

Politik 7

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περὶ^{Prp} δὲ^{Pt} πολιτείας^G ἀρίστης^{AdjGSup} τὸν^{ArtA} μέλλοντα^A ποιήσασθαι^{AorMedInf} τὴν^{ArtA}
about but of constitution best the about to make the
προσέκουσαν^A ζήτησιν^A ἀνάγκη^N διορίσασθαι^{AorMedInf} πρῶτον^{Adv} τίς^N αἰρετώτατος^{AdjNSup}
fitting inquiry necessity to determine first which most choiceworthy
βίος^N ἀδήλου^{AdjG} γὰρ^{Pt} ὄντος^G τούτου^G καὶ^{Kon} τὴν^{ArtA} ἀρίστην^{AdjASup} ἀναγκαῖον^{AdjA}
life. of unclear for being of this and the best necessary
ἄδηλον^{AdjA} εἶναι^{PräInfAkt} πολιτείαν^A ἄριστα^{AdvSup} γὰρ^{Pt} πράττειν^{PräInfAkt} προσήκει^{PräAkt} τοὺς^{ArtA}
unclear to be constitution best for to do it is fitting the
ἄριστα^{AdvSup} πολιτευομένους^A ἐκ^{Prp} τῶν^{ArtG} ὑπαρχόντων^G αὐτοῖς^D ἐάν^{Kon} μή^{Pt} τι^N
best being citizens from of the existing to them, if not something
γίγνηται^{PräMedKnj} παράλογον^{AdjN} διό^{Kon} δεῖ^{PräAkt} πρῶτον^{Adv} ὁμολογεῖσθαι^{PräM/Plnf} τίς^N ὁ^{ArtN}
becomes unreasonable. therefore it is necessary first to be agreed which the
πᾶσιν^{AdjD} ὥς^{Kon} εἰπεῖν^{AorInfAkt} αἰρετώτατος^{AdjNSup} βίος^N μετὰ^{Prp} δὲ^{Pt} τοῦτο^A πότερον^{Kon}
to all so to say most choiceworthy life, after but this whether
κοινῇ^{Adv} καὶ^{Kon} χωρὶς^{Adv} ὁ^{ArtN} αὐτὸς^{AdjN} ἢ^{Kon} ἕτερος^{AdjN} νομίσαντας^A οὖν^{Pt} ἱκανῶς^{Adv}
in common and separately the same or other. having supposed therefore sufficiently
πολλά^{AdjA} λέγεσθαι^{PräM/Plnf} καὶ^{Kon} τῶν^{ArtG} ἐν^{Prp} τοῖς^{ArtD} ἐξωτερικοῖς^{AdjD} λόγοις^D περὶ^{Prp} τῆς^{ArtG}
many things to be said and of the in the external discourses about the
ἀρίστης^{AdjGSup} ζωῆς^G καὶ^{Kon} νῦν^{Adv} χρηστέον^{AdjN} αὐτοῖς^D ὥς^{Kon} ἀληθῶς^{Adv} γὰρ^{Pt} πρὸς^{Prp} γέ^{Pt}
best life, and now to be used to them. as truly for toward at least
μίαν^{AdjA} διαίρεσιν^A οὐδεὶς^N ἀμφισβητήσειεν^{AorAktOp} ἂν^{Pt} ὥς^{Kon} οὐ^{Pt} τριῶν^{AdjG} οὐσῶν^G
one division no one dispute would that not, of three being
μερίδων^G τῶν^{ArtG} τε^{Pt} ἐκτὸς^{Adv} καὶ^{Kon} τῶν^{ArtG} ἐν^{Prp} τῷ^{ArtD} σώματι^D καὶ^{Kon} τῶν^{ArtG} ἐν^{Prp} τῇ^{ArtD}
parts, of the and outside and of the in the body and of the in the
ψυχῇ^D πάντα^{AdjA} ταῦτα^A ὑπάρχειν^{PräInfAkt} τοῖς^{ArtD} μακαρίοις^{AdjD} χρή^{PräAkt} οὐδεὶς^N γὰρ^{Pt} ἂν^{Pt}
soul, all these things to exist to the blessed needful is. no one for would
φαίη^{PräAktKnj} μακάριον^{AdjA} τὸν^{ArtA} μηθέν^A μόνιον^A ἔχοντα^A ἀνδρείας^G μηδὲ^{Kon} σωφροσύνης^G
say blessed the nothing part having of courage nor of self control
μηδὲ^{Kon} δικαιοσύνης^G μηδὲ^{Kon} φρονήσεως^G ἀλλὰ^{Kon} δεδιότα^A μὲν^{Pt} τὰς^{ArtA}
nor of justice nor of prudence, but having feared indeed the
παραπετομένας^A μυίας^A ἀπεχόμενον^A δὲ^{Pt} μηθενός^G ἂν^{Pt} ἐπιθυμήσῃ^{AorAktKnj} τοῦ^{ArtG}
flying about flies, abstaining but of nothing, would desire of the
φαγεῖν^{AorInfAkt} ἢ^{Kon} πιεῖν^{AorInfAkt} τῶν^{ArtG} ἐσχάτων^{AdjGSup} ἕνεκα^{Prp} δὲ^{Pt} τεταρτημορίου^G
to eat or to drink, of the of the extremes, for the sake but of a quarter
διαφθείρουτα^A τοὺς^{ArtA} φιλτάτους^{AdjASup} φίλους^A ὁμοίως^{Adv} δὲ^{Pt} καὶ^{Kon} τὰ^{ArtA} περὶ^{Prp} τὴν^{ArtA}
destroying the dearest friends, likewise but and the about the
διάνοιαν^A οὕτως^{Adv} ἄφρονα^{AdjA} καὶ^{Kon} διεψευσμένον^A ὥσπερ^{Kon} τι^A παιδίον^A ἢ^{Kon}
mind thus senseless and deceived just as some child or
μαινόμενον^A ἀλλὰ^{Kon} ταῦτα^N μὲν^{Pt} λεγόμενα^N ὥσπερ^{Kon} πάντες^{AdjN} ἂν^{Pt}
raving. but these indeed being said just as all would
συγχωρήσειαν^{AorAktOp} διαφέρονται^{PräM/P} δ^{Pt} ἐν^{Prp} τῷ^{ArtD} ποσῷ^D καὶ^{Kon} ταῖς^{ArtD} ὑπεροχαῖς^D τῆς^{ArtG}
agree, differ but in the quantity and the superiorities. of the
μὲν^{Pt} γὰρ^{Pt} ἀρετῆς^G ἔχειν^{PräInfAkt} ἱκανὸν^{AdjA} εἶναι^{PräInfAkt} νομίζουσιν^{PräAkt} ὅποσονοῦν^{Adv} πλούτου^G
indeed for virtue to have sufficient to be they think of any amount, of wealth
δὲ^{Pt} καὶ^{Kon} χρημάτων^G καὶ^{Kon} δυνάμεως^G καὶ^{Kon} δόξης^G καὶ^{Kon} πάντων^{AdjG} τῶν^{ArtG} τοιούτων^{AdjG}

but also of goods and of power and of repute and of all of the of such
 εἰς^{Prp} ἄπειρον^{AdjA} ζητοῦσι^{PräAkt} τὴν^{ArtA} ὑπερβολήν.^A ἡμεῖς^{N_{Pr}} δὲ^{Pt} αὐτοῖς^{D_{Pr}} ἐροῦμεν^{FuAkt} ὅτι^{Kon}
 into infinite they seek the excess. we but to them we will say that
 ῥάδιον^{AdjN} μὲν^{Pt} περὶ^{Prp} τούτων^{G_{Pr}} καὶ^{Kon} διὰ^{Prp} τῶν^{ArtG} ἔργων^G λαμβάνειν^{PräInfAkt} τὴν^{ArtA} πίστιν,^A
 easy indeed about these and through the works to take the conviction,
 ὁρῶντας^{A_{PräAkt}} ὅτι^{Kon} κτῶνται^{PräMed} καὶ^{Kon} φυλάττουσιν^{PräAkt} οὐ^{Pt} τὰς^{ArtA} ἀρετὰς^A τοῖς^{ArtD}
 seeing that they acquire and they guard not the virtues to the
 ἐκτὸς^{Adv} ἀλλ'^{Kon} ἐκεῖνα^{A_{Pr}} ταύταις,^{D_{Pr}}
 outside but those for these,

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καὶ^{Kon} τὸ^{ArtN} ζῆν^{PräInfAkt} εὐδαιμόνως,^{Adv} εἴτ'^{Kon} ἐν^{Prp} τῷ^{ArtD} χαίρειν^{PräInfAkt} ἐστὶν^{PräAkt} εἴτ'^{Kon}
 and the to live happily, whether in the rejoicing is whether
 ἐν^{Prp} ἀρετῇ^D τοῖς^{ArtD} ἀνθρώποις^D εἴτ'^{Kon} ἐν^{Prp} ἀμφοῖν,^{DuD_{Pr}} ὅτι^{Kon} μᾶλλον^{AdvKmp} ὑπάρχει^{PräAkt}
 in virtue to the humans whether in both two, because more exists
 τοῖς^{ArtD} τὸ^{ArtA} ἥθος^A μὲν^{Pt} καὶ^{Kon} τὴν^{ArtA} διάνοιαν^A κεκοσμημένοις^{D_{PerM/P}} εἰς^{Prp} ὑπερβολήν,^A
 to those the character indeed and the mind having been adorned into excess,
 περὶ^{Prp} δὲ^{Pt} τὴν^{ArtA} ἔξω^{Adv} κτήσιν^A τῶν^{ArtG} ἀγαθῶν^{AdjG} μετριάζουσιν,^{PräAkt} ἢ^{Kon} τοῖς^{ArtD} ἐκεῖνα^{A_{Pr}}
 about but the outside acquisition of the goods they moderate, or to the those
 μὲν^{Pt} κεκτημένοις^{D_{PerMed}} πλείω^{AdjAKmp} τῶν^{ArtG} χρησίμων,^{AdjG} ἐν^{Prp} δὲ^{Pt} τούτοις^{D_{Pr}}
 indeed having acquired more of the useful things, in but these
 ἐλλείπουσιν^{PräAkt} οὐ^{Pt} μὴν^{Pt} ἀλλὰ^{Kon} καὶ^{Kon} κατὰ^{Prp} τὸν^{ArtA} λόγον^A σκοποῦμένοις^{D_{PräM/P}}
 they fall short· not indeed but also according to the account considering
 εὐσύνοπτον^{AdjN} ἐστὶν^{PräAkt} τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐκτὸς^{Adv} ἔχει^{PräAkt} πέρας,^A ὥστε^{Kon} ὄργανόν^A τι,^{A_{Pr}}
 easy to survey is. the indeed for outside has limit, just as instrument some,
 (πᾶν^{AdjN} τε^{Pt} τὸ^{ArtN} χρήσιμον^{AdjN} εἰς^{Prp} τι),^{A_{Pr}} ὧν^{G_{Pr}} τὴν^{ArtA} ὑπερβολήν^A ἢ^{Kon} βλάπτειν^{PräInfAkt}
 (every and the the useful into something), of which the excess or to harm
 ἀναγκαῖον^{AdjN} ἢ^{Kon} μηθὲν^{N_{Pr}} ὄφελος^N εἶναι^{PräInfAkt} τοῖς^{ArtD} ἔχουσιν,^{D_{PräAkt}} τῶν^{ArtG} δὲ^{Pt} περὶ^{Prp}
 necessary or nothing profit to be to the having, of the but about
 ψυχὴν^A ἕκαστον^{AdjN} ἀγαθῶν,^{AdjG} ὅσω^{D_{Pr}} περ^{Pt} ἂν^{Pt} ὑπερβάλλῃ,^{PräAktKnp} τοσοῦτῳ^{D_{Pr}}
 soul each of goods, by how much indeed would surpass, by so much
 μᾶλλον^{AdvKmp} χρήσιμον^{AdjN} εἶναι,^{PräInfAkt} εἰ^{Kon} δεῖ^{PräAkt} καὶ^{Kon} τούτοις^{D_{Pr}} ἐπιλέγειν^{PräInfAkt}
 more useful to be, if it is necessary also to these to add
 μὴ^{Pt} μόνον^{Adv} τὸ^{ArtA} καλὸν^{AdjA} ἀλλὰ^{Kon} καὶ^{Kon} τὸ^{ArtN} χρήσιμον.^{AdjN} ὅλως^{Adv} τε^{Pt} δῆλον^{AdjN} ὥς^{Kon}
 not only the the noble but also the useful. wholly and clear that
 ἀκολουθεῖν^{PräInfAkt} φήσομεν^{FuAkt} τὴν^{ArtA} διάθεσιν^A τὴν^{ArtA} ἀρίστην^{AdjASup} ἐκάστου^{G_{Pr}} πράγματος^G
 to follow we will say the disposition the the best of each thing
 πρὸς^{Prp} ἄλληλα^{A_{Pr}} κατὰ^{Prp} τὴν^{ArtA} ὑπεροχὴν^A ἣν^{Prp} περ^{Pt} εἵληχε^{PerAkt} ταῦτα^{N_{Pr}} ὧν^{G_{Pr}}
 toward one another according to the preeminence which indeed has obtained these of which
 φάμεν^{PräAkt} αὐτὰς^{A_{Pr}} εἶναι^{PräInfAkt} διαθέσεις^A ταύτας.^{A_{Pr}} ὥστ'^{Kon} εἴπερ^{Kon} ἐστὶν^{PräAkt} ἡ^{ArtN} ψυχὴ^N
 we say them to be dispositions these. so that if indeed is the soul
 καὶ^{Kon} τῆς^{ArtG} κτήσεως^G καὶ^{Kon} τοῦ^{ArtG} σώματος^G τιμιώτερον^{AdjNKmp} καὶ^{Kon} ἀπλῶς^{Adv} καὶ^{Kon}
 and of the possession and of the of body more honorable and simply and
 ἡμῖν,^{D_{Pr}} ἀνάγκη^N καὶ^{Kon} τὴν^{ArtA} διάθεσιν^A τὴν^{ArtA} ἀρίστην^{AdjASup} ἐκάστου^{G_{Pr}} ἀνάλογον^{AdjA}
 to us, necessity and the the disposition the the best of each proportionate
 τούτων^{G_{Pr}} ἔχειν^{PräInfAkt} ἔτι^{Adv} δὲ^{Pt} τῆς^{ArtG} ψυχῆς^G ἕνεκεν^{Prp} ταῦτα^{N_{Pr}} πέφυκεν^{PerAkt} αἰρετὰ^{AdjN}
 of these to have. further but of the soul because of these has by nature choiceworthy
 καὶ^{Kon} δεῖ^{PräAkt} πάντας^{A_{Pr}} αἰρεῖσθαι^{PräMedInf} τοὺς^{ArtA} εὖ^{Adv} φρονοῦντας,^{A_{PräAkt}} ἀλλ'^{Kon} οὐκ^{Pt}
 and it is necessary all to choose the well thinking, but not
 ἐκείνων^{G_{Pr}} ἕνεκεν^{Prp} τὴν^{ArtA} ψυχὴν.^A ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} ἐκάστῳ^{D_{Pr}} τῆς^{ArtG} εὐδαιμονίας^G

