

country,' *ib.* §§ 17-33; must be on his guard against assassins, especially against those who think that they have been insulted, *ib.* § 30; must conciliate the poor or the rich, whichever is the stronger, *ib.* § 32.

Tyrants, the, of Hellenic cities put down by the Lacedaemonians, *iii.* 2, § 3; *v.* 10, § 30; of Sicily, by the Syracusans, *v.* 10, § 30.

Tyrants, most of the ancient, originally demagogues, *v.* 5, § 6; 10, § 4; sometimes great magistrates, or kings, *ib.* 5, § 8; 10, § 5.

Tyrrhenians, the, *iii.* 9, § 6.

Tyrtaeus, *v.* 7, § 4.

Usury, the most unnatural mode of money-making, *i.* 10, § 5; 11, § 3.

Utility, too much regarded by Hellenic legislators, *vii.* 14, § 15; is not the sole aim of education, *viii.* 2, § 3; 3, § 11; is not sought after by men of noble mind, *ib.* 3, § 12.

Village, the, a colony of the family, *i.* 2, § 6; the state a union of villages, *ib.* § 8.

Virtue, the especial characteristic of aristocratical governments, *ii.* 11, §§ 5-10; *iv.* 7; *v.* 7, §§ 5-7; often allied to force, *i.* 6, § 3; more a concern of household management than wealth, *ib.* 13, § 1; depends upon the supremacy of the rational principle in the soul, *ib.* § 6; *vii.* 14, § 9; 15, § 9; cannot be included under a general definition, *i.* 13, § 10; must be taught to the slave by his master, *ib.* § 12; ought to be the aim and care

of the state, *iii.* 9, §§ 6-8; *vii.* 13, § 9 (*cp.* *iv.* 7, § 4); gives a claim to superiority in the state, *iii.* 9, §§ 14, 15; 13, § 1; has many kinds, *ib.* 7, § 4; cannot ruin those who possess her, *ib.* 10, § 2; is a mean, *iv.* 11, § 3; how far required in the great officers of state, *v.* 9, §§ 1-4; must be at least pretended by the tyrant, *ib.* 11, §§ 25, 34; is regarded as a secondary object by mankind, *vii.* 1, § 5:—cannot be separated from happiness, *vii.* 1, § 3; 2, § 2; 3, § 1; 8, § 5; 9, § 3; 13, § 5; results from nature, habit, and reason, *ib.* 13, §§ 10-13; 15, §§ 7-10; is not a matter of chance, *ib.* 13, § 9; how far consistent with the political life, *ib.* 2; 3; should it be made the aim of education? *viii.* 2; consists in hating and loving and rejoicing aright, *ib.* 5, § 17:—should not (as is done by the Lacedaemonians) be supposed inferior to external goods, *ii.* 9, § 35 (*cp.* *vii.* 1, § 5); nor be practised with a view to the single object of success in war, *ii.* 9, § 34; *vii.* 2, § 9; 14, § 16; 15, § 6:—the virtue proper to the slave, the woman, the child, *i.* 13, §§ 1-3; of the ruler and the subject different, *ib.* §§ 4-6; *iii.* 4, §§ 7-18; of the ruler, practical wisdom, of the subject, true opinion, *iii.* 4, § 18; of men and women not the same, *i.* 13, §§ 3, 9-11; *iii.* 4, § 16; less required in the artisan than the slave, *i.* 13, § 12 (*cp.* *vii.* 9, § 7); of the citizen relative to the constitution, *iii.* 4, §§ 1-7; *iv.* 7, § 3; *v.* 9, § 1; of the good man absolute, *iii.* 4, §§ 1-7; *vii.* 13, § 7; of the good citizen: