθαι, *teleisthai*, "goes to"

Attested: τελεῖσθαι (*teleisthai*; 11.1). To bring to an end, accomplish, fulfill; to pay what is owed, as a tax or a toll; in the passive, to be spent or paid on something. The compounds διατελέω and ἐπιτελέω have their own entries, as does λυσιτελέω, formed from λυσιτελής, "paying back the outlay", on the noun τέλος. Simonides uses the passive with εἰς, "into", of money spent: what is laid out on the city, he says, "goes to what is needed" more than what is laid out on the tyrant's private affairs (11.1; see ἀναλίσκω; τὰ δέοντα). The verb can be heard to carry its sense of completion into the expense. What is laid out on the city reaches its end, the need it was spent for; what is laid out on the ruler's private affairs, by implication, falls short of one. Τέλος, the noun behind the verb, is both a payment and a purpose, and Simonides' sentence makes the city the place where the ruler's payments find their purpose.

See also ἀναλίσκω; τὰ δέοντα.

τερπνός · agreeable

τερπνή, *terpnē*, "agreeable"

Attested: τερπνή (*terpnē*; 4.1). Delightful, pleasant, agreeable; from τέρπειν, "to delight", a word chiefly of the poets, where it names the joy of feasting, song and love. Hiero uses it in the second of three questions about trust: what company is sweet without trust, "what association between husband and wife agreeable without trust", what servant sweet who is distrusted (4.1; see πίστις; συνουσία)? The three questions name three goods of ordinary life, company, marriage and service, and deny each its pleasure where trust is absent. The word for the second, the delight of a husband and wife together, is a poets' word. Hiero has already said that the tyrant, unless he marries a foreign woman, must marry beneath him (1.27–28; see γάμος); now it lacks trust as well, and with it the delight that the word promises.

See also γάμος; πίστις; συνουσία.

τῆς ψυχῆς φυλακή · guarding one's life

Guarding one's life: the greatest and most necessary of the tyrant's expenses, which cannot be cut without ruin · Hiero

εἰς τὰς τῆς ψυχῆς φυλακάς, *eis tas tēs psychēs phylakas*, "to guarding their lives"

At a Glance

The word. Φυλακή, "guard, watch, protection", here in the plural, with the genitive of ψυχή, "life, soul": the guards kept over one's life.

In the *Hiero*. Once: tyrants' "greatest and most necessary expenses go to guarding their lives, and to cut any of these seems to be ruin" (4.9).

In this edition. "Guarding their lives".

A place to read. 4.9 with 6.4 and 10.4.

Meaning

Φυλακή (*phylakē*) is from φυλάττειν, "to guard, keep watch": the act of guarding, a watch of the night, a post, or the men who keep it. The plural here can mean either the guardings or the guards themselves. Ψυχή (*psychē*) is both the life that a man can lose and the soul that thinks and feels.

Use in the book

The phrase names the expense that makes the tyrant poor. Private men may cut down their daily expenses as they wish, "but for tyrants this is not possible; for their greatest and most necessary expenses go to guarding their lives, and to cut any of these seems to be ruin" (4.9; see δαπάνη; τὰ καθ' ἡμέραν). The guards cost most, and they cannot be reduced, because to cut any of them seems to be ruin.

The guards are the mercenaries and bodyguards of which Hiero speaks again in chapter 6, where he counts it a grievous thing "to fear being unguarded, and fear the very guards" (6.4; see ἀφυλαξία), and says that tyrants keep guards for pay, like reapers (6.10; see μισθός). The expense of 4.9 is the cost of a fear, and the fear, as chapter 6 shows, is not removed by the guards it pays for. Simonides takes up the same guards in his counsel

and gives them a wider charge: Hiero keeps them as guards for himself, but they could also help all the citizens, "as the bodyguards of all" (10.4; see μισθοφόρος; πάντων δορυφόροι τῶν πολιτῶν).

The double sense of ψυχή may be set beside the dialogue's argument. The tyrant spends most on guarding his life; but the hardships that make him wretched lie, by his own account, "in the souls of tyrants" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα), where no guard can reach.

Places to read

The one passage in which the phrase occurs.

4.9 The tyrant's greatest and most necessary expenses go to guarding his life.

Other ancient sources

Socrates, in Plato's *Apology*, says he will go on asking any Athenian he meets whether he is not ashamed to care for money, reputation and honor while giving no care to wisdom and truth, or to his soul, that it be as good as possible (29d–e; see ἐπιμελέομαι). Hiero's tyrant spends most on the life, and Socrates' citizen least on the soul; the two may be taken as complementary failures of care.

Translation in this edition

"Guarding their lives" for εἰς τὰς τῆς ψυχῆς φυλακάς; ψυχή is "life" at 4.9, 7.12 and 11.14 and "soul" elsewhere, and φύλακες are "guards" (see φύλαξ).

See also

ἀφυλαξία; δαπάνη; ἐπιμελέομαι; μισθός; μισθοφόρος; πάντων δορυφόροι τῶν πολιτῶν; τὰ καθ' ἡμέραν; τὰ χαλεπὰ ἀποκεκρυμμένα; φύλαξ.

τιμάω · honor

To honor: what husbands do for wives wronged by misfortune, what cities do for the killer of a tyrant, what those who fear cannot truly do, and what Simonides would have the ruler do for those who excel · Hiero

τιμῶσιν, *timōsin*, "honor"; τιμῶσι, *timōsi*, "give ... honor"; τιμᾶσθε, *timāsthe*, "you may be honored", "you are honored"; τιμῶντες, *timōntes*, "honor"; τιμᾶν, *timān*, "honor", "to honor"; τιμᾶσθαι, *timāsthai*, "to be honored"; τιμώμενον, *timōmenon*, "honored"; τιμησάτω, *timēsatō*, "let ... honor"; τετιμῆσθαι, *tetimēsthai*, "having been honored"; τιμώμενος, *timōmenos*, "were honored"; τιμήσεται, *timēsetai*, "will be honored"

At a Glance

The word. To value, esteem; to honor someone and show it, by marks of respect, gifts, offices or sacrifices; in the passive, to be honored.

In the *Hiero*. Fifteen times, from husbands who honor their wives (3.4) to the finder of a painless revenue who "will be honored" (9.9); the center is 7.9, where Hiero says who honors "truly".

In this edition. "Honor", "be honored"; at 4.5 "give great honor".

A place to read. 7.7–10 with 9.2–3.

Meaning

Τιμᾶν (*timān*) is the verb of τιμή, "honor", which is also the word for a price and an assessed penalty (see τιμή): to honor is to set a value on someone, and to show the value one sets. The verb therefore names two things at once, a judgment and an act, and the act can be seen while the judgment cannot. The whole of Hiero's argument about honor turns on that difference.

Use in the book

Before chapter 7 the verb names honor that follows a judgment the honorer makes freely. When a woman has been subjected to the pleasures of Aphrodite through misfortune, husbands "honor them no less on that account, provided that their friendship seems to remain undefiled" (3.4; see ἀκήρατος; κατὰ συμφοράν). And for tyrants the cities reverse their custom: they "give great honor to the man who kills the tyrant" (4.5; see

ἀναστρέφω; τιμωρέω). The first honor survives an injury so long as the friendship seems to remain undefiled; the second rewards an injury done to the tyrant.

In chapter 7 Simonides offers honor as the tyrant's reward: you rush headlong into tyranny, he tells Hiero, "so that you may be honored" (7.2; see προπετῶς), and it is reasonable that you endure it "since you are honored beyond other human beings" (7.4). Hiero answers by asking what the visible acts prove: "For how could we say either that those who are forced to rise from their seats rise because they honor those who do them injustice, or that those who make way in the streets for the stronger make way because they honor those who do them injustice?" (7.7; see βία; παραχωρέω). The rising and the making way are the same; the verb belongs only where the judgment is. Hence his definition: those who think a man able to be their benefactor and do him such services willingly "seem to me truly to honor him, and the man who is thought worthy of them to be honored in fact" (7.9; see ἀνὰ στόμα ἔχειν; τῷ ὄντι). Honor is in the honorer's will, and the tyrant, who can command the act, cannot command the will.

Simonides takes the verb into his counsel and turns it round. "Let each honor someone with a sacrifice: whose honor do you think would meet with greater favor?" (8.3; see προσεῖπον), he asks of the ruler and the private man; to teach what is best "and to praise and honor the one who carries it out most finely" goes by way of favor (9.2; see ἀπέχθεια); and the man who does the most trade, "if he were honored", would gather more traders (9.9; see ἐμπορία). In Hiero's answer of chapter 7 the verb names what the tyrant cannot get; in Simonides' counsel it names what the ruler can give, and giving it is his road to receiving it.

Places to read

Every passage in which the verb occurs; the compound προτιμάω (8.5) and the verbal adjective ἀτίμητος (9.10) have their own entries.

3.4 Husbands honor wives wronged by misfortune, if their friendship remains undefiled.

4.5 The cities give great honor to the man who kills the tyrant.

7.2 Simonides says Hiero rushes into tyranny so that he may be honored.

7.4 It is reasonable to endure tyranny, since tyrants are honored beyond other human beings.

7.7 Those forced to rise and make way do not do it because they honor those who wrong them.

7.9 Those who serve a benefactor willingly truly honor him, and he is honored in fact.

7.10 Hiero calls the man so honored blessed.

8.3 Let ruler and private man each honor someone with a sacrifice.

8.6 The fact of having been honored adorns a man most of all.

9.2 To praise and honor the one who does best goes by way of favor.

9.9 The trader who does most, if honored, would gather more traders; the finder of a painless revenue will be honored.

Elsewhere in Xenophon

In his eulogy of Cyrus the Younger in the *Anabasis*, Xenophon says that the sons of the noblest Persians are brought up at the King's gates, where much temperance is to be learned and nothing shameful heard or seen; there the boys watch men being honored by the King and others dishonored, so that from childhood they learn both to rule and to be ruled (1.9.3–4). Honor given by the ruler is a public lesson. Simonides' prizes for the best in chorus, army and field (9.3–7; see τὰ ἆθλα ἀποδιδόναι) make the same use of it: the ruler who honors teaches the city what to reach for.

Translation in this edition

"Honor" for every active form and "be honored" for the passive; at 4.5 μεγάλως τιμῶσι is "give great honor". The noun τιμή is also "honor" (see τιμή), and προτιμάω has its own entry.

See also

ἀκήρατος; ἀνὰ στόμα ἔχειν; ἀναστρέφω; ἀπέχθεια; βία; ἐμπορία; κατὰ συμφοράν; παραχωρέω; προπετῶς; προσεῖπον; τὰ ἆθλα ἀποδιδόναι; τιμή; τιμωρέω; τῷ ὄντι.

τιμή · honor

Honor: what Simonides says men want from tyranny, what Hiero says the tyrant cannot receive from those who fear him, and what Simonides would have the ruler win by bestowing it · Hiero

τιμή, *timē*, "honor"; τιμῆς, *timēs*, "honor"; τιμάς, *timas*, "honors"; τιμαί, *timai*, "honors"; τιμήν, *timēn*, "honor"

At a Glance

The word. Worth, value; esteem, and the marks of it; in the plural, honors, offices, privileges; also the price of a thing and the penalty assessed in court.

In the *Hiero*. Ten times, all from chapter 7 on: "honor is something great" (7.1); the honors of tyrants are like their pleasures of Aphrodite (7.5); "services from those who are afraid are not honors either" (7.6); and in the counsel, honor from a sacrifice (8.3) and from the gods (8.5).

In this edition. "Honor", "honors".

A place to read. 7.1–10 with 8.3–5.

Meaning

Τιμή (*timē*) is the worth set on a person or a thing: the price of goods in the market, the penalty a court assesses, the standing of a man among others. The word keeps the idea of a value fixed by someone else, and honor in this sense is not a quality a man has but one he is given. The edition's Key Words define it as "both the esteem in which a man is held and the marks of it: rising from one's seat, making way in the streets, crowns and gifts (7.2, 7.7–9)". The dialogue's argument lies between those two halves of the definition.

Use in the book

The word enters only when Hiero has finished his account of fear, and Simonides makes it his last explanation of why men want to be tyrants. "It seems, Hiero," he said, "that honor is something great, reaching for which human beings undergo every toil, and every danger they endure" (7.1; see ὑπομένω); a man differs from the other animals in reaching for honor (7.3;

see ἄνδρες καὶ οὐκέτι ἄνθρωποι; τιμῆς τε καὶ ἐπαίνου ἔρως); and no human pleasure comes nearer to the divine than "the enjoyment that concerns honors" (7.4; see εὐφροσύνη περὶ τὰς τιμάς; τοῦ θείου ἐγγυτέρω). On this account the tyrant is paid for his troubles in the best coin there is.

Hiero tests the coin. "But, Simonides, the honors of tyrants too seem to me to be like what I showed you their pleasures of Aphrodite to be" (7.5): as services that do not come from those who love in return are not favors, "services from those who are afraid are not honors either" (7.6; see ἀντιφιλέω). The forced rising, the making way and the gifts given from fear are "the works of slavery; honors, it seems to me, come from the opposite of these" (7.8; see δουλεία). Honor is defined by its source, not its marks. The same rising and making way are honor when they come from love and slavery when they come from fear, and so the good that Simonides ranked highest depends on the one thing tyranny destroys, the willingness of others. The argument brings Hiero to his confession at 7.11–13, and Simonides to his counsel.

In the counsel the word changes direction. The ruler is to bestow honor and win favor by it: Simonides asks whose honor by sacrifice would meet with greater favor, the ruler's or the private man's (8.3; see τιμάω); from the gods too, he says, "a certain honor and favor attend a man who rules" (8.5; see συμπαρέπομαι); and with prizes set out, the citizens "would set out more quickly wherever they had to, reaching for honor" (9.7; see ὀρέγομαι). The tyrant who cannot be honored by the fearful can honor others, and the counsel promises that what he gives will come back.

Places to read

Every passage in which the noun occurs; the verb τιμάω and φιλοτιμία, "love of honor" (7.3), have their own entries.

7.1 Honor is something great, for which human beings undergo every toil and danger.

7.3 A man differs from the other animals in reaching for honor, and in some a love of honor and praise grows.

7.4 No human pleasure comes nearer to the divine than the enjoyment that concerns honors.

7.5 The honors of tyrants are like their pleasures of Aphrodite.

7.6 Services from those who are afraid are not honors.

7.8 Honors come from the opposite of the works of slavery.

8.3 Whose honor by sacrifice would meet with greater favor, the ruler's or the private man's?

8.5 From the gods too a certain honor and favor attend a man who rules.

9.7 With prizes, citizens would set out more quickly, reaching for honor.

Other ancient sources

Aristotle, in the *Nicomachean Ethics*, ranks honor as Simonides does. Worth, he says, is reckoned by external goods, and the greatest of these we would take to be what we render to the gods, what men of standing most aim at, and the prize for the finest things done; and such a thing is honor, the greatest of external goods (4.3, 1123b17–21). Aristotle's "what we render to the gods" stands where Simonides' "nearer to the divine" stands (7.4). Hiero leaves the ranking standing. He asks who is able to confer the good, and finds that the tyrant has made himself the one man no one can honor.

Translation in this edition

"Honor" for the singular and "honors" for the plural; the verb τιμᾶν is "honor" (see τιμάω), and φιλοτιμία "love of honor" at 7.3 and "pride" at 1.27 (see φιλοτιμία). The Glossary gathers the family under "honor", with the verb, at 3.4, 4.5, 7.1–10, 8.3–6 and 9.2–10.

See also

ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; δουλεία; εὐφροσύνη περὶ τὰς τιμάς; ὀρέγομαι; συμπαρέπομαι; τιμάω; τιμῆς τε καὶ ἐπαίνου ἔρως; τοῦ θείου ἐγγυτέρω; ὑπομένω; φιλοτιμία.

τιμῆς τε καὶ ἐπαίνου ἔρως · love of honor and praise

A love of honor and praise: what grows in some human beings and not in beasts, and has them thought men and no longer merely human beings · Hiero

τιμῆς τε καὶ ἐπαίνου ἔρως, *timēs te kai epainou erōs*, "a love of honor and praise"

At a Glance

The word. Ἔρως, "love", the passionate love of one who desires, with two genitives of its object, τιμή, "honor", and ἔπαινος, "praise".

In the *Hiero*. Once, in Simonides' account of what sets a man apart: "those in whom a love of honor and praise grows, these are by now the ones who differ most from the beasts" (7.3).

In this edition. "A love of honor and praise".

A place to read. 7.1–4.

Meaning

Greek had a single word for the love of honor, φιλοτιμία, and Simonides has just used it (see φιλοτιμία). The phrase that follows is stronger. It joins praise to honor and gives both to ἔρως, the word for passionate love. The edition's note at 7.3 points out that the "love" (*erōs*) of honor and praise "is the word Hiero used for love of a beloved". The love of honor is described in the terms of erotic desire: a want that grows in the soul and reaches for what it lacks.

Use in the book

The sentence is Simonides' ladder of beings: "For in food and drink, at least, and sleep and the pleasures of Aphrodite all animals alike seem to take pleasure; but the love of honor does not grow in the animals without reason, nor in all human beings; and those in whom a love of honor and praise grows, these are by now the ones who differ most from the beasts, and are thought men, and no longer merely human beings" (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἐμφύω). The verb is "grows": the love is not chosen but arises in some natures, and those in whom it is present are thought men.

The word ἔρως ties this love to the argument of chapter 1. There Hiero said that love takes pleasure in reaching "not for what is ready to hand, but for what is hoped for", and that it is least willing to arise in a tyrant (1.30; see ἔρως τῶν ἐλπιζομένων). Simonides now says that the tyrant, honored beyond other human beings, has the pleasure that comes nearest to the divine, the enjoyment that concerns honors (7.4). Hiero's answer applies his own account of ἔρως to honor: honors given from fear are like the pleasures of Aphrodite taken by force, and neither satisfies the love that wants them (7.5–6; see ἀντιφιλέω). A love of honor needs honor given freely, as the lover needs a beloved who loves in return.

The phrase also shows something of Simonides. A poet's trade was praise (see ἔπαινος), and the love he describes may be taken as one that poets both feed and share. In chapter 11 he promises Hiero that all human beings would sing of his excellence (11.8; see ὑμνέω).

Places to read

The one passage in which the phrase occurs; φιλοτιμία (7.3) and τιμή have their own entries.

7.3 Those in whom a love of honor and praise grows differ most from the beasts and are thought men.

Elsewhere in Xenophon

Xenophon opens his account of the founder of the Persian empire in the *Education of Cyrus* with the same love. Cyrus, he says, is still told of and sung among the barbarians as most beautiful in form, and in soul most humane, most eager to learn and most eager for honor, so that he would bear every toil and undergo every danger for the sake of being praised (1.2.1). The words are nearly those of Simonides at 7.1, where human beings reaching for honor "undergo every toil, and every danger they endure". Xenophon's ideal ruler has the love of honor and praise in its highest degree, and turns it to rule well.

Other ancient sources

In Plato's *Symposium* Diotima tells Socrates to look at men's love of honor: he would wonder at its unreason, she says, unless he considered

how terribly they are disposed by love, ἔρως, of becoming famous and laying up undying fame for all time; for this they are ready to run every risk, even more than for their children, to spend money, to undergo any toil and to die (208c–d). All men do everything for undying excellence and glorious repute, and the better they are, the more they do it, "for it is the undying that they love" (208d–e). Diotima's love of fame and Simonides' love of honor and praise are named with the same word, and both are set above what men share with the beasts: Simonides' love grows in no animal, and Diotima's lovers of fame will run greater risks for it than for their children, for whose sake, she has just said, even the beasts fight and die (207a–b).

Later readings

Leo Strauss, in *On Tyranny*, took Simonides' praise of honor as a sign of the wise man's own preference rather than his pupil's, as the edition's essay "Later Readings of the *Hiero*" records: what Hiero had longed for was love, not honor, and it is Simonides who prefers the pleasure that comes from honor to the other pleasures he names, though not honor as such to all other things. Read in that light, the ladder of 7.3 may be taken to describe the poet's love rather than the tyrant's.

Translation in this edition

"A love of honor and praise" for τιμῆς τε καὶ ἐπαίνου ἔρως, with "love" for ἔρως as everywhere in the edition, so that the reader can hear the word Hiero used for love of a beloved (1.29–30); φιλοτιμία in the same sentence is "love of honor" (see φιλοτιμία).

See also

ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀντιφιλέω; ἐμφύω; ἔπαινος; ἔρως τῶν ἐλπιζομένων; ὑμνέω; φιλοτιμία.

τιμωρέω · avenge

τιμωρήσασθαι, *timōrēsasthai*, "take vengeance"; τιμωρεῖν, *timōrein*, "avenging"

Attested: τιμωρήσασθαι (*timōrēsasthai*; 1.12), τιμωρεῖν (*timōrein*; 4.5). In the active, to help, to avenge someone, take his part against those who wronged him; in the middle, to take vengeance on, punish. From τιμή, "honor", and a root meaning "watch over": the avenger is the one who looks after another's honor. The two places show the tyrant without either form of it. Tyrants cannot safely entrust what is at home to others and go abroad, Hiero says, "for it is to be feared that they may at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice" (1.12; see ἀποδημέω; ἀρχή). Abroad the tyrant would lose the power to avenge his wrongs together with his rule. And the cities, which avenge a murdered private man, reverse their custom for him: "instead of avenging them", they honor the man who kills the tyrant (4.5; see ἀναστρέφω; τιμάω). The private man has the city as his avenger; the tyrant has only himself, and his killer is honored instead.

See also ἀναστρέφω; ἀποδημέω; ἀρχή; τιμάω.

τὸ θεῖον · the divine

The divine: the measure by which Simonides ranks the enjoyment that concerns honors above every other human pleasure · Hiero

τοῦ θείου, *tou theiou*, "the divine"

At a Glance

The word. The neuter of θεῖος, "divine, of the gods", used as a noun: the divine, divinity, the nature or the doing of the gods.

In the *Hiero*. Once, in Simonides' ranking of pleasures: "no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4).

In this edition. "The divine".

A place to read. 7.3–4 with 3.5 and 8.5.

Meaning

Θεῖος (*theios*) is the adjective of θεός, "god" (see θεός): what belongs to the gods or comes from them. The neuter with the article, τὸ θεῖον, names no particular god. It is the divine as such, the nature the gods share, or the power that orders events when no god is named. Herodotus uses it of the gods' dealings with men, as when Solon tells Croesus that the divine is wholly envious and apt to make trouble (1.32.1; see εὐδαίμων); philosophers use it of the highest being. The word allows a speaker to speak of divinity as a level or a standard, not as a person to whom one prays.

Use in the book

Simonides uses the word as a measure. Having said that the love of honor sets men apart from beasts (7.3; see τιμῆς τε καὶ ἐπαίνου ἔρως), he finds it reasonable that Hiero endures what he bears in tyranny, since he is honored beyond other human beings, and gives the reason: "For no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4; see εὐφροσύνη περὶ τὰς τιμάς; τοῦ θείου ἐγγυτέρω). The scale has beasts at the bottom, men in the middle, and the divine at the top, and pleasures are ranked by their distance from it.

Elsewhere in the dialogue the gods appear as persons who give and receive. Good things come to the loved man "both from gods and from human beings" (3.5); the tyrant's food is tasted "before offering the first portion to the gods" (4.2); and a certain honor and favor attend a ruler from the gods (8.5; see θεός). Those are the gods of cult and custom, in the plural. The neuter τὸ θεῖον belongs to another register, that of reflection on what is highest, and only Simonides uses it, in the one sentence where he ranks the human pleasures.

The measure tells against the tyrant even as Simonides applies it in his favor. If the divine is what the highest pleasure approaches, a pleasure that depends on others' fear is a poor approach to it, and Hiero answers that the honors of tyrants are like what he showed their pleasures of Aphrodite to be, and that services from those who are afraid are not honors (7.5–6; see ἀντιφιλέω). The divine, on Simonides' own scale, is reached through

honor freely given, and his counsel can be read as showing the way: in the end he promises a ruler sung by all human beings (11.8; see ὑμνέω) and happy without envy (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ).

Places to read

The one passage in which the word occurs; the phrase τοῦ θείου ἐγγυτέρω (7.4) and θεός (3.5, 4.2, 8.5) have their own entries.

7.4 No human pleasure comes nearer to the divine than the enjoyment that concerns honors.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Aristodemus that if he tests the gods by serving them, as one finds out by serving men who will serve in return, to see whether they will counsel him on matters hidden from human beings, he will know that the divine is so great and of such a kind that it sees all things and hears all things at once, is present everywhere, and cares for all things at once (1.4.18). Socrates' τὸ θεῖον is a power that attends to men; Simonides' is a height that the best of human pleasures approaches. The same word serves the pious man and the poet.

Other ancient sources

Aristotle, in the *Metaphysics*, having cited Simonides' line that god alone would hold this prize (see σοφός), takes up the poets' notion that the divine is envious: if they were right, its envy would fall on this above all, and all who excel would be unhappy. But the divine cannot be envious, he answers, and, as the proverb has it, bards tell many lies (1.2, 982b32–983a4). Aristotle corrects a poet's divine by a philosopher's. The *Hiero* ends on the word on which his correction turns, envy (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ).

Translation in this edition

"The divine" for τοῦ θείου; θεός occurs only in the plural, "gods" (3.5, 4.2, 8.5; see θεός).

See also

ἀντιφιλέω; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων; εὐφροσύνη περὶ τὰς τιμάς; θεός; σοφός; τιμῆς τε καὶ ἐπαίνου ἔρως; τοῦ θείου ἐγγυτέρω; ὑμνέω.

τὸ κοινὸν ἀγαθόν · the common good

The common good: what Simonides tells Hiero to spend on even from his private possessions, and the end to which his whole counsel points · Hiero

εἰς τὸ κοινὸν ἀγαθόν, *eis to koinon agathon*, "for the common good"

At a Glance

The word. Τὸ ἀγαθόν, "the good", with κοινός, "common, shared, public": the good of all together, the public good.

In the *Hiero*. Once, at the opening of Simonides' last speech: "You should not hesitate, Hiero, to spend even from your private possessions for the common good" (11.1).

In this edition. "The common good".

A place to read. 11.1–7 with 11.13–15.

Meaning

Κοινός (*koinos*) is what is shared, belonging to all or to the community, as against ἴδιος, one's own. In politics τὸ κοινόν is the commonwealth, the city's treasury or government; τὸ κοινὸν ἀγαθόν is the good of the whole as distinct from the good of any part. The phrase supposes that a city has a good of its own, in which each citizen shares, and that it can be served or neglected.

Use in the book

The phrase opens chapter 11 and sets its terms. "You should not hesitate, Hiero, to spend even from your private possessions for the common good", since what is laid out on the city goes to what is needed (11.1; see ἀναλίσκω; ὀκνέω; τὰ δέοντα). The contrast between private and common runs through the speech that follows. Simonides asks whether a house adorned at extravagant expense would bring Hiero more adornment than the whole city furnished with walls, temples, colonnades, marketplaces

and harbors (11.2; see ἀγορά); he asks whether Hiero would appear more formidable to the enemy in the most splendid arms himself or with his whole city well armed (11.3); and the ruler should compete not against private men but against other leaders of cities, and will be proclaimed victor if he makes the city he leads the happiest (11.6–7; see προστάτης).

The common good is not set against the ruler's good. Simonides argues that the ruler gains most by serving it. Making his city the happiest, he would at once have achieved being loved by those he rules (11.8; see τὸ φιλεῖσθαι); for treasuries he would have all the wealth that is with his friends (11.13; see θησαυρός); and if he does all these things, Simonides tells him, "you will possess the finest and most blessed possession of all among human beings: for you will be happy without being envied" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ). The tyrant of Hiero's account was poor because his needs were his own and his danger fed them; the ruler of Simonides' counsel is rich because his needs are the city's and the city repays them.

Whether the common good is an end or a means is left open. Simonides recommends it by what it brings the ruler: love, wealth, safety, fame. A reader may ask whether a ruler moved by such motives serves the common good or uses it.

Places to read

The one passage in which the phrase occurs.

11.1 Hiero should spend even from his private possessions for the common good.

Elsewhere in Xenophon

Xenophon begins his account of Cyrus' upbringing in the *Education of Cyrus* with the Persian laws, and finds their distinction in the same phrase: the Persian laws seem to begin by caring for the common good, not where they begin in most cities. Most cities leave each man to bring up his children as he wishes and the older men to live as they wish, and then order them not to steal, not to plunder, not to force their way into a house (1.2.2). The Persian laws begin from the common good and shape the citizens toward it; most cities begin from private freedom and only forbid

its abuses. Simonides' counsel stands between: it begins from a tyrant's private wealth and directs it to the common good.

Other ancient sources

Aristotle, in the *Politics*, makes the common advantage one of the things that bring men together in cities. Men desire to live together even when they need no help from one another; but the common advantage also brings them together, insofar as a share in living well falls to each, and this is above all the end, for all in common and for each separately (3.6, 1278b19–25). Aristotle's common advantage is the share of each in living well; Simonides' common good is the share of each in a city made happiest, and the ruler's share is the greatest.

Translation in this edition

"The common good" for τὸ κοινὸν ἀγαθόν; ἴδια κτήματα is "private possessions" and τὸ ἴδιον "his private affairs".

See also

ἀγορά; ἀναλίσκω; εὐδαιμονῶν οὐ φθονηθήσῃ; θησαυρός; οἰκνέω; προστάτης; τὰ δέοντα; τὸ φιλεῖσθαι.

τὸ φιλεῖσθαι · being loved

Being loved: the good Hiero rates so highly and says the tyrant cannot have, and the good Simonides promises him by the way of ruling well · Hiero

τὸ φιλεῖσθαι, *to phileisthai*, "being loved"; τοῦ φιλεῖσθαι, *tou phileisthai*, "being loved"; φιλεῖσθαι, *phileisthai*, "are loved", "to be loved", "be loved"

At a Glance

The word. The passive infinitive of φιλεῖν, "to love, hold dear", used with the article as a noun: being loved, the condition of the one who is loved.

In the *Hiero*. Six times, twice in Hiero's mouth and four times in Simonides': from "So great a good do I for my part judge being loved to be" (3.5) to Simonides' promise, "you would at once have achieved being loved by those you rule" (11.8).

In this edition. "Being loved", "to be loved".
A place to read. 3.5–9 with 8.1 and 11.7–8.

Meaning

Φιλεῖν (*philein*) is to love as a friend loves, to hold someone dear, and to show it (see φιλέω). Greek distinguishes the active and passive sides of the relation, the one who loves and the one who is loved, and asks which is the better or the more pleasant. The articular infinitive τὸ φιλεῖσθαι makes the passive side a thing that can be judged, wanted and possessed: being loved as a good.

Use in the book

Hiero sets the good at the top of his account of friendship. "So great a good do I for my part judge being loved to be" that good things come of their own accord to the loved man (3.5; see αὐτόματος; τῷ ὄντι). Then he shows that the tyrant has least of it. Many tyrants have killed their own children or perished at their hands, brothers in tyrannies have murdered one another, and tyrants have been destroyed by their own wives (3.8; see ἀλληλοφόνος); "Those, then, who are so hated by those whom nature has made most apt to love them and whom law compels to it, how should one think that they are loved by anyone else?" (3.9; see μισέω; φύσις). If kin cannot be trusted to love him, no one can.

Simonides uses the word to name what Hiero wants: he does not wonder that Hiero is disheartened, "since you desire to be loved by human beings", and he can teach him that ruling "does not at all prevent being loved" (8.1; see ἀθύμως ἔχειν; ἀποκωλύω). The sentence turns the dialogue. Hiero has complained of many losses, of food, travel, sleep and friends; Simonides diagnoses one desire beneath them, and offers to satisfy it. He argues that equal acts win the ruler greater favor than the private man, and concludes: how is it not fitting that you "should also be loved far more than private men?" (8.7; see πολλαπλάσιος).

In chapter 11 he names the reward of his counsel in the same words. If Hiero makes his city the happiest, he would at once have achieved being loved by those he rules, which Simonides says is just what he happens to

desire (11.8; see ὑμνέω). Hiero's judgment of 3.5 is kept intact through the whole dialogue: being loved is so great a good that other goods follow it. What changes is the way to it. The tyrant who rules by fear cannot be loved; the ruler who benefits his city, Simonides promises, will be loved more than any private man.

Places to read

Every passage in which the articular or the simple infinitive occurs.

3.5 Hiero judges being loved so great a good that good things come of their own accord to the loved.

3.9 Those so hated by their own kin cannot be thought to be loved by anyone else.

8.1 Hiero desires to be loved; ruling does not prevent being loved.

8.7 The ruler should be loved far more than private men.

11.8 By making his city happiest, Hiero would at once achieve being loved by those he rules.

Elsewhere in Xenophon

In the *Education of Cyrus* Xenophon shows the worth of the good in battle. In the great fight against Croesus' army a man who had fallen under Cyrus' horse and was being trampled struck it in the belly with his dagger, and the horse, wounded and plunging, threw Cyrus off. "Then one might have recognized how much it is worth for a ruler to be loved by those around him": at once all shouted and fell on and fought, pushing and pushed, striking and struck, and one of Cyrus' attendants leapt down and set him on his own horse (7.1.37–38). The scene shows in battle what Simonides promises at 11.8.

Other ancient sources

Aristotle, in the *Rhetoric*, counts the friend among pleasant things: loving is pleasant, for no one is a lover of wine who does not enjoy wine, and being loved is pleasant, for here too there is an appearance of the good belonging to oneself, which every being that has perception desires; and to be loved is to be cherished for oneself (1.11.17, 1371a17–21). Aristotle's last clause can be read as Hiero's complaint: the tyrant is served, and may

be served lavishly, but not for his own sake, and so the appearance of good that being loved brings is denied him.

Translation in this edition

"Being loved" for τὸ φιλεῖσθαι and τοῦ φιλεῖσθαι, and "are loved", "to be loved", "be loved" for the simple infinitive; φιλεῖν is "love" throughout (see φιλέω).

See also

ἀθύμως ἔχειν; ἀλληλοφόνος; ἀποκωλύω; αὐτόματος; μισέω; πολλαπλάσιος; τῷ ὄντι; ὑμνέω; φιλέω; φύσις.

τολμάω · dare

τολμήσωσι, *tolmēsōsi*, "dare"

Attested: τολμήσωσι (*tolmēsōsi*; 5.1). To dare, venture, have the courage to do something, often something bold or reckless. Hiero names it as what the tyrant fears in brave men: tyrants fear the valiant, the wise and the just, "the courageous, lest they dare something for the sake of freedom" (5.1; see ἄλκιμος; ἐλευθερία). Each virtue is feared for the act it makes possible, and daring is the act of courage. The phrase "for the sake of freedom" names the cause in whose service courage becomes a threat: the brave man's daring is dangerous to the tyrant because freedom is what tyranny takes away. So the tyrant quietly removes such men and is left to use the unjust, those without self-mastery and the slavish (5.2; see ὑπεξαιρέω).

See also ἄλκιμος; ἐλευθερία; ὑπεξαιρέω.

τοῦ θείου ἐγγυτέρω · nearer to the divine

Nearer to the divine: the place Simonides gives the enjoyment that concerns honors at the top of the human pleasures · Hiero

τοῦ θείου ἐγγυτέρω, *tou theiou engyterō*, "nearer to the divine"

At a Glance

The word. Ἐγγυτέρω, the comparative of ἐγγύς, "near", with the genitive τοῦ θείου, "the divine": nearer to the divine than something else.

In the *Hiero*. Once, at the top of Simonides' ladder: "no human pleasure seems to come nearer to the divine than the enjoyment that concerns honors" (7.4).

In this edition. "Nearer to the divine".

A place to read. 7.1–10.

Meaning

The phrase is a comparison, and a modest one. It does not say that any human pleasure is divine; it ranks human pleasures by their nearness to the divine. The ἀνθρωπίνη ἡδονή, "human pleasure", of the same clause marks the boundary: whatever the enjoyment of honors gives, it remains a human pleasure, and the most it can do is come nearer to the divine than any other human pleasure.

Use in the book

The phrase completes an argument that began with the beasts. All animals take pleasure in food, drink, sleep and the pleasures of Aphrodite; some human beings love honor and praise, and these differ most from the beasts (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι); and no human pleasure seems to come nearer to the divine than the enjoyment of honors (7.4; see εὐφροσύνη περὶ τὰς τιμάς). The tyrant, being honored beyond other human beings, holds the highest place a man can hold, and that, Simonides says, is why it is reasonable for him to endure all he bears.

Hiero does not dispute the height. He disputes the tyrant's footing on it: honors paid from fear are not honors (7.5–8; see τιμή), and so the tyrant who seemed nearest the divine has no hold on the pleasure that

would put him there. He then answers the ranking in its own register. He calls the man truly honored blessed (7.10; see μακαρίζω), the benefactor who lives without fear and without envy (7.10; see ἀνεπιφθόνως). The verb is formed from μάκαρ, "blessed", in Homer the standing epithet of the gods, and Hiero gives it not to the tyrant but to the benefactor; the tyrant, by contrast, passes his nights and days as one condemned to die (7.10; see κατακρίνω). The man nearest the divine is the one men love; the tyrant is nearer to the condemned.

The phrase thus marks the summit of the dialogue's scale and the point where the scale changes hands. After 7.10 Simonides no longer argues that the tyrant has the highest pleasure; he shows how a ruler might come to have it.

Places to read

The one passage in which the phrase occurs; τὸ θεῖον has its own entry.

7.4 No human pleasure comes nearer to the divine than the enjoyment that concerns honors.

Elsewhere in Xenophon

Socrates uses the same comparison in the *Memorabilia* with the opposite content: to need nothing is divine, and to need as little as possible is nearest the divine (1.6.10; see εὐδαιμονία). For Socrates a man comes near the gods by wanting less; for Simonides, by being honored more.

Other ancient sources

In Plato's *Theaetetus* Socrates tells the mathematician Theodorus of Cyrene that evils can never pass away, since the good must always have some contrary, and that they have no seat among the gods but haunt mortal nature and this place here; and so one should try to flee from here to there as quickly as possible. And flight, he says, is becoming like god as far as possible, and to become like god is to become just and holy with wisdom (176a–b). Plato's likeness to god is reached by justice; Simonides' nearness to the divine is reached by honor. Hiero's argument that honor cannot be had without the willing judgment of others can be read as bringing the two closer: on his account only the benefactor whom men

serve willingly is truly honored (7.9), while the tyrant lives as one condemned for his injustice (7.10).

Translation in this edition

"Nearer to the divine" for τοῦ θείου ἐγγυτέρω; "human pleasure" for ἀνθρωπίνη ἡδονή in the same clause.

See also

ἄνδρες καὶ οὐκέτι ἄνθρωποι; ἀνεπιφθόνως; εὐδαιμονία; εὐφροσύνη περὶ τὰς τιμάς; κατακρίνω; μακαρίζω; τιμή.

τράπεζα · table

τράπεζαι, *trapezai*, "tables"

Attested: τράπεζαι (*trapezai*; 1.18). A table, especially the dining table; by extension the meal set on it. Hiero uses it in his argument about the enjoyment of hope: "That is why all human beings look forward with pleasure to feast days, except tyrants: their tables, always furnished in abundance, allow of no increase on feast days, so that, first, in this enjoyment of hope they come off worse than private men" (1.18; see ἐλπίς; ἑορτή). The table is the measure of the day: on ordinary days the private man's is plain and on feast days it is rich, and the difference is his pleasure. The tyrant's table is always rich, and so feast days can add nothing to it. By the principle Hiero has just stated, what exceeds the customary provides the pleasures (1.17; see τὰ εἰωθότα), and a table that cannot be exceeded leaves the tyrant worse off than private men in the enjoyment of hope.

See also ἐλπίς; ἑορτή; τὰ εἰωθότα.

τρέπω · rout

τρέψασθαι, *trepsasthai*, "routing"; τρεπομένοις, *trepomenois*, "who turned to"

Attested: τρέψασθαι (*trepsasthai*; 2.15), τρεπομένοις (*trepomenois*; 9.7). To turn; in the middle, to turn back an enemy, put him to flight, rout

him; in the passive, to turn oneself to something, devote oneself to it. The two uses belong to two kinds of turning. In chapter 2 Hiero describes the pleasure of a city's victory: when cities overcome their opponents in battle, "it is not easy to say how much pleasure they have in routing the enemy, how much in pursuing them, how much in killing the enemy" (2.15; see ἀποκτείνω; αὐξάνω). The rout, τροπή, gave its name to the trophy, τρόπαιον, set up where the enemy turned. The tyrant has no such pleasure, since his enemies are his own citizens. In chapter 9 Simonides turns the verb to peace: prizes for farming would make it increase, "and for those of the citizens who turned to it vigorously many good things would be accomplished" (9.7; see ἐρρωμένως). The citizens who had turned enemies to flight now turn themselves to the land.

See also ἀποκτείνω; αὐξάνω; ἐρρωμένως.

τρέφω · maintain

τρεφόμεθα, *trephometha*, "we ... are nourished"; τρεφόμενοι, *trephomenoi*, "those who are nourished"; τρέφειν, *trephein*, "to maintain"; τρέφεσθαι, *trephesthai*, "are maintained"; τρέφεις, *trepheis*, "you ... maintain"; τρέφουσι, *trephousi*, "they maintain"; τρέφοις, *trephois*, "you ... kept"

Attested: τρεφόμεθα (*trephometha*; 1.16), τρεφόμενοι (*trephomenoi*; 1.20), τρέφειν (*trephein*; 4.11), τρέφεσθαι (*trephesthai*; 8.10), τρέφεις (*trepheis*; 10.4), τρέφουσι (*trephousi*; 10.8), τρέφοις (*trephois*; 11.5). To nourish, feed, rear; to keep and maintain, of soldiers, horses or servants. The verb moves through the dialogue from the tyrant's body to his army. In chapter 1 it is food: Simonides insists that tyrants enjoy themselves far more "in the things by which we human beings are nourished" (1.16), and that those "nourished on the more costly fare" take far more pleasure (1.20). From chapter 4 it is the mercenaries: as if there were always a war, tyrants "are compelled to maintain an army or perish" (4.11; see ἀναγκάζω); citizens think these men "are maintained for tyrants not for the sake of equal honor but for the sake of coming off better" (8.10; see μισθοφόρος). Simonides keeps the verb and widens the benefit: the mercenaries Hiero maintains as guards for himself are to be the

bodyguards of all the citizens as well (10.4; see πάντων δορυφόροι τῶν πολιτῶν), and the citizens, he adds, "maintain guards even privately for lesser things than these" (10.8). In chapter 11 he uses it of chariot teams, asking whether Hiero's own chariots or his city's horse-breeders would adorn him more (11.5; see ἅρμα). What a man maintains shows what he lives for, and the counsel asks Hiero to maintain what serves the city.

See also ἀναγκάζω; ἅρμα; μισθοφόρος; πάντων δορυφόροι τῶν πολιτῶν.

τυγχάνω · obtain

τυχεῖν, *tychein*, "to obtain", "obtaining"; τυγχάνειν, *tynchanein*, "to obtain", "meet with"; τυγχάνωσι, *tynchanōsi*, "happen to"; τυγχάνῃ, *tynchanēi*, "happens to"; τυγχάνετε, *tynchanete*, "you obtain"; τυγχάνεις, *tynchaneis*, "you happen to"

Attested: τυχεῖν (*tychein*; 1.32, 1.33), τυγχάνειν (*tynchanein*; 1.33, 8.3), τυγχάνωσι (*tynchanōsi*; 7.2), τυγχάνῃ (*tynchanēi*; 8.6), τυγχάνετε (*tynchanete*; 8.7), τυγχάνεις (*tynchaneis*; 11.8). To hit a mark; to meet with, obtain, get; with a participle, to happen to be or do. Hiero uses it of what he wants from Dailochus: "what I most desire is not what seems ready to hand to obtain from him, but what is least fitting for a tyrant to achieve" (1.32); and "those things which I am in love with obtaining, I very strongly desire to obtain with friendship and from one who is willing" (1.33; see ἄκων; Δαΐλοχος). Obtaining is not enough; the manner of obtaining is the point. Simonides answers in the same terms in chapter 8: whose honor by sacrifice "would meet with greater favor" (8.3), and "you obtain greater favors from equal services" (8.7; see τὰ ἴσα). The weaker sense, "happen to", carries an irony in Simonides' promises: by making his city happiest Hiero would be loved by those he rules, which, Simonides tells him, "is just what you happen to desire" (11.8; see τὸ φιλεῖσθαι). What Hiero desired at 1.33, to obtain love from the willing, Simonides presents in his last speech as the reward of rule.

See also ἄκων; Δαΐλοχος; τὰ ἴσα; τὸ φιλεῖσθαι.

τυραννέω · be tyrant

To be tyrant: what many, and men reputed among the most capable, desire, what Hiero says is so bad and yet cannot be given up, and, in the passive, what makes the ruled the tyrant's enemies · Hiero

τυραννεῖν, *tyrannein*, "to be tyrants", "being tyrant"; τυραννούμενοι, *tyrannoumenoi*, "those they rule as tyrants"

At a Glance

The word. To be a tyrant, rule as a tyrant; in the passive, to be ruled by a tyrant.

In the *Hiero*. Four times: Simonides asks why so many "desire to be tyrants" (1.9) and suggests the pleasures of Aphrodite give tyrants their "desire to be tyrants" (1.26); Hiero speaks of "all those they rule as tyrants" (6.14); and Simonides asks why, "if being tyrant is so bad a thing", no one gives it up (7.11).

In this edition. "Be tyrant"; the passive at 6.14 is "those they rule as tyrants", as is οἱ τυραννευόμενοι at 2.11.

A place to read. 1.9 with 7.11–13.

Meaning

Τυραννεῖν (*tyrannein*) is the verb of τύραννος, "tyrant" (see τύραννος): to hold the position of a tyrant and to act as one. The infinitive is the word for tyranny as an activity and a condition one can want, take or keep. The passive turns it round: to be the object of a tyrant's rule, which the dialogue also expresses with the participle of τυραννεύειν (see οἱ τυραννευόμενοι).

Use in the book

Simonides uses the verb twice in chapter 1 to state the puzzle. When Hiero says that tyrants enjoy themselves far less than private men, Simonides objects: "For if this were so, how would many desire to be tyrants, and that, men reputed to be among the most capable? How would everyone count the tyrants enviable?" (1.9; see ἀνήρ; ζηλόω). Then, when Hiero has taken away the pleasures of food and smell, he tries again:

"It looks," said Simonides, "as if your relish of the pleasures of Aphrodite were the only thing that gives you your desire to be tyrants" (1.26; see ἀπόλαυσις). Both times the verb stands with desire. Simonides speaks for the many who want what Hiero has.

Hiero never speaks of wanting to be tyrant. The verb comes back in Simonides' mouth at the turn of chapter 7, as the sharpest question of the dialogue: "And how is it, Hiero, if being tyrant is so bad a thing and you have recognized this, that you do not rid yourself of so great an ill, and that neither you nor anyone else ever yet willingly gave up a tyranny, once he had acquired it?" (7.11; see ἑκὼν εἶναι; πονηρός). The desire of 1.9 has become a bond. Hiero's answer, that a tyrant could never pay back what he took or suffer in return what he did, and that if it profits anyone to hang himself, it profits a tyrant most of all (7.12–13; see ἀντιπάσχω; ἀπάγχομαι), is the reverse of the desire Simonides began with: men want to become tyrants, and no tyrant can stop being one.

The passive shows the condition from the other side. Simonides had counted the tyrant most able to subdue his enemies; Hiero answers that tyrants know "that all those they rule as tyrants are their enemies" (6.14; see οἱ τυραννευόμενοι). To be ruled by a tyrant is to become his enemy, and so the verb that names the tyrant's power names also the source of his danger.

Places to read

Every passage in which the verb occurs.

1.9 How would many, and men reputed to be among the most capable, desire to be tyrants?

1.26 The pleasures of Aphrodite may be the only thing that gives tyrants their desire to be tyrants.

6.14 All those they rule as tyrants are tyrants' enemies.

7.11 If being tyrant is so bad, why does no one willingly give up a tyranny?

Other ancient sources

In Plato's *Gorgias* Polus asks Socrates whether he would not accept being tyrant. Not, Socrates answers, if Polus means by it what Socrates means; and Polus says that he means what he said just now: to be free to do in the

city whatever seems good to one, killing and banishing and doing everything by his own judgment (469c). Polus' definition can be read as the one Simonides' many hold, for whom to be tyrant is to do as one likes. Hiero's account answers it from inside: the man who can kill and banish whom he pleases cannot go abroad in safety, trust his food, keep his friends, or lay down the power that does these things.

Translation in this edition

"To be tyrants" (1.9, 1.26) and "being tyrant" (7.11) for the infinitive; the passive τυραννούμενοι at 6.14 is "those they rule as tyrants", the rendering also of οἱ τυραννευόμενοι at 2.11. The edition keeps one English word for each word of the family: "tyrant", "tyranny", "be tyrant", "the tyrant's" (see τύραννος).

See also

ἀνήρ; ἀντιπάσχω; ἀπάγχομαι; ἀπόλαυσις; ἑκὼν εἶναι; ζηλόω; οἱ τυραννευόμενοι; πονηρός; τύραννος.

τυραννικὸς βίος · the tyrant's life

The tyrant's life: one of the two lives the dialogue weighs, set by Simonides beside the private life in enjoyments and pains · Hiero

ὁ τυραννικός τε καὶ ὁ ἰδιωτικὸς βίος, *ho tyrannikos te kai ho idiōtikos bios*, "the tyrant's life and the private life"; ὁ τυραννικὸς βίος, *ho tyrannikos bios*, "the tyrant's life"

At a Glance

The word. Βίος, "life", the course and manner of a life, with the adjective τυραννικός, "of a tyrant, tyrannical".

In the *Hiero*. Twice, in chapter 1: Simonides asks how "the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2), and Hiero says that up to this point he does not know "whether the tyrant's life differs in anything from the private life" (1.7).

In this edition. "The tyrant's life".

A place to read. 1.2–8.

Meaning

Βίος (*bios*) is life as it is lived, the shape and conduct of a man's days, as against ζωή, life as being alive. Greek writers compared kinds of life and asked which was best; Aristotle names three, the life of pleasure, the political life, whose end is honor, and the life of thought (*Nicomachean Ethics* 1.5, 1095b14–19; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). The adjective τυραννικός can mean "belonging to a tyrant" or "like a tyrant, tyrannical"; the edition renders it as a possessive, so that the phrase names the life a tyrant has rather than a character.

Use in the book

The phrase frames the dialogue as a comparison of two lives. Simonides puts the question: "Since you have tried both, then, you are likely to know better than I how the tyrant's life and the private life differ in enjoyments and pains for human beings" (1.2; see εὐφροσύνη; ἰδιωτικὸς βίος). The question is about wholes. It does not ask which pleasures the tyrant has, but which life, taken entire, holds more enjoyment and less pain; and the man asked is the one judge who has lived both.

The second use is Hiero's admission after Simonides has run through the senses: "I could not even say how a tyrant would perceive anything beyond what you yourself have named, so that up to this point, at least, I do not know whether the tyrant's life differs in anything from the private life" (1.7; see αἰσθάνομαι). The senses are the same in every life. Simonides answers at once that the tyrant's life differs in this, that through each sense he enjoys himself many times more (1.8; see πολλαπλάσιος), and Hiero contradicts him: "tyrants enjoy themselves far less than private men who live in moderate circumstances, and feel far more and greater pains" (1.8; see μετρίως διάγω).

The phrase is not used again, but its terms govern the dialogue. Hiero spends chapters 1 to 7 proving that the tyrant's life is worse in enjoyments and pains, and Simonides spends chapters 8 to 11 showing how a ruler's life might become better than the private man's. The two lives that 1.2 set side by side are at the end not two but three: the private life, the tyrant's,

and the life of the ruler who makes his city the happiest (11.7) and is himself happy without being envied (11.15).

Places to read

Both passages in which the phrase occurs; ἰδιωτικὸς βίος has its own entry.

1.2 Simonides asks how the tyrant's life and the private life differ in enjoyments and pains.

1.7 Hiero does not know, so far, whether the tyrant's life differs in anything from the private life.

Elsewhere in Xenophon

In the *Education of Cyrus* the young Cyrus, wishing to stay at his grandfather's Median court, tells his mother that he already knows justice well. His mother Mandane answers that what is agreed to be just at his grandfather's and among the Persians is not the same: Astyages has made himself master of all in Media, while among the Persians having an equal share is thought just, and his father is the first to do what the city appoints and to take what it appoints, with the law, not his own soul, for his measure. If he comes home having learned from his grandfather the tyrannical instead of the kingly, she warns, in which lies the belief that one must have more than all, he may be flogged to death (1.3.16–18). Xenophon's adjective names a way of ruling that can be learned, and its mark is the claim to more than all. Hiero's tyrant has more than all and finds that his life is worse for it.

Other ancient sources

In the ninth book of Plato's *Republic* Socrates measures the king's life and the tyrant's by pleasure. The tyrant stands third from the oligarch, the oligarch third from the king, and so, multiplying the distance, Socrates finds that the king lives seven hundred and twenty-nine times more pleasantly than the tyrant, and the tyrant more painfully by the same distance (587b–e). Plato's reckoning sets the tyrant beside the king rather than the private man, but its number has the direction of Hiero's answer at 1.8: the tyrant's life is not more pleasant than another's but far less.

Translation in this edition

"The tyrant's life" for ὁ τυραννικὸς βίος, beside "the private life" for ὁ ἰδιωτικὸς βίος; the Key Words list τυραννικός as "the tyrant's".

See also

αἰσθάνομαι; ἄνδρες καὶ οὐκέτι ἄνθρωποι; εὐφροσύνη; ἰδιωτικὸς βίος; μετρίως διάγω; πολλαπλάσιος.

τυραννίς · tyranny

Tyranny: the rule of a tyrant, which in Hiero's speech becomes an agent of its own, deceiving the crowd, compelling the tyrant and refusing to let him go · Hiero

τυραννίδος, *tyrannidos*, "tyranny", "a tyranny"; τυραννίς, *tyrannis*, "tyranny"; τυραννίσιν, *tyrannisin*, "tyrannies"; τυραννίδι, *tyrannidi*, "tyranny"; τυραννίδα, *tyrannida*, "tyranny"

At a Glance

The word. The rule of a tyrant, the position of tyrant; a tyrant's house and dynasty.

In the *Hiero*. Ten times, from the crowd that "is deceived by tyranny" (2.3) to Simonides' "the very matter in which you found most fault with tyranny" (8.6); at 7.12 "tyranny is most wretched: it is not even possible to be rid of it".

In this edition. "Tyranny"; at 7.11 "a tyranny"; the plural at 3.8 is "tyrannies".

A place to read. 2.3–4 with 5.3 and 7.11–13.

Meaning

Τυραννίς (*tyrannis*) is the noun of τύραννος, "tyrant" (see τύραννος): the office or condition of the tyrant, and in the plural the tyrannies of different men or houses. The noun names the tyrant's power (see τύραννος) as a thing a man can seize, hold, possess and give up.

Use in the book

In Hiero's speech tyranny becomes an agent. "That the multitude of human beings is deceived by tyranny" he does not wonder (2.3; see δοξάζω; πλῆθος), for tyranny displays its possessions "spread open to view" and keeps its hardships hidden in the souls of tyrants (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). Tyranny shows and hides; it deceives the crowd as a person would. In chapter 5 it compels the tyrant himself: the tyrant must love his city, "but tyranny compels them to make trouble even for their own fatherlands" (5.3; see ἀναγκάζω; ἐνοχλέω). And in chapter 7 it holds him: "in this too tyranny is most wretched: it is not even possible to be rid of it" (7.12; see ἀντιπάσχω). The tyrant seems to have tyranny; in Hiero's grammar tyranny has the tyrant.

The other uses fill in the picture. Brothers "in tyrannies" have become murderers of one another (3.8; see ἀλληλοφόνος). Simonides grants that tyranny has as many troubles as Hiero says, and yet, it seems to him, Hiero rushes headlong into it to be honored (7.2; see πρᾶγμα; προπετῶς), and thinks it reasonable that he endures what he bears "in tyranny" (7.4); then he asks why no one ever willingly gave up "a tyranny, once he had acquired it" (7.11; see ἑκὼν εἶναι). The noun names a possession that cannot be put down.

In the counsel the noun appears twice and then disappears. Simonides does not wonder that Hiero is disheartened "about tyranny" (8.1; see ἀθύμως ἔχειν), and he turns to the beloved, the matter in which Hiero had found most fault with tyranny (8.6; see ἀναφαίνω). After that he speaks of ruling and of leading cities, never of tyranny (see τύραννος), and leaves the reader to ask whether a tyranny that makes its city happy is still a tyranny.