of those for the sake of the soul. that indeed then to each of the happiness
 ἐπιβάλλει^{PräAkt} τοσοῦτον^{A Pr} ὅσον^{A Pr} περ^{Pt} ἀρετῆς^G καὶ^{Kon} φρονήσεως^G καὶ^{Kon} τοῦ^{ArtG}
 it imposes so much as indeed of virtue and of prudence and of the
 πράττειν^{PräInfAkt} κατὰ^{Prp} ταύτας^{A Pr} ἔστω^{PräAktImv} συνωμολογημένον^{N PerM/P} ἡμῖν^{D Pr} μάρτυρι^D
 to act according to these, let it be agreed to us, witness
 τῷ^{ArtD} θεῷ^D χρωμένοις^{D Präm/P} ὃς^{N Pr} εὐδαίμων^{AdjN} μὲν^{Pt} ἐστὶ^{PräAkt} καὶ^{Kon} μακάριος^{AdjN} δι^{Prp}
 to the to the god using, who happy indeed is and blessed, through
 οὐθὲν^{A Pr} δὲ^{Pt} τῶν^{ArtG} ἐξωτερικῶν^{AdjG} ἀγαθῶν^{AdjG} ἀλλὰ^{Kon} δι^{Prp} αὐτὸν^{A Pr} αὐτὸς^{N Pr} καὶ^{Kon} τῷ^{ArtD}
 nothing but of the external goods but through himself himself and to the
 ποιός^{AdjN} τις^{N Pr} εἶναι^{PräInfAkt} τὴν^{ArtA} φύσιν^A ἐπεὶ^{Kon} καὶ^{Kon} τὴν^{ArtA} εὐτυχίαν^A τῆς^{ArtG}
 of what sort someone to be the nature, since also the good fortune of the
 εὐδαιμονίας^G διὰ^{Prp} ταῦτ^{A Pr} ἀναγκαῖον^{AdjN} ἑτέραν^{AdjA} εἶναι^{PräInfAkt} (τῶν^{ArtG} μὲν^{Pt} γὰρ^{Pt} ἐκτὸς^{Adv}
 happiness through these necessary other to be (of the indeed for outside
 ἀγαθῶν^{AdjG} τῆς^{ArtG} ψυχῆς^G αἵτιον^{AdjN} ταυτόματον^{AdjN} καὶ^{Kon} ἡ^{ArtN} τύχη^N δίκαιος^{AdjN} δ^{Pt} οὐδεὶς^{N Pr}
 of goods of the soul cause spontaneous and the fortune, just but no one
 οὐδὲ^{Kon} σώφρων^{AdjN} ἀπὸ^{Prp} τύχης^G οὐδὲ^{Kon} διὰ^{Prp} τὴν^{ArtA} τύχην^A ἐστίν^{Pt}·^{PräAkt} ἐχόμενον^{N Präm/P} δ^{Pt}
 nor temperate from fortune nor through the fortune is)· following but
 ἐστὶ^{PräAkt} καὶ^{Kon} τῶν^{ArtG} αὐτῶν^{G Pr} λόγων^G δεόμενον^{N Präm/P} καὶ^{Kon} πόλιν^A εὐδαίμονα^{AdjA} τὴν^{ArtA}
 is also of the same arguments needing also city happy the
 ἀρίστην^{AdjASup} εἶναι^{PräInfAkt} καὶ^{Kon} πράττουσαν^{A PräAkt} καλῶς^{Adv}· ἀδύνατον^{AdjN} δὲ^{Pt} καλῶς^{Adv}
 best to be and doing well. impossible but well
 πράττειν^{PräInfAkt} τοῖς^{ArtD} μὴ^{Pt} τὰ^{ArtA} καλὰ^{AdjA} πράττουσιν^{Pt}· οὐθὲν^{A Pr} δὲ^{Pt} καλὸν^{AdjA}
 to do to the ones who not the noble things do· no thing but noble
 ἔργον^N οὔτ^{Kon} ἀνδρὸς^G οὔτε^{Kon} πόλεως^G χωρὶς^{Prp} ἀρετῆς^G καὶ^{Kon} φρονήσεως^G· ἀνδρεία^N δὲ^{Pt} πόλεως^G
 work neither of a man nor of a city without virtue and prudence· courage but of a city
 καὶ^{Kon} δικαιοσύνη^N καὶ^{Kon} φρόνησις^N τὴν^{ArtA} αὐτὴν^{AdjA} ἔχει^{PräAkt} δύναμιν^A καὶ^{Kon} μορφήν^A ὧν^{G Pr}
 and justice and prudence the same has power and form of which
 μετασχὼν^{N AorSAkt} ἕκαστος^{N Pr} τῶν^{ArtG} ἀνθρώπων^G λέγεται^{Pt}· δίκαιος^{AdjN} καὶ^{Kon} φρόνιμος^{AdjN}
 having shared each of the humans is said just and prudent
 καὶ^{Kon} σώφρων^{AdjN}· ἀλλὰ^{Kon} γὰρ^{Pt} ταῦτα^{N Pr} μὲν^{Pt} ἐπὶ^{Prp} τοσοῦτον^{A Pr} ἔστω^{PräAktImv}
 and self controlled. but for these things indeed upon so much let it be
 πεφροίμασμένα^{N PerM/P} τῷ^{ArtD} λόγῳ^D οὔτε^{Kon} γὰρ^{Pt} μὴ^{Pt} θιγγάνειν^{PräInfAkt} αὐτῶν^{G Pr} δυνατόν^{AdjN}
 having been prefaced to the speech· neither for not to touch of them possible,
 οὔτε^{Kon} πάντας^{AdjA} τοὺς^{ArtA} οἰκείους^{AdjA} ἐπεξελθεῖν^{Pt}· ἐνδέχεται^{Pt}· λόγους^A ἑτέρας^{AdjG}
 nor all the proper to go through it is possible arguments, of another
 γὰρ^{Pt} ἐστὶν^{PräAkt} ἔργον^N σχολῆς^G ταῦτα^{N Pr} νῦν^{Adv} δὲ^{Pt} ὑποκεῖσθω^{Pt}· τοσοῦτον^{A Pr} ὅτι^{Kon}
 for is work of leisure these things· now but let it be assumed so much, that
 βίος^N μὲν^{Pt} ἄριστος^{AdjNSup} καὶ^{Kon} χωρὶς^{Adv} ἐκάστῳ^{D Pr} καὶ^{Kon} κοινῇ^{Adv} ταῖς^{ArtD} πόλεσιν^D ὁ^{ArtN}
 life indeed best, and separately to each and in common to the cities, the
 μετ^{Prp} ἀρετῆς^G κεχορηγημένης^{G PerPas}
 with virtue having been supplied

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ἐπὶ^{Prp} τοσοῦτον^{A Pr} ὥστε^{Kon} μετέχειν^{PräInfAkt} τῶν^{ArtG} κατ^{Prp} ἀρετὴν^A πράξεων^G πρὸς^{Prp} δὲ^{Pt}
 to so much so that to share in of the according to virtue actions, toward but
 τοὺς^{ArtA} ἀμφισβητοῦντας^{A PräAkt} ἑάσαντας^{A AorAkt} ἐπὶ^{Prp} τῆς^{ArtG} νῦν^{Adv} μεθόδου^G διασκεπτέον^{AdjN}
 the disputing, having let be on the now method, to be examined
 ὕστερον^{Adv} εἰ^{Kon} τις^{N Pr} τοῖς^{ArtD} εἰρημένοις^{D PerM/P} τυγχάνει^{Pt} μὴ^{Pt} πειθόμενος^{N Präm/P}
 later, if someone to the having been said happens not obeying.
 πότερον^{Kon} δὲ^{Pt} τὴν^{ArtA} εὐδαιμονίαν^A τὴν^{ArtA} αὐτὴν^{AdjA} εἶναι^{PräInfAkt} φατέον^{AdjN} ἐνός^{G Pr} τε^{Pt}

