

**THE HIERON OF
XENOPHON: THE
TEXT ADAPTED FOR
THE USE OF SCHOOLS**

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The Hieron of Xenophon: The Text Adapted for the Use of Schools by Hubert A. Holden

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HUBERT A. HOLDEN

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ΞΕΝΟΦΩΝΤΟΣ
ΙΕΡΩΝ Η ΤΥΡΑΝΝΙΚΟΣ
THE *HIERON* OF XENOPHON

The Text adapted for the use of Schools

WITH INTRODUCTION SUMMARIES
CRITICAL AND EXPLANATORY NOTES AND INDEXES

BY THE

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THIRD EDITION

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PREFACE TO THIRD EDITION

AMONG the neglected minor writings of Xenophon one of the most graceful and interesting is the *Hieron*. Cobet speaks of it as *venustissimus libellus*, and the passage in it which describes the change from the contentment of private life to the anxieties of sovereignty (cap. vi §§ 1—8) has been pronounced by Prof. Mahaffy in his *History of Greek Literature* to be perhaps the most striking in all our remains of Xenophon.

Interesting, however, though the *Hieron* undoubtedly is, as contributing, along with Plato's *Republic*, Aristotle's *Politics* and Herodotus' discussion of the Seven Conspirators to our mental picture of the Greek tyrant—it had never before been edited with notes in English, or as a separate work, until I published an edition in 1883; and it is nearly forty years since the last annotated edition appeared in Germany. The dialogue is admirably suited to School purposes, and, the only objection that could be raised to its use having been removed

in this edition, I hope that its present form will secure it a more favourable reception.

The explanatory notes have been throughout carefully revised; new matter has been added, while of the old, compression here, expansion there, and, where necessary, excision have been employed unsparingly. Reference has been made throughout to Hadley-Allen's grammar, as well as that of Prof. Goodwin.

In settling the text I have adopted a course midway between the conservatism of Sauppe and the bold criticism of Cobet and C. Schenkl. An editor of any portion of Xenophon's work is placed in considerable difficulty. No writer probably has suffered more from the glosses of scholiasts and the ignorance of copyists importing the usages of their own day into his text; and on the other hand there is practically, as Mr Rutherford boldly avows, no standard of criticism possible for him. For although many later writers have commended his style as the perfection of Attic, calling him the 'Attic bee,' 'the Attic Muse' and so forth, it is certain that we cannot reasonably apply the same standard to him as may be justly applied to Aristophanes, Plato and the Orators.

Demosthenes speaks of Athenians losing the Attic purity of diction by absence from Athens, and Xenophon is a conspicuous example of this, often indeed quoted by the Greeks themselves e.g. Helladios (a grammarian of the 5th century A.D.), who remarks that 'it is not a matter of wonder that a man like

Xenophon, who spent his time in military service and in intercourse with foreigners, should occasionally adulterate his mother-tongue; on which account no one should consider him as an authority on Atticism.' He must have picked up in his wanderings many Laconian and Ionian expressions and many old words uncongenial to Attic, which reappear mostly in the common dialect (*κοινή διάλεκτος*), to which his style distinctly approximates.

Hence it is difficult to exhibit a satisfactory Text, for, to use Sauppe's words (*de Xenophontis vita et scriptis Commentatio*, Opp. vol. I p. xvi), 'aut metuedum est, ne constanter restituta antiquioris atticismi integritate orationis colorem exstinguas scriptoris proprium, quem ab ea descivisse iam olim concessum sit, aut cavendum, ne elegantissimo laudatissimoque scriptori congestarum ex omnibus fere dialectis formarum turpem varietatem iniungas, quaerendumque ubique, quae legentem offendant aut parum emendate scripta videantur utrum tribuenda ei an eximenda sint.'

H. A. H.

LONDON
March 10 1888

ADDENDA

P. 54 ch. iv § 5 l. 27 *add.*:—We know from Xen. (*Hell.* vi iv 32) that the murderers of Jason of Pherae, who was not an oppressive ruler (*Diod.* xv 81), were publicly honoured in most of the Greek states they visited (*Xen. Hell.* vi iv 32). On the other hand in the same work (vii iii 12) we are told that the memory of Euphron, tyrant of Sikyon, was idolized by his subjects, who buried him in the agora and worshipped him as the second founder of their state.

Popular hatred is unequivocally expressed in the conduct of the Agrigentines, who forbade their citizens to wear the colour which had been worn by the body-guards of their tyrant Phalaris. But heroic honours were awarded to Gelon and Theron (*Diod.* xi 58, 56); and their names with those of a Kypselus, a Kleisthenes and a Peisistratus have been handed down to posterity with the glory they deserve. NEWMAN *Aristotle's Politics* Vol. 1 p. 544.

P. 70 ch. vii § 11 l. 61 *add.*:—Polybius records the voluntary abdication of Iseas, tyrant of Karunisia, about B.C. 281 a century and more after the composition of this dialogue. See his *Hist.* ii 42, where Mr Capes observes 'Few usurpers could safely abdicate in Greece, as no constitutional forms could be observed in transferring the power which had no legal basis. The story of Maeandrius of Samos (*Herod.* iii 142) illustrates the difficulty of such abdication; the language of the historian in the case of Cadmus of Oos shows that it was very rare in the earlier period (*Herod.* vii 164, 1)'. Cp. the remarks of Grote (*Hist. of Greece*, Vol. xi p. 212 ed. 1) on the resignation of Dionysius the younger.

P. 76 ch. viii § 10 l. 48: *add.*:—Cf. *Arist. Polit.* iii c. 9 p. 1285a, 24 καὶ ἡ φυλακὴ δὲ βασιλικὴ καὶ οὐ τυραννικὴ διὰ τὴν αὐτὴν αἰτίαν. οἱ γὰρ πολλοὶ φιλάττουσιν ὄλοισ τοὺς βασιλεῖς, τοὺς δὲ τυράννους ἔσεβον· οἱ μὲν γὰρ κατὰ νόμον καὶ ἐκόντων οἱ δ' ἀκόντων ἀρχοῦσιν.

P. 78 ch. ix § 3 l. 11 *add.*:—Cf. *Plutarch Philop.* c. 7, 4 κατ' ἀνδρα τῶν νέων ἕκαστος ἐπὶ τὴν φιλοτιμίαν συνειφορῶν καὶ κολάζων τοὺς ἀνάγκης δεμένους, and for 'coercion' read 'pressure'.

P. 81 ch. ix § 9 l. 45 *add.*:—The recommendations of Simonides may have been present, as is suggested by Mr Newman, to Aristotle's mind, when he wrote, expressing his disapproval of the proposition to award honours to those who claimed to have discovered something advantageous to the state (*Pol.* ii 8 p. 1268b, 22): περὶ δὲ τοῦ τοῖς εὐρίσκουσι τι τῇ πόλει συμφέρον ὡς δεῖ γίνεσθαι τινα τιμῶν, οὐκ ἔστιν ἀσφαλὲς τὸ νομοθετεῖν, ἀλλ' εὐδρόθαλμων ἀκούσαι μόνων· ἔχει γὰρ συκοφαντίας καὶ κινήσεις, ἀν τύχη, πολιτείας.

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