Places to read

Every passage in which the noun occurs.

2.3 The multitude is deceived by tyranny.

2.4 Tyranny displays its possessions and hides its hardships in the souls of tyrants.

3.8 Many brothers in tyrannies have murdered one another.

5.3 Tyranny compels tyrants to make trouble for their own fatherlands.

7.2 Simonides: Hiero rushes headlong into tyranny for honor, though it has as many troubles as he says.

7.4 It is reasonable to endure what tyrants bear in tyranny, since they are honored beyond others.

7.11 No one ever willingly gave up a tyranny once he had acquired it.

7.12 Tyranny is most wretched: it is not possible to be rid of it.

8.1 Simonides does not wonder that Hiero is disheartened about tyranny.

8.6 The beloved is the matter in which Hiero found most fault with tyranny.

Elsewhere in Xenophon

In the *Hellenica* Xenophon reports the quarrel between two of the Thirty in 404 BC. Critias was eager to kill many, and Theramenes, one of their number, objected that it made no sense to put to death anyone the people held in honor, if he was doing the gentlemen no harm. Critias, still on friendly terms with him, answered that those who wish to have more cannot help removing the men most able to stop them, and that if Theramenes thought, because they were thirty and not one, that they need guard this rule any less than a tyranny, he was simple (2.3.15–16). Critias treats the rule of the Thirty as a tyranny and draws from it the policy Hiero describes at 5.1–2, the removal of the able. Hiero describes as a burden what Critias recommends as a necessity.

Translation in this edition

"Tyranny" at every place, "a tyranny" at 7.11, and "tyrannies" for the plural at 3.8. The Key Words list *tyrannis* with the rest of the family, "one word for one word".

See also

ἀθύμως ἔχειν; ἀλληλοφόνος; ἀναγκάζω; ἀναφαίνω; ἀντιπάσχω; δοξάζω; ἑκὼν εἶναι; ἐνοχλέω; πλῆθος; πρᾶγμα; προπετῶς; τὰ χαλεπὰ ἀποκεκρυμμένα; τύραννος.

τύραννος · tyrant

Tyrant: the man who holds sole power outside the laws, Hiero's word for himself and his kind, and the word Simonides' counsel sets aside · Hiero

τύραννον, *tyrannon*, "tyrant"; τύραννος, *tyrannos*, "tyrant"; τύραννοι, *tyrannoi*, "tyrants"; τυράννους, *tyrannous*, "tyrants"; τυράννοις, *tyrannois*, "tyrants"; τυράννου, *tyrannou*, "tyrant"; τυράννῳ, *tyrannōi*, "tyrant"; τυράννων, *tyrannōn*, "tyrants"

At a Glance

The word. A man who holds sole power in a city outside its laws and customs; an absolute ruler.

In the *Hiero*. Seventy-three times, in every chapter but 9 and 10: from "Hiero the tyrant" in the first sentence (1.1) to "a man who is tyrant" in Simonides' last speech (11.1, 11.6).

In this edition. "Tyrant", one English word for one Greek word throughout.

A place to read. 1.1–3 with 8.1–2 and 11.1–7.

Meaning

The edition's Key Words give the definition: "A *tyrannos* was a man who held sole power in a Greek city outside the city's laws and customs, usually having seized it himself or inherited it from a father or brother who had." The word did not of itself mean a cruel ruler, the Key Words go on, "and some tyrants, Hiero among them, were remembered as patrons of poets and builders of cities"; but by Xenophon's time it carried "the suspicion of illegitimate and fearful rule".

Use in the book

The first sentence sets the title beside another: "Simonides the poet once came to Hiero the tyrant" (1.1; see ποιητής). From then on the word is mostly Hiero's. He uses it of himself and his kind freely, and speaks of tyrants as "we": "we come off worse than private men" (1.27). His whole case is a series of sentences with "tyrants" as their subject and a loss as their predicate: tyrants enjoy themselves far less than private men (1.8; see

μετρίως διάγω); "all tyrants everywhere travel as if through enemy country" (2.8; see πολεμία); they fear the valiant, the wise and the just (5.1; see ἄλκιμος); they "keep guards for pay, like reapers" (6.10; see μισθός); and the tyrant "passes night and day as one condemned by all human beings to die for his injustice" (7.10; see κατακρίνω). The cities themselves treat him as an outlaw, honoring the man who kills him (4.5; see ἀναστρέφω).

In his counsel Simonides mostly avoids the word. In chapter 8 he still sets "the private man and the tyrant" side by side (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν), but speaks otherwise of "ruling" and "the ruler" (see ἄρχων); in chapters 9 and 10 the word does not occur; in chapter 11 he twice uses Hiero's own phrase from 8.10, "a man who is tyrant", ἀνὴρ τύραννος: spending on the city serves what is needed better than spending on his private affairs (11.1; see τὸ κοινὸν ἀγαθόν), and it is not even fitting "for a man who is tyrant to compete against private men" (11.6; see ἀγωνίζομαι). The phrase separates the man from his title. Then Simonides calls Hiero's rivals "other leaders of cities" (11.7; see προστάτης). The counsel moves the tyrant into the company of rulers and leaders.

The word's distribution thus repeats the dialogue's argument. Where the speaker is Hiero, the tyrant is the subject of every loss; where it is Simonides, the man who holds the power is asked to become something the word does not name.

Places to read

The noun occurs seventy-three times; the list gives the passages where the dialogue names or defines the tyrant or turns on the word, with 1.27, where Hiero speaks of tyrants as "we".

1.1 Simonides the poet came to Hiero the tyrant.

1.8 Tyrants enjoy themselves far less than private men in moderate circumstances.

1.27 "We" come off worse than private men in the pleasures of Aphrodite.

2.8 All tyrants travel everywhere as if through enemy country.

4.5 The cities honor the man who kills the tyrant.

5.1 Tyrants fear the valiant, the wise and the just.

6.10 Tyrants keep guards for pay, like reapers.

7.10 The tyrant lives as one condemned by all human beings to die.

8.2 Simonides sets the private man and the tyrant side by side.

8.10 A man who is tyrant needs mercenaries.

11.1 For a man who is tyrant, what is spent on the city goes to what is needed.

11.6 It is not fitting for a man who is tyrant to compete against private men.

Elsewhere in Xenophon

In the *Memorabilia* Socrates draws the line by law and consent: kingship is rule over the willing and according to the city's laws, tyranny rule over the unwilling and as the ruler wishes (4.6.12; see ἄκων).

Other ancient sources

Aristotle, in the *Politics*, describes the kind of tyranny that seems most of all to be tyranny, the counterpart of absolute kingship: a monarchy that rules without having to render account over men who are all its equals or betters, for its own advantage and not for that of the ruled. That is why it is against the will of those it rules, he says, for no free man submits to such rule of his own accord (4.10, 1295a17–23). Hiero's tyrant fits the definition and lives its consequence. A rule that no free man accepts willingly must be held by guards, and the guards, by Hiero's account, are a danger in their turn (6.11; see πιστός).

Translation in this edition

"Tyrant" for every form, one English word for one Greek word, as the Key Words and the Glossary state; τυραννίς is "tyranny", τυραννεῖν "be tyrant", and τυραννικός "the tyrant's" (see τυραννέω; τυραννικὸς βίος; τυραννίς).

See also

ἀγωνίζομαι; ἄκων; ἄλκιμος; ἀναστρέφω; ἄρχων; κατακρίνω; μείζω ἀπὸ τῶν ἴσων χάριν; μετρίως διάγω; μισθός; πιστός; ποιητής; πολεμία; προστάτης; τὸ κοινὸν ἀγαθόν; τυραννέω; τυραννικὸς βίος; τυραννίς.

τῷ ὄντι · in fact

In fact, really: Hiero's mark of what truly is, against boasting, suspicion and the mere show of honor · Hiero

τῷ ὄντι, *tōi onti*, "actually", "in fact", "really"

At a Glance

The word. The dative of τὸ ὄν, "what is", used as an adverb: in reality, actually, in fact.

In the *Hiero*. Four times: the soldiers who claim to have killed more than have "actually" died (2.16), the tyrant who perceives some "in fact" working against him (2.17), the good things that "really" come to the loved man (3.5), and the man "honored in fact" (7.9).

In this edition. "Actually" (2.16), "in fact" (2.17, 7.9), "really" (3.5).

A place to read. 2.3–4 with 2.16–17 and 7.9.

Meaning

Τὸ ὄν (*to on*) is the participle of εἶναι, "to be": that which is. The dative, "by what is", became an adverb, "in reality", set against what is said, claimed or seemed. Philosophers built on the same participle their language of being; in ordinary speech τῷ ὄντι is simply the speaker's insistence that something is so and not only said to be so.

Use in the book

Hiero's case rests on the gap between seeming and being. The crowd, Hiero says, forms its opinion by what it sees, while tyranny keeps its hardships hidden in the souls of tyrants (2.3–4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The phrase marks the places where a speaker insists on what lies beneath the show.

It first comes in the boasting after a victory. In the cities' wars each one claims a share in the plan and to have killed the most, and they add lies as well, "saying they have killed more than have actually died" (2.16; see ἐπιψεύδομαι). The citizens' lie inflates a deed that is real. The tyrant's case runs the other way: "when he suspects, and, perceiving that some are in fact working against him, puts them to death", he knows that he does not

increase the city, and makes the deed as small as he can (2.17; see ἀποκτείνω). The plots are real, and the tyrant, unlike the boasting citizens, has every reason to make his deed seem less than it was.

The third use is Hiero's praise of being loved, by which good things "really come of their own accord to the one who is loved" (3.5; see αὐτόματος; τὸ φιλεῖσθαι). The word insists that the advantage of the loved man is not an appearance; things in fact come to him. The last use is the definition of honor: those who serve a benefactor willingly truly honor him, and he is "honored in fact" (7.9; see ἀληθῶς; τιμάω). Here τῷ ὄντι pairs with ἀληθῶς, "truly", and the honored man is set against the tyrant, whose honors are marks without the reality.

Across the four places the phrase is Hiero's. He is the speaker who knows the inside of the life the crowd sees from outside, and τῷ ὄντι is the word of a man who claims to know what really is.

Places to read

Every passage in which the phrase occurs.

2.16 Citizens claim to have killed more than have actually died.

2.17 The tyrant puts to death those he perceives in fact working against him.

3.5 Good things really come of their own accord to the one who is loved.

7.9 The man thought worthy of willing services is honored in fact.

Elsewhere in Xenophon

In the *Education of Cyrus* Cambyses teaches his son that there is no shorter road to being thought prudent in what one wishes than to become prudent in it. If a man wants to seem a good farmer, horseman, doctor or piper without being one, he says, consider how much he must contrive for the sake of seeming; and if he persuades many to praise him and acquires fine equipment, he will have deceived for the moment, and a little later, when put to the test, he will be exposed as a braggart. Cyrus asks how one could in fact, τῷ ὄντι, become prudent about what will be to one's advantage (1.6.22–23). Cambyses' lesson is the one Hiero's honor obeys: the reality cannot be had by managing the appearance.

Translation in this edition

"Actually" at 2.16, "in fact" at 2.17 and 7.9, "really" at 3.5; at 7.9 ἀληθῶς beside it is "truly".

See also

ἀληθῶς; ἀποκτείνω; αὐτόματος; ἐπιψεύδομαι; τὰ χαλεπὰ ἀποκεκρυμμένα; τιμάω; τὸ φιλεῖσθαι.

τῷ χρόνῳ τῆς ἡδονῆς · in the duration of his pleasure

In the duration of pleasure: the measure by which the tyrant's table, the fuller it is, gives the shorter pleasure · Hiero

τῷ χρόνῳ τῆς ἡδονῆς, *tōi chronōi tēs hēdonēs*, "in the duration of his pleasure"

At a Glance

The word. Χρόνος, "time, length of time", in the dative of respect, with the genitive of ἡδονή, "pleasure": in respect of the time that pleasure lasts.

In the *Hiero*. Once, at the close of Hiero's argument about the table: "so that in the duration of his pleasure, too, the man who has much set before him comes off worse than those who live moderately" (1.19).

In this edition. "In the duration of his pleasure".

A place to read. 1.17–21.

Meaning

Χρόνος (*chronos*) is time as extent: how long a thing lasts. Joined to ἡδονή, it gives pleasure a dimension. A pleasure can be greater or smaller, but it can also be longer or shorter, and the phrase measures it in the second way. The dative states the respect in which the comparison holds: one man may have the richer table and still have less pleasure in duration.

Use in the book

The phrase is the third of Hiero's measures of pleasure at table. He has already said that what exceeds the customary is what provides the pleasures (1.17; see τὰ εἰωθότα), and that tyrants, whose tables allow of no

increase on feast days, come off worse than private men in the enjoyment of hope (1.18; see ἑορτή). Now he adds duration: the more superfluities a man has set before him, the sooner satiety falls upon him, "so that in the duration of his pleasure, too, the man who has much set before him comes off worse than those who live moderately" (1.19; see ἐδωδή; κόρος). The "too" marks the addition: in hope, and now in time as well.

The argument turns abundance against itself. A full table seems to promise more pleasure, but satiety comes sooner the fuller it is, and pleasure ends where satiety begins. The moderate man, with less set before him, eats longer with appetite, and so has more of the pleasure that both are seeking (see μετρίως διαιτάομαι). Simonides does not deny it; he shifts ground to intensity, saying that for as long as the soul accepts it, those fed on costly fare take far more pleasure (1.20). The two measures, duration and intensity, are the two ways a pleasure can be greater, and Hiero has chosen the one in which the tyrant loses.

The phrase depends on a reading. The manuscripts and Stobaeus have "of eating", so that the man comes off worse "in the duration of his eating"; Marchant prints the reading of Athenaeus, "of his pleasure", which the edition follows (see ἐδωδή).

Places to read

The one passage in which the phrase occurs.

1.19 In the duration of his pleasure the man who has much set before him comes off worse than those who live moderately.

Other ancient sources

Epicurus, the philosopher who taught at Athens about 300 BC, asked whether pleasure grows with more and with longer, and denied both. His *Principal Doctrines*, preserved by Diogenes Laertius, hold that bodily pleasure grows no greater once the pain that comes of lack is taken away, but only takes on variety; and that time without limit holds no more pleasure than time with a limit, if reason measures out its bounds (Diogenes Laertius 10.144–145, *Principal Doctrines* 18–19). On the first point Hiero's moderate man may be taken as an Epicurean before Epicurus: what is set before him beyond the removal of want adds

nothing, and the tyrant's variety only brings satiety sooner. On the second they part, for Hiero still counts the time a pleasure lasts, and the moderate man wins because his lasts longer.

Translation in this edition

"In the duration of his pleasure" for τῷ χρόνῳ τῆς ἡδονῆς, with "his" supplied from the man who has much set before him; ἡδονή is "pleasure" throughout.

See also

ἐδωδή; ἑορτή; κόρος; μετρίως διαιτάομαι; τὰ εἰωθότα.

ὑβρίζω · commit outrage

ὑβρίζειν, *hybrizein*, "to commit outrage"

Attested: ὑβρίζειν (*hybrizein*; 8.9). To treat with insolence or violence, to outrage, assault, humiliate another; the verb of ὕβρις, "outrage", which in Athenian law named an offense against a person's honor. Hiero lists it among the duties by which tyrants incur odium: "we must punish the unjust and stop those who wish to commit outrage" (8.9; see ἀπεχθάνομαι; κολάζω). Restraining outrage is part of the ruler's work, and part of what brings him odium. Simonides later finds the source of outrage in plenty, and assigns its check to the bodyguards (10.2–3; see σωφρονίζω; ὑβριστής). Aristotle, in the *Rhetoric*, defines outrage as doing and saying things at which the sufferer is shamed, not to gain anything but for one's own pleasure; those who retaliate, he says, do not commit outrage but take vengeance, and outrage gives pleasure because those who do harm think they stand the higher for it (2.2.5–6, 1378b23–29).

See also ἀπεχθάνομαι; κολάζω; σωφρονίζω; ὑβριστής.

ὑβριστής · given to outrage

ὑβριστοτέροις, *hybristoterois*, "the more given to outrage"

Attested: ὑβριστοτέροις (*hybristoterois*; 10.2). One given to outrage, an insolent, violent man; of animals, wanton, unruly. Simonides uses the comparative to explain why a ruler who has won friendship will still need bodyguards: "For I know that just as in horses, so in some human beings too it is ingrained that the more fully they have what they need, the more given to outrage they become" (10.2; see ἐγγίγνομαι; ὅσῳ ... τοσούτῳ). The comparison with horses is apt to the word: in the *Education of Cyrus* Xenophon has Cyrus reason from ὑβρισταί horses, which stop biting and running riot once they are gelded (7.5.62). Insolence grows with plenty, and the prosperity Simonides' counsel promises can be read as producing the very men his bodyguards must hold in check (10.3; see σωφρονίζω). Hiero had said that tyrants take no part in the rejoicing at good seasons, since they think that the needier the citizens are, the more submissive they will find them (5.4; see ταπεινός): the same diagnosis, with the opposite remedy. Aristotle finds the vice in the same men, the young and the rich, though he gives another cause: they think outrage sets them above others (*Rhetoric* 2.2.6; see ὑβρίζω).

See also ἐγγίγνομαι; ὅσῳ ... τοσούτῳ; σωφρονίζω; ταπεινός; ὑβρίζω.

ὑμνέω · sing of

ὑμνοῖεν, *hymnoien*, "would sing of"

Attested: ὑμνοῖεν (*hymnoien*; 11.8). To sing of, celebrate in song; properly the poet's work, a hymn being a song in honor of a god or a man. Simonides uses it as his promises to Hiero begin: if Hiero makes his city the happiest, Simonides tells him, "first, you would at once have achieved being loved by those you rule, which is just what you happen to desire; then, your victory would not be proclaimed by one herald, but all human beings would sing of your excellence" (11.8; see ἀνακηρύσσω; τὸ φιλεῖσθαι). The edition's note at 11.8 adds that the herald's proclamation of the victor was a feature of the games. The promise sets a single herald against

all human beings, the voice of an official against the song of everyone. Simonides, among the most famous poets of his day, was himself an author of victory odes, and the promise of song from such a speaker can be read as an offer of his own art. But the singers he names are not poets: it is "all human beings" who would sing, as if the whole world had become a chorus of praise. The love of honor and praise in which, he said, men differ most from the beasts (7.3; see τιμῆς τε καὶ ἐπαίνου ἔρως) finds its fullest object here.

See also ἀνακηρύσσω; τιμῆς τε καὶ ἐπαίνου ἔρως; τὸ φιλεῖσθαι.

ὑπανίσταμαι · rise from one's seat

ὑπανιστῶνται, *hypanistōntai*, "rise from their seats"

Attested: ὑπανιστῶνται (*hypanistōntai*; 7.2, 7.9). To rise up from one's seat for another, as a mark of respect, as the younger did for the elder (*Memorabilia* 2.3.16; see λόγῳ καὶ ἔργῳ). Simonides lists it among the honors of the tyrant: Hiero, he says, rushes into tyranny so that all may serve him, gaze at him, and "rise from their seats" and make way for him in the streets (7.2; see θᾶκος; παραχωρέω). Hiero, naming the gesture with another compound, ἐξανίστασθαι, takes it to show what fear cannot give: those who are forced to rise from their seats do not rise because they honor those who do them injustice (7.7; see βία). The true version is the same gesture with a different cause: those who think a man able to be their benefactor "willingly make way for him in the streets and rise from their seats out of love and not fear" (7.9; see τιμάω).

See also βία; θᾶκος; λόγῳ καὶ ἔργῳ; παραχωρέω; τιμάω.

ὑπεξαιρέω · quietly remove

ὑπεξαιρῶνται, *hypexairōntai*, "quietly remove"

Attested: ὑπεξαιρῶνται (*hypexairōntai*; 5.2). To take away from under, remove secretly; of persons, to put out of the way, make away with quietly: from ὑπό, "from under", ἐκ, "out", and αἱρεῖν, "to take". Hiero uses it of the tyrant's treatment of good men: "And when they quietly

remove such men because of their fear, whom else are they left to use but the unjust, those without self-mastery, and the slavish?" (5.2; see ἄδικος; ἀνδραποδώδης). The prefix ὑπό gives the act its manner. The tyrant does not banish or execute the valiant, the wise and the just in public, where the city might see and resent it; he removes them by stealth. The cost is his own: he is left with the men he can trust only because they are bad, and he is left, as Hiero says, "to think some men good, and to be compelled to use others". Critias, in Xenophon's *Hellenica*, makes the same removal a principle of rule (2.3.16; see τυραννίς).

See also ἄδικος; ἀνδραποδώδης; τυραννίς.

ὑπὲρ τοῦ · so that

ὑπὲρ τοῦ, *hyper tou*, "so that"

Attested: ὑπὲρ τοῦ (*hyper tou*; 4.3). Ὑπέρ, "over, on behalf of, for the sake of", with the article and an infinitive: in order that, for the purpose of. Hiero uses the construction to state why citizens guard one another without pay against slaves and evildoers: "so that none of the citizens may die a violent death" (4.3; see ἄνευ μισθοῦ; βίαιος θάνατος). The preposition carries a sense of protection: what is done ὑπέρ something is done on its behalf, as a shield is held over a man. Its object here is the safety of every citizen, and the whole city stands guard for it, unpaid. The tyrant, by contrast, hires his bodyguards (6.10; see μισθός), and the purpose they serve is the safety of one man only.

See also ἄνευ μισθοῦ; βίαιος θάνατος; μισθός.

ὑπερβάλλω · exceed

To exceed: what pleasure requires of the customary, what wealth requires of the sufficient, and what a ruler's expense does when it is laid out on his own house · Hiero

ὑπερβάλλον, *hyperballon*, "what exceeds"; ὑπερβάλλοντα, *hyperballonta*, "what exceeds"; ὑπερβαλλούσῃ, *hyperballousēi*, "extravagant"

At a Glance

The word. To throw beyond; to overshoot a mark, exceed a measure, surpass; the participle can mean excessive, extravagant.

In the *Hiero*. Three times, each against a different measure: "what exceeds the customary" (1.17), "what exceeds what is sufficient" (4.8), and a house adorned "at extravagant expense" (11.2).

In this edition. "Exceed" for the participle used as a noun, "extravagant" as an adjective.

A place to read. 1.17 with 4.8 and 11.1–2.

Meaning

Ὑπερβάλλειν (*hyperballein*) is ὑπέρ, "over, beyond", with βάλλειν, "to throw": to throw farther than another, and so to outdo him, or to go past a line. The word always implies a mark. What exceeds, exceeds something, and the sense of a sentence depends on what that something is: a rival, a custom, a need or a fitting amount. The noun ὑπερβολή gave "hyperbole", the figure of speech that overshoots the truth.

Use in the book

Each of the three places names the mark. In chapter 1 it is the customary: the many think they would dine with more pleasure at the tyrant's table, "for what exceeds the customary is what provides the pleasures" (1.17; see τὰ εἰωθότα). Pleasure, on this rule, lives in the margin by which a thing passes what a man is used to, and Hiero draws from it the tyrant's poverty in pleasure: a table already furnished in abundance has no margin left (1.18; see ἑορτή).

In chapter 4 the mark is use. Much and little are judged "not by number but in relation to use; so that what exceeds what is sufficient is much, and what falls short of what is sufficient is little" (4.8; see ἀριθμός; τὰ ἱκανά). The same verb that made pleasure a matter of surpassing custom now makes wealth a matter of surpassing need, and once more the tyrant is left behind: his greatest and most necessary expenses go to guarding his life and cannot be cut, and many times as much is less sufficient for him than for the private man (4.9).

In chapter 11 the participle has become an adjective of blame, and the mark is what a ruler's spending is for. Simonides asks whether "a house adorned at extravagant expense" would bring Hiero more adornment than the whole city furnished with walls, temples, colonnades, marketplaces and harbors (11.2; see καλλωπίζω; κόσμος). The question does not forbid the house. It asks what excess is for, and it answers Hiero's two measures with a third: what is laid out on the city "goes to what is needed more than what is laid out on his private affairs" (11.1; see τὰ δέοντα).

Read together, the three places describe a ruler's relation to excess: abundance has left the tyrant nothing that surpasses the customary and wealth that falls short of what is sufficient, and Simonides does not ask him to have less, only to spend his excess where it will count.

Places to read

Every passage in which the verb occurs.

1.17 What exceeds the customary is what provides the pleasures.

4.8 What exceeds what is sufficient is much.

11.2 Would a house adorned at extravagant expense bring more adornment than the city furnished with walls and temples?

Other ancient sources

Aristotle, in the second book of the *Nicomachean Ethics*, draws a distinction close to the one Hiero draws at 4.8. In anything continuous and divisible, he says, one can take more, less or equal, and these either in the thing itself or relative to us; the equal is a mean between excess and deficiency. If ten is many and two few, six is the mean in the thing; but the

mean relative to us is not found that way, for if ten pounds of food are much for a man and two little, the trainer will not prescribe six, since that may be much or little for the one who takes it, little for Milo of Croton, the famous wrestler, and much for a beginner at the gymnasium (2.6, 1106a26–b7). Hiero's rule, that much and little are judged in relation to use, can be read beside Aristotle's mean relative to us: in both, the same amount is much for one man and little for another.

Translation in this edition

"What exceeds" at 1.17 and 4.8, "extravagant" at 11.2. "Falls short of" renders ἐλλείπειν, the opposite of ὑπερβάλλειν, at 4.8 (see ἐλλείπω).

See also

ἀριθμός; ἐλλείπω; ἑορτή; καλλωπίζω; κόσμος; τὰ δέοντα; τὰ εἰωθότα; τὰ ἱκανά.

ὑπερεύ · exceedingly well

ὑπέρευ, *hypereu*, "exceedingly well"

Attested: ὑπέρευ (*hypereu*; 6.9). Exceedingly well, admirably: εὖ, "well", strengthened by ὑπέρ, "beyond". Simonides uses it to grant part of Hiero's case before he answers it: "Some of what you say seems to me exceedingly well said" (6.9); war is a fearful thing, he goes on, but soldiers on campaign post guards and sleep with confidence (see θαρραλέως; ὕπνος; φοβερός). The praise is strong and limited at once. Simonides admires "some" of Hiero's speech, the comparison with war, and at once disputes its conclusion, setting the soldier's confident sleep against the tyrant's fear. His first reply after Hiero's longest complaint is thus a compliment followed by an objection, the manner of a guest who must contradict his host.

See also θαρραλέως; ὕπνος; φοβερός.

ὑπηρετέω · serve

To serve: what a beloved does freely and the fearful do in imitation, what the ruled do for tyrants without excuse, and what men would desire to do for the ruler Simonides describes · Hiero

ὑπηρετεῖ, *hypēretei*, "serves"; ὑπηρετοῦντας, *hypēretountas*, "those who serve"; ὑπηρετῶσι, *hypēretōsi*, "may serve"; ὑπηρετεῖν, *hypēretein*, "to serve"

At a Glance

The word. To act as an ὑπηρέτης, an assistant or attendant; to serve, obey, do another's bidding.

In the *Hiero*. Four times: the beloved who serves under no compulsion (1.37), those who serve from fear (1.38), the ruled who serve tyrants "without excuse in all that is commanded" (7.2), and those who would "desire to serve" the ruler (11.10).

In this edition. "Serve", kept apart from "render service", ὑπουργεῖν.

A place to read. 1.37–38 with 11.10–12.

Meaning

Ὑπηρέτης (*hypēretēs*) is an assistant or attendant: in classical use any subordinate who carries out another's instructions, from a magistrate's attendant to a doctor's assistant. The verb names the work of such a man. It says what is done and for whom, not why, and so the same serving can come from obedience, wages, fear or love.

Use in the book

Hiero makes the ambiguity the ground of his complaint about love. For the private man, he says, the beloved's service is a sure sign of love, "since the private man knows that the beloved serves under no compulsion" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης). The tyrant cannot know it, since those who serve from fear imitate the services of those who love (1.38; see διὰ φόβον ὑπηρετεῖν; ὑπουργία). The verb describes the outward act, and the outward act is exactly what fear can copy.

Simonides uses it among the honors that make men want tyranny: Hiero too, he says, rushes into tyranny so that, among other things, all

may serve him "without excuse in all that is commanded" (7.2; see ἀπροφασίστως). That is service as a ruler sees it, prompt and complete, and Hiero has already shown what it is worth when it is commanded. His answer at 7.7–9 turns on the same distinction: the services rendered to a benefactor willingly are honors, those exacted by force are not (see τιμάω).