whether but the happiness the same to be to be said of one and
 ἐκάστου^{G Pr} τῶν^{ArtG} ἀνθρώπων^G καὶ^{Kon} πόλεως^G ἢ^{Kon} μὴ^{Pt} τὴν^{ArtA} αὐτήν^{,AdjA} λοιπὸν^{Adv} ἐστὶν^{PräAkt}
 of each of the humans and of a city or not the same, remaining is
 εἰπεῖν^{,AorInfAkt} φανερόν^{AdjN} δὲ^{Pt} καὶ^{Kon} τοῦτο^{,N Pr} πάντες^{N Pr} γὰρ^{Pt} ἂν^{Pt} ὁμολογήσειαν^{AorAktOp}
 to say. clear but and this. all for would agree
 εἶναι^{PräInfAkt} τὴν^{ArtA} αὐτήν^{,AdjA} ὅσοι^{N Pr} γὰρ^{Pt} ἐν^{Prp} πλούτῳ^D τὸ^{ArtA} ζῆν^{PräInfAkt} εὖ^{Adv}
 to be the same. as many as for in wealth the to live well
 τίθενται^{Präm/P} ἐφ'^{,Prp} ἐνός^{,G Pr} οὗτοι^{N Pr} καὶ^{Kon} τὴν^{ArtA} πόλιν^A ὅλην^{,AdjA} ἐὰν^{Kon} ἦ^{PräAktKnj}
 set down upon one, these and the city whole, if ever may be
 πλουσία^{,AdjN} μακαρίζουσιν^{,PräAkt} ὅσοι^{N Pr} τε^{Pt} τὸν^{ArtA} τυραννικὸν^{AdjA} βίον^A μάλιστα^{AdvSup}
 wealthy, call happy. as many as and the tyrannical life most
 τιμῶσιν^{,PräAkt} οὗτοι^{N Pr} καὶ^{Kon} πόλιν^A τὴν^{ArtA} πλείστων^{AdjGSup} ἄρχουσιν^A
 honor, these and city the of most ruling
 εὐδαιμονεστάτην^{AdjASup} ἂν^{Pt} εἶναι^{PräInfAkt} φαῖεν^{,AorAktOp} εἴ^{Kon} τέ^{Pt} τις^{N Pr} τὸν^{ArtA} ἕνα^{A Pr} δι'^{Prp}
 happiest would to be they would say. if and someone the one through
 ἀρετὴν^A ἀποδέχεται^{,Präm/P} καὶ^{Kon} πόλιν^A εὐδαιμονεστέραν^{AdjAKmp} φήσει^{FuAkt} τὴν^{ArtA}
 virtue approves, and city happier he will say the
 σπουδαιοτέραν^{,AdjAKmp} ἀλλὰ^{Kon} ταῦτ'^{,N Pr} ἤδη^{Adv} δύο^{AdjN} ἐστὶν^{PräAkt} ἃ^{N Pr} δεῖται^{Präm/P}
 more excellent. but these things already two is which needs
 σκέψεως^{,G} ἐν^{N Pr} μὲν^{Pt} πότερος^{N Pr} αἰρετώτερος^{AdjNKmp} βίος^{,N} ὁ^{ArtN} διὰ^{Prp} τοῦ^{ArtG}
 of examination, one indeed which of the two more choiceworthy life, the through the
 συμπολιτεύεσθαι^{Präm/Plnf} καὶ^{Kon} κοινωνεῖν^{PräInfAkt} πόλεως^G ἢ^{Kon} μᾶλλον^{AdvKmp} ὁ^{ArtN} ξενικὸς^{AdjN}
 together be citizen and to share of a city or rather the alien
 καὶ^{Kon} τῆς^{ArtG} πολιτικῆς^{AdjG} κοινωνίας^G ἀπολελυμένος^{,N PerM/P} ἔτι^{Adv} δὲ^{Pt} τίνα^{A Pr} πολιτείαν^A
 and of the political community having been released, yet but which constitution
 θετέον^{AdjN} καὶ^{Kon} ποίαν^{A Pr} διάθεσιν^A πόλεως^G ἀρίστην^{,AdjASup} εἴτε^{Kon} πᾶσιν^{AdjD} ὄντος^G
 to be set and what kind of disposition of a city best, whether to all being
 αἰρετοῦ^{AdjG} [τοῦ]^{ArtG} κοινωνεῖν^{PräInfAkt} πόλεως^G εἴτε^{Kon} καὶ^{Kon} τισὶ^{D Pr} μὲν^{Pt} μὴ^{Pt} τοῖς^{ArtD} δὲ^{Pt}
 choiceworthy the to share of a city whether and to some indeed not to the but
 πλείστοις^{,AdjDSup} ἐπεὶ^{Kon} δὲ^{Pt} τῆς^{ArtG} πολιτικῆς^{AdjG} διανοίας^G καὶ^{Kon} θεωρίας^G τοῦτ'^{,N Pr} ἐστὶν^{PräAkt}
 most. since but of the political intelligence and contemplation this is
 ἔργον^{,N} ἀλλ'^{Kon} οὐ^{Pt} τὸ^{ArtN} περὶ^{Prp} ἑκάστου^{A Pr} αἰρετόν^{,AdjN} ἡμεῖς^{N Pr} δὲ^{Pt} ταύτην^{A Pr}
 work, but not the about each choiceworthy, we but this
 προηγήμεθα^{PerM/P} νῦν^{Adv} τὴν^{ArtA} σκέψιν^A ἐκεῖνο^{N Pr} μὲν^{Pt} πάρεργον^N ἂν^{Pt} εἴη^{,PräAktOp} τοῦτο^{N Pr} δὲ^{Pt}
 we have chosen now the inquiry, that indeed by work would would be, this but
 ἔργον^N τῆς^{ArtG} μεθόδου^G ταύτης^{,G Pr} ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} πολιτείαν^A
 work of the method this. that indeed therefore necessary to be constitution
 ἀρίστην^{AdjASup} ταύτην^{A Pr} [τὴν]^{ArtA} τάξιν^A καθ'^{Prp} ἣν^{A Pr} καὶ^{Kon} ὅστις^{N Pr} αἰρετὰ^{AdvSup}
 best this the order according to which and if whoever best
 πράττοι^{PräAktOp} καὶ^{Kon} ζῶη^{PräAktOp} μακαρίως^{,Adv} φανερόν^{AdjN} ἐστὶν^{,PräAkt} ἀμφισβητεῖται^{Präm/P} δὲ^{Pt}
 would do and would live blessedly, evident is. is disputed but
 παρ'^{Prp} αὐτῶν^{G Pr} τῶν^{ArtG} ὁμολογούντων^G τὸν^{ArtA} μετ'^{Prp} ἀρετῆς^G εἶναι^{PräInfAkt} βίον^A
 from beside of them of the agreeing the with virtue to be life
 αἰρετώτατον^{AdjASup} πότερον^{Kon} ὁ^{ArtN} πολιτικὸς^{AdjN} καὶ^{Kon} πρακτικὸς^{AdjN} βίος^N αἰρετὸς^{AdjN} ἢ^{Kon}
 most choiceworthy whether the political and practical life choiceworthy or
 μᾶλλον^{AdvKmp} ὁ^{ArtN} πάντων^{AdjG} τῶν^{ArtG} ἐκτὸς^{Adv} ἀπολελυμένος^{,N PerM/P} οἷον^{Kon} θεωρητικὸς^{AdjN}
 rather the of all the outside having been released, such as contemplative
 τις^{N Pr} ὃν^{A Pr} μόνον^{Adv} τινές^{N Pr} φασιν^{PräAkt} εἶναι^{PräInfAkt} φιλόσοφον^A σχεδὸν^{Adv} γὰρ^{Pt} τούτους^{A Pr}
 someone, whom only some they say to be philosopher. almost for these

τοὺς^{ArtA} δύο^{AdjA} βίους^A τῶν^{ArtG} ἀνθρώπων^G οἱ^{ArtN} φιλοτιμότατοι^{AdjNSup} πρὸς^{Prp} ἀρετὴν^A
 the two lives of the humans the most ambitious toward virtue
 φαίνονται^{PräM/P} προαιρούμενοι,^N ^{PräM/P} καὶ^{Kon} τῶν^{ArtG} προτέρων^{AdjGKmp} καὶ^{Kon} τῶν^{ArtG} νῦν^{Adv}
 appear choosing before, and of the former and of the now·
 λέγω^{PräAkt} δὲ^{Pt} δύο^{AdjA} τόν^{ArtA} τε^{Pt} πολιτικόν^{AdjA} καὶ^{Kon} τὸν^{ArtA} φιλόσοφον^A διαφέρει^{PräAkt} δὲ^{Pt}
 I say but two the and political and the philosopher. differs but
 οὐ^{Pt} μικρὸν^{AdjA} ποτέρως^{Adv} ἔχει^{PräAkt} τὸ^{ArtN} ἀληθές^N ἀνάγκη^N γὰρ^{Pt} τόν^{ArtA} γε^{Pt} εὖ^{Adv}
 not small in what way it has the truth· necessity for the at least well
 φρονοῦντα^A ^{PräAkt} πρὸς^{Prp} τὸν^{ArtA} βελτίω^{AdjAKmp} σκοπὸν^A συντάττεσθαι,^{PräM/Plnf} καὶ^{Kon} τῶν^{ArtG}
 thinking toward the better aim to arrange together, and of the
 ἀνθρώπων^G ἕκαστον^A ^{Pr} καὶ^{Kon} κοινῇ^{Adv} τὴν^{ArtA} πολιτείαν^A νομίζουσι^{PräAkt} δ^{Pt} οἱ^{ArtN} μὲν^{Pt} τὸ^{ArtN}
 humans each and in common the constitution. they think but the indeed the
 τῶν^{ArtG} πέλας^G ἄρχειν^{PräInfAkt} δεσποτικῶς^{Adv} μὲν^{Pt} γιγνόμενον^A ^{PräM/P} μετ^{Prp} ἀδικίας^G τινὸς^G ^{Pr}
 of the neighbors to rule despotically indeed becoming with injustice of some
 εἶναι^{PräInfAkt} τῆς^{ArtG} μεγίστης^{AdjGSup} πολιτικῶς^{Adv} δὲ^{Pt} τὸ^{ArtN} μὲν^{Pt} ἄδικον^{AdjN} οὐκ^{Pt} ἔχειν^{PräInfAkt}
 to be of the greatest, politically but the indeed unjust not to have,
 ἐμπόδιον^N δὲ^{Pt} ἔχειν^{PräInfAkt} τῇ^{ArtD} περὶ^{Prp} αὐτὸν^A ^{Pr} εὐημερίᾳ^D τούτων^G ^{Pr} δ^{Pt} ὥστερ^{Kon} ἐξ^{Prp}
 hindrance but to have to the about him prosperity· of these but just as out of
 ἐναντίας^{AdjG} ἑτεροὶ^{AdjN} τυγχάνουσι^{PräAkt} δοξάζοντες^N ^{PräAkt} μόνον^{Adv} γὰρ^{Pt} ἀνδρὸς^G τὸν^{ArtA}
 opposite others happen thinking· only for of a man the
 πρακτικὸν^{AdjA} εἶναι^{PräInfAkt} βίον^A καὶ^{Kon} πολιτικόν^{AdjA} ἐφ^{Prp} ἐκάστης^G ^{Pr} γὰρ^{Pt} ἀρετῆς^G οὐκ^{Pt}
 practical to be life and political, upon of each for of virtue not
 εἶναι^{PräInfAkt} πράξεις^N μᾶλλον^{AdvKmp} τοῖς^{ArtD} ἰδιώταις^D
 to be actions rather to the private persons

St. 1324b

ἢ^{Kon} τοῖς^{ArtD} τὰ^{ArtA} κοινὰ^{AdjA} πράττουσι^D ^{PräAkt} καὶ^{Kon} πολιτευομένοις^D ^{PräM/P} οἱ^{ArtN} μὲν^{Pt} οὖν^{Pt}
 than to the the common doing and being citizens. the indeed therefore
 οὕτως^{Adv} ὑπολαμβάνουσιν^{PräAkt} οἱ^{ArtN} δὲ^{Pt} τὸν^{ArtA} δεσποτικὸν^{AdjA} καὶ^{Kon} τυραννικὸν^{AdjA} τρόπον^A
 thus suppose, the but the despotic and tyrannical manner
 τῆς^{ArtG} πολιτείας^G εἶναι^{PräInfAkt} μόνον^{Adv} εὐδαίμονα^{AdjA} φασιν^{PräAkt} παρ^{Prp} ἐνίοις^D ^{Pr} δὲ^{Pt} καὶ^{Kon}
 of the constitution to be only happy they say. among some but also
 τῆς^{ArtG} πολιτείας^G οὗτος^N ^{Pr} ὅρος^N καὶ^{Kon} τῶν^{ArtG} νόμων^G ὅπως^{Kon} δεσποζῶσι^{PräAktKmj} τῶν^{ArtG}
 of the constitution this definition and of the laws how they rule as masters of the
 πέλας^G διὸ^{Kon} καὶ^{Kon} τῶν^{ArtG} πλείστων^{AdjGSup} νομίμων^{AdjG} χύδην^{Adv} ὥς^{Kon} εἰπεῖν^{AorInfAkt}
 neighbors. therefore and of the most customary laws promiscuously as to say
 κειμένων^G ^{PräM/P} παρὰ^{Prp} τοῖς^{ArtD} πλείστοις^{AdjDSup} ὅμως^{Adv} εἰ^{Kon} ποῦ^{Adv} τι^N ^{Pr} πρὸς^{Prp} ἓν^A ^{Pr}
 lying beside to the most, nevertheless if somewhere something toward one
 οἱ^{ArtN} νόμοι^N βλέπουσι^{PräAkt} τοῦ^{ArtG} κρατεῖν^{PräInfAkt} στοχάζονται^{PräM/P} πάντες^N ^{Pr} ὥστερ^{Kon} ἐν^{Prp}
 the laws look, of the to prevail aim all, just as in
 Λακεδαιμόνι^D καὶ^{Kon} Κρήτῃ^D πρὸς^{Prp} τοὺς^{ArtA} πολέμους^A συντέτακται^{PerM/P} σχεδὸν^{Adv} ἢ^N ^{Pr} τε^{Pt}
 Lacedaemon and Crete toward the wars has been arranged almost which and
 παιδείᾳ^N καὶ^{Kon} τὸ^{ArtN} τῶν^{ArtG} νόμων^G πλήθος^N ἔτι^{Adv} δ^{Pt} ἐν^{Prp} τοῖς^{ArtD} ἔθνεσι^D πᾶσι^{AdjD} τοῖς^{ArtD}
 education and the of the laws multitude· further but in the nations all the
 δυναμένοις^D ^{PräM/P} πλεονεκτεῖν^{PräInfAkt} ἡ^{ArtN} τοιαύτη^{AdjN} τετίμηται^{PerM/P} δύναμις^N οἷον^{Kon} ἐν^{Prp}
 to the being able to take advantage the such has been honored power, such as in
 Σκύθαις^D καὶ^{Kon} Πέρσαις^D καὶ^{Kon} Θραξῇ^D καὶ^{Kon} Κελτοῖς^D ἐν^{Prp} ἐνίοις^{AdjD} γὰρ^{Pt} καὶ^{Kon} νόμοι^N
 Scythians and Persians and Thracians and Celts. in some for and laws
 τινές^N ^{Pr} εἰσι^{PräAkt} παροξύνοντες^N ^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} ἀρετὴν^A ταύτην^A ^{Pr} καθάπερ^{Kon} ἐν^{Prp}
 some are provoking toward the virtue this, just as in

Καρχηδόνι^D φασὶ^{PräAkt} τὸν^{ArtA} ἐκ^{Prp} τῶν^{ArtG} κρίκων^G κόσμον^A λαμβάνειν^{PräInfAkt} ὅσας^A ^{Pr} ἄν^{Pt}
 Carthage they say the from the rings adornment to receive as many as ever
 στρατεύσονται^{AorM/PKñj} στρατείας^A ἧν^{ImpAkt} δέ^{Pt} ποτε^{Adv} καὶ^{Kon} περὶ^{Prp} Μακεδονίαν^A νόμος^N τὸν^{ArtA}
 might campaign campaigns· was but once and about Macedonia law the
 μηθένα^A ^{Pr} ἀπεκταγκότα^A ^{PerAkt} πολέμιον^{AdjA} ἄνδρα^A περιεζῶσθαι^{PräM/Plnf} τὴν^{ArtA} φορβειάν^A ἐν^{Prp} δέ^{Pt}
 no one having slain enemy man to gird about the feedbag· in but
 Σκύθαις^D οὐκ^{Pt} ἐξῆν^{ImpAkt} πίνειν^{PräInfAkt} ἐν^{Prp} ἑορτῇ^D τινι^D ^{Pr} σκύφον^A περιφερόμενον^A ^{PräM/P}
 Scythians not it was permitted to drink in festival some cup being carried around
 τῷ^{ArtD} μηθένα^A ^{Pr} ἀπεκταγκότι^D ^{PerAkt} πολέμιον^{AdjA} ἐν^{Prp} δέ^{Pt} τοῖς^{ArtD} Ἰβηρσιν^D ^D ἔθνει^D πολεμικῶ^{AdjD}
 to the no one having slain enemy· in but the Iberians, nation warlike,
 τοσούτους^{AdjA} τὸν^{ArtA} ἀριθμὸν^A ὀβελίσκους^A καταπηγνύουσι^{PräAkt} περὶ^{Prp} τὸν^{ArtA} τάφον^A ὅσους^A ^{Pr}
 so many the number little spits they drive in around the tomb as many as
 ἄν^{Pt} διαφθείρη^{PräAktKñj} τῶν^{ArtG} πολεμίων^G καὶ^{Kon} ἕτερα^{AdjN} δὴ^{Pt} παρ^{Prp} ἑτέροις^{AdjD} ἔστι^{PräAkt}
 ever he destroy of the enemies· and other indeed beside others there is
 τοιαῦτα^{AdjN} πολλά^{AdjN} τὰ^{ArtN} μὲν^{Pt} νόμοις^D κατελημμένα^N ^{PerM/P} τὰ^{ArtN} δέ^{Pt} ἔθεσιν^D
 such many, the on the one hand by laws having been fixed the but by customs.
 καίτοι^{Pt} δόξειεν^{AorAktOp} ἄν^{Pt} ἄγαν^{Adv} ἄτοπον^{AdjA} ἴσως^{Adv} εἶναι^{PräInfAkt} τοῖς^{ArtD} βουλομένοις^D ^{PräM/P}
 and yet might seem ever too much strange perhaps to be to the being willing
 ἐπισκοπεῖν^{PräInfAkt} εἰ^{Kon} τοῦτ'^N ^{Pr} ἐστὶν^{PräAkt} ἔργον^N τοῦ^{ArtG} πολιτικοῦ^{AdjG} τοῦ^{ArtN} δύνασθαι^{PräM/Plnf}
 to examine, if this is work of the statesman, the to be able
 θεωρεῖν^{PräInfAkt} ὅπως^{Kon} ἄρχη^{PräAktKñj} καὶ^{Kon} δεσπόζη^{PräAktKñj} τῶν^{ArtG} πλησίων^{AdjG} καὶ^{Kon}
 to observe how he rule and he be master of the neighbors, and
 βουλομένων^G ^{PräM/P} καὶ^{Kon} μὴ^{Pt} βουλομένων^G ^{PräM/P} πῶς^{Adv} γὰρ^{Pt} ἄν^{Pt} εἴη^{PräAktOp} τοῦτο^N ^{Pr}
 of the willing and not willing ones. how for ever would be this
 πολιτικὸν^{AdjN} ἢ^{Kon} νομοθετικόν^{AdjN} ὃ^N ^{Pr} γέ^{Pt} μὴδὲ^{Kon} νόμιμόν^{AdjN} ἐστίν^{PräAkt} οὐ^{Pt} νόμιμον^{AdjN}
 political or lawgiving, which at least nor even lawful is; not lawful
 δέ^{Pt} τὸ^{ArtN} μὴ^{Pt} μόνον^{Adv} δικαίως^{Adv} ἀλλὰ^{Kon} καὶ^{Kon} ἀδίκως^{Adv} ἄρχειν^{PräInfAkt} κρατεῖν^{PräInfAkt} δ'^{Pt}
 but the not only justly but also unjustly to rule, to prevail but
 ἔστι^{PräAkt} καὶ^{Kon} μὴ^{Pt} δικαίως^{Adv} ἀλλὰ^{Kon} μὴν^{Pt} οὐδ'^{Kon} ἐν^{Prp} ταῖς^{ArtD} ἄλλαις^{AdjD} ἐπιστήμαις^D
 it is also not justly. but indeed nor even in the other sciences
 τοῦτο^N ^{Pr} ὁρῶμεν^{PräAkt} οὔτε^{Kon} γὰρ^{Pt} τοῦ^{ArtG} ἱατροῦ^G οὔτε^{Kon} τοῦ^{ArtG} κυβερνήτου^G ἔργον^N ἐστὶ^{PräAkt}
 this we see· neither for of the doctor nor of the helmsman work is
 τὸ^{ArtN} ἢ^{Kon} πείσαι^{AorInfAkt} ἢ^{Kon} βιάσασθαι^{AorMedInf} τοῦ^{ArtG} μὲν^{Pt} τοὺς^{ArtA}
 the either to persuade or to force of the on the one hand the
 θεραπευομένους^A ^{PräM/P} τοῦ^{ArtG} δέ^{Pt} τοὺς^{ArtA} πλωτῆρας^A ἀλλ'^{Kon} εἰκόασιν^{PerAkt} οἱ^{ArtN} πολλοὶ^{AdjN}
 being treated of the but the sailors. but they seem the many
 τὴν^{ArtA} δεσποτικὴν^{AdjA} πολιτικὴν^{AdjA} οἷεσθαι^{PräM/Plnf} εἶναι^{PräInfAkt} καὶ^{Kon} ὅπερ^N ^{Pr} αὐτοῖς^D ^{Pr}
 the despotic political to think to be, and the very thing to themselves
 ἕκαστοι^N ^{Pr} οὐ^{Pt} φασιν^{PräAkt} εἶναι^{PräInfAkt} δίκαιον^{AdjN} οὐδὲ^{Kon} συμφέρον^{AdjN} τοῦτ'^N ^{Pr} οὐκ^{Pt}
 each not they say to be just nor even beneficial, this not
 αἰσχύνονται^{PräM/P} πρὸς^{Prp} τοὺς^{ArtA} ἄλλους^{AdjA} ἀσχοῦντες^N ^{PräAkt} αὐτοῖ^N ^{Pr} μὲν^{Pt} γὰρ^{Pt}
 they are ashamed toward the others practicing· themselves on the one hand for
 παρ^{Prp} αὐτοῖς^D ^{Pr} τὸ^{ArtN} δικαίως^{Adv} ἄρχειν^{PräInfAkt} ζητοῦσι^{PräAkt} πρὸς^{Prp} δέ^{Pt} τοὺς^{ArtA}
 among with themselves the justly to rule they seek, toward but the
 ἄλλους^{AdjA} οὐδὲν^N ^{Pr} μέλει^{PräAkt} τῶν^{ArtG} δικαίων^{AdjG} ἄτοπον^{AdjN} δέ^{Pt} εἰ^{Kon} μὴ^{Pt} φύσει^D τὸ^{ArtN}
 others nothing it is a care of the just things. strange but if not by nature the
 μὲν^{Pt} δεσποστόν^{AdjN} ἐστὶ^{PräAkt} τὸ^{ArtN} δέ^{Pt} οὐ^{Pt} δεσποστόν^{AdjN} ὥστε^{Kon} εἴπερ^{Kon} ἔχει^{PräAkt}
 on the one hand masterable is the but not masterable, so that if indeed it has
 τὸν^{ArtA} τρόπον^A τοῦτον^A ^{Pr} οὐ^{Pt} δεῖ^{PräAkt} πάντων^{AdjG} πειρᾶσθαι^{PräM/Plnf} δεσπόζειν^{PräInfAkt}

the manner this, not it is necessary of all to try to be master,
 ἀλλὰ^{Kon} τῶν^{ArtG} δεσποστῶν,^{AdjG} ὥσπερ^{Kon} οὐδὲ^{Kon} θηρεύειν^{PräInfAkt} ἐπὶ^{Prp} θοίνην^A ἢ^{Kon} θυσίαν^A
 but of the masterable ones, just as not even to hunt for feast or sacrifice
 ἀνθρώπους,^A ἀλλὰ^{Kon} τὸ^{ArtN} πρὸς^{Prp} τοῦτο^A θηρευτόν.^{AdjN} ἔστι^{PräAkt} δὲ^{Pt} θηρευτόν^{AdjN} ὃ^N ^{Pr} ἂν^{Pt}
 humans, but the for this huntable· is but huntable which ever
 ἄγριον^{AdjN} ἢ^{PräAktKnj} ἐδεστόν^{AdjN} ζῶον.^N ἀλλὰ^{Kon} μὴν^{Pt} εἴη^{PräAktOp} γ',^{Pt} ἂν^{Pt} καὶ^{Kon}
 wild be edible animal. but indeed would be at least ever also

St. 1325a

καθ',^{Prp} αὐτὴν^A μία^{AdjN} πόλις^N εὐδαίμων,^{AdjN} ἣ^N ^{Pr} πολιτεύεται^{PräM/P} δηλονότι^{Adv} καλῶς,^{Adv}
 according to her self one city happy, which is governed clearly well,
 εἴπερ^{Kon} ἐνδέχεται^{PräM/P} πόλιν^A οἰκεῖσθαι^{PräM/PInf} που^{Adv} καθ',^{Prp} αὐτὴν^A νόμοις^D
 if indeed it is possible city to dwell somewhere according to her self with laws
 χρωμένην^A ^{PräM/P} σπουδαίους,^{AdjD} ἧς^G ^{Pr} τῆς^{ArtG} πολιτείας^G ἢ^{ArtN} σύνταξις^N οὐ^{Pt} πρὸς^{Prp} πόλεμον^A
 using serious, of which of the constitution the arrangement not toward war
 οὐδὲ^{Kon} πρὸς^{Prp} τὸ^{ArtA} κρατεῖν^{PräInfAkt} ἔσται^{FuMed} τῶν^{ArtG} πολεμίων.^G μηθὲν^N ^{Pr} γὰρ^{Pt}
 nor toward the to prevail will be of the enemies· nothing for
 ὑπαρχέτω^{PräAktImv} τοιοῦτον.^{AdjN} δῆλον^{AdjN} ἄρα^{Pt} ὅτι^{Kon} πάσας^{AdjA} τὰς^{ArtA} πρὸς^{Prp} τὸν^{ArtA} πόλεμον^A
 let exist such. clear then that all the toward the war
 ἐπιμελείας^A καλὰς^{AdjA} μὲν^{Pt} θετέον,^{AdjN} οὐχ^{Pt} ὥς^{Kon} τέλος^N δὲ^{Pt} πάντων^{AdjG}
 cares noble on the one hand to be set, not as end but of all
 ἀκρότατον,^{AdjNSup} ἀλλ',^{Kon} ἐκείνου^G ^{Pr} χάριν^A ταύτας.^A ^{Pr} τοῦ^{ArtG} δὲ^{Pt} νομοθέτου^G τοῦ^{ArtG}
 highest, but of that for the sake these. of the but lawgiver of the
 σπουδαίου^{AdjG} ἐστὶ^{PräAkt} τὸ^{ArtN} θεάσασθαι^{AorMedInf} πόλιν^A καὶ^{Kon} γένος^A ἀνθρώπων^G καὶ^{Kon}
 excellent is the to behold city and race of men and
 πᾶσαν^{AdjA} ἄλλην^{AdjA} κοινωνίαν,^A ζωῆς^G ἀγαθῆς^{AdjG} πῶς^{Adv} μεθέξουσιν^{FuAkt} καὶ^{Kon} τῆς^{ArtG}
 every other community, of life good how they will partake and of the
 ἐνδεχομένης^G ^{PräM/P} αὐτοῖς^D ^{Pr} εὐδαιμονίας.^G διοίσει^{FuAkt} μέντοι^{Pt} τῶν^{ArtG} ταπτομένων^G ^{PräM/P} ἕνι^N ^{Pr}
 possible to them happiness. will differ however of the being ordered some
 νομίμων.^{AdjG} καὶ^{Kon} τοῦτο^N ^{Pr} τῆς^{ArtG} νομοθετικῆς^{AdjG} ἐστίν^{PräAkt} ἰδεῖν,^{AorInfAkt} εἰ^{Kon} τινες^N ^{Pr}
 customary· and this of the legislative is to see, if ever some
 ὑπάρχωσι^{PräAktKnj} γειτνιώντες,^N ^{PräAkt} ποῖα^N ^{Pr} πρὸς^{Prp} ποίους^A ^{Pr} ἀσκητέον^{AdjN} ἢ^{Kon} πῶς^{Adv}
 are present neighboring, what kind of toward which ones to be practised or how
 τοῖς^{ArtD} καθήκουσι^{PräAkt} πρὸς^{Prp} ἐκάστους^A ^{Pr} χρηστέον.^{AdjN} ἀλλὰ^{Kon} τοῦτο^N ^{Pr} μὲν^{Pt}
 to the fitting toward each to be used. but this on the one hand
 καὶ^{Kon} ὕστερον^{Adv} τύχοι^{AorAktOp} τῆς^{ArtG} προσηκούσης^G ^{PräAkt} σκέψεως,^G πρὸς^{Prp} τί^A ^{Pr} τέλος^N
 and ever later might befall of the fitting inquiry, toward what end
 δεῖ^{PräAkt} τὴν^{ArtA} ἀρίστην^{AdjASup} πολιτείαν^A συντείνειν.^{PräInfAkt} πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA}
 it is necessary the best constitution to tend· toward but the
 ὁμολογοῦντας^A ^{PräAkt} μὲν^{Pt} τὸν^{ArtA} μετ',^{Prp} ἀρετῆς^G εἶναι^{PräInfAkt} βίον^A αἰρετώτατον,^{AdjASup}
 agreeing on the one hand the with virtue to be life most choiceworthy,
 διαφερομένους^A ^{PräM/P} δὲ^{Pt} περὶ^{Prp} τῆς^{ArtG} χρήσεως^G αὐτοῦ,^G ^{Pr} λεκτέον^{AdjN} ἡμῖν^D ^{Pr} πρὸς^{Prp}
 differing but about the use of it, to be said to us toward
 ἀμφοτέρους^{AdjA} αὐτούς^A ^{Pr} (οἱ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἀποδοκιμάζουσιν^{PräAkt} τὰς^{ArtA} πολιτικὰς^{AdjA}
 both them (the on the one hand for they reject the political
 ἀρχάς,^A νομίζοντες^N ^{PräAkt} τὸν^{ArtA} τοῦ^{ArtG} ἐλευθέρου^{AdjG} βίον^A ἕτερόν^{AdjA} τινα^A ^{Pr} εἶναι^{PräInfAkt}
 offices, thinking the of the free life different some to be
 τοῦ^{ArtG} πολιτικοῦ^{AdjG} καὶ^{Kon} πάντων^{AdjG} αἰρετώτατον,^{AdjASup} οἱ^{ArtN} δὲ^{Pt} τοῦτον^A ^{Pr} ἄριστον.^{AdjASup}
 of the political and of all most choiceworthy, the but this best·
 ἀδύνατον^{AdjN} γὰρ^{Pt} τὸν^{ArtA} μηθὲν^A ^{Pr} πράττοντα^A ^{PräAkt} πράττειν^{PräInfAkt} εὖ,^{Adv} τὴν^{ArtA} δ',^{Kon}
 impossible for the nothing· ^{Pr} practicing ^{PräAkt} practicing well, the and·