The last use reverses the first. Describing the court of a ruler who has made his city happy, Simonides promises a festival there of those who wish to exhibit what they have, and of those who "desire to serve" him (11.10; see πανήγυρις). Service has become an object of desire for those who give it. The beloved of 1.37 served under no compulsion; Simonides offers Hiero a court thronged with those who desire to serve him, and so, it may be taken, the sign that was denied the tyrant, now given freely.

Places to read

Every passage in which the verb occurs; ὑπουργέω, "render service", and διὰ φόβον ὑπηρετεῖν have their own entries.

1.37 The private man knows that the beloved serves under no compulsion.

1.38 Those who serve from fear imitate the services of those who love.

7.2 Simonides: all may serve the tyrant without excuse in all that is commanded.

11.10 At the ruler's court there would be a festival of those who desire to serve him.

Elsewhere in Xenophon

In the *Education of Cyrus* Tigranes, pleading for his father, the defeated king of Armenia, offers Cyrus garrisons and strongholds as security for the Armenians' good faith. Cyrus answers that he for his part would take little pleasure in assistants he knew to be serving under compulsion, while those he thought were helping with what was needed out of goodwill and friendship toward him he could bear more easily even when they erred than men who hated him and did everything to the full under compulsion (3.1.27–28). Cyrus describes in a commander's terms the difference Hiero finds in love: service from friendship can be borne even when it errs, service from compulsion gives no pleasure even when it is complete.

Other ancient sources

In the fourth book of Plato's *Laws* the Athenian visitor says that he has called those now said to be rulers "servants of the laws", ὑπηρέτας τοῖς νόμοις, not to coin a new name but because the safety of a city depends on it: where the law is subject to rule and has no authority, he sees ruin at hand, and where the law is master of the rulers and the rulers its slaves, he sees safety and every good the gods have given to cities (715c–d). Plato makes the ruler himself a servant, of the law. In the *Hiero* service is paid to persons, the beloved serving the private man and the ruled the ruler, and law has no place in Simonides' counsel.

Translation in this edition

"Serve" at every place, and "those who serve" at 1.38; the Glossary sets it beside ὑπουργεῖν, "render service", and ὑπουργία, "service" (see ὑπουργέω; ὑπουργία).

See also

ἀπροφασίστως; διὰ φόβον ὑπηρετεῖν; οὐδεμιᾶς ἀνάγκης οὔσης; πανήγυρις; τιμάω; ὑπουργέω; ὑπουργία.

ὕπνος · sleep

Sleep: the one pleasure Simonides cannot describe, the pleasure Hiero guards against as against an ambush, and the pleasure that soldiers keep in war by posting guards · Hiero

ὕπνῳ, *hypnōi*, "in sleep", "of sleep"; ὕπνον, *hypnon*, "sleep"; ὕπνου, *hypnou*, "sleep"; ὕπνοις, *hypnois*, "sleep"

At a Glance

The word. Sleep; the state of sleeping, and the rest it brings.

In the *Hiero*. Six times: twice in Simonides' uncertainty about the pleasure of sleep (1.6), the sleep Hiero guards against (6.3), the sleep of a man near the enemy (6.7), the soldiers' confident sleep (6.9), and the pleasure all animals seem to take in sleep (7.3).

In this edition. "Sleep".

A place to read. 1.6 with 6.3–10.

Meaning

Ὕπνος (*hypnos*) is sleep, and in Homer Sleep the god, the brother of Death (*Iliad* 14.231). It is the state in which a man is least his own master: he neither sees nor hears, cannot defend himself, and does not know what is happening around him. Xenophon's Cyrus counts it among the moments when men are most easily overpowered, with meals, the bath and bed (*Education of Cyrus* 7.5.59; see δορυφόρος).

Use in the book

The word first appears at the edge of Simonides' account of the senses. He names the pleasures of sight, hearing, smell, taste and the body, but of sleep he is less sure: "That we take pleasure in sleep I seem to perceive; but how, and by what, and when—of this," he said, "I seem to myself somehow more ignorant. And perhaps it is no wonder if the things of waking give us clearer perceptions than the things of sleep" (1.6; see ἀγνοέω; ἐγρήγορα). Sleep is the one pleasure that cannot be watched while it is enjoyed.

In chapter 6 it is a pleasure Hiero has lost. As a private man he passed his time at drinking parties until he and those present desired their beds (6.2; see συμπόσιον); now, he says, "drunkenness and sleep I guard against as against an ambush" (6.3; see δούλους ἀντὶ φίλων; ἐνέδρα). The state in which a man cannot watch is the state in which he is most exposed, and the tyrant, surrounded by those he cannot trust, must guard against falling into it. Hiero then asks Simonides, if he has ever stood in line close to an enemy phalanx, to recall what kind of sleep he slept (6.7; see ἀναμιμνήσκω; φάλαγξ), and says that the tyrants' case is still more terrible, since they think that they see enemies on every side (6.8; see πάντοθεν).

Simonides' reply concerns sleep too: on campaign, he says, he and his fellow soldiers post guards and sleep with confidence (6.9; see θαρραλέως; φύλαξ). Hiero answers that the laws stand guard over the guards themselves, while the tyrant's guards are hired (6.10; see μισθός; προφυλάττουσιν οἱ νόμοι). The exchange can be read as making sleep the

measure of trust. A man sleeps soundly when someone he can rely on is awake, and the tyrant has no one.

The last use is in Simonides' list of the things in which all animals alike seem to take pleasure: food and drink, sleep and the pleasures of Aphrodite (7.3; see ἄνδρες καὶ οὐκέτι ἄνθρωποι). Sleep is the most common of pleasures, and still the tyrant must guard against it as against an ambush.

Places to read

Every passage in which the noun occurs.

1.6 Simonides perceives that we take pleasure in sleep, but not how, by what or when.

6.3 Hiero guards against drunkenness and sleep as against an ambush.

6.7 If Simonides has stood in line near an enemy phalanx, let him recall what kind of sleep he slept.

6.9 On campaign, Simonides says, they post guards and take their share of sleep with confidence.

7.3 In food and drink, sleep and the pleasures of Aphrodite all animals alike seem to take pleasure.

Other ancient sources

In the ninth book of Plato's *Republic* Socrates begins his account of the tyrannical man with the desires that wake in sleep, when the reasoning and gentle part of the soul, the part that rules, is asleep, and the beastly and savage part, filled with food or drink, leaps up and pushes sleep away and seeks to satisfy itself: then it dares to do everything, as if freed from all shame and good sense, and shrinks from no union, no murder and no food (571c–d). For Plato the tyrant is the man who does awake what others do only in dreams (574e–575a, 576b). Xenophon's tyrant is the man who must guard against sleep itself, because he thinks he sees enemies on every side.

Translation in this edition

"Sleep" throughout; at 1.6 "the things of waking" renders τὰ ἐν τῷ ἐγρηγορέναι, set against τὰ ἐν τῷ ὕπνῳ (see ἐγρήγορα).

See also

ἀγνοέω; ἀναμιμνήσκω; ἄνδρες καὶ οὐκέτι ἄνθρωποι; δορυφόρος; δούλους ἀντὶ φίλων; ἐγρήγορα; ἐνέδρα; θαρραλέως; μισθός; πάντοθεν; προφυλάττουσιν οἱ νόμοι; συμπόσιον; φάλαγξ; φύλαξ.

ὑποδύομαι · undergo

ὑποδύονται, *hypodyontai*, "undergo"

Attested: ὑποδύονται (*hypodyontai*; 7.1). To slip under, put on as a garment; to take something on oneself, undergo, submit to a burden. Simonides uses it in his praise of honor, reaching for which, he says, human beings "undergo every toil" (7.1; see ὀρέγομαι; ὑπομένω). The verb can be read as picturing toil as a yoke men put their necks under, and the sentence pairs it with ὑπομένειν, "endure", said of every danger, so that toil is taken on and danger stood. Xenophon uses nearly the same words of Cyrus, who by nature would bear every toil and endure every danger for the sake of being praised (*Education of Cyrus* 1.2.1; see τιμῆς τε καὶ ἐπαίνου ἔρως); there the toil is borne, ἀνατλῆναι, and only the danger keeps Simonides' second verb, ὑπομεῖναι.

See also ὀρέγομαι; τιμῆς τε καὶ ἐπαίνου ἔρως; ὑπομένω.

ὑπολαμβάνω · take up

ὑπολαβών, *hypolabōn*, "took him up"

Attested: ὑπολαβών (*hypolabōn*; 6.9, 8.1, 8.8). To take up from below; in conversation, to take up what another has said, to reply, often at once or by way of interruption. The participle marks three turns in the dialogue. Simonides takes Hiero up after the account of fear in war (6.9; see ὑπερεύ), and again after Hiero's confession that if it profits anyone to hang himself, it profits a tyrant most of all: "And Simonides took him up and said" (8.1; see ἀθύμως ἔχειν), where his counsel begins. The third time it is Hiero who takes Simonides up: "And Hiero at once took him up" (8.8; see ἀπεχθάνομαι), objecting that rulers must do the things that incur odium. The "at once", εὐθύς, shows the tyrant pressing his objection the

moment Simonides has put his question; the turns of the dialogue are marked by who takes up whom.

See also ἀθύμως ἔχειν; ἀπεχθάνομαι; ὑπερεύ.

ὑπολογίζομαι · take into account

ὑπολογίζεται, *hypologizetai*, "takes into account"

Attested: ὑπολογίζεται (*hypologizetai*; 8.6). To reckon in, take into account, set something against another in a reckoning. Simonides uses it of the beloved's view of a ruler: "And the beloved, surely, the very matter in which you found most fault with tyranny, is least disgusted by a ruler's old age, and least takes into account the ugliness of the one with whom he happens to associate" (8.6; see ἀναφαίνω; δυσχεραίνω). The verb belongs to accounting. The beloved draws up a balance of what the lover offers and what he lacks, and in the ruler's case the debit of age and ugliness counts least, "for the very fact of having been honored adorns a man most of all" (8.6). Simonides answers Hiero's complaint of chapter 1 with the beloved's arithmetic: honor outweighs what would otherwise count against the lover.

See also ἀναφαίνω; δυσχεραίνω.

ὑπομένω · endure

ὑπομένουσι, *hypomenousi*, "they endure"; ὑπομένειν, *hypomenein*, "endure"

Attested: ὑπομένουσι (*hypomenousi*; 7.1), ὑπομένειν (*hypomenein*; 7.4). To stay behind; to stand one's ground, await an attack; to endure, bear patiently. Simonides uses it twice in the speech in which he makes honor the tyrant's reward. Honor is something great, "reaching for which human beings undergo every toil, and every danger they endure" (7.1; see ὑποδύομαι); and so, he tells Hiero, "it seems to me reasonable that you endure all these things that you bear in tyranny, since you are honored beyond other human beings" (7.4; see εὐφροσύνη περὶ τὰς τιμάς). The verb is also a soldier's, for standing fast when the enemy comes: hearing the uproar, Xenophon's barbarians οὐχ ὑπέμειναν, "did not stand", but fled

(*Anabasis* 4.4.21). Simonides grants that tyranny has as many troubles as Hiero says and finds in honor the reason he stands in it (7.2–4). Hiero's reply removes the reason without removing the danger: honors from the fearful are not honors (7.5–8; see τιμή), and he endures without the reward.

See also εὐφροσύνη περὶ τὰς τιμάς; τιμή; ὑποδύομαι.

ὑποπτεύω · suspect

ὑποπτεύσῃ, *hypopteusēi*, "he suspects"

Attested: ὑποπτεύσῃ (*hypopteusēi*; 2.17). To suspect, have one's suspicions. Hiero uses it of the tyrant's killing of conspirators: "But the tyrant, when he suspects, and, perceiving that some are in fact working against him, puts them to death, knows that he does not increase the city as a whole, and understands that he will rule over fewer" (2.17; see ἀποκτείνω; τῷ ὄντι). The sentence begins with suspicion and moves to perception, and the order is the point. Suspicion comes first, but the killing falls on those he perceives in fact working against him, and even then it diminishes his city. The adjective ὕποπτος, "under suspicion" (1.15), has its own entry; together they describe a man who must read everyone around him for hidden intent.

See also ἀποκτείνω; τῷ ὄντι.

ὕποπτος · under suspicion

ὕποπτοι, *hypoptoi*, "under suspicion"

Attested: ὕποπτοι (*hypoptoi*; 1.15). Viewed with suspicion, suspected; also suspicious, looking at others with suspicion. Hiero uses it of those who praise him. Simonides has said that the tyrant hears the sweetest thing, praise, and never the hardest, abuse (1.14; see ἀκοή); Hiero answers: "Or what enjoyment do you think those who praise give, when they are under suspicion of offering their praises in order to flatter?" (1.15; see κολακεύω). The praise is under suspicion, and the suspicion destroys it. Simonides counted the praises; Hiero cannot enjoy them, because he

cannot tell them from flattery. The adjective names the condition that runs through Hiero's complaint, where every service, gift and honor the tyrant receives is suspect for the same reason (see ὑποπτεύω; ὑπουργία).

See also ἀκοή; κολακεύω; ὑποπτεύω; ὑπουργία.

ὑπουργέω · render service

To render service: what the private man's beloved does as a sign of love, and what those do who truly honor a benefactor · Hiero

ὑπουργῇ, *hypourgēi*, "does ... some service"; ὑπουργήσωσι, *hypourgēsōsi*, "render ... services"

At a Glance

The word. To do a service, help, render a kindness; to do something useful for another.

In the *Hiero*. Twice: the private man's beloved "does him some service" (1.37), and those who honor a benefactor "render such services" (7.9).

In this edition. "Render service", "do some service".

A place to read. 1.37 with 7.9.

Meaning

Ὑπουργεῖν (*hypourgein*) is formed from ὑπό, "under", and the root of ἔργον, "work": to work under or for another, to give help. It stands beside ὑπηρετεῖν, "to serve" (see ὑπηρετέω), which names the subordinate's duty, as the help given beside the duty owed: Xenophon says that the allies served Teleutias eagerly, ὑπηρέτουν, because he was not thought ungrateful to those who rendered him any service, τοῖς ὑπουργοῦσί τι (*Hellenica* 5.2.37). The noun ὑπουργία, "service", and ὑπούργημα, "a service done", have their own entries.

Use in the book

The two uses frame the dialogue's account of love and honor. In chapter 1 the verb names the act that the private man can read: whenever his beloved "does him some service", it is at once a sign of love (1.37; see

οὐδεμιᾶς ἀνάγκης οὔσης; τεκμήριον; χαρίζομαι). The service is the visible deed; the favor, χάρις, is what the deed means when it comes from love. For the tyrant the same deed proves nothing, since those who serve from fear imitate it (1.38; see διὰ φόβον ὑπηρετεῖν).

In chapter 7 the verb returns in Hiero's definition of honor: of those who willingly pay a benefactor such honors, he says, "these same people who render such services seem to me truly to honor him" (7.9; see ἀνὰ στόμα ἔχειν; τιμάω; φιλεῖν καὶ μὴ φοβεῖσθαι). Honor, like love, shows itself in services, and the services are honors only when they come from the same source as the beloved's: the giver's own will.

The verb thus joins the two goods Hiero says the tyrant lacks, love and honor. Simonides' counsel can be read as making the ruler the one who renders services first, through prizes, honors and spending on the city (see ὑπούργημα).

Places to read

Both passages in which the verb occurs.

1.37 Whenever the private man's beloved does him some service, it is a sign that he grants the favor as one who loves him.

7.9 Those who render such services to a benefactor willingly truly honor him.

Elsewhere in Xenophon

In the *Memorabilia* Socrates teaches Chaerecrates how to win back his brother by asking what he would do in other cases. If he wanted an acquaintance to invite him to dinner when he sacrificed, he would invite the man first; if he wanted a friend to look after his affairs when he was abroad, he would look after the friend's affairs first; if he wanted a foreign host to receive him, he would receive the host first at Athens (2.3.11–13). The charm Chaerecrates claims not to know, Socrates tells him, is one he has known all along (2.3.14): a service rendered first draws a service in return. Simonides' counsel may be taken as applying the same charm to a city.

Translation in this edition

"Does ... some service" at 1.37 and "render ... services" at 7.9; the Glossary lists the verb with ὑπουργία under "service" and keeps "serve" for ὑπηρετεῖν (see ὑπηρετέω; ὑπουργία).

See also

ἀνὰ στόμα ἔχειν; διὰ φόβον ὑπηρετεῖν; οὐδεμιᾶς ἀνάγκης οὔσης; τεκμήριον; τιμάω; ὑπηρετέω; ὑπούργημα; ὑπουργία; φιλεῖν καὶ μὴ φοβεῖσθαι; χαρίζομαι.

ὑπούργημα · service

ὑπουργημάτων, *hypourgēmatōn*, "services"

Attested: ὑπουργημάτων (*hypourgēmatōn*; 8.7). A service done, a single act of help: the result of ὑπουργεῖν, "to render service" (see ὑπουργέω), as ὑπουργία is the service in general (see ὑπουργία). Simonides uses it in the conclusion of his comparison: "Since, then, you obtain greater favors from equal services, how is it not fitting that you ... should also be loved far more than private men?" (8.7; see πολλαπλάσιος; τὰ ἴσα). The plural sums up the cases he has just listed, a greeting, praise, a sacrifice, care for the sick, gifts (8.3–4). Services, which in Hiero's account the fearful imitated (1.38), have become what the ruler renders, and each wins him more favor than it would win a private man.

See also πολλαπλάσιος; τὰ ἴσα; ὑπουργέω; ὑπουργία.

ὑπουργία · service

Service: what the fearful imitate and the loving give, and what Hiero says is no favor without love in return and no honor when it comes from fear · Hiero

ὑπουργίαις, *hypourgiais*, "the services"; ὑπουργίαι, *hypourgiai*, "services"

At a Glance

The word. A service, an act of help or kindness done for another.

In the *Hiero*. Three times: those who serve from fear imitate "the services of those who love" (1.38), and Hiero names two kinds of service

that fall short: "services that do not come from those who love in return" and "services from those who are afraid" (7.6).

In this edition. "Services".

A place to read. 1.37–38 with 7.5–6.

Meaning

Ὑπουργία (*hypourgia*) is the noun of ὑπουργεῖν, "to render service" (see ὑπουργέω): a service, considered as a thing given and received. Like χάρις, "favor", it belongs to the language of exchange between friends; Aristotle defines favor itself as a ὑπουργία, a service to one in need, done not in return for anything nor for the advantage of the one who does it (*Rhetoric* 2.7.2, 1385a17–19; see μείζω ἀπὸ τῶν ἴσων χάριν).

Use in the book

The noun is the dialogue's word for the thing that can be counterfeited. In chapter 1 Hiero says that the tyrant can never trust that he is loved, since those who serve from fear make themselves as like as they can to "the services of those who love" (1.38; see διὰ φόβον ὑπηρετεῖν; οἱ φιλοῦντες). The services of love are the original; the services of fear are made to resemble them.

In chapter 7 Hiero returns to the point and turns it into a rule. Simonides has said that honor is the tyrant's reward, and Hiero answers: "But, Simonides, the honors of tyrants too seem to me to be like what I showed you their pleasures of Aphrodite to be" (7.5); and he explains: "For services that do not come from those who love in return did not seem to us to be favors, nor did forced pleasures of Aphrodite appear sweet. In the same way, then, services from those who are afraid are not honors either" (7.6; see ἀντιφιλέω). The edition's note observes that Hiero refers back to 1.33–38. The noun is the term common to both arguments. Services are the material; whether they count as favors or as honors depends on where they come from.

Hiero's definition of true honor at 7.9 names services once more, rendered willingly to a benefactor (see ὑπουργέω), and the difference

between the two kinds is the whole difference between the tyrant and the man truly honored.

Places to read

Both passages in which the noun occurs.

1.38 Those who serve from fear imitate the services of those who love.

7.6 Services that do not come from those who love in return did not seem to be favors; in the same way services from those who are afraid are not honors.

Other ancient sources

Aristotle, in the ninth book of the *Nicomachean Ethics*, considers services given without an agreed return. Where there is no agreement about the service, he says, those who give for the other's own sake are beyond complaint, for such is the friendship that rests on virtue, and the return should be made according to the giver's choice, since choice belongs to the friend and to virtue. So it is with those who have shared in philosophy: what they give is not measured against money, and no honor could weigh as much, but perhaps it is enough to do what one can, as toward the gods and toward parents (9.1, 1164a33–b6). Aristotle's services given for the friend's sake can be read as Hiero's services from those who love in return; their value lies in the choice behind them, which no payment can match.

Translation in this edition

"Services" at 1.38 and 7.6; the verb ὑπουργεῖν is "render service" and ὑπούργημα, at 8.7, "services" (see ὑπουργέω; ὑπούργημα).

See also

ἀντιφιλέω; διὰ φόβον ὑπηρετεῖν; μείζω ἀπὸ τῶν ἴσων χάριν; οἱ φιλοῦντες; ὑπουργέω; ὑπούργημα.

φαιδρός · cheerful

φαιδρός, *phaidros*, "cheerful"

Attested: φαιδρός (*phaidros*; 2.17). Bright, beaming; of persons, cheerful, glad, openly joyful. Hiero uses it in his contrast between a city's

victory and the tyrant's. Citizens who win in battle exult and boast (2.15–16); but the tyrant who has killed those working against him "cannot be cheerful or take pride in the deed, but even makes what has happened as small as he can" (2.17; see ἀπολογέομαι; μεγαλύνω). The word is visual: it is the brightness of a face that shows its joy. The tyrant has no such brightness to show: he knows that he has not increased the city and that he will rule over fewer, and Hiero adds that not even to himself do his deeds seem fine.

See also ἀπολογέομαι; μεγαλύνω.

φάλαγξ · phalanx

φάλαγγι, *phalangi*, "phalanx"

Attested: φάλαγγι (*phalangi*; 6.7). A line of battle; the close formation of heavy-armed infantry in which Greek armies fought. Hiero uses it to make Simonides feel the tyrant's fear: "If you too have experience of war, Simonides, and have ever stood in line close to an enemy phalanx, recall what kind of food you took at that time, and what kind of sleep you slept" (6.7; see ἀναμιμνήσκω; τὰ πολεμικά). The phalanx is the moment just before battle, when two lines face each other and every man knows that death is near. Hiero says that the tyrants' painful things are such as the soldier's were then, and still more terrible, since tyrants think that they see enemies not only in front of them but on every side (6.8; see πάντοθεν).

See also ἀναμιμνήσκω; πάντοθεν; τὰ πολεμικά.

φανερός · plain to see

φανερά, *phanera*, "plain for all to see"; φανερόν, *phaneron*, "clear"

Attested: φανερά (*phanera*; 2.4), φανερόν (*phaneron*; 9.9). Visible, manifest, plain; open, as opposed to hidden. Hiero uses the adjective in his account of the crowd's error: tyranny displays its seeming goods "spread open to view, plain for all to see", while it keeps the hardships hidden in the souls of tyrants (2.4; see ἀναπτύσσω; τὰ χαλεπὰ ἀποκεκρυμμένα). What is plain to see is what deceives. Simonides uses it for the opposite purpose:

"if it became clear" that the discoverer of a painless revenue would be honored, that inquiry too would not lie idle (9.9; see ἄλυπος πρόσοδος). In his counsel what is made plain is a promise, and its plainness is what makes men act on it.

See also ἄλυπος πρόσοδος; ἀναπτύσσω; τὰ χαλεπὰ ἀποκεκρυμμένα.

φαῦλος · inferior

φαυλοτέρων, *phauloterōn*, "inferiors"

Attested: φαυλοτέρων (*phauloterōn*; 1.27). Slight, ordinary, of little account; of persons, low in rank or worth; in moral use, mean, bad. Hiero uses the comparative in his ranking of marriages: the marriage from a greater family is thought the finest, the marriage with equals second, "but the marriage with inferiors is thought quite without honor and useless" (1.27; see ἄτιμος; ἄχρηστος). The word here is social, not moral: the inferiors are those of lower station. It explains the tyrant's loss at once, since in his own city he has neither superiors nor equals to marry: unless he marries a foreign woman, he must marry beneath him (1.28; see γάμος). The tyrant, raised above everyone in his city, finds that height has made every match at home a descent.

See also ἄτιμος; ἄχρηστος; γάμος.

φθονέω · envy

To envy, be envied: what a tyrant who beat private men at the games would suffer, and what the ruler of a happy city would escape · Hiero

φθονοῖο, *phthonoio*, "you would be ... envied"; φθονηθήσῃ, *phthonēthēsēi*, "being envied"

At a Glance

The word. To feel envy, begrudge; in the passive, to be envied, to be the object of another's grudging ill will.

In the *Hiero*. Twice as a verb: a tyrant who beat private men at the games "would not be admired but envied" (11.6), and Simonides' last

words promise Hiero that he "will be happy without being envied" (11.15); the adverb ἀνεπιφθόνως, "without being envied", describes the man truly honored (7.10).

In this edition. "Envy", kept for φθόνος and its family; ζηλοῦν is "count enviable".

A place to read. 11.5–7 with 11.15.

Meaning

Φθονεῖν (*phthonein*) is to feel φθόνος, envy: pain at another's good, which in Aristotle's account works to keep the neighbor from having it (*Rhetoric* 2.11.1, 1388a35–37). The Greeks feared it in men and attributed it to the gods: Herodotus' Solon tells Croesus that the divine is wholly envious (1.32.1; see εὐδαίμων), and his Artabanus warns Xerxes that the god likes to cut down everything that stands out (7.10ε; see μέγα φρονέω). The edition's Key Words set it apart from ζηλοῦν, "to count another's lot enviable", rendered "count enviable", so that "envy" is kept for φθόνος (see ζηλόω).

Use in the book

Simonides introduces the verb in his advice about the games. The keeping of chariot teams is thought the finest and most magnificent of pursuits (11.5; see ἅρμα), yet a tyrant should not race against private men: "For my part I say that it is not even fitting for a man who is tyrant to compete against private men. For if you won, you would not be admired but envied, as one who made his expenditure from many households; and if you lost, you would be laughed at more than anyone" (11.6; see ἀγωνίζομαι; καταγελάω). A tyrant's victory over private men would be paid for from many households, and so it would bring him envy rather than admiration.

The remedy is a different contest. Hiero's rivals are "other leaders of cities", and if he makes the city he leads the happiest, he will be proclaimed victor in the finest contest among human beings (11.7; see προστάτης).

The dialogue ends on the passive: Simonides' last words promise Hiero that he "will be happy without being envied" (11.15; see εὐδαιμονῶν οὐ φθονηθήσῃ), the freedom from envy Hiero had given the man truly honored (7.10; see ἀνεπιφθόνως).

Places to read

Both passages in which the verb occurs; the adverb ἀνεπιφθόνως (7.10) and ζηλόω (1.9, 6.12) have their own entries, and ἀφθονία, "abundance" (5.4), is from the adjective ἄφθονος, "ungrudging".

11.6 If a tyrant beat private men at the games, he would not be admired but envied.

11.15 If Hiero does all these things, he will be happy without being envied.

Elsewhere in Xenophon

In the *Memorabilia* Socrates calls envy pain at the good fortune of friends (3.9.8; see ἀνεπιφθόνως).

Other ancient sources

Aristotle, in the *Rhetoric*, defines envy as a kind of pain at the apparent good fortune of one's equals in the goods he has named, felt not in order to gain anything oneself but because of them; it is felt by those to whom some others are alike, or appear so, alike in family, kinship, years, character, repute or property (2.10.1–2, 1387b22–30). Envy, on this account, is felt toward one's equals. On this account a tyrant who competes against private men at the games may be said to put himself among those he should stand above, and draws the envy that equals feel; a ruler who competes only against other rulers stands where private men do not measure themselves against him.

Translation in this edition

"Envy", "be envied", as the Key Words and the Glossary state, with "count enviable" for ζηλοῦν; φθονηθήσῃ at 11.15 is rendered "being envied" in the phrase "happy without being envied".

See also

ἀγωνίζομαι; ἀνεπιφθόνως; ἅρμα; εὐδαιμονῶν οὐ φθονηθήσῃ; εὐδαίμων; ζηλόω; καταγελάω; μέγα φρονέω; προστάτης.