impossible for the nothing doing to do well, the but
 εὐπραγίαν^A καὶ^{Kon} τὴν^{ArtA} εὐδαιμονίαν^A εἶναι^{PräInfAkt} ταύτόν)^{AdjN} ὅτι^{Kon} τὰ^{ArtN} μὲν^{Pt}
 success and the happiness to be the same) that the on the one hand
 ἀμφοτέροι^{AdjN} λέγουσιν^{PräAkt} ὀρθῶς^{Adv} τὰ^{ArtN} δὲ^{Pt} οὐκ^{Pt} ὀρθῶς,^{Adv} οἱ^{ArtN} μὲν^{Pt} ὅτι^{Kon}
 both say rightly the but not rightly, the on the one hand that
 ὁ^{ArtN} τοῦ^{ArtG} ἐλευθέρου^{AdjG} βίος^N τοῦ^{ArtG} δεσποτικοῦ^{AdjG} ἀμείνων.^{AdjNKmp} τοῦτο^N γὰρ^{Pt}
 the of the free life of the despotic better. this for
 ἀληθές.^{AdjN} οὐθέν^N γὰρ^{Pt} τό^{ArtN} γε^{Pt} δούλῳ^D ἢ^{Kon} δοῦλος^N χρῆσθαι^{PräM/PlInf} σεμνόν.^{AdjN}
 true· nothing for the at least to a slave in so far as slave to use august·
 ἡ^{ArtN} γὰρ^{Pt} ἐπίταξις^N ἡ^{ArtN} περὶ^{Prp} τῶν^{ArtG} ἀναγκαιῶν^{AdjG} οὐδενὸς^G μετέχει^{PräAkt} τῶν^{ArtG}
 the for command the about the necessary of nothing shares in of the
 καλῶν.^{AdjG} τὸ^{ArtN} μέντοι^{Pt} νομίζειν^{PräInfAkt} πᾶσαν^{AdjA} ἀρχὴν^A εἶναι^{PräInfAkt} δεσποτεῖαν^A οὐκ^{Pt}
 noble things. the however to think every rule to be despotism not
 ὀρθόν.^{AdjN} οὐ^{Pt} γὰρ^{Pt} ἔλαττον^{AdjNKmp} διέστηκεν^{PerAkt} ἡ^{ArtN} τῶν^{ArtG} ἐλευθέρων^{AdjG} ἀρχὴ^N τῆς^{ArtG}
 right· not for less stands apart the of the free rule of the
 τῶν^{ArtG} δούλων^G ἢ^{Kon} αὐτό^N τὸ^{ArtN} φύσει^D ἐλευθέρων^{AdjN} τοῦ^{ArtG} φύσει^D δούλου.^G
 of the slaves than the very the by nature free of the by nature of a slave.
 διώρισταί^{PerM/P} δὲ^{Pt} περὶ^{Prp} αὐτῶν^G ἱκανῶς^{Adv} ἐν^{Prp} τοῖς^{ArtD} πρώτοις^{AdjD} λόγοις.^D τὸ^{ArtN} δὲ^{Pt}
 has been distinguished but about them sufficiently in the first discourses. the but
 μᾶλλον^{AdvKmp} ἐπαινεῖν^{PräInfAkt} τὸ^{ArtN} ἀπρακτεῖν^{PräInfAkt} τοῦ^{ArtG} πράττειν^{PräInfAkt} οὐκ^{Pt} ἀληθές.^{AdjN}
 rather to praise the to be inactive than to do not true·
 ἡ^{ArtN} γὰρ^{Pt} εὐδαιμονία^N πράξις^N ἐστίν,^{PräAkt} ἔτι^{Adv} δὲ^{Pt} πολλῶν^{AdjG} καὶ^{Kon} καλῶν^{AdjG} τέλος^N
 the for happiness action is, still but of many and of noble end
 ἔχουσιν^{PräAkt} αἱ^{ArtN} τῶν^{ArtG} δικαίων^{AdjG} καὶ^{Kon} σωφρόνων^{AdjG} πράξεις.^N καίτοι^{Pt} τάχ^{Adv} ἂν^{Pt}
 have the of the just and temperate actions. and yet perhaps would
 ὑπολάβοι^{AorSAktOp} τις^N τούτων^G οὕτω^{Adv} διωρισμένων^G ὅτι^{Kon} τὸ^{ArtN} κύριον^{AdjN}
 suppose someone of these thus having been distinguished that the controlling
 εἶναι^{PräInfAkt} πάντων^{AdjG} ἄριστον.^{AdjNSup} οὕτω^{Adv} γὰρ^{Pt} ἂν^{Pt} πλείστων^{AdjGSup} καὶ^{Kon}
 to be of all best· thus for would of most and
 καλλίστων^{AdjGSup} κύριος^N εἴη^{PräAktOp} πράξεων.^G ὥστε^{Kon} οὐ^{Pt} δεῖν^{PräInfAkt} τὸν^{ArtA}
 of most noble master would be of actions. so that not to be necessary the
 δυνάμενον^A ἄρχειν^{PräInfAkt} παρίεναι^{PräInfAkt} τῷ^{ArtD} πλησίον,^{AdjD} ἀλλὰ^{Kon} μᾶλλον^{AdvKmp}
 being able to rule to pass over to the neighbor, but rather
 ἀφαιρεῖσθαι,^{PräM/PlInf} καὶ^{Kon} μήτε^{Kon} πατέρα^A παίδων^G μήτε^{Kon} παῖδας^A πατρὸς^G μήθ^{Kon} ὅλως^{Adv}
 to take away, and nor father of children nor children of father nor at all
 φίλον^A φίλου^G μηθέν^A ὑπόλογον^{AdjA} ποιεῖσθαι^{PräM/PlInf} μηδὲ^{Kon} πρὸς^{Prp} τοῦτο^A
 friend of friend no one accountable to make for oneself nor toward this
 φροντίζειν.^{PräInfAkt} τὸ^{ArtN} γὰρ^{Pt} ἄριστον^{AdjNSup} αἰρετώτατον,^{AdjNSup} τὸ^{ArtN} δ^{Pt} εὖ^{Adv}
 to care· the for best most choiceworthy, the but well
 πράττειν^{PräInfAkt} ἄριστον.^{AdjNSup} τοῦτο^N μὲν^{Pt} οὖν^{Pt} ἀληθῶς^{Adv} ἴσως^{Adv} λέγουσιν,^{PräAkt} εἴπερ^{Kon}
 to do best. this indeed then truly perhaps they say, if indeed

St. 1325b

ὑπάρξει^{FuAkt} τοῖς^{ArtD} ἀποστεροῦσι^D καὶ^{Kon} βιαζομένοις^D τὸ^{ArtN} τῶν^{ArtG} ὄντων^G
 will belong to the depriving and and coercing the of the being
 αἰρετώτατον.^{AdjNSup} ἀλλ^{Kon} ἴσως^{Adv} οὐχ^{Pt} οἶόν^{AdjN} τε^{Pt} ὑπάρχειν,^{PräInfAkt} ἀλλ^{Kon} ὑποτίθενται^{PräM/P}
 most choiceworthy· but perhaps not possible and to belong, but they assume
 τοῦτο^A ψεῦδος.^N οὐ^{Pt} γὰρ^{Pt} ἔτι^{Adv} καλὰς^{AdjA} τὰς^{ArtA} πράξεις^A ἐνδέχεται^{PräM/P} εἶναι^{PräInfAkt} τῷ^{ArtD}
 this falsehood. not for still noble the actions it is possible to be to the
 μὴ^{Pt} διαφέροντι^D τοσοῦτον^A ὅσον^A ἀνὴρ^N γυναικὸς^G ἢ^{Kon} πατὴρ^N τέκνων^G ἢ^{Kon}

not differing so much as much as man of woman or father of children or
 δεσπότης^N δούλων^G ὥστε^{Kon} ὁ^{ArtN} παραβαίνων^N οὐθέν^A ἂν^{Pt} τηλικούτου^{AdjA}
 master of slaves· so that the transgressing nothing would so great
 κατορθώσειν^{AorAktOp} ὕστερον^{Adv} ὅσον^A ἤδη^{Adv} παρεκβέβηκε^{PerAkt} τῆς^{ArtG} ἀρετῆς^G τοῖς^{ArtD}
 he would accomplish later as much as already he has deviated of the virtue. to the
 γὰρ^{Pt} ὁμοίους^{AdjD} τὸ^{ArtN} καλὸν^{AdjN} καὶ^{Kon} τὸ^{ArtN} δίκαιον^{AdjN} ἐν^{Prp} τῷ^{ArtD} ἐν^{Prp} μέρει^D τοῦτο^N
 for like the noble and the just in the in part, this
 γὰρ^{Pt} ἴσον^{AdjN} καὶ^{Kon} ὅμοιον^{AdjN} τὸ^{ArtN} δὲ^{Pt} μὴ^{Pt} ἴσον^{AdjN} τοῖς^{ArtD} ἴσοις^{AdjD} καὶ^{Kon} τὸ^{ArtN} μὴ^{Pt}
 for equal and similar· the but not equal to the equals and the not
 ὅμοιον^{AdjN} τοῖς^{ArtD} ὁμοίοις^{AdjD} παρὰ^{Prp} φύσιν^A οὐδὲν^N δὲ^{Pt} τῶν^{ArtG} παρὰ^{Prp} φύσιν^A καλόν^{AdjN}
 similar to the similar against nature, nothing but of the against nature noble.
 διὸ^{Kon} καὶ^{Kon} ἄλλος^{AdjN} τις^N ἢ^{PräAktKmj} κρείττων^{AdjNKmp} κατ'^{Prp} ἀρετὴν^A καὶ^{Kon} κατὰ^{Prp}
 therefore and would other someone may be better according to virtue and according to
 δύναμιν^A τὴν^{ArtA} πρακτικὴν^{AdjA} τῶν^{ArtG} ἀρίστων^{AdjGSup} τούτῳ^D καλὸν^{AdjN} ἀκολουθεῖν^{PräInfAkt}
 power the practical of the best, to this noble to follow
 καὶ^{Kon} τούτῳ^D πειθεσθαι^{PräM/Plnf} δίκαιον^{AdjN} δεῖ^{PräAkt} δ'^{Pt} οὐ^{Pt} μόνον^{Adv} ἀρετὴν^A ἀλλὰ^{Kon}
 and to this to obey just. it is necessary but not only virtue but
 καὶ^{Kon} δύναμιν^A ὑπάρχειν^{PräInfAkt} καθ'^{Prp} ἣν^A ἔσται^{FuMed} πρακτικός^{AdjN} ἀλλ'^{Kon} εἰ^{Kon} ταῦτα^N
 and power to exist, according to which will be practical. but if these
 λέγεται^{PräM/P} καλῶς^{Adv} καὶ^{Kon} τὴν^{ArtA} εὐδαιμονίαν^A εὐπραγίαν^A θετέον^{AdjN} καὶ^{Kon} κοινῇ^{Adv}
 is said well and the happiness success must be set, and in common
 πάσης^{AdjG} πόλεως^G ἂν^{Pt} εἴη^{PräAktOp} καὶ^{Kon} καθ'^{Prp} ἑκάστου^A ἀριστος^{AdjNSup} βίος^N ὁ^{ArtN}
 of every city would would be and according to each best life the
 πρακτικός^{AdjN} ἀλλὰ^{Kon} τὸν^{ArtA} πρακτικὸν^{AdjA} οὐκ^{Pt} ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} πρὸς^{Prp} ἐτέρους^{AdjA}
 practical. but the practical not necessary to be toward others,
 καθάπερ^{Kon} οἴονται^{PräM/P} τινες^N οὐδὲ^{Kon} τὰς^{ArtA} διανοίας^A εἶναι^{PräInfAkt} μόνας^{AdjA} ταύτας^A
 just as they suppose some, nor the thoughts to be only these
 πρακτικός^{AdjA} τὰς^{ArtA} τῶν^{ArtG} ἀποβαινόντων^G χάριν^A γιγνομένων^A ἐκ^{Prp} τοῦ^{ArtG}
 practical, the of the resulting for the sake coming to be out of the
 πράττειν^{PräInfAkt} ἀλλὰ^{Kon} πολὺ^{Adv} μᾶλλον^{AdvKmp} τὰς^{ArtA} αὐτοτελεῖς^{AdjA} καὶ^{Kon} τὰς^{ArtA} αὐτῶν^G
 to do, but much more the self complete and the their own
 ἕνεκεν^{Prp} θεωρίας^A καὶ^{Kon} διανοήσεις^A ἡ^{ArtN} γὰρ^{Pt} εὐπραξία^N τέλος^N ὥστε^{Kon} καὶ^{Kon} πράξις^N
 for the sake contemplations and thoughts· the for success end, so that also action
 τις^N μάλιστα^{AdvSup} δὲ^{Pt} καὶ^{Kon} πράττειν^{PräInfAkt} λέγομεν^{PräAkt} κυρίως^{Adv} καὶ^{Kon} τῶν^{ArtG}
 some. most of all but and to do we say properly and of the
 ἐξωτερικῶν^{AdjG} πράξεων^G τοὺς^{ArtA} ταῖς^{ArtD} διανοαῖς^D ἀρχιτέκτονας^A ἀλλὰ^{Kon} μὴν^{Pt} οὐδ'^{Kon}
 external actions the to the thoughts chief builders. but indeed nor
 ἀπρακτεῖν^{PräInfAkt} ἀναγκαῖον^{AdjN} τὰς^{ArtA} καθ'^{Prp} αὐτὰς^A πόλεις^A ἰδρυμένas^A καὶ^{Kon}
 to be inactive necessary the according to their selves cities having been founded and
 ζῆν^{PräInfAkt} οὕτω^{Adv} προηρημένas^A ἐνδέχεται^{PräM/P} γὰρ^{Pt} κατὰ^{Prp} μέρη^A καὶ^{Kon} τοῦτο^N
 to live thus having been chosen· it is possible for according to parts and this
 συμβαίνειν^{PräInfAkt} πολλὰ^{AdjN} γὰρ^{Pt} κοινωναῖ^N πρὸς^{Prp} ἀλλήλα^A τοῖς^{ArtD} μέρεσι^D τῆς^{ArtG} πόλεως^G
 to happen· many for communities toward each other to the parts of the city
 εἰσιν^{PräAkt} ὁμοίως^{Adv} δὲ^{Pt} τοῦτο^N ὑπάρχει^{PräAkt} καὶ^{Kon} καθ'^{Prp} ἐνὸς^G ὅτουοῦν^G
 are. likewise but this exists and according to one of anyone whatsoever
 τῶν^{ArtG} ἀνθρώπων^G σχολῇ^D γὰρ^{Pt} ἂν^{Pt} ὁ^{ArtN} θεὸς^N εἴχε^{ImpAkt} καλῶς^{Adv} καὶ^{Kon} πᾶς^{AdjN} ὁ^{ArtN}
 of the humans· with difficulty for would the god was having well and all the
 κόσμος^N οἷς^D οὐκ^{Pt} εἰσιν^{PräAkt} ἐξωτερικαῖ^{AdjN} πράξεις^N παρὰ^{Prp} τὰς^{ArtA} οἰκείας^{AdjA} τὰς^{ArtA}
 world, for whom not are external actions beside the own the

αὐτῶν.^{G Pr} ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} τὸν^{ArtA} αὐτὸν^{AdjA} βίον^A ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} τὸν^{ArtA}
of them. that indeed then the same life necessary to be the
ἄριστον^{AdjASup} ἐκάστω^{D Pr} τε^{Pt} τῶν^{ArtG} ἀνθρώπων^G καὶ^{Kon} κοινῇ^{Adv} ταῖς^{ArtD} πόλεσι^D καὶ^{Kon} τοῖς^{ArtD}
best to each and of the humans and in common to the cities and to the
ἀνθρώποις,^D φανερόν^{AdjN} ἐστίν.^{PräAkt} ἐπεὶ^{Kon} δὲ^{Pt} πεφροίμιασται^{PerM/P} τὰ^{ArtN} νῦν^{Adv} εἰρημένα^{N PerM/P}
humans, clear is. since but has been prefaced the now having been said
περὶ^{Prp} αὐτῶν,^{G Pr} καὶ^{Kon} περὶ^{Prp} τὰς^{ArtA} ἄλλας^{AdjA} πολιτείας^A ἡμῖν^{D Pr} τεθεώρηται^{PerM/P} πρότερον,^{Adv}
about of them, and about the other constitutions to us has been considered earlier,
ἀρχῇ^N τῶν^{ArtG} λοιπῶν^{AdjG} εἰπεῖν^{AorInfAkt} πρῶτον^{Adv} ποίας^{A Pr} τινὰς^{A Pr} δεῖ^{PräAkt} τὰς^{ArtA}
beginning of the remaining to say first what kind of some it is necessary the
ὑποθέσεις^A εἶναι^{PräInfAkt} περὶ^{Prp} τῆς^{ArtG} μελλούσης^{G PräAkt} κατ'^{Prp} εὐχὴν^A
assumptions to be about the being about to according to prayer wish
συνεστάναι^{PerInfAkt} πόλεως.^G οὐ^{Pt} γὰρ^{Pt} οἶον^{AdjN} τε^{Pt} πολιτείαν^A γενέσθαι^{AorMedInf} τὴν^{ArtA}
to have been constituted of city. not for possible and constitution to become the
ἀρίστην^{AdjASup} ἄνευ^{Prp} συμμέτρου^{AdjG} χορηγίας.^G διὸ^{Kon} δεῖ^{PräAkt} πολλὰ^{AdjN}
best without proportionate supply. therefore it is necessary many things
προϋποτεθεῖσθαι^{PerM/PInf} καθάπερ^{Kon} εὐχομένους,^{A PräM/P} εἶναι^{PräInfAkt} μέντοι^{Pt} μὴθὲν^{N Pr} τούτων^{G Pr}
to have been pre supposed just as praying, to be however nothing of these
ἀδύνατον.^{AdjN} λέγω^{PräAkt} δὲ^{Pt} οἷον^{N Pr} περὶ^{Prp} τε^{Pt} πλήθους^G πολιτῶν^G καὶ^{Kon} χώρας.^G ὥσπερ^{Kon} γὰρ^{Pt}
impossible. I say but such as about and multitude of citizens and of land. just as for
καὶ^{Kon} τοῖς^{ArtD} ἄλλοις^{AdjD} δημιουργοῖς,^D οἷον^{Kon} ὑφάντη^D καὶ^{Kon} ναυπηγῷ,^D δεῖ^{PräAkt} τὴν^{ArtA}
and to the other craftsmen, such as weaver and ship builder, it is necessary the

St. 1326a

ὕλην^A ὑπάρχειν^{PräInfAkt} ἐπιτηδεῖαν^{AdjA} οὖσαν^{A PräAkt} πρὸς^{Prp} τὴν^{ArtA} ἐργασίαν^A (ὅσῳ^{D Pr} γὰρ^{Pt}
material to exist suitable being toward the work (by how much for
ἂν^{Pt} αὕτη^{N Pr} τυγχάνη^{PräAktKnj} παρεσκευασμένη^{N PerM/P} βέλτιον,^{AdjNKmp} ἀνάγκη^N καὶ^{Kon} τὸ^{ArtN}
ever this may happen having been prepared better, necessity and the
γιγνόμενον^{N PräM/P} ὑπὸ^{Prp} τῆς^{ArtG} τέχνης^G εἶναι^{PräInfAkt} κάλλιον),^{AdjNKmp} οὕτω^{Adv} καὶ^{Kon} τῷ^{ArtD}
becoming by the art to be fairer), thus and to the
πολιτικῷ^{AdjD} καὶ^{Kon} τῷ^{ArtD} νομοθέτῃ^D δεῖ^{PräAkt} τὴν^{ArtA} οἰκείαν^{AdjA} ὕλην^A ὑπάρχειν^{PräInfAkt}
statesman and to the lawgiver it is necessary the proper material to exist
ἐπιτηδεῖως^{Adv} ἔχουσιν.^{A PräAkt} ἐστὶ^{PräAkt} δὲ^{Pt} πολιτικῆς^{AdjG} χορηγίας^G πρῶτον^{Adv} τὸ^{ArtN} τε^{Pt} πλῆθος^N
suitably having. is but of political supply first the and multitude
τῶν^{ArtG} ἀνθρώπων,^G πόσους^{A Pr} τε^{Pt} καὶ^{Kon} ποίους^{A Pr} τινὰς^{A Pr} ὑπάρχειν^{PräInfAkt} δεῖ^{PräAkt}
of the humans, how many and also what sorts some to exist it is necessary
φύσει,^D καὶ^{Kon} κατὰ^{Prp} τὴν^{ArtA} χώραν^A ὡσαύτως,^{Adv} πόσῃν^{A Pr} τε^{Pt} εἶναι^{PräInfAkt} καὶ^{Kon} ποίαν^{A Pr}
by nature, and according to the land likewise, how great and to be and what kind
τινὰ^{A Pr} ταύτην.^{A Pr} οἰοῦνται^{PräM/P} μὲν^{Pt} οὖν^{Pt} οἱ^{ArtN} πλείστοι^{AdjNSup} προσήκειν^{PräInfAkt} μεγάλην^{AdjA}
some this. they suppose indeed then the most to be fitting great
εἶναι^{PräInfAkt} τὴν^{ArtA} εὐδαίμονα^{AdjA} πόλιν.^A εἰ^{Kon} δὲ^{Pt} τοῦτ'^{N Pr} ἀληθές,^{AdjN} ἀγνοοῦσι^{PräAkt}
to be the happy city. if but this true, they are ignorant
ποίαν^{AdjN} μεγάλην^{AdjN} καὶ^{Kon} ποίαν^{AdjN} μικράν^{AdjN} πόλιν.^N κατ'^{Prp} ἀριθμοῦ^G γὰρ^{Pt} πλῆθος^N
what kind of great and what kind of small city. according to of number for multitude
τῶν^{ArtG} ἐνοικοῦντων^{G PräAkt} κρίνουσι^{PräAkt} τὴν^{ArtA} μεγάλην^{AdjA} δεῖ^{PräAkt} δὲ^{Pt} μᾶλλον^{AdvKmp} μὴ^{Pt}
of the inhabiting ones they judge the great, it is necessary but rather not
εἰς^{Prp} τὸ^{ArtA} πλῆθος^A εἰς^{Prp} δὲ^{Pt} δύναμιν^A ἀποβλέπειν.^{PräInfAkt} ἔστι^{PräAkt} γὰρ^{Pt} τι^{N Pr} καὶ^{Kon}
into the multitude into but capacity to look toward. there is for something also
πόλεως^G ἔργον,^N ὥστε^{Kon} τὴν^{ArtA} δυναμένην^{A PräM/P} τοῦτο^{A Pr} μάλιστα^{AdvSup} ἀποτελεῖν,^{PräInfAkt}
of a city work, so that the being able this most of all to accomplish,