φιλεῖν καὶ μὴ φοβεῖσθαι · out of love and not fear

Out of love and not fear: the source that makes the same marks of respect honors, in Hiero's portrait of the man truly honored · Hiero

φιλοῦντές τε καὶ μὴ φοβούμενοι, *philountes te kai mē phoboumenoi*, "out of love and not fear"

At a Glance

The word. Two participles joined, φιλοῦντες, "loving", and μὴ φοβούμενοι, "not fearing": doing something because one loves and not because one fears.

In the *Hiero*. Once, in Hiero's definition of true honor: men "willingly make way for him in the streets and rise from their seats out of love and not fear" (7.9).

In this edition. "Out of love and not fear".

A place to read. 7.5–11.

Meaning

The phrase sets the dialogue's two motives side by side and makes them alternatives. Φιλεῖν is to love as a friend loves (see φιλέω); φοβεῖσθαι is to fear (see φοβέω). Either can produce the same outward act, a man rising from his seat or stepping aside in the street; the phrase names what the act cannot show, the reason behind it.

Use in the book

Hiero has said that services from those who are afraid are not honors (7.6): how could those forced to rise from their seats be said to rise because they honor those who do them injustice (7.7; see βία)? The forced rising, the making way and the gifts the many give to those they fear "would reasonably be considered the works of slavery" (7.8; see δουλεία). He then describes the opposite case. When men think a man able to be their

benefactor, praise him, look on him as their own good, "and they willingly make way for him in the streets and rise from their seats out of love and not fear", crown him and give him gifts, they truly honor him (7.9; see ἀνὰ στόμα ἔχειν; τιμάω). The making way and the rising are the gestures Simonides listed at 7.2; what has changed is the motive the participles name.

The phrase makes love and fear exclusive within the act, but not within the life of the man honored. Hiero goes on: he perceives that such a man "is not plotted against, but that people are anxious lest he suffer anything" (7.10; see φροντίζω). Fear, on this reading, has not disappeared but changed direction: those who love him are anxious for him, as the tyrant's subjects fear him. Simonides' promise makes the same reversal explicit: Hiero would have no fear, "but would cause others to fear" for him (11.11; see φόβος).

The pairing also explains why the tyrant cannot escape by receiving more honors. Love can be imitated by fear, as Hiero said of services (1.38; see ὑπουργία), and so no amount of honoring can assure him which motive is at work. Only a life without the means of compulsion, or one in which compulsion has become unnecessary, could make the honors readable.

Places to read

The one passage in which the phrase occurs.

7.9 Men make way for the man truly honored and rise from their seats out of love and not fear.

Later readings

Alexandre Kojève, the Russian-born philosopher whose lectures on Hegel shaped a generation in Paris, answered Leo Strauss's book on the *Hiero*: he accepted Strauss's account of what Xenophon meant, and disagreed with him on the relation of philosophy to politics. As the edition's essay "Later Readings of the *Hiero*" reports him, the tyrant "wants what every human being wants, to be recognized; but the recognition he can win by force is the recognition of slaves, which cannot satisfy him", and only the recognition of free and equal citizens in a state that embraces all human

beings could do so. Hiero's distinction between honors paid out of love and those paid from fear may be taken as the dialogue's own form of Kojève's claim.

Translation in this edition

"Out of love and not fear" for φιλοῦντές τε καὶ μὴ φοβούμενοι, with "love" for φιλεῖν and "fear" for φοβεῖσθαι (at 7.6 the participle is "those who are afraid").

See also

ἀνὰ στόμα ἔχειν; βία; δουλεία; τιμάω; ὑπουργία; φιλέω; φοβέω; φόβος; φροντίζω.

φιλεῖσθαι καὶ ἐρᾶσθαι · be loved, and loved with desire

To be loved, and loved with desire: the height of Simonides' promises about love, answering Hiero's complaint about the beloved · Hiero

οὐ μόνον φιλοῖο ἄν, ἀλλὰ καὶ ἐρῷο ὑπ' ἀνθρώπων, *ou monon philoio an, alla kai erōio hyp' anthrōpōn*, "you would not only be loved, but human beings would be in love with you"

At a Glance

The word. The passives of φιλεῖν, "to love", and ἐρᾶν, "to be in love": to be loved as a friend is loved, and to be the object of passionate desire.

In the *Hiero*. Once, at the height of Simonides' promises (11.11).

In this edition. "Be loved" for φιλεῖσθαι and "be in love with" for ἐρᾶσθαι, as the Key Words rule.

A place to read. 1.29–38 with 11.8–12.

Meaning

The phrase sets the two Greek verbs of love one above the other. Φιλεῖν is the love of friends and family, which wishes the other well and shows it (see φιλέω); ἐρᾶν is the love of desire, ἔρως, which wants the other and reaches for him (see ἐράω). The edition's Key Words explain the rendering: *eran* is always "to be in love", *philein* "to love", so that the

reader can see which verb Hiero uses. To be loved in both ways is to be both cherished and desired.

Use in the book

The promise answers the complaint with which Hiero began. In chapter 1 he said that he is in love with Dailochus and wants what he desires from him "with friendship and from one who is willing" (1.33; see ἄκων; Δαΐλοχος); that to relish a beloved against his will is "more like plunder than the pleasures of Aphrodite" (1.36; see ἄκων); and that the tyrant "can never trust that he is loved" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης). The tyrant could be in love, but he could never trust that he was loved, and so, on Hiero's account, his love could only take.

Simonides reverses every term. Making his city the happiest, Hiero would at once have achieved being loved (11.8; see τὸ φιλεῖσθαι). He then raises the promise: "So you would not only be loved, but human beings would be in love with you, and you would not need to make advances to the beautiful but to bear with their advances to you" (11.11; see ἀνέχομαι; οἱ καλοί). The roles of lover and beloved change places. The tyrant who had to pursue would be pursued; the man who could never trust that his beloved's favors came from love would have to bear with the advances of the beautiful. The Key Words mark the climax: at the end, they note, Simonides says "that Hiero would be not only loved but loved with *erōs*".

The promise goes past what Hiero asked. In chapter 1 he asked to be loved in return by one beloved; Simonides offers him the desire of human beings. The language of love has become the language of politics: the ruler's relation to his city is described in the terms of a lover's relation to his beloved, and the happiness of the city is what makes him desirable.

Places to read

The one passage in which the phrase occurs; the verbs φιλέω and ἐράω, and τὸ φιλεῖσθαι, have their own entries.

11.11 Hiero would not only be loved, but human beings would be in love with him.

Elsewhere in Xenophon

Xenophon says nearly the same of Agesilaus. Because he was formidable to his enemies and put confidence and strength into his friends, his enemies never held him in contempt, the citizens never penalized him and his friends never found fault with him, and of all human beings he was the most desired and the most praised (*Agesilaus* 6.8). The superlative Xenophon uses, πολυεραστότατος, is from the family of ἐρᾶν: Agesilaus was desired as Simonides promises Hiero he would be.

Other ancient sources

Thucydides has Pericles bid the Athenians become lovers of their city (2.43.1; see θεάομαι); Simonides makes the citizens lovers of their ruler.

Translation in this edition

"You would not only be loved, but human beings would be in love with you" for οὐ μόνον φιλοῖο ἄν, ἀλλὰ καὶ ἐρῷο ὑπ' ἀνθρώπων; the Glossary lists ἐρᾶν at 11.11 under "be in love" and φιλεῖν under "love".

See also

ἄκων; ἀνέχομαι; Δαΐλοχος; ἐράω; θεάομαι; οἱ καλοί; οὐδεμιᾶς ἀνάγκης οὔσης; τὸ φιλεῖσθαι; φιλέω.

φιλέω · love

To love: the friend's and the parent's love, which the tyrant can feel and can never trust that he receives, and which Simonides promises he will receive above all men · Hiero

φιλοῦντα, *philounta*, "while you love him"; φιλῶν, *philōn*, "as one who loves him"; φιλεῖται, *phileitai*, "is loved"; φιλούντων, *philountōn*, "those who love"; φιλεῖν, *philein*, "to love"; φιλῆται, *philētai*, "is loved"; φιλοῦντες, *philountes*, "those who love", "out of love"; φιλεῖσθαι, *phileisthai*, "being loved", "to be loved", "be loved", "are loved"; φιλουμένῳ, *philoumenōi*, "the one who is loved"; φιλουμένους, *philoumenous*, "are loved"; φιλοῖο, *philoio*, "you would ... be loved"

At a Glance

The word. To love, hold dear, treat as a friend; to show affection, as by a kiss or a welcome.

In the *Hiero*. Eighteen times, from Hiero's complaint that it is a disagreeable thing "to be hated while you love him" (1.36) to Simonides' promise that Hiero "would not only be loved" but desired (11.11).

In this edition. "Love", kept for φιλεῖν, with "be in love" for ἐρᾶν and "cherish" for ἀγαπᾶν.

A place to read. 1.36–38, 3.1–9 and 8.1.

Meaning

Φιλεῖν (*philein*) is the verb of φίλος, "friend, dear, one's own" (see φίλος). It names the love of friends, of parents and children, of a host and his guest: affection that wishes the other well and acts on it. The edition's Key Words set it beside the other verbs English renders "love": ἐρᾶν, to be in love with desire, and ἀγαπᾶν, to cherish. Like the English verb it has an active and a passive, and the dialogue's argument turns on the difference between them.

Use in the book

In Hiero's mouth the active is certain and the passive never can be. He can love: among the things that make a pleasure taken against the beloved's will "a disagreeable thing to suffer, and a pitiable one" is "to be hated

while you love him" (1.36; see ἄκων). What he cannot do is know that he is loved. For the private man the beloved's service is a sign that he grants the favor "as one who loves him", but "the tyrant can never trust that he is loved" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης), since those who serve from fear imitate the services of those who love, and plots come from those who have most pretended to love (1.38; see οἱ φιλοῦντες).

Chapter 3 makes the passive a good in itself. Whoever is loved has friends who see him with pleasure, do him good, long for him when he is away and come to his aid (3.2; see εὖ ποιεῖν); Hiero judges "being loved" so great a good that good things come to the loved man of their own accord (3.5; see τὸ φιλεῖσθαι). And private men are loved most by their own kin, while many tyrants have killed or been killed by theirs, and Hiero asks how those so hated by their own could be thought loved by anyone else (3.8–9; see φύσις).

Simonides takes the passive as Hiero's desire (8.1; see ἀθύμως ἔχειν) and builds the whole counsel to satisfy it, from the favors that make a ruler loved far more than private men (8.7) to the promise that he would be loved by those he rules (11.8; see τὸ φιλεῖσθαι). The verb moves through the dialogue from Hiero's activity to his hope, and from his hope to Simonides' promise.

Places to read

Every passage in which the verb occurs. The compound ἀντιφιλέω, "love in return" (1.35, 7.6), and the phrases τὸ φιλεῖσθαι, φιλεῖν καὶ μὴ φοβεῖσθαι and φιλεῖσθαι καὶ ἐρᾶσθαι have their own entries.

1.36 To be hated while one loves is a disagreeable and pitiable thing to suffer.

1.37 The tyrant can never trust that he is loved.

1.38 Plots come from those who have most pretended to love tyrants.

3.2 Those who love a man see him with pleasure, do him good and come to his aid.

3.5 Hiero judges being loved so great a good that good things come of their own accord to the one who is loved.

3.8 Private men are loved most by their kin; many tyrants have killed theirs or perished at their hands.

3.9 How should those hated by those whom nature and law make most apt to love them be thought loved by anyone else?

7.9 Men honor a benefactor out of love and not fear.

8.1 Hiero desires to be loved; Simonides thinks he can teach him that ruling does not prevent it.

8.7 How is it not fitting that rulers, who can benefit many times as much, should be loved far more than private men?

11.8 Making his city the happiest, Hiero would at once have achieved being loved by those he rules.

11.11 Hiero would not only be loved, but human beings would be in love with him.

Other ancient sources

Aristotle, in the eighth book of the *Nicomachean Ethics*, having said that most men, through love of honor, seem to wish to be loved rather than to love (see ἐπαίνους παρὰ τῶν ἐλευθερωτάτων), takes the question further. Men delight in being loved for its own sake, and so it would seem better than being honored, and friendship choiceworthy in itself; but friendship seems to be found in loving more than in being loved. A sign is mothers, who delight in loving: some give their children to others to rear and love them knowing who they are, and do not seek to be loved in return if both cannot be had, but are content to see them doing well (8.8, 1159a25–33). By Aristotle's measure Hiero can be read as wanting the lesser half of friendship, while Simonides' counsel, which bids him outdo his friends in doing them good (11.14–15; see κρατέω; νικᾶν εὖ ποιῶν), turns him toward the greater.

Translation in this edition

"Love" for φιλεῖν throughout, active and passive; "out of love" at 7.9. The Glossary lists the verb at 1.36–38, 3.2–9, 7.9, 8.1, 8.7, 11.8 and 11.11.

See also

ἀθύμως ἔχειν; ἄκων; ἐπαίνους παρὰ τῶν ἐλευθερωτάτων; εὖ ποιεῖν; κρατέω; νικᾶν εὖ ποιῶν; οἱ φιλοῦντες; οὐδεμιᾶς ἀνάγκης οὔσης; τὸ φιλεῖσθαι; φίλος; φύσις.

φιλία · friendship

Friendship: the greatest and sweetest good, by the cities' own judgment, and the good in which tyrants come off worse than anyone · Hiero

φιλίας, *philias*, "friendship"; φιλία, *philia*, "friendship"; φιλίαι, *philiai*, "friendships"; φιλίαν, *philian*, "friendship"

At a Glance

The word. Friendship, affection; the bond between friends, kin, spouses, allies.

In the *Hiero*. Eight times: Hiero's wish to have his beloved's favors "with friendship" (1.33), the inquiry of chapter 3 (3.1, 3.3, 3.4, 3.7), and Hiero's question about "a ruler who has won friendship" (10.1).

In this edition. "Friendship".

A place to read. 3.1–9.

Meaning

Φιλία (*philia*) is the noun of φιλεῖν, "to love" (see φιλέω): the relation between those who love each other, wider than English "friendship". It covers the love of parents and children, of brothers, of husbands and wives, of comrades and of cities bound by treaty. The edition's Key Words give it as "friendship", the noun of φιλεῖν.

Use in the book

Chapter 3 is the dialogue's inquiry into friendship, and Hiero conducts it like a lawyer. He first establishes the value of the good. Whoever is loved is seen with pleasure, helped, missed and defended by those who love him (3.2); and the cities themselves know "that friendship is the greatest and sweetest good for human beings" (3.3; see μοιχός; νηποινεί), since many let adulterers alone be killed with impunity, "plainly because they consider them destroyers of the friendship of wives toward their husbands". Husbands honor wives wronged by misfortune, "provided that their friendship seems to remain undefiled" (3.4; see ἀκήρατος; κατὰ συμφοράν). Both customs measure the injury by what it does to friendship.

Then he shows the tyrant's share. "For the firmest friendships are thought, surely, to be those of parents toward children and children toward parents, of brothers toward brothers, of wives toward husbands and of comrades toward comrades" (3.7; see βέβαιος); and in exactly these many tyrants have killed or been killed by their own (3.8; see ἀλληλοφόνος). The friendships thought firmest are the ones that fail them. Hiero asks how those so hated by the kin whom nature and law bind to them could be thought loved by anyone else (3.9; see φύσις).

The word returns at the turn of chapter 10, where Hiero accepts Simonides' counsel and asks about its limit: "do you say that a ruler who has won friendship will no longer need bodyguards?" (10.1; see μισθοφόρος). Friendship, in which Hiero had shown tyrants coming off worse than anyone (3.6), is now something a ruler can win, κτησάμενος, as one acquires a possession. Simonides' answer keeps the guards; even a ruler with friends needs them against the men whom plenty makes insolent (10.2–3; see σωφρονίζω).

Places to read

Every passage in which the noun occurs; φίλος and φιλέω have their own entries.

1.33 Hiero desires to obtain his beloved's favors with friendship and from one who is willing.

3.1 Hiero turns to consider how tyrants share in friendship, and whether it is a great good.

3.3 The cities know that friendship is the greatest and sweetest good: many let adulterers alone be killed with impunity, as its destroyers.

3.4 Husbands honor wives wronged by misfortune, if their friendship seems to remain undefiled.

3.7 The firmest friendships are thought to be those of parents and children, brothers, wives and husbands, and comrades.

10.1 Will a ruler who has won friendship no longer need bodyguards?

Other ancient sources

Aristotle, criticizing Plato's *Republic* in the *Politics*, states the principle Hiero attributes to the cities. We think friendship the greatest of goods for

cities, he says, since in this way they would least of all fall into faction; and Socrates praises above all the city's being one, which seems, and which he says, to be the work of friendship (2.4, 1262b7–10). Aristotle's cities value friendship as a protection against faction; Hiero's value it enough to let the man who destroys it be killed with impunity.

Later readings

The French essayist Michel de Montaigne used Hiero's complaints, in the essay "De l'inequalité qui est entre nous" (*Essais* I.42), to show that kings are not to be envied. As the edition's essay "Later Readings of the *Hiero*" reports, among the burdens he lists is that kings "have no friends, since everyone approaches them from fear or interest"; in his hands, the essay says, "the tyrant's misery becomes the common burden of royalty".

Translation in this edition

"Friendship" at every place, and "friendships" at 3.7; the Glossary lists the noun at 1.33, 3.1–7 and 10.1 and refers to "love".

See also

ἀκήρατος; ἀλληλοφόνος; βέβαιος; κατὰ συμφοράν; μισθοφόρος; μοιχός; νηποινεί; σωφρονίζω; φιλέω; φύσις.

φιλικῶς · in a friendly way

φιλικῶς, *philikōs*, "in a friendly way"

Attested: φιλικῶς (*philikōs*; 8.3). In a friendly manner, as a friend would: the adverb of φιλικός, from φίλος, "friend" (see φίλος). Simonides uses it in the first and smallest of his examples: "Suppose, first, that the ruler and the private man each see someone and greet him in a friendly way: in this case whose greeting do you think gives more enjoyment to the one who hears it?" (8.3; see προσεῖπον; πρόσρησις). The act is the least costly a man can perform, a friendly word in passing, and Simonides chooses it to make his point in its purest form: the same greeting from a ruler gives more pleasure than from a private man. If the smallest act of

friendship is worth more from the ruler, so will every larger one be (8.4–7; see μείζω ἀπὸ τῶν ἴσων χάριν).

See also μείζω ἀπὸ τῶν ἴσων χάριν; προσεῖπον; πρόσρησις; φίλος.

φιλονικία · rivalry

Rivalry: the love of winning, which prizes set out by the ruler would turn on armor, horsemanship, justice and even the farms · Hiero

φιλονικίαν, *philonikian*, "rivalry"; φιλονικίας, *philonikias*, "rivalry"

At a Glance

The word. Love of victory; rivalry, eagerness to win, competitiveness; sometimes contentiousness.

In the *Hiero*. Twice, in Simonides' counsel on prizes: if prizes were set out, it is likely that all these would be practiced keenly "out of rivalry" (9.6), and farming, the most useful of all, is "the least accustomed to be practiced out of rivalry" (9.7).

In this edition. "Rivalry".

A place to read. 9.3–11.

Meaning

Φιλονικία (*philonikia*) is the love of νίκη, "victory" (see νικάω). Xenophon shows both its faces, the striving for excellence and the quarreling (*Education of Cyrus* 2.1.22, 8.2.26), and the word was easily confused with φιλονεικία, "love of strife", from νεῖκος, "quarrel". In Plato's *Republic* the part of the soul that loves victory is the same as the part that loves honor (9.581a–b; see φιλοτιμία).

Use in the book

Simonides makes rivalry the engine of his counsel. Choruses compete for prizes set out by the ruler (9.3–4; see ἀνάγκην προστιθέναι), and Simonides asks what prevents "the other affairs of the city" from being accomplished in this way too (9.5; see τὰ πολιτικά): "If, then, one were to set out prizes for these too, as for the choruses, for good armor and good order and horsemanship and valor in war and justice in contracts, it is likely that all

these too would be practiced keenly out of rivalry" (9.6; see ἀλκή; ἐντόνως). The ruler does not command these things; he makes men want to excel at them, and their own love of winning does the rest.

The next sentence carries rivalry into the least likely field. Citizens would set out more quickly, reaching for honor, and pay in money more quickly, "and the most useful of all things, though the least accustomed to be practiced out of rivalry, farming itself would greatly increase, if one were to set out prizes by farms or by villages for those who work the land most finely" (9.7; see γεωργία; χρήσιμος). Farming is done for need, not for glory, and so it is the work least used to contests; prizes would make it a contest like the others.

Rivalry thus does for Simonides what compulsion did for Hiero's tyrant. It produces effort without force, and since the prizes come from the ruler and what is harsh comes through others, the ruler's part in it is what is pleasing (9.3–4).

Places to read

Both passages in which the noun occurs.

9.6 If prizes were set out for armor, order, horsemanship, valor and justice, all these would likely be practiced keenly out of rivalry.

9.7 Farming, the most useful of all, is the least accustomed to be practiced out of rivalry.

Elsewhere in Xenophon

In the *Education of Cyrus* Cyrus, training his new Persian army, considers that men are far more willing to practice whatever things they come to feel rivalry about, and so he announces contests in everything he judges it good for soldiers to practice: the private soldier is to show himself obedient to his officers, willing to work and eager for danger with good order, and each officer to make his unit the same; the prizes are promotion, for the officers whose units seem best and for the best of the private soldiers (2.1.22–23). Xenophon later reports that among the best men the same contests bred quarrels and rivalries with one another, and counts this among the means by which Cyrus made them love him more than each other (8.2.26–28; see νικάω).

Translation in this edition

"Rivalry" at both places; at 9.6 "practiced keenly out of rivalry" renders διὰ φιλονικίαν ἐντόνως ἀσκεῖσθαι.

See also

ἀλκή; ἀνάγκην προστιθέναι; γεωργία; ἐντόνως; νικάω; τὰ πολιτικά; φιλοτιμία; χρήσιμος.

φιλόπολις · loving one's city

Loving one's city: what the tyrant too must be, since without the city he could be neither safe nor happy, though tyranny compels him to make trouble for it · Hiero

φιλόπολιν, *philopolin*, "love his city"

At a Glance

The word. Loving one's city, patriotic; a lover of one's city.

In the *Hiero*. Once, at 5.3: "the tyrant too must love his city".

In this edition. "Love his city", for φιλόπολιν εἶναι.

A place to read. 5.1–4.

Meaning

Φιλόπολις (*philopolis*) is compounded of φιλ-, "loving", and πόλις, "city": one who loves his city, as a φιλότιμος loves honor or a φιλόσοφος wisdom. It was a word of praise for statesmen; Thucydides' Pericles claims it for himself (2.60.5; see τὰ δέοντα), and it implied that the city's good was the lover's own.

Use in the book

Hiero uses the word in the most compressed of his arguments. "Again, the tyrant too must love his city, for without the city he could neither be kept safe nor be happy; but tyranny compels them to make trouble even for their own fatherlands" (5.3; see ἀναγκάζω; ἐνοχλέω). The first clause states an interest: the tyrant's safety and happiness depend on the city, as anyone's do, and so he must love it as anyone must. The second states a

compulsion: his position makes him the city's enemy all the same. The two clauses do not cancel. The tyrant is bound to love the city he is compelled to harm.

The sentences that follow show how. Tyrants do not rejoice in making the citizens valiant or well armed, "but take more pleasure in making the foreigners more formidable than the citizens, and these they use as bodyguards" (5.3; see δορυφόρος; ξένος). Nor, when good seasons come, does the tyrant share the rejoicing, for tyrants think the needier the citizens, the more submissive (5.4; see ταπεινός). A man who loves his city wants it strong and prosperous; tyrants think themselves better served by it weak and poor. The word φιλόπολις names exactly what his interest requires and his fear forbids.

Simonides' counsel can be read as an attempt to close this gap. He urges Hiero to spend on the common good and asks whether he would appear more formidable in splendid arms of his own or with his whole city well armed (11.1–3; see τὸ κοινὸν ἀγαθόν), and promises that the ruler who makes his city happy will be loved by it. The love the tyrant owes his city would then be returned by the city he no longer needs to fear.

Places to read

The one passage in which the word occurs.

5.3 The tyrant too must love his city, but tyranny compels tyrants to make trouble for their fatherlands.

Other ancient sources

In the third book of Plato's *Republic* Socrates asks what kind of men should guard the city. They must be wise and able and care for the city; and a man would care most for what he happens to love, and would love most what he believed to be helped by the same things as himself, thinking its faring well his own, and the reverse when it fared badly (412c–e). Socrates' guardians love the city because they share its fortunes. Hiero's tyrant shares them too, since without the city he cannot be safe, but his power sets his interest against the citizens' strength.

Later readings

The Florentine political writer Niccolò Machiavelli took from the dialogue its first half, Hiero's complaint. Explaining in the *Discourses on Livy* (II.2) why the peoples of antiquity loved liberty, he says, as the edition's essay "Later Readings of the *Hiero*" reports, that a tyrant who enlarges his dominions benefits himself and not his city, and sends whoever wants more arguments to Xenophon's treatise on tyranny. What he took from it, in the essay's words, is that "the tyrant and the city have opposite interests"; in the terms of 5.3, that may be taken as the second clause without the first.

Translation in this edition

"Love his city" for φιλόπολιν εἶναι, as the Glossary lists it under "love"; "fatherlands" renders πατρίσιν in the same sentence (see πατρίς).

See also

ἀναγκάζω; δορυφόρος; ἐνοχλέω; ξένος; πατρίς; τὰ δέοντα; ταπεινός; τὸ κοινὸν ἀγαθόν.

φίλος · friend

Friend: one of the two terms of the old formula, help friends and harm enemies, which Simonides first counts among the tyrant's advantages and at the end makes the substance of his last speech · Hiero

φίλους, *philous*, "friends", "your friends"; φίλων, *philōn*, "friends", "most their friends"; φίλοις, *philois*, "your friends"

At a Glance

The word. As a noun, a friend; as an adjective, dear, beloved, one's own.

In the *Hiero*. Ten times: Simonides' "you are most able to harm your enemies and to benefit your friends" (2.2), the comrades "thought to be most their friends" (3.8), the "slaves instead of friends" (6.3), Hiero's denial that tyrants do good to friends (6.12–13), the men in formation who would preserve "what belongs to friends" (10.7), and Simonides' last

speech, where friends are the ruler's treasury, his children and his rivals in doing good (11.13–15).

In this edition. "Friends".

A place to read. 6.12–13 with 11.13–15.

Meaning

Φίλος (*philos*) is one's own and dear. In Homer it is said of a man's own heart and hands (*Iliad* 3.31, 23.99) as well as of his companions; in later Greek it is above all the friend, the person bound to one by affection and mutual service. A familiar maxim of Greek ethics joined it to its opposite: a good man helps his friends and harms his enemies. Xenophon's Socrates calls it a man's excellence to outdo his friends in doing good and his enemies in doing harm (*Memorabilia* 2.6.35), and in Plato's *Republic* Polemarchus draws the same rule from a saying of Simonides himself (1.331e–332d; see δύναμις). The noun φιλία, "friendship", and the verb φιλεῖν, "to love", have their own entries.

Use in the book

Simonides puts the formula at the end of his list of the tyrant's advantages: "you are most able to harm your enemies and to benefit your friends" (2.2). Hiero takes it apart in two places. In chapter 3 he shows that tyrants are destroyed by those nearest them, "by comrades too, those thought to be most their friends" (3.8; see ἀλληλοφόνος), and in chapter 6 he denies the formula directly: how could anyone think he does good to friends, when the one who gets most from him would gladly be out of his sight as fast as he could (6.13; see ἐξ ὀφθαλμῶν)? The tyrant has power to give, but no one he gives to remains his friend, since no one thinks anything his own until he is out of the tyrant's reach. His companions are "slaves instead of friends" (6.3; see δούλους ἀντὶ φίλων).

Simonides restores the formula in chapter 10, where the mercenaries in formation would preserve "what belongs to friends" (10.7; see τὰ τῶν φίλων), and makes it the substance of his last speech. "And for treasuries you would have all the wealth that is with your friends. So be confident, Hiero: enrich your friends, for you will enrich yourself" (11.13; see

θησαυρός); "your friends your own children" (11.14; see τέκνον); "For if you prevail over your friends in doing them good, your enemies will never be able to withstand you" (11.15; see κρατέω; νικᾶν εὖ ποιῶν).

The two halves of the formula are thus rearranged. Simonides began by naming the harming of enemies first; at the end he makes doing good to friends the whole task, and the defeat of enemies its consequence. The tyrant who could not keep a friend by giving is told to give more, and to make his friends so rich that their wealth becomes his.

Places to read

Every passage in which the noun occurs; φιλία, φιλέω and the phrases δούλους ἀντὶ φίλων and τὰ τῶν φίλων have their own entries.

2.2 Simonides: tyrants are most able to harm enemies and benefit friends.

3.8 Tyrants have been destroyed by comrades thought to be most their friends.

6.3 Hiero has slaves instead of friends for comrades.

6.12 Hiero denies that tyrants are best able to do good to their friends.

6.13 The friend who gets most from a tyrant wants to be out of his sight.

10.7 Men in formation would preserve what belongs to friends.

11.13 For treasuries Hiero would have all the wealth that is with his friends; let him enrich them.

11.14 Let him consider his friends his own children.

11.15 If he prevails over his friends in doing them good, his enemies will never withstand him.

Elsewhere in Xenophon

The dying Cyrus of the *Education of Cyrus* tells his son that it is not the golden scepter that preserves a kingdom but faithful friends (8.7.13; see πιστός).

Other ancient sources

In Euripides' *Orestes* the hero, hearing his friend Pylades propose that they kill Helen together and, if they fail, set fire to the palace and die in it (1105–1152), cries out that there is nothing better than a sure friend, not wealth, not tyranny, and that the crowd is a senseless exchange for a noble friend (1155–1157). Orestes sets the friend above the two goods

Simonides first counted as the tyrant's, wealth and power; Hiero, who has both, can be read as agreeing with him, and the dialogue ends with Simonides advising him, in effect, to spend the first and use the second to win friends.

Translation in this edition

"Friends" at every place, with the possessive the English needs: "your friends" at 2.2 and 11.13–15 (for φίλους, τοῖς φίλοις and τοὺς φίλους), "our friends" at 6.12, and "most their friends" at 3.8 for μάλιστα ... φίλων.

See also

ἀλληλοφόνος; δούλους ἀντὶ φίλων; δύναμις; ἐξ ὀφθαλμῶν; θησαυρός; κρατέω; νικᾶν εὖ ποιῶν; πιστός; τὰ τῶν φίλων; τέκνον.

φιλοτιμία · love of honor

Love of honor: the pride a bridegroom takes in a great match, and the ambition that, Simonides says, sets a man apart from the beasts · Hiero

φιλοτιμίαν, *philotimian*, "pride"; φιλοτιμία, *philotimia*, "the love of honor"

At a Glance

The word. Love of honor; ambition, the desire for distinction; also the pride or satisfaction that honor brings.

In the *Hiero*. Twice: a marriage into a greater family "brings the bridegroom a certain pride" (1.27), and "the love of honor does not grow in the animals without reason, nor in all human beings" (7.3).

In this edition. "Pride" at 1.27, with a note, and "love of honor" at 7.3.

A place to read. 1.27–28 with 7.1–4.

Meaning

Φιλοτιμία (*philotimia*) is compounded of φιλ-, "loving", and τιμή, "honor" (see τιμή). It could be praised as the ambition that drives men to fine deeds and blamed as a costly vanity. Xenophon's Socrates says that

the Athenians excel other men less in voice or strength than in love of honor, which most of all spurs men to what is fine and honored, and offers as proof the chorus Athens sends to Delos (*Memorabilia* 3.3.12–13; see εὐταξία); yet he also counts certain foolish and costly ambitions among the harsh masters that enslave men (*Oeconomicus* 1.22; see δουλεία). The edition's Key Words note that the same word that names Simonides' ambition names, at 1.27, "a bridegroom's satisfaction in a great match".

Use in the book

The two places show the word at its smallest and its largest. In chapter 1 Hiero ranks marriages: the one "that comes from a greater family, surely, in wealth and power, is thought the finest, and brings the bridegroom a certain pride, with pleasure" (1.27; see γάμος). The edition's note explains that "pride" renders *philotimia*, the word Simonides uses at 7.3, and that here it is the satisfaction a great match brings. Unless he marries a foreign woman, the tyrant "must marry beneath him, so that what is to be cherished hardly comes his way" (1.28; see γάμος; φαῦλος).

In chapter 7 the same word is the mark of the highest human nature. In food, drink, sleep and the pleasures of Aphrodite all animals alike seem to take pleasure; "but the love of honor does not grow in the animals without reason, nor in all human beings" (7.3), and those in whom "a love of honor and praise grows" are "thought men, and no longer merely human beings" (see ἄνδρες καὶ οὐκέτι ἄνθρωποι; τιμῆς τε καὶ ἐπαίνου ἔρως). The love of honor, on this account, is what makes a man.

Between the two places lies a question about the tyrant. At 1.27 he lacks the pride of honor received from those above him; at 7.4 Simonides supposes that he enjoys honor beyond all men. Hiero answers that the honors paid him come from fear and are not honors (7.5–8; see τιμή). The tyrant can be read, then, as the man who has the love of honor without its satisfaction: he rushed into tyranny, Simonides supposes, to be honored (7.2), and the honors he receives are not honors.

Places to read

Both passages in which the noun occurs.

1.27 A marriage from a greater family brings the bridegroom a certain pride.

7.3 The love of honor does not grow in the animals, nor in all human beings.

Other ancient sources

In the ninth book of Plato's *Republic* Socrates calls the spirited part of the soul, always bent on mastering, winning and being well thought of, the victory-loving and honor-loving part, and divides human beings into three kinds by which part rules them, lovers of wisdom, of victory and of gain. Each, asked which life is pleasantest, praises his own: the lover of honor thinks the pleasure that comes from money vulgar, and that which comes from learning, unless the learning brings honor, smoke and nonsense (581a–d). Socrates' lover of honor ranks pleasures as Simonides does at 7.4, placing the enjoyment of honor above the rest; Plato sets the lover of wisdom above him.

Translation in this edition

"Pride" at 1.27, with the note that it renders *philotimia*, and "love of honor" at 7.3; the Glossary adds that "pride" also renders μεγαλύνεσθαι (2.17) and ἀγάλλεσθαι (8.5) (see ἀγάλλομαι; μεγαλύνω).

See also

ἀγάλλομαι; ἄνδρες καὶ οὐκέτι ἄνθρωποι; γάμος; δουλεία; εὐταξία; μεγαλύνω; τιμή; τιμῆς τε καὶ ἐπαίνου ἔρως; φαῦλος.

φοβερός · fearful

φοβερόν, *phoberon*, "to be feared", "a fearful thing"; φοβερός, *phoberos*, "feared"

Attested: φοβερόν (*phoberon*; 1.12, 6.9), φοβερός (*phoberos*; 6.15). Fearful, terrible; to be feared. Hiero uses it of the risk of going abroad: tyrants do not hold what is at home securely enough to entrust it to others and leave, "For it is to be feared that they may at one and the same time be deprived of their rule and be unable to take vengeance on those who had done them injustice" (1.12; see ἀποδημέω). Simonides concedes that "war is a fearful thing" but answers that soldiers post guards and sleep (6.9; see

ὑπερεύ; ὕπνος). And in Hiero's image of the good horse, the adjective names the danger of the excellent: the tyrant is like a man with a horse "good but feared lest it do something past remedy" (6.15; see ἀνήκεστος; χρήσιμος). In the last place the adjective belongs to the likeness for the citizens the tyrant fears: like the good horse, they are to be feared because they are good.

See also ἀνήκεστος; ἀποδημέω; ὑπερεύ; ὕπνος; χρήσιμος.

φοβέω · fear

To fear: what tyrants do toward the valiant, the crowd, solitude and their own guards, and what the many do toward those they serve without love · Hiero

μηδὲν φοβουμένους, *mēden phoboumenous*, "without any fear"; ἐφοβήθη, *ephobēthē*, "he feared"; φοβοῦνται, *phobountai*, "they fear", "fear", "they ... fear"; φοβεῖσθαι, *phobeisthai*, "to fear"; φοβουμένων, *phoboumenōn*, "those who are afraid"; φοβῶνται, *phobōntai*, "they ... fear"; φοβούμενοι, *phoboumenoi*, "fear"; φοβῇ, *phobēi*, "you fear"

At a Glance

The word. In the active, to frighten, put to flight; in the middle and passive, to be afraid, to fear.

In the *Hiero*. Thirteen times, nearly all in Hiero's mouth: tyrants fear the valiant, the wise and the just (5.1), the crowd, solitude, being unguarded and the guards (6.4); the many give gifts to those they hate when they most fear them (7.8); and Simonides answers a fear he supposes in Hiero, of the expense of prizes (9.11).

In this edition. "Fear", kept for φοβεῖσθαι, with "fear" also for δεδιέναι at 6.15.

A place to read. 5.1–2 with 6.4–6.

Meaning

In Homer the active φοβεῖν is to put to flight (*Iliad* 13.300) and φόβος is panic and rout (11.71; see φόβος); in classical prose φοβεῖσθαι (*phobeisthai*) is simply to fear. It takes an object, the thing or person feared, or a clause, what one fears may happen.

Use in the book

The verb's objects make a catalogue of the tyrant's world. He travels everywhere as if through enemy country, while private men, unless their city is fighting a common war, may travel wherever they wish "without any fear that someone will kill them" (2.8; see πολεμία). When those he feared have died, "he is not any more confident for that" (2.18; see θαρρέω). He fears the best men: tyrants recognize the valiant, the wise and the just, "but instead of esteeming them they fear them" (5.1; see ἄλκιμος); and the unjust men he keeps instead are trusted "because they fear, as the tyrants do, that the cities may some day become free and become masters of them" (5.2; see ἄδικος). And he fears everything around him: "To fear the crowd, and fear solitude, to fear being unguarded, and fear the very guards" (6.4; see ἀφυλαξία; ἐρημία). The four infinitives name opposites, and the tyrant fears both halves of each pair.

The verb then changes subject. Those who serve the tyrant serve from fear, and so their services are not honors (7.6; see ὑπουργία), and the gifts the many give to those they hate, when they most fear harm from them, are among the works of slavery (7.8; see δουλεία). The tyrant fears his subjects and his subjects fear him, and on Hiero's account the two fears empty every relation between them. Against this Hiero sets the man honored by those who act "out of love and not fear" (7.9; see φιλεῖν καὶ μὴ φοβεῖσθαι).

Simonides uses the verb once, lightly: "And if you fear, Hiero, that if prizes are set out in many things there will be much expense" (9.11; see ἆθλον). In the counsel the tyrant's fear survives only as one Simonides supposes he might have, about money, and Simonides answers it at once.

Places to read

Every passage in which the verb occurs; the adjective φοβερός and the noun φόβος have their own entries.

2.8 Private men, unless their city is at war, travel without fear; tyrants travel as if through enemy country.

2.18 When those he feared have died, the tyrant is no more confident.

5.1 Tyrants fear the valiant, the wise and the just.

5.2 The unjust are trusted because they fear, as the tyrants do, that the cities may become free.

6.4 The tyrant fears the crowd and solitude, being unguarded and the guards.

6.10 The laws stand guard over the city's guards, so that they fear for themselves.

7.6 Services from those who are afraid are not honors.

7.8 The many give gifts to those they hate when they most fear them.

7.9 True honors are paid out of love and not fear.

9.11 Simonides: if Hiero fears the expense of prizes, let him consider their profit.

Other ancient sources

Aristotle, in the *Rhetoric*, defines fear as a pain or disturbance arising from the imagination of a coming evil that is destructive or painful (2.5.1, 1382a21–22). Among the things that are fearful he lists being in another's power, which is fearful as a rule because most men are bad, weak before gain and timid in danger; those who share the knowledge of a terrible deed one has done, who may inform or desert; those who have been wronged, or think they have, who are always watching for their chance; and those who have done wrong, if they have power, since they fear suffering in return (2.5.7–8, 1382b3–12). Aristotle's list can be read as the tyrant's situation in Hiero's account: he lives in the power of hired guards, surrounded by those he has wronged, and could never undergo in return what he has done to others (7.12; see ἀντιπάσχω).

Translation in this edition

"Fear" for φοβεῖσθαι at every place, and "those who are afraid" at 7.6; the Glossary adds δεδιέναι, also "fear", at 6.15 (see δείδω).

See also

ἄδικος; ἆθλον; ἄλκιμος; ἀντιπάσχω; ἀφυλαξία; δείδω; δουλεία; ἐρημία; θαρρέω; πολεμία; ὑπουργία; φιλεῖν καὶ μὴ φοβεῖσθαι; φόβος.

φόβος · fear

Fear: what drives the tyrant's servants and spoils his pleasures, what disciplines the insolent in Simonides' city, and what the ruler of a happy city would cause others to feel on his behalf · Hiero

φόβον, *phobon*, "fear"; φόβων, *phobōn*, "fears"; φόβος, *phobos*, "fear"

At a Glance

The word. Fear, fright; in Homer, flight and panic.

In the *Hiero*. Six times: those who serve "from fear" (1.38), the tyrant who removes good men "because of their fear" (5.2), "a soul stricken by fears" (6.5), fear that "follows close beside all sweet things and becomes their destroyer" (6.6), the fear of the bodyguards (10.3), and the fear the happy ruler would cause others to feel for him (11.11).

In this edition. "Fear", "fears".

A place to read. 6.4–6 with 11.11.

Meaning

Φόβος (*phobos*) began as the flight of a routed army, and in Homer Phobos is a god, the son of Ares, who drives men from the field (*Iliad* 13.299–300). In classical Greek it is fear in every sense, from terror to apprehension. The edition's Key Words call it "the tyrant's condition in Hiero's account", and note that it is "also what makes his honors and services worthless". The verb φοβεῖσθαι has its own entry.

Use in the book

Hiero gives fear its fullest description in chapter 6. He has listed the tyrant's fears, of the crowd and of solitude, of being unguarded and of the guards (6.4; see φοβέω), and his trust in foreigners above citizens, and asked whether all these do not seem "signs of a soul stricken by fears" (6.5; see τεκμήριον). Then he states what fear does: "Fear, surely, is not only painful in itself when it is present in souls, but follows close beside all sweet things and becomes their destroyer" (6.6; see λυμεών; συμπαρακολουθέω). Fear is a pain of its own, and it is also a parasite on

every pleasure. The tyrant's food, sleep and company are not taken from him; they are spoiled by what accompanies them.

The same fear works on others. Those who serve the tyrant "from fear" imitate the services of love (1.38; see διὰ φόβον ὑπηρετεῖν), and tyrants remove the good "because of their fear" (5.2; see ὑπεξαιρέω).

Simonides does not abolish it. He keeps the bodyguards, because "the fear of the bodyguards would rather bring to temperance" those whom plenty makes insolent (10.3; see σωφρονίζω); fear becomes a tool of correction aimed at the few. And at the end he promises Hiero its reversal: "you would have no fear, but would cause others to fear lest you suffer anything" (11.11; see φιλεῖσθαι καὶ ἐρᾶσθαι). The Key Words name it "the reversal". The ruler would still be surrounded by fear, but it would be fear for him, the anxiety of those who love him, which Hiero had seen in the honored man's people at 7.10 (see φροντίζω).

Places to read

Every passage in which the noun occurs.

1.38 Those who serve from fear imitate the services of those who love.

5.2 Tyrants remove the valiant, the wise and the just because of their fear.

6.5 Hiero asks whether the tyrant's conduct does not show a soul stricken by fears.

6.6 Fear is painful in itself and becomes the destroyer of all sweet things.

10.3 The fear of the bodyguards would bring the insolent to temperance.

11.11 Hiero would have no fear, but would cause others to fear lest he suffer anything.

Other ancient sources

Thucydides describes the tyrant's fear at work. After his brother Hipparchus was killed, the Athenians found the tyranny heavier, and Hippias, by now living more in fear, killed many citizens and at the same time kept looking beyond Athens for some refuge that would be his if the regime were overturned (6.59.2). In the first book of Plato's *Laws* the Athenian visitor distinguishes two kinds of fear that are nearly opposites: the fear of evils we expect, and the fear of being thought bad when we do or say something shameful, which we call shame; the lawgiver honors the

second as αἰδώς, "reverence", and calls the boldness opposed to it shamelessness, the greatest evil in private and public (646e–647b). Hippias can be read as showing the first fear unchecked by the second. The fear of the bodyguards that Simonides keeps, which "would rather bring to temperance" the insolent (10.3), may be set beside the Athenian's use of fear to make men good.

Translation in this edition

"Fear" at every place and "fears" at 6.5; the Glossary lists the noun with the verb φοβεῖσθαι and refers to the Key Words.

See also

διὰ φόβον ὑπηρετεῖν; λυμεών; συμπαρακολουθέω; σωφρονίζω; τεκμήριον; ὑπεξαιρέω; φιλεῖσθαι καὶ ἐρᾶσθαι; φοβέω; φροντίζω.

φονεύς · murderer

φονέας, *phoneas*, "murderers"

Attested: φονέας (*phoneas*; 4.5). A murderer, a killer; from φόνος, "slaughter, murder". Hiero uses it in his account of how the cities treat the tyrant's killer: "instead of barring him from the temples, as they do the murderers of private men, the cities even set up statues in the temples of those who have done such a thing" (4.5; see ἀναστρέφω; εἰκών). In the law the Athenian visitor of Plato's *Laws* proposes, the man who deliberately kills a fellow citizen is barred from temples, market and harbors, so as not to pollute them (9.871a); the killer of a tyrant is honored with a statue in them. The word measures the reversal. The same act, killing a man, is murder when the victim is a citizen and something like a public service when he is a tyrant.

See also ἀναστρέφω; εἰκών.

φόρημα · burden

φόρημα, *phorēma*, "burden"

Attested: φόρημα (*phorēma*; 8.10). A thing carried, a load; also an ornament worn. Hiero uses it of the mercenaries: "Again, a man who is tyrant needs mercenaries; and there is no heavier burden than this for the citizens" (8.10; see μισθοφόρος), for they think the mercenaries are kept for the tyrant's advantage, not for equal honor (see ἰσοτιμία; πλεονεξία). The burden is double. The citizens carry the cost of the mercenaries, and they carry the knowledge of what the mercenaries are for: not to make the tyrant one among equals but to set him above them. Simonides answers in chapter 10 by giving the mercenaries a further use, one the citizens can see, so that they would pay for them gladly (10.8; see φύλαξ).

See also ἰσοτιμία; μισθοφόρος; πλεονεξία; φύλαξ.

φροντίζω · be anxious for

φροντιζόμενον, *phrontizomenon*, "are anxious"

Attested: φροντιζόμενον (*phrontizomenon*; 7.10). To think, consider; to take thought for, care about, be anxious for. Hiero uses the passive in his portrait of the man truly honored: "For I perceive that he is not plotted against, but that people are anxious lest he suffer anything" (7.10; see ἐπιβουλεύω; μακαρίζω). The Greek says that the man "is thought about anxiously", set against the tyrant, who is "plotted against": the same attention, with the opposite intent. The honored man is surrounded by those who worry for him, the tyrant by those who plan against him. Simonides promises the same at 11.11 (see φόβος).

See also ἐπιβουλεύω; μακαρίζω; φόβος.

φυλακή · guarding

φυλακῆς, *phylakēs*, "guarding"; φυλακάς, *phylakas*, "guarding"

Attested: φυλακῆς (*phylakēs*; 4.4, 8.9), φυλακάς (*phylakas*; 4.9; see τῆς ψυχῆς φυλακή). Guard, watch, protection; the act of guarding. Hiero uses

it twice. The citizens have gone so far in their guarding of one another, he says, "that many have made a law that not even the man who keeps company with the bloodstained is pure" (4.4; see καθαρεύω; μιαιφόνος); the citizens' mutual guarding reaches even to the law of purity. And among the things by which, Hiero says, rulers incur odium: "we must compel the guarding of whatever needs guarding" (8.9; see ἀπεχθάνομαι), φυλάττειν ὅσα δεῖται φυλακῆς. The noun names in the first place a safety citizens give one another freely, and in the second a duty the tyrant must exact by compulsion.

See also ἀπεχθάνομαι; καθαρεύω; μιαιφόνος; τῆς ψυχῆς φυλακή.

φύλαξ · guard

Guard: what soldiers post before them so that they may sleep, what tyrants keep for pay, and what Simonides would have Hiero's mercenaries be for the citizens as well · Hiero

φύλακας, *phylakas*, "guards"

At a Glance

The word. A guard, watchman, sentinel; a protector or keeper.

In the *Hiero*. Five times, all in the accusative plural: on campaign, Simonides says, "we … post guards before us" (6.9); "tyrants keep guards for pay" (6.10); guards should be trustworthy (6.11); Simonides tells Hiero, "you too, surely, maintain them as guards for yourself" (10.4); and citizens "maintain guards even privately" (10.8).

In this edition. "Guards".

A place to read. 6.9–11 with 10.4–8.

Meaning

Φύλαξ (*phylax*) is the guard, the one who watches; the verb φυλάττειν, "to guard" (see φυλάττω), is formed from it. It can be a sentry at night, a garrison soldier, the keeper of a flock, or, in Plato's *Republic*, the guardian of a city (3.412c–e; see φιλόπολις). The word assumes two relations at once: the guard protects someone, and he watches someone else. The

edition's Glossary gathers it with the verb and the noun φυλακή under "guard".

Use in the book

The noun enters in Simonides' answer to Hiero's account of sleep: "we at least, when we are on campaign, post guards before us and take our share of dinner and sleep with confidence" (6.9; see θαρραλέως; προκαθίστημι). The soldier sleeps because someone he trusts is awake. Hiero answers that the soldier's guards are guarded too: "for the laws stand guard over the guards themselves, so that they fear for themselves as well as on your behalf. But tyrants keep guards for pay, like reapers" (6.10; see μισθός; προφυλάττουσιν οἱ νόμοι). And "guards, surely, should be able to do nothing so well as be trustworthy", but the hired guard can get more by killing the tyrant than by guarding him (6.11; see πιστός). A city's guards are held by law; a tyrant's guards are held only by wages, and killing him pays better.

Simonides takes the noun into chapter 10 without denying any of this. "For you too, surely, maintain them as guards for yourself" (10.4; see πάντων δορυφόροι τῶν πολιτῶν), he says, and the mercenaries keep that office; but he adds a second, that they help all the citizens and guard against evildoers. The citizens, seeing that the guards protect them too, would pay for them gladly: "At any rate they maintain guards even privately for lesser things than these" (10.8; see δαπανάω).

Places to read

Every passage in which the noun occurs; the participle οἱ φυλάττοντες, "those who guard" (6.4, 6.11), has its own entry.

6.9 On campaign soldiers post guards before them and sleep with confidence.

6.10 The laws stand guard over a city's guards; tyrants keep guards for pay, like reapers.

6.11 Guards should above all be trustworthy, but hired guards can gain more by killing the tyrant.

10.4 Hiero maintains the mercenaries as guards for himself.

10.8 Citizens maintain guards even privately for lesser things.

Elsewhere in Xenophon

In the *Hellenica* Xenophon tells how the Thirty at Athens, once they began to plan how they might use the city as they wished, sent to Sparta and persuaded the Spartan commander Lysander to help them get a garrison, until, as they put it, they had put the base out of the way and established their constitution, promising to maintain the troops themselves. When the garrison came with Callibius, the Spartan governor, they courted him with every attention, so that he would approve all they did; and with the guards he lent them they arrested no longer the base and worthless, but those they thought least likely to put up with being thrust aside and most likely, if they resisted, to find the greatest number to join them (2.3.13–14). The Thirty's foreign guards may be set beside the hired guards of Hiero's tyrant: they protect the rulers against the citizens.

Other ancient sources

Aristotle, in the *Politics*, sets the guards of the two rulers apart: citizens guard kings, foreigners tyrants (3.14, 1285a24–29; see ἄνευ μισθοῦ).

Translation in this edition

"Guards" at every place; at 6.10 "stand guard over" renders προφυλάττουσιν (see προφυλάττω), and "the guards themselves" renders αὐτῶν.

See also

ἄνευ μισθοῦ; δαπανάω; θαρραλέως; μισθός; πάντων δορυφόροι τῶν πολιτῶν; πιστός; προκαθίστημι; προφυλάττουσιν οἱ νόμοι; προφυλάττω; φιλόπολις; φυλάττω.

φυλάττω · guard

To guard, be on guard: what the tyrant must always do against those he rules, and what Simonides would have Hiero's mercenaries do for the citizens · Hiero

φυλακτέον, *phylakteon*, "he must be ... on his guard"; φυλάττεσθαι, *phylattesthai*, "be on their guard", "guard against"; φυλάττεται, *phylattetai*, "is on his guard"; φυλάττομαι, *phylattomai*, "I guard against"; φυλάττειν, *phylattein*, "the guarding", "to guard against"; φυλάττοντες, *phylattontes*, "by guarding"

At a Glance

The word. In the active, to guard, watch, keep safe; in the middle, to be on one's guard, to guard oneself against something.

In the *Hiero*. Eight times outside the participles of 6.4 and 6.11: in Hiero's account in the middle voice, the tyrant on his guard at home (2.10), in war (2.13), after his enemies' deaths (2.18), against drunkenness and sleep (6.3) and against the citizens he must use (6.15); in the active, "the guarding of whatever needs guarding" (8.9), and the mercenaries posted "to guard against" evildoers (10.4) and "guarding the strategic points" (10.5).

In this edition. "Be ... on his guard", "guard against", and "guard", "guarding" for the active.

A place to read. 2.10–18 with 10.4–5.

Meaning

Φυλάττειν (*phylattein*) is the verb of φύλαξ, "guard" (see φύλαξ): to keep watch, protect, preserve. The middle voice, φυλάττεσθαι, turns the watching back on the subject: to be on one's guard, to guard oneself against something or someone. The difference is the difference between protecting others and protecting oneself.

Use in the book

In Hiero's speeches the verb is nearly always middle, and the tyrant is the one who watches out for himself. Inside the walls private men feel safe, but the tyrant, inside his own house, "thinks he must be most of all on his

guard" (2.10; see ἀκίνδυνος). In the wars he wages against those he rules, he, like the man in the cities, must be under arms and on his guard: "both must be under arms, be on their guard and run risks" (2.13; see ἐν ὅπλοις); when those he feared are dead, he "is on his guard still more than before" (2.18). He guards against drunkenness and sleep "as against an ambush" (6.3; see ἐνέδρα), and knowing the citizens are his enemies, "he must at one and the same time guard against them and is compelled to use them" (6.15). The tyrant's guarding never ends, because what he guards against is everyone.

In the active the objects change. Hiero himself had named the compelled guarding of whatever needs guarding among the things by which rulers incur odium (8.9; see ἀπεχθάνομαι; φυλακή). Simonides takes the active into chapter 10: the mercenaries, if "posted to guard against" evildoers, would benefit the citizens (10.4; see κακοῦργος), and could give the citizens leisure for their own affairs "by guarding the strategic points" (10.5; see τὰ ἐπίκαιρα). The verb that described the tyrant's self-protection now describes his soldiers' protection of others.

The change of voice marks the turn from Hiero's complaint to Simonides' counsel.

Places to read

Every passage in which the verb occurs, except the participles at 6.4 and 6.11 (see οἱ φυλάττοντες); the compound προφυλάττω (6.10, 10.6) has its own entry.

2.10 Inside his own house the tyrant must be most of all on his guard.

2.13 In war both the man in the cities and the tyrant must be on their guard.

2.18 When those he feared have died, the tyrant is on his guard still more.

6.3 Hiero guards against drunkenness and sleep as against an ambush.

6.15 The tyrant must guard against the citizens and is compelled to use them.

8.9 Rulers must compel the guarding of whatever needs guarding.

10.4 Mercenaries posted to guard against evildoers would benefit the citizens.

10.5 By guarding the strategic points they would give the citizens leisure.

Elsewhere in Xenophon

Cyrus, in the *Education of Cyrus*, chooses his personal guards by the same reckoning as Hiero's tyrant, knowing that men are easiest to attack at meals, in the bath, in bed and asleep (7.5.58–59; see δορυφόρος). In the *Hellenica* the Thirty send to Sparta for a garrison and use its guards to arrest the citizens most likely to resist them (2.3.13–14; see φύλαξ).

Translation in this edition

"Be ... on his guard" (2.10), "is on his guard" (2.18), "be on their guard" (2.13) and "guard against" (6.3, 6.15) for the middle, "guard against" and "guarding" for the active at 10.4–5, and "the guarding" at 8.9; the Glossary lists the verb with φύλαξ and φυλακή under "guard".

See also

ἀκίνδυνος; ἀπεχθάνομαι; δορυφόρος; ἐν ὅπλοις; ἐνέδρα; κακοῦργος; οἱ φυλάττοντες; τὰ ἐπίκαιρα; φυλακή; φύλαξ.