ταύτην^A_{Pr} οἰητέον^{AdjN} εἶναι^{PräInfAkt} μεγίστην^{AdjASup} οἷον^{Kon} Ἱπποκράτην^A οὐκ^{Pt} ἄνθρωπον^A ἀλλ^{Kon}
 this to be thought to be greatest, such as Hippocrates not man but
 ἰατρὸν^A εἶναι^{PräInfAkt} μείζω^{AdjAKmp} φήσκειν^{FuAktOp} ἅν^{Pt} τις^N_{Pr} τοῦ^{ArtG} διαφέροντος^G_{PräAkt}
 physician to be greater would say ever someone of the differing
 κατὰ^{Prp} τὸ^{ArtA} μέγεθος^A τοῦ^{ArtG} σώματος^G οὐ^{Pt} μὴν^{Pt} ἀλλὰ^{Kon} καὶ^{Kon} εἰ^{Kon} δεῖ^{PräAkt}
 according to the size of the body. not indeed but and would if it is necessary
 κρίνειν^{PräInfAkt} πρὸς^{Prp} τὸ^{ArtA} πλῆθος^A ἀποβλέποντας^A_{PräAkt} οὐ^{Pt} κατὰ^{Prp} τὸ^{ArtA} τυχόν^A_{AorSAkt}
 to judge toward the multitude looking toward, not according to the chance occurring
 πλῆθος^A τοῦτο^A_{Pr} ποιητέον^{AdjN} (ἀναγκαῖον^{AdjN} γὰρ^{Pt} ἐν^{Prp} ταῖς^{ArtD} πόλεσιν^D ἴσως^{Adv}
 multitude this to be done (necessary for in the cities perhaps
 ὑπάρχειν^{PräInfAkt} καὶ^{Kon} δούλων^G ἀριθμὸν^A πολλῶν^{AdjG} καὶ^{Kon} μετοίκων^G καὶ^{Kon} ξένων)^G,
 to exist and of slaves number of many and of resident aliens and of foreigners),
 ἀλλ^{Kon} ὅσοι^N_{Pr} πόλεώς^G εἰσι^{PräAkt} μέρος^N καὶ^{Kon} ἐξ^{Prp} ὧν^G_{Pr} συνίσταται^{PräM/P} πόλις^N
 but as many as of a city are part and out of of which is composed city
 οἰκείων^{AdjG} μορίων^G ἡ^{ArtN} γὰρ^{Pt} τούτων^G_{Pr} ὑπεροχὴ^N τοῦ^{ArtG} πλήθους^G μεγάλης^{AdjG} πόλεως^G
 of own parts· the for of these superiority of the multitude of great city
 σημεῖον^N ἐξ^{Prp} ἧς^G_{Pr} δὲ^{Pt} βάνουσοι^N μὲν^{Pt} ἐξέρχονται^{PräM/P} πολλοὶ^{AdjN} τὸν^{ArtA} ἀριθμὸν^A
 sign, out of of which but artisans on the one hand go out many the number
 ὁπλῖται^N δὲ^{Pt} ὀλίγοι^{AdjN} ταύτην^A_{Pr} ἀδύνατον^{AdjN} εἶναι^{PräInfAkt} μεγάλην^{AdjA} οὐ^{Pt} γὰρ^{Pt} ταυτόν^{AdjN}
 hoplites but few, this impossible to be great· not for the same
 μεγάλη^{AdjN} τε^{Pt} πόλις^N καὶ^{Kon} πολυάνθρωπος^{AdjN} ἀλλὰ^{Kon} μὴν^{Pt} καὶ^{Kon} τοῦτο^N_{Pr} γέ^{Pt} ἐκ^{Prp}
 great and also city and populous. but indeed also this at least out of
 τῶν^{ArtG} ἔργων^G φανερόν^{AdjN} ὅτι^{Kon} χαλεπόν^{AdjN} ἴσως^{Adv} δ^{Pt} ἀδύνατον^{AdjN} εὐνομεῖσθαι^{PräM/Plnf}
 the works evident, that difficult, perhaps but impossible, to be well governed
 τὴν^{ArtA} λίαν^{Adv} πολυάνθρωπον^{AdjA} τῶν^{ArtG} γοῦν^{Pt} δοκουσῶν^G_{PräAkt} πολιτεύεσθαι^{PräM/Plnf} καλῶς^{Adv}
 the very populous· of the at least seeming to be administered well
 οὐδεμίαν^{AdjA} ὁρῶμεν^{PräAkt} οὕσαν^A_{PräAkt} ἀνειμένην^A_{PerM/P} πρὸς^{Prp} τὸ^{ArtA} πλῆθος^A τοῦτο^N_{Pr} δὲ^{Pt}
 no we see being loosened toward the multitude. this but
 δῆλον^{AdjN} καὶ^{Kon} διὰ^{Prp} τῆς^{ArtG} τῶν^{ArtG} λόγων^G πίστεως^G ὁ^{ArtN} τε^{Pt} γὰρ^{Pt} νόμος^N τάξις^N τίς^N_{Pr}
 clear also through the of the arguments credibility. the and also for law order some
 ἐστὶ^{PräAkt} καὶ^{Kon} τὴν^{ArtA} εὐνομίαν^A ἀναγκαῖον^{AdjN} εὐταξίαν^A εἶναι^{PräInfAkt} ὁ^{ArtN} δὲ^{Pt} λίαν^{Adv}
 is, and the good order necessary good order to be, the but very
 ὑπερβάλλων^N_{PräAkt} ἀριθμὸς^N οὐ^{Pt} δύναται^{PräM/P} μετέχειν^{PräInfAkt} τάξεως^G θείας^{AdjG} γὰρ^{Pt} δὴ^{Pt}
 exceeding number not is able to share in of order· of divine for indeed
 τοῦτο^N_{Pr} δυνάμεως^G ἔργον^N ἧτις^N_{Pr} καὶ^{Kon} τόδε^N_{Pr} συνέχει^{PräAkt} τὸ^{ArtN} πᾶν^{AdjN} διὸ^{Kon} καὶ^{Kon}
 this of power work, which and this holds together the whole. therefore also
 πόλιν^A ἧς^G_{Pr} μετὰ^{Prp} μεγέθους^G ὁ^{ArtN} λεχθεὶς^N_{AorPas} ὅρος^N ὑπάρχει^{PräAkt} ταύτην^A_{Pr} εἶναι^{PräInfAkt}
 city of which with size the having been said definition exists, this to be
 καλλίστην^{AdjASup} ἀναγκαῖον^{AdjN} ἐπεὶ^{Kon} τό^{ArtN} γέ^{Pt} καλὸν^{AdjN} ἐν^{Prp} πλήθει^D καὶ^{Kon} μεγέθει^D
 fairest necessary· since the at least noble in multitude and size
 εἰώθε^{PerAkt} γίνεσθαι^{PräM/Plnf} ἀλλ^{Kon} ἐστὶ^{PräAkt} τι^N_{Pr} καὶ^{Kon} πόλεως^G μεγέθους^G μέτρον^N
 is accustomed to become, but there is something also of a city of size measure,
 ὥσπερ^{Kon} καὶ^{Kon} τῶν^{ArtG} ἄλλων^{AdjG} πάντων^{AdjG} ζώων^G φυτῶν^G ὀργάνων^G καὶ^{Kon} γὰρ^{Pt}
 just as also of the other all, of animals of plants of instruments· and for
 τούτων^G_{Pr} ἕκαστον^{AdjN} οὔτε^{Kon} λίαν^{Adv} μικρὸν^{AdjN} οὔτε^{Kon} κατὰ^{Prp} μέγεθος^A ὑπερβάλλον^N_{PräAkt}
 of these each neither very small nor according to size exceeding
 ἔξει^{FuAkt} τὴν^{ArtA} αὐτοῦ^G_{Pr} δύναμιν^A ἀλλ^{Kon} ὅτε^{Adv} μὲν^{Pt} ὅλως^{Adv} ἐστερημένον^N_{PerM/P}
 will have the of himself power, but at times on the one hand wholly having been deprived
 ἔσται^{FuAkt} τῆς^{ArtG} φύσεως^G ὅτε^{Adv} δὲ^{Pt} φαύλως^{Adv} ἔχον^N_{PräAkt} οἷον^{Kon} πλοῖον^N σπιθαμιαίου^{AdjN}

will be of the nature at times but poorly having, for instance ship span long
 μὲν^{Pt} οὐκ^{Pt} ἔσται^{FuAkt} πλοῖον^N ὅλως,^{Adv} οὐδὲ^{Kon} δυοῖν^{AdjDuG} σταδίοις,^{DuG} εἰς^{Prp} δὲ^{Pt} τὶ^A_{Pr}
 on the one hand not will be ship at all, nor two of stadia, into but some
 μέγεθος^A ἐλθὼν^N_{AorSAkt} ὅτῃ^{Adv}
 size having come at times

St. 1326b

μὲν^{Pt} διὰ^{Prp} σμικρότητα^A φαύλην^{AdjA} ποιήσῃ^{FuAkt} τὴν^{ArtA} ναυτιλίαν,^A ὅτῃ^{Adv} δὲ^{Pt}
 on the one hand because of smallness poor will make the seamanship, at times but
 διὰ^{Prp} τὴν^{ArtA} ὑπερβολὴν^A ὁμοίως^{Adv} δὲ^{Pt} καὶ^{Kon} πόλιν^N ἢ^{ArtN} μὲν^{Pt} ἐξ^{Prp} ὀλίγων^{AdjG}
 because of the excess· similarly but also city the on the one hand out of few
 λίαν^{Adv} οὐκ^{Pt} αὐτάρκης^{AdjN} (ἢ^{ArtN} δὲ^{Pt} πόλιν^N αὐτάρκης),^{AdjN} ἢ^{ArtN} δὲ^{Pt} ἐκ^{Prp} πολλῶν^{AdjG} ἄγαν^{Adv}
 very not self sufficient (the but city self sufficient), which but out of many excessively
 ἐν^{Prp} μὲν^{Pt} τοῖς^{ArtD} ἀναγκαίοις^{AdjD} αὐτάρκης^{AdjN} ὥσπερ^{Kon} [δ]^{Pt} ἔθνος,^N ἀλλ^{Kon} οὐ^{Pt}
 in on the one hand the necessities self sufficient just as but nation, but not
 πόλιν^N πολιτείαν^A γὰρ^{Pt} οὐ^{Pt} ῥάδιον^{AdjN} ὑπάρχειν^{PräInfAkt} τίς^N_{Pr} γὰρ^{Pt} στρατηγὸς^N ἔσται^{FuAkt}
 city· constitution for not easy to exist· who for general will be
 τοῦ^{ArtG} λίαν^{Adv} ὑπερβάλλοντος^G_{PräAkt} πλήθους,^G ἢ^{Kon} τίς^N_{Pr} κῆρυξ^N μὴ^{Pt} στενωπός^{AdjN}; διὸ^{Kon}
 of the very exceeding multitude, or who herald not stentorian; therefore
 πρώτῃ^{AdjA} μὲν^{Pt} εἶναι^{PräInfAkt} πόλιν^A ἀναγκαῖον^{AdjN} τὴν^{ArtA} ἐκ^{Prp} τοσούτου^G_{Pr}
 first on the one hand to be city necessary the from out of so much
 πλήθους^G ὅ^N_{Pr} πρώτον^{AdjN} πλῆθος^N αὐτάρκης^{AdjN} πρὸς^{Prp} τὸ^{ArtA} εὖ^{Adv} ζῆν^{PräInfAkt} ἔστι^{PräAkt}
 of multitude which first number self sufficient toward the well to live is
 κατὰ^{Prp} τὴν^{ArtA} πολιτικὴν^{AdjA} κοινωνίαν^A ἐνδέχεται^{PräM/P} δὲ^{Pt} καὶ^{Kon} τὴν^{ArtA} ταύτης^G_{Pr}
 according to the political community· it is possible but also the of this
 ὑπερβάλλουσιν^A_{PräAkt} κατὰ^{Prp} πλῆθος^A εἶναι^{PräInfAkt} μείζων^{AdjAKmp} πόλιν,^A ἀλλὰ^{Kon} τοῦτ'^N_{Pr} οὐκ^{Pt}
 exceeding according to number to be greater city, but this not
 ἔστιν^{PräAkt} ὥσπερ^{Kon} εἶπομεν,^{AorSAkt} ἀόριστον^{AdjN} τίς^N_{Pr} δ^{Pt} ἔστιν^{PräAkt} ὁ^{ArtN} τῆς^{ArtG} ὑπερβολῆς^G
 is, just as we said, undefined. what but is the of the excess
 ὅρος,^N ἐκ^{Prp} τῶν^{ArtG} ἔργων^G ἰδεῖν^{AorSInfAkt} ῥάδιον^{AdjN} εἰσὶ^{PräAkt} γὰρ^{Pt} αἱ^{ArtN} πράξεις^N τῆς^{ArtG}
 limit, out of the deeds to see easy. are for the actions of the
 πόλεως^G τῶν^{ArtG} μὲν^{Pt} ἀρχόντων^G_{PräAkt} τῶν^{ArtG} δ^{Pt} ἀρχομένων,^G_{PräM/P} ἄρχοντος^G_{PräAkt}
 city of the on the one hand rulers of the but ruled, of a ruler
 δ^{Pt} ἐπιτάξεις^N καὶ^{Kon} κρίσεις^N ἔργον^N πρὸς^{Prp} δὲ^{Pt} τὸ^{ArtA} κρίνειν^{PräInfAkt} περὶ^{Prp} τῶν^{ArtG} δικαίων^{AdjG}
 but ordering and judgment task· for but the to judge about the just things
 καὶ^{Kon} πρὸς^{Prp} τὸ^{ArtA} τὰς^{ArtA} ἀρχὰς^A διανέμειν^{PräInfAkt} κατ'^{Prp} ἀξίαν^A ἀναγκαῖον^{AdjN}
 and for the the offices to distribute according to merit necessary
 γνωρίζειν^{PräInfAkt} ἀλλήλους,^A_{Pr} ποιοῖ^{AdjN} τινές^N_{Pr} εἰσὶ,^{PräAkt} τοὺς^{ArtA} πολίτας,^A ὡς^{Kon} ὅπου^{Adv}
 to know one another, what sort some are, the citizens, as where
 τοῦτο^N_{Pr} μὴ^{Pt} συμβαίνει^{PräAkt} γίγνεσθαι,^{PräM/Plnf} φαύλως^{Adv} ἀνάγκη^N γίγνεσθαι^{PräM/Plnf} τὰ^{ArtA}
 this not happens to happen, badly necessity to happen the
 περὶ^{Prp} τὰς^{ArtA} ἀρχὰς^A καὶ^{Kon} τὰς^{ArtA} κρίσεις^A περὶ^{Prp} ἀμφοτέρω^{AdjA} γὰρ^{Pt} οὐ^{Pt} δίκαιον^{AdjN}
 about the offices and the judgments. concerning both for not just
 αὐτοσχεδιάζειν^{PräInfAkt} ὅπερ^N_{Pr} ἐν^{Prp} τῇ^{ArtD} πολυανθρωπίᾳ^D τῇ^{ArtD} λίαν^{Adv} ὑπάρχει^{PräAkt}
 to improvise, the very thing in the populousness the very exists
 φανερώς^{Adv} ἔτι^{Adv} δὲ^{Pt} ξένοις^D καὶ^{Kon} μετοίκους^D ῥάδιον^{AdjN} μεταλαμβάνειν^{PräInfAkt} τῆς^{ArtG}
 manifestly. further but to foreigners and to resident aliens easy to share of the
 πολιτείας^G οὐ^{Pt} γὰρ^{Pt} χαλεπὸν^{AdjN} τὸ^{ArtN} λανθάνειν^{PräInfAkt} διὰ^{Prp} τὴν^{ArtA} ὑπερβολὴν^A τοῦ^{ArtG}
 constitution· not for difficult the to escape notice because of the excess of the
 πλήθους^G δῆλον^{AdjN} τοίνυν^{Pt} ὡς^{Kon} οὗτός^N_{Pr} ἔστι^{PräAkt} πόλεως^G ὅρος^N ἄριστος,^{AdjNSup} ἢ^{ArtN}
 multitude clearly so· as this is of a city limit best, or