φυλή · tribe

φυλάς, *phylas*, "tribes"

Attested: φυλάς (*phylas*; 9.5). A tribe, one of the divisions of a city's citizens, used for voting, military service and festivals; the edition's note at 9.5 calls the tribes "the civic divisions of Athens and many other cities". Simonides uses it in his argument that the whole city can be run like a chorus: "For all cities are divided, some by tribes, some by regiments, some by companies, and rulers are set over each part" (9.5; see λόχος; μέρος). At Athens Cleisthenes distributed the citizens into ten tribes in place of the old four (the Aristotelian *Constitution of the Athenians* 21.2), each tribe elected a taxiarch to lead its men in war (61.3), and the tribes put forward the chorus-producers for the men's and boys' choruses at the Dionysia (56.3; see χορηγός); Xenophon's Socrates speaks of a choral victory won with one's tribe (*Memorabilia* 3.4.5; see ἀνάγκην προστιθέναι), so that the tribe was already a unit of rivalry. Simonides needs no new divisions; he

finds the city already organized for contests, and proposes to set out prizes for each part (9.6; see φιλονικία).

See also ἀνάγκην προστιθέναι; λόχος; μέρος; φιλονικία; χορηγός.

φύσις · nature

Nature: what the tyrant's contrived foods go against, what compels a lover to want things from the beautiful, and what, with law, binds kin to love one another · Hiero

φύσιν, *physin*, "nature"; φύσις, *physis*, "nature"; φύσει, *physei*, "nature"

At a Glance

The word. Nature: the way a thing grows and is; the inborn character of a person or a kind; the order of things as opposed to human making.

In the *Hiero*. Three times: the tyrant's dishes seem to Simonides "quite contrary to nature for human beings" (1.22), Hiero wants from Dailochus what "human nature perhaps compels one to want from the beautiful" (1.33), and tyrants are hated "by those whom nature has made most apt to love them and whom law compels to it" (3.9).

In this edition. "Nature".

A place to read. 3.7–9.

Meaning

Φύσις (*physis*) is the noun of φύειν, "to grow, bring forth" (see φύω): the growth of a thing and what it grows into. Greek argument set it against νόμος, "law, custom", what men lay down and could have laid down otherwise: Callicles in Plato's *Gorgias* appeals to nature against law to show that it is just for the stronger to have more (483b–d; see πλεονεκτέω), and the Athenian visitor of the *Laws* reports teachers who say that the gods and justice exist not by nature but by art and by laws (10.889e–890a). The edition's Key Words pair the two words under "Law and nature", and note that Hiero pairs them at 3.9.

Use in the book

The three uses give nature three roles. Simonides appeals to it as a standard: the sharp, pungent and astringent contrivances served to tyrants seem to him "quite contrary to nature for human beings" (1.22; see μηχάνημα; παρὰ φύσιν). Nature here is what a healthy appetite wants, and the tyrant's table has left it behind.

Hiero appeals to it as a force: "For I am in love with Dailochus for those things which human nature perhaps compels one to want from the beautiful" (1.33; see ἄκων; Δαΐλοχος). Nature, perhaps, compels the desire, but not the way it is to be satisfied; Hiero wants what nature makes him want only "with friendship and from one who is willing". The tyrant, who could compel the beloved, finds that the one thing compulsion cannot supply is the willingness that makes desire sweet.

In chapter 3 nature is a bond. Private men are loved most by their own, but many tyrants have been killed by their children, brothers, wives and comrades (3.8; see ἀλληλοφόνος), and Hiero concludes: "Those, then, who are so hated by those whom nature has made most apt to love them and whom law compels to it, how should one think that they are loved by anyone else?" (3.9; see μισέω; νόμος). The edition's note observes that nature and law, "more often set against each other in Greek argument, here work together: kinship binds by nature, marriage by law." The tyrant has lost the hold of both. Nature and law, which in other arguments compete for the title of the true ground of justice, agree in failing him.

Places to read

Every passage in which the noun occurs; the phrase παρὰ φύσιν (1.22) and the verb φύω (3.9) have their own entries.

1.22 The contrivances served to tyrants seem to Simonides quite contrary to nature for human beings.

1.33 Hiero is in love with Dailochus for what human nature perhaps compels one to want from the beautiful.

3.9 Tyrants are hated by those whom nature has made most apt to love them and whom law compels to it.

Elsewhere in Xenophon

In the *Memorabilia* Socrates tells Chaerecrates that he and his brother are behaving as if a pair of hands, which the god made to help each other, turned to hindering each other, or a pair of feet tripped each other; and that the god made brothers for a greater benefit to each other than hands, feet, eyes and the other pairs he made to grow in human beings (2.3.18–19). In Socrates' account the god made brothers, like the paired parts he made to grow in the body, to help each other; Hiero's tyrants have turned that bond against themselves.

Other ancient sources

Aristotle, in the eighth book of the *Nicomachean Ethics*, explains why kin love one another. Parents love their children as something of themselves, and children their parents as having grown from them; brothers love each other because they have grown from the same parents, and so men speak of the same blood and the same root (8.12, 1161b18–31). Aristotle uses the same verb Hiero uses at 3.9, φύειν, for the bond that makes kin most apt to love. His account may be taken to state what Hiero's complaint presupposes: if the tyrant is hated even by those who grew from him and with him, nothing in nature remains to bind anyone else.

Translation in this edition

"Nature" at every place; "contrary to nature" for παρὰ φύσιν at 1.22, and "nature has made most apt" for φύσει πεφυκότων μάλιστα at 3.9 (see φύω).

See also

ἄκων; ἀλληλοφόνος; Δαΐλοχος; μηχάνημα; μισέω; νόμος; παρὰ φύσιν; πλεονεκτέω; φύω.

φύω · be made by nature

πεφυκότων, *pephykotōn*, "nature has made"

Attested: πεφυκότων (*pephykotōn*; 3.9). To bring forth, make grow; in the perfect, to have grown so, to be by nature. Hiero uses the perfect participle in his conclusion about kinship: tyrants are hated "by those

whom nature has made most apt to love them and whom law compels to it" (3.9; see νόμος; φύσις). The Greek says, more literally, those "who have grown by nature most apt to love", φύσει πεφυκότων μάλιστα φιλεῖν: the verb and its noun stand side by side, and the disposition to love is described as something grown into, like a body. Aristotle, explaining why kin love each other, uses the same verb of children who have grown from their parents and brothers who have grown from the same (*Nicomachean Ethics* 8.12, 1161b29–30; see φύσις).

See also νόμος; φύσις.

χαλεπός · hard

χαλεπωτάτου, *chalepōtatou*, "the hardest thing"; χαλεπά, *chalepa*, "hardships", "hard"; χαλεπόν, *chalepon*, "hard", "a hard thing"; χαλεπώτερα, *chalepōtera*, "far harder"; χαλεπώτερον, *chalepōteron*, "much harder"; χαλεπῶς, *chalepōs*, "hard"

Attested: χαλεπωτάτου (*chalepōtatou*; 1.14), χαλεπά (*chalepa*; 2.4, 2.12, 6.16), χαλεπόν (*chalepon*; 2.16, 5.1, 5.2, 6.2), χαλεπώτερα (*chalepōtera*; 4.7), χαλεπώτερον (*chalepōteron*; 6.11), χαλεπῶς (*chalepōs*; 6.15 three times, 6.16). Hard, difficult; grievous, painful; of persons, harsh. Simonides calls abuse "the hardest thing to hear" (1.14), and in Hiero's account the word becomes a refrain: tyranny keeps "the hardships hidden away in the souls of tyrants" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα); the tyrant's desires are "far harder and more dangerous to achieve" than the private man's (4.7); he suffers "another hard thing" in fearing the good (5.1) and "a hard thing to suffer" in using the bad (5.2); a trustworthy man is "much harder to find" than many workmen (6.11). It reaches its densest at 6.15–16, where the citizens the tyrant fears are hard to see alive and hard to kill, like a good horse hard to kill and hard to use, and such possessions are "hard but useful" (6.16; see χρήσιμος). The account that began from the hardships hidden in the souls of tyrants (2.4) closes on the same word at 6.16.

See also τὰ χαλεπὰ ἀποκεκρυμμένα; χρήσιμος.

χαρά · delight

χαρᾶς, *charas*, "delight"; χαράν, *charan*, "delight"

Attested: χαρᾶς (*charas*; 1.25), χαράν (*charan*; 8.4). Joy, delight, gladness; from the root of χαίρειν, "to rejoice", which also gives χάρις, "favor" (see χάρις). Hiero uses it of the appetite the tyrant has lost: "the man who always has every kind takes none of it with longing; but the man who has gone short of something is the one who takes his fill with delight when something comes his way" (1.25; see πίμπλημι; πόθος). Delight needs want. Simonides uses it of what the ruler can give: "Let them attend a sick man alike: is it not clear that attentions from the most powerful also produce the greatest delight?" (8.4; see θεραπεία). The tyrant, who has everything, feels little delight; the ruler, who can give, produces it in others. In Plato's *Laws* choruses are said to take their name from the joy in them (653e–654a; see χορός).

See also θεραπεία; πίμπλημι; πόθος; χάρις; χορός.

χαρίζομαι · grant a favor

To grant a favor: what the private man's beloved does as one who loves him, and what a ruler with greater power could do more of · Hiero

χαρίζεται, *charizetai*, "he grants the favor"; χαρίζεσθαι, *charizesthai*, "grant ... favors"

At a Glance

The word. To do something pleasing for another; to grant a favor, gratify; of a beloved, to yield to a lover.

In the *Hiero*. Twice: the private man's beloved "grants the favor as one who loves him" (1.37), and Simonides sets aside whether the ruler, having greater power, "could also grant more favors" (8.2).

In this edition. "Grant a favor".

A place to read. 1.34–38 with 8.1–7.

Meaning

Χαρίζεσθαι (*charizesthai*) is the verb of χάρις, "favor, grace, gratitude" (see χάρις): to do what pleases, to give freely. In the language of Greek love it had a special sense, of the beloved who yields to his lover; whether it was honorable to do so, and on what terms, was a standing question: Pausanias in Plato's *Symposium* finds it held simply honorable in Elis and Boeotia, shameful in Ionia under barbarian rule, and hedged with conditions at Athens (182a–d; see παιδικά). The edition's Key Words render it "to grant a favor" throughout.

Use in the book

Hiero uses the verb at the point where his account of love turns on a sign: when the private man's beloved does him some service, "it is at once a sign that he grants the favor as one who loves him" (1.37; see οὐδεμιᾶς ἀνάγκης οὔσης; τεκμήριον). The favor is the beloved's yielding, and its value lies wholly in the giver's freedom: from a beloved who is willing, "favors are, I think, the sweetest" (1.34; see χάρις), while to take pleasure in a beloved against his will is "more like plunder" (1.36; see ἄκων). The tyrant can receive the act, but "can never trust that he is loved" (1.37).

Simonides uses the verb once, and sets it aside. Examining whether ruling prevents being loved, he leaves for later whether, having greater power, "the ruler could also grant more favors", and asks which of the two, private man or tyrant, gains the greater favor when they do the same things (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν). The verb has changed direction: Hiero asked how the tyrant could receive favors, and Simonides asks what favor the ruler gains when he does no more than a private man. The answer, which takes up the rest of his speech (8.3–7), is that the same act wins more favor from a ruler than from a private man.

The two places thus mark the turn from Hiero's complaint to Simonides' counsel. The tyrant cannot be granted favors freely; he can grant them, and every favor he grants is worth more than the private man's.

Places to read

Both passages in which the verb occurs.

1.37 The private man knows that his beloved grants the favor as one who loves him.

8.2 Simonides sets aside whether the ruler could also grant more favors.

Elsewhere in Xenophon

Xenophon, defending Socrates in the *Memorabilia*, says that those who are persuaded love their persuader as men who have been granted a favor, while those who are forced hate as men who have been robbed (1.2.10; see βία).

Other ancient sources

In Plato's *Symposium* Pausanias explains the Athenian custom about granting favors to lovers. It is held shameful for a beloved to be caught quickly, and shameful to be caught by money or political power, whether he cowers under ill-treatment or does not scorn the benefits of money or political advancement; for none of these things seems firm or lasting, and no noble friendship grows from them (184a–b). Pausanias' two disgraces, yielding from fear of ill-treatment and yielding for gain, can be read as the two ways a tyrant could win a beloved, and he calls favors granted for either shameful. A beloved who granted favors to a tyrant out of fear would be granting them in the way Athenian custom despised; Hiero, who wants his from one who is willing (1.33), refuses that way himself.

Translation in this edition

"Grants the favor" at 1.37 and "grant more favors" at 8.2; the noun χάρις is "favor" (see χάρις).

See also

ἄκων; βία; μείζω ἀπὸ τῶν ἴσων χάριν; οὐδεμιᾶς ἀνάγκης οὔσης; παιδικά; τεκμήριον; χάρις.

χάρις · favor

Favor: what a willing beloved gives, what services from those who do not love in return are not, and what Simonides makes the measure of all his counsel · Hiero

χάριτες, *charites*, "favors"; χάριν, *charin*, "favor"; χάριτος, *charitos*, "favor"; χάρις, *charis*, "favor"; χαρίτων, *charitōn*, "favors", "favor"

At a Glance

The word. Grace, charm; a favor freely given; the gratitude that answers it.

In the *Hiero*. Nine times: from Hiero's "favors are, I think, the sweetest" (1.34) and his denial that services from those who do not love in return are favors (7.6), to the whole of Simonides' argument in chapters 8 and 9, where the ruler wins "the greater favor from equal acts" (8.2) and some kinds of care "go entirely by way of favor" (9.1).

In this edition. "Favor", "favors".

A place to read. 1.34–37, 7.5–6, 8.2–7 and 9.1–2.

Meaning

Χάρις (*charis*) is from the root of χαίρειν, "to rejoice": what gives delight. It names the grace of a beautiful thing, the favor that one person does another, and the gratitude with which the favor is returned, so that a single word holds the gift and its answer. The edition's Key Words define it as "a favor freely given, and the gratitude that answers it". The Graces, the Χάριτες, were its goddesses.

Use in the book

Hiero uses the word to say what the tyrant lacks in love. "For to take from enemies against their will is, I think, the sweetest thing of all; but from a beloved who is willing, favors are, I think, the sweetest" (1.34; see ἄκων). A favor is sweet because it is willing, and the tyrant can never be sure that it is. In chapter 7 he applies the point to honor: services that do not come from those who love in return "did not seem to us to be favors" (7.6; see ἀντιφιλέω; ὑπουργία). Services become favors only when they come from love returned.

Simonides takes the word and makes it the measure of rule. He asks which of the two, tyrant or private man, "gains the greater favor from equal acts" (8.2; see μείζω ἀπὸ τῶν ἴσων χάριν), and favor returns in each of his examples, the sacrifice, the half-favors of the most powerful and the favor of the gods (8.3–5; see ἡμίσειαι χάριτες; συμπαρέπομαι), until he can tell Hiero, "you obtain greater favors from equal services" (8.7; see ὑπούργημα). In chapter 9 he divides the kinds of care: some, he says, seem to him to lead straight to enmity, "and others to go entirely by way of favor" (9.1; see διὰ χαρίτων): teaching what is best, and praising and honoring the one who carries it out most finely (9.2).

The word thus joins the two halves of the dialogue. For Hiero favor is what the tyrant cannot receive, because it must be free; for Simonides it is what the ruler can win more easily than anyone, by giving it first. The exchange that χάρις names, gift and gratitude, is the exchange he proposes between ruler and city.

Places to read

Every passage in which the noun occurs; the verb χαρίζομαι and the phrases μείζω ἀπὸ τῶν ἴσων χάριν, ἡμίσειαι χάριτες and διὰ χαρίτων have their own entries.

1.34 From a willing beloved favors are the sweetest.

7.6 Services that do not come from those who love in return are not favors.

8.2 Which gains the greater favor from equal acts, tyrant or private man?

8.3 Whose honor by sacrifice would meet with greater favor?

8.4 Half-favors from the most powerful count for more than a private man's whole gift.

8.5 From the gods too honor and favor attend a man who rules.

8.7 Rulers obtain greater favors from equal services.

9.1 Some kinds of care go entirely by way of favor.

9.2 Teaching what is best, and praising and honoring the one who does it most finely, go by way of favor.

Elsewhere in Xenophon

In the *Memorabilia* Socrates, finding his son Lamprocles angry with his mother, asks him whether he knows of men called ungrateful, and what

they do to earn the name. Those who have received a benefit, Lamprocles answers, and could return the favor but do not. Socrates leads him to agree that ingratitude is plain injustice, and the greater the benefits received, the more unjust the man who does not return the favor (2.2.1–3). Socrates makes the return of favor a matter of justice. Simonides' counsel can be read as relying on it: the ruler who confers benefits can expect the favor that justice and gratitude return.

Other ancient sources

Aristotle defines favor as a service to one in need, done not in return for anything nor for the advantage of the one who does it, but for the one who receives it (*Rhetoric* 2.7.2, 1385a17–19; see μείζω ἀπὸ τῶν ἴσων χάριν).

Translation in this edition

"Favor" and "favors" at every place, the rendering the Key Words and the Glossary give, with "half-favors" for ἡμίσειαι χάριτες at 8.4 and "by way of favor" for διὰ χαρίτων at 9.1–2.

See also

ἄκων; ἀντιφιλέω; διὰ χαρίτων; ἡμίσειαι χάριτες; μείζω ἀπὸ τῶν ἴσων χάριν; συμπαρέπομαι; ὑπούργημα; ὑπουργία.

χειρόομαι · subdue

χειρούμεθα, *cheiroumetha*, "we subdue"; χειροῦσθαι, *cheirousthai*, "to subdue"

Attested: χειρούμεθα (*cheiroumetha*; 6.12), χειροῦσθαι (*cheirousthai*; 6.14). To bring under one's hand, subdue, overpower: from χείρ, "hand". Hiero uses it in his denial of the second half of the formula Simonides had praised. "As for why you counted us enviable," Hiero tells Simonides, "that ... we subdue our enemies more than anyone, this too is not so" (6.12; see ζηλόω); and he asks: "And again, how could you say that tyrants are most of all able to subdue their enemies, when they know well that all those they rule as tyrants are their enemies" (6.14; see ἐχθρός; οἱ τυραννευόμενοι)? The tyrant cannot subdue enemies who are his own

subjects. He can neither kill them all nor imprison them all, for then whom would he rule? He must keep them, guard against them and use them at once (6.14–15; see φυλάττω).

See also ἐχθρός; ζηλόω; οἱ τυραννευόμενοι; φυλάττω.

χορηγικός · choral

χορηγικοῖς, *chorēgikois*, "choral"

Attested: χορηγικοῖς (*chorēgikois*; 9.11). Of a chorus-producer or the choruses he provides; choral. Simonides uses it in answering a fear he supposes in Hiero, that prizes in many things will mean much expense: "Do you see in the horse races and the athletic and choral contests how small prizes draw out from human beings great expenses and many toils and much care?" (9.11; see ἆθλον; ἐμπόρευμα). The choral contests are the case Simonides began with at 9.4, where the ruler sets out the prizes and the chorus-producers bear the cost (see χορηγός). He now turns the arrangement into an argument about money: a small prize from the ruler draws out a great expense from the citizens, who spend it willingly for the honor. No wares, he says, are more profitable than those human beings buy with prizes.

See also ἆθλον; ἐμπόρευμα; χορηγός.

χορηγός · chorus-producer

χορηγοῖς, *chorēgois*, "chorus-producers"

Attested: χορηγοῖς (*chorēgois*; 9.4). The leader of a chorus; at Athens, the wealthy citizen assigned to gather, pay for and equip a chorus for a festival contest: the archon appointed three of the richest Athenians as chorus-producers for tragedy and took over those whom the tribes put forward for the men's and boys' choruses at the Dionysia (*Constitution of the Athenians* 56.2–3; see φυλή). Simonides uses it in his evidence for the division of rule: when choruses compete, "the ruler sets out prizes, but the gathering of them is assigned to chorus-producers" (9.4; see ἀνάγκην προστιθέναι; χορός). The edition's note at 9.4 explains that the picture fits

Athens, where the chorus-producers recruited and paid for the choruses and trainers taught them.

See also ἀνάγκην προστιθέναι; φυλή; χορός.

χορός · chorus

Chorus: one of the pleasures Hiero lost, and the model on which Simonides would have the ruler run the whole city · Hiero

χοροῖς, *chorois*, "dances", "the choruses"; χορούς, *chorous*, "choruses"

At a Glance

The word. A band of dancers and singers; a dance; a chorus at a festival or in the theater.

In the *Hiero*. Three times: Hiero's memory of drinking parties where his soul mingled "with songs and feasting and dances" (6.2), the choruses whose prizes the ruler sets out (9.4), and the prizes proposed for other things "as for the choruses" (9.6).

In this edition. "Dances" at 6.2, "choruses" in chapter 9.

A place to read. 9.3–6.

Meaning

Χορός (*choros*) is in Homer both the dancing-floor wrought on the shield (*Iliad* 18.590) and the dance, or band of dancers, that a crowd stands round to watch (18.603). At Athens choruses competed at the festivals: each was gathered and paid for by a wealthy citizen, the χορηγός, "chorus-producer" (see χορηγός), trained by a teacher, and judged against the others for a prize.

Use in the book

The word appears first among the pleasures Hiero lost. As a private man, he says, "I passed my time at drinking parties, ... often until I mingled my soul with songs and feasting and dances" (6.2; see συμπόσιον). The dance is part of the free company of equals that a tyrant can no longer enjoy.

In chapter 9 it becomes the model of rule. Simonides has said that the ruler should assign punishing to others and do the giving of prizes himself

(9.3; see τὰ ἆθλα ἀποδιδόναι), and gives his evidence: "For when we wish choruses to compete, the ruler sets out prizes, but the gathering of them is assigned to chorus-producers, and to others the teaching of them and the applying of compulsion to those who do anything deficiently" (9.4; see ἀνάγκην προστιθέναι; χορηγός). The chorus divides the work of rule into a pleasing part and a harsh part, and gives the pleasing part to the ruler. Then he generalizes: "If, then, one were to set out prizes for these too, as for the choruses", for good armor and good order, horsemanship, valor in war and justice in contracts, "it is likely that all these too would be practiced keenly out of rivalry" (9.6; see φιλονικία).

The chorus is a fitting model for a reason Simonides does not state. It is a body of citizens moving together under training, in public, for the city's gods and the city's pleasure, and its members compete not against one another but as a group against other groups. A city run like a chorus would be disciplined and competitive at once, and the ruler who gave its prizes would stand where the archon stood at the festival.

Places to read

Every passage in which the noun occurs; χορηγός and χορηγικός (9.11) have their own entries.

6.2 Hiero once mingled his soul with songs and feasting and dances.

9.4 For choruses, the ruler sets out prizes, and chorus-producers and teachers do the rest.

9.6 Prizes might be set out for armor, order, horsemanship, valor and justice, as for the choruses.

Elsewhere in Xenophon

In the *Memorabilia* Socrates argues that Antisthenes, though no singer, won as chorus-producer by finding the best performers (3.4.3–4; see ἀνάγκην προστιθέναι), and the *Constitution of the Lacedaemonians* credits Lycurgus with seeing that choruses are best where rivalry is greatest (4.2; see ἀγών).

Other ancient sources

In the second book of Plato's *Laws* the Athenian visitor says that the gods who gave men their sense of rhythm and harmony lead them in choruses, linking them together in songs and dances, and that choruses got their name from χαρά, the joy that is in them. The first education, he concludes, comes through the Muses and Apollo, so that the uneducated man is one who has had no training in the chorus, ἀχόρευτος, and the educated man one who has been fully trained in it (653e–654b). Plato makes the chorus the school of the city; Simonides makes it the pattern of the city's government. The derivation from joy is Plato's, and binds the word to χαρά (see χαρά).

Translation in this edition

"Dances" at 6.2, where the chorus is part of a drinking party, and "choruses" at 9.4 and 9.6; "chorus-producers" for χορηγοί at 9.4 and "choral contests" for χορηγικοί ἀγῶνες at 9.11.

See also

ἀγών; ἀνάγκην προστιθέναι; συμπόσιον; τὰ ἆθλα ἀποδιδόναι; φιλονικία; χαρά; χορηγός.

χράομαι · use

χρῆσθαι, *chrēsthai*, "to use"; χρῶνται, *chrōntai*, "they use"; χρώμενος, *chrōmenos*, "I had"; χρῷτο, *chrōito*, "to use"

Attested: χρῆσθαι (*chrēsthai*; 5.2 twice, 5.4, 6.15), χρῶνται (*chrōntai*; 5.3), χρώμενος (*chrōmenos*; 6.1), χρῷτο (*chrōito*; 6.16). To use, make use of; to deal with, treat; to experience, enjoy. The verb names the tyrant's relation to the men around him. Having removed the good, "whom else are they left to use but the unjust, those without self-mastery, and the slavish?", and so it is "a hard thing to suffer: to think some men good, and to be compelled to use others" (5.2; see ἀνδραποδώδης); the foreigners "they use as bodyguards" (5.3; see ξένος); the needier the citizens, the more submissive the tyrants think they will find them "to use" (5.4; see

ταπεινός). Knowing that all he rules are his enemies, the tyrant must at once guard against them and use them (6.15; see φυλάττω); and the citizens he fears are, like a good horse, hard to use (6.16). At 6.1 the participle has its other sense, the enjoyments Hiero "had" as a private man.

See also ἀνδραποδώδης; ξένος; ταπεινός; φυλάττω.

χρῆμα · money

χρημάτων, *chrēmatōn*, "money"; χρήματα, *chrēmata*, "money"

Attested: χρημάτων (*chrēmatōn*; 4.11, 6.11), χρήματα (*chrēmata*; 7.12, 8.9, 9.7). A thing one uses or needs; in the plural, goods, property, and above all money. The word follows the tyrant's need. Since tyrants are always in need of more money for their necessary expenses, they are compelled to despoil temples and human beings (4.11; see ἀναγκάζω); their guards are there "for money" and can get more by killing them (6.11; see πιστός); and Hiero asks how any tyrant could ever "pay back in full the money of all he despoiled" (7.12; see ἀντιπάσχω). Hiero names the exaction of money among the duties that bring odium (8.9; see πράττω χρήματα). Simonides answers with money paid willingly: prizes would make citizens "pay in money more quickly whenever the moment came for it" (9.7; see εἰσφέρω). The same goods that the tyrant must take, the ruler would receive.

See also ἀναγκάζω; ἀντιπάσχω; εἰσφέρω; πιστός; πράττω χρήματα.

χρήσιμος · useful

Useful: what a good horse and the tyrant's other hard possessions are, and what farming, the most useful of all things, is · Hiero

χρήσιμα, *chrēsima*, "useful"; χρησιμώτατον, *chrēsimōtaton*, "the most useful"

At a Glance

The word. Useful, serviceable, profitable; of persons, helpful, good for something.

In the *Hiero*. Twice: the possessions "that are hard but useful" (6.16), and farming, "the most useful of all things" (9.7).

In this edition. "Useful".

A place to read. 6.14–16 with 9.7–8.

Meaning

Χρήσιμος (*chrēsimos*) is from χρῆσθαι, "to use" (see χράομαι): what can be used, and so is good for something. Xenophon's Socrates measured goods by their use to the one who has them: what is useful is fine for that for which it is useful (*Memorabilia* 4.6.9), and the same flutes are wealth to one who knows how to play them and no better than useless stones to one who does not (*Oeconomicus* 1.10; see κρίνω). The opposite, ἄχρηστος, "useless", describes in the *Hiero* the marriage with inferiors (1.27; see ἄχρηστος).

Use in the book

The first use comes at the end of Hiero's long account of the tyrant's miseries. He has said that the tyrant must at one and the same time guard against the citizens and use them (6.15; see φυλάττω), and that the citizens he fears are hard to see alive and hard to kill, like a good horse hard to kill and hard to use (6.15–16; see ἀνήκεστος); "and the other possessions too that are hard but useful, all of them alike cause pain to those who possess them, and cause pain to them when they have parted with them" (6.16; see λυπέω). The useful citizens may be taken to be the valiant, the wise and

the just of 5.1, whose usefulness is exactly what makes them dangerous. The tyrant cannot do without them, and cannot keep them without fear.

The second use is in Simonides' counsel, and the useful thing is no longer dangerous. Prizes would make men practice many things out of rivalry, and "the most useful of all things", farming, would greatly increase if prizes were set out for those who work the land most finely (9.7; see γεωργία; φιλονικία). Farming is useful to all and threatens no one.

The two uses mark a change in what the ruler wants from his subjects. The usefulness Simonides would encourage is the kind that enriches the city without threatening its ruler, and brings revenues with it (9.8; see πρόσοδος).

Places to read

Both passages in which the adjective occurs.

6.16 Possessions that are hard but useful cause pain to those who possess them, and when they have parted with them.

9.7 Farming, the most useful of all things, is least accustomed to be practiced out of rivalry.

Elsewhere in Xenophon

Xenophon, answering Socrates' accuser in the *Memorabilia*, reports that Socrates said that the soul being gone, men bury even the body of those dearest to them, and that while they live they remove whatever in their own bodies is useless, cutting off their own nails, hair and calluses and paying doctors to cut and cauterize them, pain and all. He said this, Xenophon explains, not to teach anyone to bury his father alive, but to show that what lacks sense is without honor, and to urge each to make himself as wise and useful as possible, so that if he wished to be honored by father, brother or anyone else, he would not rely on kinship and neglect himself, but try to be useful to those by whom he wished to be honored (1.2.53–55). Socrates makes usefulness (his word is ὠφέλιμος; the useless parts of the body are ἀχρεῖα) the road to honor even among kin; Simonides makes it the road to honor in the city.

Translation in this edition

"Useful" at 6.16 and "the most useful of all things" at 9.7.

See also

ἀνήκεστος; ἄχρηστος; γεωργία; κρίνω; λυπέω; πρόσοδος; φιλονικία; φυλάττω; χράομαι.

χρῆσις · use

χρήσεις, *chrēseis*, "use"

Attested: χρήσεις (*chrēseis*; 4.8). Use, the using of a thing; the noun of χρῆσθαι, "to use" (see χράομαι). Hiero uses the plural when he argues that poor men are as many among tyrants as they are few among private men: much and little are judged "not by number but in relation to use" (4.8; see ἀριθμός; τὰ ἱκανά). The measure is the use a man must make of what he has, and the tyrant's necessary expenses, the greatest of them for guarding his life, are such that many times as much is less sufficient for him than for the private man (4.9; see πολλαπλάσιος; τῆς ψυχῆς φυλακή). Aristotle makes use the substance of wealth itself: on the whole, to be rich is a matter of using more than of owning, since wealth is the putting of such things to work and their use (*Rhetoric* 1.5.7, 1361a23–24). Aristotle's use is the enjoyment of what one owns, Hiero's the demand made on it, and the two can be set against each other: for Aristotle use is what makes possessions wealth, for Hiero what makes the tyrant's possessions too little.

See also ἀριθμός; πολλαπλάσιος; τὰ ἱκανά; τῆς ψυχῆς φυλακή; χράομαι.

χρίω · anoint

χρίεσθε, *chriesthe*, "you anoint yourselves"

Attested: χρίεσθε (*chriesthe*; 1.24). To rub, smear; to anoint, and in the middle to anoint oneself, with oil or perfume. Simonides uses it of the costly odors with which tyrants anoint themselves, which he thinks those who come near relish more than the tyrants do (1.24; see ὀσμή; πλησιάζω).

The middle voice puts the perfume on the tyrant's own skin. In Xenophon's *Symposium*, when Callias proposes perfume for his guests, Socrates refuses: no man anoints himself with perfume, μύρῳ χρίεται, for another man's sake; with perfume on, a slave and a free man at once smell the same, whereas the scent that comes of a free man's labors needs honest pursuits and a long time before it is sweet and fit for the free (2.3–4). Socrates refuses perfume because it makes slave and free smell alike; Simonides grants it to the tyrant and finds that it pleases others more.

See also ὀσμή; πλησιάζω.

χρόνος · time

χρόνῳ, *chronōi*, "time", "duration"; χρόνον, *chronon*, "as long as", "a long time"

Attested: χρόνῳ (*chronōi*; 1.13, 1.19, 6.7, 6.11), χρόνον (*chronon*; 1.20, 6.11). Time; a span of time, a while; duration. Hiero twice sets a short time against a long one, and both times the tyrant's money is the measure. Performers expect to go away from the tyrant having received "in a short time" many times more than they get from all other human beings in their whole life (1.13; see ἐπιδείκνυμι; πολλαπλάσιος); and a hired guard can get much more "in a short time" by killing the tyrant than he gets for guarding him "a long time" (6.11; see οἱ φυλάττοντες; πιστός). The word also measures pleasure. The man who has much set before him comes off worse "in the duration of his pleasure" (1.19; see τῷ χρόνῳ τῆς ἡδονῆς), and Simonides answers that costly fare pleases more "for as long as the soul accepts it" (1.20; see προσίημι; ψυχή). At 6.7 Hiero bids Simonides, if he has ever stood in line close to an enemy phalanx, recall what he ate and how he slept "at that time" (see ἀναμιμνήσκω; φάλαγξ).

See also ἀναμιμνήσκω; ἐπιδείκνυμι; οἱ φυλάττοντες; πιστός; πολλαπλάσιος; προσίημι; τῷ χρόνῳ τῆς ἡδονῆς; φάλαγξ; ψυχή.

χώρα · land, countryside

χώρᾳ, *chōrai*, "lands", "in the country"; χώρας, *chōras*, "land"; χώραν, *chōran*, "the countryside"

Attested: χώρᾳ (*chōrai*; 1.11, 10.5), χώρας (*chōras*; 4.7), χώραν (*chōran*; 10.5). Land, a country or territory; the countryside of a city, its fields and farms as against the town. Hiero uses it twice. Private men travel to see the sights, for "different lands have different things worth seeing" (1.11; see ἀξιοθέατος; θέαμα), but tyrants are "not much given to sightseeing", since it is not safe for them to go where they will not be stronger than those present (1.12; see θεωρία). The tyrant's desires, too, are larger and harder to achieve: where the private man desires a house or a field or a servant, the tyrant desires "cities or much land or harbors or strong citadels" (4.7; see ἀγρός; ἐπικίνδυνος). Simonides uses the word in his account of what the mercenaries could do: give confidence and safety to "the workers and the flocks in the country", alike to Hiero's own and "to those throughout the countryside" (10.5; see θάρρος; κτῆνος). The much land the tyrant desired can be read as returning in the counsel as the countryside his guards protect.

See also ἀγρός; ἀξιοθέατος; ἐπικίνδυνος; θάρρος; θέαμα; θεωρία; κτῆνος.

ψυχή · soul, life

Soul and life: where Simonides places the pleasures of good and bad things, where Hiero locates the tyrant's hardships and his fear, and life, which the tyrant spends most to guard and could never provide in return for all he killed · Hiero

ψυχῆς, *psychēs*, "soul", "lives"; ψυχή, *psychē*, "the soul"; ψυχαῖς, *psychais*, "souls"; ψυχήν, *psychēn*, "soul", "your very life"; ψυχάς, *psychas*, "lives"

At a Glance

The word. The breath of life; the life a living thing has and can lose; the soul, the part of a human being that thinks, desires, enjoys and suffers.

In the *Hiero*. Eleven times. Simonides speaks of the pleasure and pain we seem to feel "through the soul by itself" (1.5) and of fare taken "for as

long as the soul accepts it" (1.20); Hiero of "a soft and sickly soul" (1.23), of hardships hidden "in the souls of tyrants" (2.4), and of "a soul stricken by fears" (6.5–6). As life, it is what the tyrant pays most to guard (4.9), what he could never provide in return for all he killed (7.12), and what Simonides bids Hiero hold his sons equal to (11.14).

In this edition. "Soul"; "lives" and "life" where the word is the life that is kept or lost.

A place to read. 2.4 with 6.5–6.

Meaning

Ψυχή (*psychē*), a word related to ψύχω, "to breathe, blow", is first the life in a living body, which leaves it at death. When Hector dies in the *Iliad*, his ψυχή flies from his limbs and goes down to Hades (22.361–363); and Achilles, refusing gifts, says that cattle and sheep may be carried off in raids and tripods and horses acquired, but a man's life, once it has slipped out through the fence of his teeth, can neither be raided nor seized to make it come back (9.406–409). In classical prose the same word is also the soul, set against the body (see σῶμα).

Use in the book

The soul enters the dialogue in Simonides' survey of pleasure, as a third seat after the senses and the whole body: at good things and bad, it seems to him, we take pleasure and feel pain at times "through the soul by itself", at times through soul and body together (1.5; see κοινῇ; σῶμα). Simonides holds that costly fare gives far more pleasure "for as long as the soul accepts it" (1.20; see προσίημι), and Hiero asks whether the sharp and pungent fare is anything other than "the cravings of a soft and sickly soul" (1.23; see ἐπιθύμημα; μαλακός).

The decisive use follows Simonides' dismissal of the body's pleasures as small. Tyranny, Hiero answers, displays its seeming goods to all, but keeps its hardships hidden "in the souls of tyrants, where both happiness and unhappiness are stored up for human beings" (2.4; see τὰ χαλεπὰ ἀποκεκρυμμένα). The sentence makes the soul, not the possessions, the store of happiness and unhappiness alike, and the rest of his complaint,

about trust, friendship, fear and honor, can be read as a report of what is stored there. In chapter 6 the soul appears on both sides of the change. Of his life as a private man Hiero recalls, "I passed my time at drinking parties, ... often until I mingled my soul with songs and feasting and dances" (6.2; see συγκαταμίγνυμι; συμπόσιον; ᾠδή); now he asks whether the tyrant's ways, trusting foreigners more than citizens, do not seem "signs of a soul stricken by fears" (6.5; see καταπλήσσω; τεκμήριον), and fear, present in souls, is painful in itself and destroys every sweet thing it follows (6.6; see λυμεών; φόβος).

Hiero's other uses are of life. Tyrants' greatest and most necessary expenses go "to guarding their lives" (4.9; see τῆς ψυχῆς φυλακή), and a tyrant can never be rid of tyranny, for "how could he provide in return lives enough to die for all he killed?" (7.12; see ἀντιπάσχω). Simonides uses the word once in his counsel, and in this sense, when among his last commands Hiero is to consider his sons the same as his very life (11.14; see πατρίδα οἶκον; τέκνον). In the counsel the word means life only, and Hiero's hidden soul may be taken as answered by a city that all can see (11.7; see εὐδαίμων).

Places to read

Every passage in which the word occurs; ψύχη, "cold", at 1.5 is another word (see ψῦχος).

1.5 At good and bad things, it seems to Simonides, we take pleasure and feel pain through the soul by itself, and through soul and body together.

1.20 Costly fare gives more pleasure for as long as the soul accepts it.

1.23 Is the tyrants' sharp and pungent fare anything other than the cravings of a soft and sickly soul?

2.4 Tyranny keeps its hardships hidden in the souls of tyrants, where happiness and unhappiness are stored.

4.9 The tyrant's greatest and most necessary expenses go to guarding his life.

6.2 As a private man Hiero mingled his soul with songs, feasting and dances.

6.5 Do not the tyrant's ways seem signs of a soul stricken by fears?

6.6 Fear present in souls is painful and destroys every sweet thing.

7.12 How could a tyrant provide in return lives enough to die for all he killed?

11.14 Hiero is to consider his sons the same as his very life.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon reports that Socrates disapproved of eating too much and then working too hard, but approved of working off adequately whatever the soul gladly accepts, since that habit, he said, was healthy enough and did not hinder the care of the soul (1.2.4; see ἐπιμελέομαι). The verb there, δέχεται, "accepts", may be set beside Simonides' προσίηται at 1.20. In the *Education of Cyrus* the dying Cyrus tells his sons that even now, while he lives, they have not seen his soul, but have caught it at its work and known from its deeds that it is there, and that he was never persuaded that the soul dies when it leaves the mortal body (8.7.17–19). Cyrus' soul, unseen and known by its works, may be taken as the counterpart of the tyrant's, whose hardships are hidden from a crowd that judges by sight.

Other ancient sources

In the myth at the end of Plato's *Gorgias* Socrates says that once the soul is stripped of the body everything in it is plain, its nature and what the man has undergone in it through each of his pursuits. Rhadamanthys, examining the souls that come from Asia without knowing whose they are, often takes hold of the soul of the Great King or of some other king or dynast and sees nothing healthy in it, but a soul whipped all over and full of scars from perjury and injustice, bent by lying and boasting, and laden with disproportion and ugliness from license, luxury, insolence and lack of restraint (524d–525a). Hiero's hardships hidden in the souls of tyrants (2.4) may be set beside what Plato's judge sees there once the body is gone, though Hiero speaks of what the tyrant suffers and Plato of the marks his own injustice has left; the myth goes on to say that most of those punished forever as incurable have been tyrants, kings and dynasts (525d–526c; see ἰδιώτης).

Translation in this edition

"Soul" at 1.5 (twice), 1.20, 1.23, 6.2 and 6.5, and "souls" at 2.4 and 6.6; "guarding their lives" at 4.9, "lives" at 7.12 and "your very life" for τὴν σὴν ψυχήν at 11.14, the three places the Glossary lists under "life". At 1.23 the

manuscripts have “the cravings of a soft and sickly luxury of soul”; Marchant omits τρυφῆς, “luxury”, as a gloss, as the edition’s note records.

See also

ἀντιπάσχω; ἐπιθύμημα; ἐπιμελέομαι; εὐδαίμων; ἰδιώτης; καταπλήσσω; κοινῇ; λυμεών; μαλακός; πατρίδα οἶκον; προσίημι; συγκαταμίγνυμι; συμπόσιον; σῶμα; τὰ χαλεπὰ ἀποκεκρυμμένα; τεκμήριον; τέκνον; τῆς ψυχῆς φυλακή; φόβος; ψῦχος; ᾠδή.

ψῦχος · cold

ψύχη, *psychē*, “cold”

Attested: ψύχη (*psychē*; 1.5). Cold, chill; in the plural, spells of cold, frosts. Simonides names it first among what the whole body judges: “Cold and heat, hard and soft, light and heavy, we judge, it seems to me,” he said, “with the whole body” (1.5; see θάλπος; σῶμα). Without accents the plural cannot be told from ψυχή, “soul”, which follows in the same section (see ψυχή). In the *Memorabilia*, continuing his talk with Aristippus on the training of a ruler (2.1.1–4; see ἀφροδίσια), Socrates asks whether it is not great neglect that most men are untrained against cold and heat, ψύχη καὶ θάλπη, Simonides’ own pair, though most of the most necessary work of men, in war, in farming and in much else, is done in the open, and whether the man who is to rule must not train himself to bear these things easily (2.1.6). In Socrates’ education of a ruler, cold is borne by training; in Simonides’ survey it is only one of the things a body judges.

See also ἀφροδίσια; θάλπος; σῶμα; ψυχή.

ᾠδή · song

ᾠδαῖς, *ōidais*, “songs”

Attested: ᾠδαῖς (*ōidais*; 6.2). Song, a sung poem; from ἀείδειν, “to sing”. Hiero uses it in his memory of the drinking parties of his private life: “I passed my time at drinking parties, ... often until I mingled my soul with songs and feasting and dances” (6.2; see θαλία; συγκαταμίγνυμι;

συμπόσιον; χορός). The songs stand first in the list, and the three nouns together make the drinking party. Hiero is speaking to a maker of songs, whom the dialogue's first words call "Simonides the poet" (1.1; see ποιητής; Σιμωνίδης). The poet hears from the tyrant that song belongs to the life he has lost, and his counsel can be read as giving song back in another form: "all human beings would sing of your excellence", Simonides promises (11.8; see ὑμνέω).

See also θαλία; ποιητής; Σιμωνίδης; συγκαταμίγνυμι; συμπόσιον; ὑμνέω; χορός.

ὠνέομαι · buy

ὠνοῦνται, *ōnountai*, "buy"

Attested: ὠνοῦνται (*ōnountai*; 9.11). To buy, purchase. Simonides uses it in answering the fear of expense he supposes in Hiero: "no wares are more profitable than those that human beings buy with prizes" (9.11; see ἐμπόρευμα; λυσιτελής). The genitive ἄθλων gives the price; what the prizes buy, his next question shows, is the effort they draw out of men (9.11; see ἐξάγω). Socrates gives the buyer's rule in the *Memorabilia*, persuading his companion Diodorus to help Hermogenes, one of Diodorus' acquaintances, whom poverty had put in danger of perishing: good household managers, he says, hold that one should buy whenever a thing worth much can be bought for little, and the troubles of the day had put good friends at their lowest price (2.10.1–4). Epicharmus' line that the gods sell us all good things for toil, which Socrates quotes (*Memorabilia* 2.1.20; see πόνος), can be read as Simonides' bargain from the other side: there the gods sell goods for toil, here the ruler buys toil with prizes.

See also ἐμπόρευμα; ἐξάγω; λυσιτελής; πόνος.

ὥσπερ · just as

ὥσπερ, *hōsper*, "just as", "as", "like", "as if"

Attested: ὥσπερ (*hōsper*; 1.24, 1.30, 2.5, 4.5, 4.6, 4.11, 5.2, 6.10, 6.15, 9.6, 10.2, 11.12). Just as, like, as if: ὡς, "as", strengthened by -περ. The particle carries most of the dialogue's likenesses. Hiero likens the man without experience of love to one without experience of thirst (1.30; see δίψος) and the tyrant among other tyrants to athletes among their competitors (4.6; see ἀθλητής); tyrants must keep an army "as if there were always a war" (4.11; see ἀναγκάζω), and their hired guards are like hired reapers (6.10; see θεριστής). Two likenesses are of horses, and they pass from one speaker to the other. For Hiero the citizens the tyrant fears are hard to see alive and hard to kill, "just as with a horse, if it were good but feared lest it do something past remedy, one would find it hard to kill it because of its excellence" (6.15; see ἀνήκεστος; ἵππος); for Simonides, "just as in horses", so in some human beings plenty breeds outrage, which the fear of the bodyguards would check (10.2–3; see ἵππος; ὑβριστής). His other comparisons in the counsel are hopeful: prizes for the city's affairs "as for the choruses" (9.6; see χορός), and citizens fighting for what is Hiero's "as for their own" (11.12; see ἴδιος; πρόμαχος).

See also ἀθλητής; ἀναγκάζω; ἀνήκεστος; δίψος; θεριστής; ἴδιος; ἵππος; πρόμαχος; ὑβριστής; χορός.

ὠφελέω · benefit

To benefit: what Simonides says a ruler can do for others many times over, what trade may do for a city, and what the mercenaries would do for the citizens · Hiero

ὠφελεῖν, *ōphelein*, "benefit"; ὠφελεῖ, *ōphelei*, "benefits"; ὠφελούμενοι, *ōpheloumenoi*, "they were benefited"

At a Glance

The word. To help, be of use to, benefit; in the passive, to be helped, to profit.

In the *Hiero*. Three times, all in Simonides' counsel: rulers "are able to benefit others" many times over (8.7), the man who does most trade, "if trade too benefits a city at all", would gather more traders if he were honored (9.9), and the citizens would know that "they were benefited" by the mercenaries (10.4).

In this edition. "Benefit".

A place to read. 8.7 with 10.3–6.

Meaning

Ὠφελεῖν (*ōphelein*) is the verb of ὄφελος, "use, advantage": to be of use to someone, to do him good. Its opposite is βλάπτειν, "to harm". The noun ὠφέλημα, "benefit" (10.3), and the adjective ὠφέλιμος, "beneficial" (9.10, 10.6), have their own entries.

Use in the book

Hiero never uses the verb. It belongs to Simonides' counsel, and each time the benefit runs outward, from the ruler or from what the ruler encourages, to others. The first use closes his argument that ruling does not prevent being loved. Rulers obtain greater favors from equal services, and Simonides asks how it is not fitting that they, who "are able to benefit others by accomplishing many times as much", should also be loved far more than private men (8.7; see πολλαπλάσιος; τὸ φιλεῖσθαι; ὑπούργημα). The claim had been Simonides' from the start, in another verb, and Hiero had denied it (2.2, 6.12–13; see ὀνίνημι); Simonides now restates the power to benefit as the ground of love.

In chapter 9 the city is the one benefited, and the condition is kept open: "if trade too benefits a city at all", the man who does most of it, if he were honored, would gather more traders (9.9; see ἐμπορία). The benefit has still to be shown; the honor follows it. In chapter 10 the verb turns passive, with the citizens as its subject. Among the services the mercenaries could add to guarding Hiero, they could be posted against evildoers, and then "the citizens would know that in this too they were benefited by them" (10.4; see κακοῦργος; πάντων δορυφόροι τῶν πολιτῶν). The verb stands inside the list of benefits Simonides announced at 10.3 (see

ὠφέλημα). The three uses can be read as one line, from the ruler who benefits, through the trader he would honor, to the citizens who would know themselves benefited by his own guards.

Places to read

Every passage in which the verb occurs.

8.7 How is it not fitting that rulers, able to benefit others many times as much, should be loved far more than private men?

9.9 If trade benefits a city at all, the man who does most of it would gather more traders if he were honored.

10.4 If the mercenaries guarded against evildoers, the citizens would know they were benefited by them.

Elsewhere in Xenophon

In the *Memorabilia* Xenophon reports the accuser's charge that Socrates brought fathers and other kin into dishonor among his companions, saying that it is not kin who benefit the sick or those on trial, but doctors and men who know how to plead; and that he said of friends that their goodwill is of no use unless they are also able to benefit (1.2.51–52). Xenophon grants that Socrates said such things and explains why (1.2.53–55; see χρήσιμος). Socrates' test of a friend, the power to benefit, ὠφελεῖν δυνήσονται, may be set beside the ground on which Simonides builds a ruler's claim to be loved, ὠφελεῖν δύνησθε (8.7). Socrates also brings Glaucon to agree that, if he wishes to be honored, he must benefit the city (3.6.3; see εὐφροσύνη περὶ τὰς τιμάς).

Other ancient sources

In the first book of Plato's *Republic* Socrates argues against Thrasymachus that every art does its own work and benefits whatever it is appointed to, as medicine makes health and housebuilding a house; the craftsman's own gain, his pay, comes not from his art but from the wage-earning art that goes along with it. No art and no rule, then, makes ready what benefits itself: it makes ready and prescribes what benefits the one it rules, looking to the interest of the weaker and not of the stronger (346c–e). Plato's ruler, as ruler, benefits others and not himself, and so must be paid to rule

(346e–347a; see ἄρχω). Simonides' ruler may be taken as benefiting many times as much as a private man and being paid in love (8.7).

Translation in this edition

"Benefit" at 8.7, "benefits" at 9.9 and "they were benefited" at 10.4, where ὠφελούμενοι stands at the end of the section. The "benefits" of 10.3 renders the noun (see ὠφέλημα), and "to benefit your friends" at 2.2 renders ὀνῆσαι (see ὀνίνημι).

See also

ἄρχω; ἐμπορία; εὐφροσύνη περὶ τὰς τιμάς; κακοῦργος; ὀνίνημι; πάντων δορυφόροι τῶν πολιτῶν; πολλαπλάσιος; τὸ φιλεῖσθαι; ὑπούργημα; χρήσιμος; ὠφέλημα.

ὠφέλημα · benefit

ὠφελήματα, *ōphelēmata*, "benefits"

Attested: ὠφελήματα (*ōphelēmata*; 10.3). A benefit, a service that does good; the noun of ὠφελεῖν, "to benefit" (see ὠφελέω). Simonides uses it at the turn of his argument about the mercenaries. Having kept them, since the fear of the bodyguards would bring the insolent to temperance (10.2–3; see σωφρονίζω), he goes on: "And to the beautiful and good it seems to me that you could provide as many benefits from nothing else as from the mercenaries" (10.3; see καλὸς καὶ ἀγαθός). The list that follows runs to 10.8 (see μισθοφόρος), and the noun's own family marks it twice: the citizens "would know that in this too they were benefited" (10.4; see ὠφελέω), and on campaign, Simonides asks, what is "more beneficial to citizens than mercenaries?" (10.6; see ὠφέλιμος). The mercenaries Hiero had called the citizens' heaviest burden (8.10; see φόρημα) are, in Simonides' reckoning, the richest source of benefits Hiero could give the beautiful and good.

See also καλὸς καὶ ἀγαθός; μισθοφόρος; σωφρονίζω; φόρημα; ὠφελέω; ὠφέλιμος.

ὠφέλιμος · beneficial

Beneficial: what many would care about if whoever introduces something good were sure of honor, and what the mercenaries are to the citizens on campaign · Hiero

ὠφελίμων, *ōphelimōn*, "what is beneficial"; ὠφελιμώτερον, *ōphelimōteron*, "more beneficial"

At a Glance

The word. Helpful, useful, beneficial; τὰ ὠφέλιμα, what is beneficial.

In the *Hiero*. Twice, in Simonides' counsel: "when many care about what is beneficial, it must be found and carried out the more" (9.10), and his question, "on campaign what is more beneficial to citizens than mercenaries?" (10.6).

In this edition. "Beneficial", "more beneficial".

A place to read. 9.9–11 with 10.6–7.

Meaning

Ὠφέλιμος (*ōphelimos*) is the adjective of ὠφελεῖν, "to benefit" (see ὠφελέω): what does good to someone. It is a word of relation, for a thing is beneficial to somebody; Xenophon's Socrates argues that the beneficial is good for whomever it is beneficial (*Memorabilia* 4.6.8; see ἀγαθός). Xenophon praises Socrates in these terms: he was beneficial in every matter and in every way, so that nothing was more beneficial than to be with him (*Memorabilia* 4.1.1; see σύνειμι).

Use in the book

Simonides uses the word to sum up his chapter on prizes. If it were plain in all things that whoever introduces something good will not go unhonored, many would make it their work to look for something good (9.10; see εἰσηγέομαι; ἔργον ποιεῖσθαι), "and when many care about what is beneficial, it must be found and carried out the more" (9.10). In two successive sentences "something good" has become "what is beneficial": the good the ruler honors is measured by what it does for the city (see ἀγαθός; εἰσηγέομαι). The tyrant of chapter 5, who fears the wise and

removes them (5.1–2; see ὑπεξαιρέω), can be read as answered here by a ruler who sets many to looking for his city's good.

The comparative belongs to Simonides' account of the mercenaries. After their help against evildoers and in the countryside (10.4–5), he asks who are readier to perceive or prevent the secret and sudden attacks of enemies than men always under arms, and then: "And again, on campaign what is more beneficial to citizens than mercenaries?" They are likely the readiest, he says, to toil, to run risks and to stand guard in front of the citizens (10.6; see προκινδυνεύω; προπονέω; προφυλάττω); and because of such men, he asks next, must not the neighboring cities too desire peace most of all (10.7; see ἀγχιτέρμων; εἰρήνη)? The adjective measures the mercenaries by what they do for the citizens.

Places to read

Both passages in which the word occurs.

9.10 When many care about what is beneficial, it must be found and carried out the more.

10.6 What on campaign is more beneficial to citizens than mercenaries?

Elsewhere in Xenophon

In the *Memorabilia* Socrates asks Euthydemus, as if surprised, whether he can be reaching for the excellence by which men become skilled in the city and the household, able to rule, and beneficial both to others and to themselves; Euthydemus says that this is the excellence he wants, and Socrates tells him that he is reaching for the finest excellence and the greatest art, the art of kings (4.2.11). In Socrates' account being beneficial belongs to the art of kings itself.

Other ancient sources

Aristotle, in the eighth book of the *Nicomachean Ethics*, sets kingship and tyranny apart. Both are rule by one man, but they differ most: the tyrant considers his own advantage, the king that of the ruled. Since no one is a king who is not self-sufficient and pre-eminent in every good, and a man of that kind lacks nothing, he would consider what is beneficial not to himself but to those he rules; tyranny is the reverse, pursuing its own good

(8.10, 1160b1–8). Simonides' question at 10.6, what is beneficial to the citizens, may be set beside the question Aristotle gives the king, put here to a tyrant.

Translation in this edition

"What is beneficial" for τῶν ὠφελίμων at 9.10 and "more beneficial" for ὠφελιμώτερον at 10.6; the verb is "benefit" (see ὠφελέω). At 9.10 "carried out" renders Marchant's ἐπιτελεῖσθαι, from Stobaeus (see ἐπιτελέω).

See also

ἀγαθός; ἀγχιτέρμων; εἰρήνη; εἰσηγέομαι; ἐπιτελέω; ἔργον ποιεῖσθαι; προκινδυνεύω; προπονέω; προφυλάττω; σύνειμι; ὑπεξαιρέω; ὠφελέω.