multitude. clear then that this is of a city limit best, the
 μεγίστη^{AdjNSup} τοῦ^{ArtG} πλήθους^G ὑπερβολή^N πρὸς^{Prp} αὐτάρκειαν^A ζωῆς^G εὐσύνοπτος.^{AdjN} περὶ^{Prp}
 greatest of the multitude excess toward self sufficiency of life easily surveyed. concerning
 μὲν^{Pt} οὖν^{Pt} μεγέθους^G πόλεως^G διωρίσθω^{AorPasImpv} τὸν^{ArtA} τρόπον^A τοῦτον.^A^{Pr}
 on the one hand then of size of city let it be defined the manner this.
 παρὰ^{Adv} πηλίσως^{Adv} δέ^{Pt} καὶ^{Kon} τὰ^{ArtN} περὶ^{Prp} τῆς^{ArtG} χώρας^G ἔχει.^{PräAkt} περὶ^{Prp} μὲν^{Pt} γὰρ^{Pt} τοῦ^{ArtG}
 similarly but and the about of the land holds. about indeed for as to
 ποίαν^{AdjA} τινά,^A^{Pr} δῆλον^{AdjN} ὅτι^{Kon} τὴν^{ArtA} αὐτάρκεστάτην^{AdjASup} πᾶς^{AdjN} τις^N^{Pr} ἂν^{Pt}
 what kind some, clear that the most self sufficient every one would
 ἐπαινέσειεν^{AorAktOp} (τοιαύτην^{AdjA} δ,^{Pt} ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} τὴν^{ArtA} παντοφόρον.^{AdjA} τὸ^{ArtN}
 praise (such but necessary to be the all bearing· the
 γὰρ^{Pt} πάντα^{AdjA} ὑπάρχειν^{PräInfAkt} καὶ^{Kon} δεῖσθαι^{PräM/PlInf} μηθενὸς^G^{Pr} αὐτάρκης).^{AdjN} πλήθει^D δέ^{Pt}
 for all things to exist and to need of nothing self sufficient)· by multitude but
 καὶ^{Kon} μεγέθει^D τοσαύτην^{AdjA} ὥστε^{Kon} δύνασθαι^{PräM/PlInf} τοὺς^{ArtA} οἰκοῦντας^A^{PräAkt} ζῆν^{PräInfAkt}
 and by size so great so that to be able the dwelling to live
 σχολάζοντας^A^{PräAkt} ἐλευθερίως^{Adv} ἅμα^{Adv} καὶ^{Kon} σωφρόνως.^{Adv} τοῦτον^A^{Pr} δέ^{Pt} τὸν^{ArtA} ὅρον^A εἰ^{Kon}
 being at leisure freely at once and temperately. this but the limit if
 καλῶς^{Adv} ἢ^{Kon} μὴ^{Pt} καλῶς^{Adv} λέγομεν,^{PräAkt} ὕστερον^{Adv} ἐπισκεπτέον^{AdjN} ἀκριβέστερον,^{AdjNKmp}
 well or not well we say, later to be examined more exactly,
 ὅταν^{Kon} ὅλως^{Adv} περὶ^{Prp} κτήσεως^G καὶ^{Kon} τῆς^{ArtG} περὶ^{Prp} τὴν^{ArtA} οὐσίαν^A εὐπορίας^G
 whenever altogether about acquisition and of the about the property of wealth
 συμβαίνει^{PräAktKnj} ποιῆσθαι^{PräM/PlInf} μνηῖαν,^A πῶς^{Adv} δεῖ^{PräAkt} καὶ^{Kon} τίνα^A^{Pr} τρόπον^A
 may happen to make mention, how it is necessary and what kind of manner
 ἔχειν^{PräInfAkt} πρὸς^{Prp} τὴν^{ArtA} χρῆσιν^A αὐτῆς.^G^{Pr} πολλὰ^{AdjN} γὰρ^{Pt} περὶ^{Prp} τὴν^{ArtA} σκέψιν^A ταύτην^A^{Pr}
 to have toward the use of her· many for about the inquiry this
 εἰσὶν^{PräAkt} ἀμφισβητήσεις^N διὰ^{Prp} τοὺς^{ArtA} ἔλκοντας^A^{PräAkt} ἐφ',^{Prp} ἑκατέραν^{AdjA} τοῦ^{ArtG} βίου^G
 are disputes because of the dragging upon each side of the life
 τὴν^{ArtA} ὑπερβολήν,^A τοὺς^{ArtA} μὲν^{Pt} ἐπὶ^{Prp} τὴν^{ArtA} γλισχρότητα^A τοὺς^{ArtA} δέ^{Pt} ἐπὶ^{Prp} τὴν^{ArtA} τρυφήν.^A
 the excess, the indeed toward the stinginess the but toward the luxury.
 τὸ^{ArtN} δ,^{Pt} εἶδος^N τῆς^{ArtG} χώρας^G οὐ^{Pt} χαλεπὸν^{AdjN} εἰπεῖν^{AorSlInfAkt} (δεῖ^{PräAkt} δ,^{Pt} ἔνια^{AdjN}
 the but form kind of the land not difficult to say (it is necessary but some things
 πείθεσθαι^{PräM/PlInf} καὶ^{Kon} τοῖς^{ArtD} περὶ^{Prp} τὴν^{ArtA} στρατηγίαν^A ἐμπείροις),^{AdjD} ὅτι^{Kon} χρή^{PräAkt} μὲν^{Pt}
 to be persuaded and to the about the generalship experienced), that needful is indeed
 τοῖς^{ArtD} πολεμίοις^{AdjD} εἶναι^{PräInfAkt} δυσέμβολον^{AdjN} αὐτοῖς^D^{Pr} δ,^{Pt} εὐέξοδον.^{AdjN}
 to the enemies to be hard to enter to them but easy to exit.

St. 1327a

ἔτι^{Adv} δ,^{Pt} ὥπερ^{Kon} τὸ^{ArtN} πλῆθος^N τὸ^{ArtN} τῶν^{ArtG} ἀνθρώπων^G εὐσύνοπτον^{AdjN} ἔφαμεν^{ImpAkt}
 further but just as the multitude the of the humans easy to survey we said
 εἶναι^{PräInfAkt} δεῖν,^{PräInfAkt} οὕτω^{Adv} καὶ^{Kon} τὴν^{ArtA} χώραν.^A τὸ^{ArtN} δ,^{Pt} εὐσύνοπτον^{AdjN} τὸ^{ArtN}
 to be necessary, thus also the land· the but easy to survey the
 εὐβοήητον^{AdjN} εἶναι^{PräInfAkt} τὴν^{ArtA} χώραν^A ἐστίν.^{PräAkt} τῆς^{ArtG} δέ^{Pt} πόλεως^G τὴν^{ArtA} θέσιν^A εἰ^{Kon}
 easy to assist to be the land is. of the but city the site if
 χρή^{PräAkt} ποιεῖν^{PräInfAkt} κατ',^{Prp} εὐχήν,^A πρὸς^{Prp} τε^{Pt} τὴν^{ArtA} θάλατταν^A προσήκει^{PräAkt}
 needful is to make according to prayer wish, toward and the sea it is fitting
 κεῖσθαι^{PräM/PlInf} καλῶς^{Adv} πρὸς^{Prp} τε^{Pt} τὴν^{ArtA} χώραν.^A εἷς^{AdjN} μὲν^{Pt} [οὖν]^{Pt} ὁ^{ArtN} λεχθεὶς^N^{AorPas}
 to be situated well toward and the land. one indeed now the having been said
 ὁρος^N (δεῖ^{PräAkt} γὰρ^{Pt} πρὸς^{Prp} τὰς^{ArtA} ἐκβοηθείας^A κοινῇ^{AdjA} εἶναι^{PräInfAkt} τῶν^{ArtG} τόπων^G
 definition (it is necessary for toward the out helps common to be of the of places
 ἀπάντων).^{AdjG} ὁ^{ArtN} δέ^{Pt} λοιπὸς^{AdjN} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG} γινομένων^G^{PräM/P} καρπῶν^G

all)· the but remaining toward the of the coming to be produce
 παραπομπάς,^A ἔτι^{Adv} δὲ^{Pt} τῆς^{ArtG} περι^{Prp} ξύλα^A ὕλης,^G καὶ^{Kon} εἴ^{Kon} τινα^A _{Pr} ἄλλην^{AdjA} ἐργασίαν^A
 forwardings, yet but of the about woods of timber, and if if some other work
 ἡ^{ArtN} χώρα^N τυγχάνοι^{PräAktKnj} κεκτημένη^N _{PerM/P} τοιαύτην^{AdjA} εὐπαρακόμιστον.^{AdjA} περι^{Prp} δὲ^{Pt}
 the land may happen having acquired such easy to bring in. about but
 τῆς^{ArtG} πρὸς^{Prp} τὴν^{ArtA} θάλατταν^A κοινωνίας,^G πότερον^{Kon} ὠφέλιμος^{AdjN} ταῖς^{ArtD}
 of the toward the sea connection, whether beneficial to the
 εὐνομουμέναις^D _{PräM/P} πόλεσιν^D ἢ^{Kon} βλαβερά,^{AdjN} πολλὰ^{AdjN} τυγχάνουσιν^{PräAkt}
 being well governed cities or harmful, many they happen
 ἀμφισβητοῦντες.^N _{PräAkt} τό^{ArtN} τε^{Pt} γὰρ^{Pt} ἐπιξενοῦσθαι^{PräM/Plnf} τινας^A _{Pr} ἐν^{Prp} ἄλλοις^{AdjD}
 disputing· the and also for to receive foreigners some in other
 τεθραμμένους^A _{PerM/P} νόμοις^D ἀσύμφορον^{AdjN} εἶναι^{PräInfAkt} φασί^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} εὐνομίαν,^A
 having been reared laws inexpedient to be they say toward the good order,
 καὶ^{Kon} τὴν^{ArtA} πολυανθρωπίαν.^A γίνεσθαι^{PräM/Plnf} μὲν^{Pt} γὰρ^{Pt} ἐκ^{Prp} τοῦ^{ArtG} χρῆσθαι^{PräM/Plnf} τῇ^{ArtD}
 and the populousness· to come to be indeed for out of the to use the
 θαλάττῃ^D διαπέμποντας^A _{PräAkt} καὶ^{Kon} δεχομένους^A _{PräM/P} ἐμπόρων^G πλῆθος,^N ὑπεναντίαν^{AdjA} δ,^{Pt}
 the sea sending through and receiving of merchants multitude, opposed but
 εἶναι^{PräInfAkt} πρὸς^{Prp} τὸ^{ArtN} πολιτεύεσθαι^{PräM/Plnf} καλῶς.^{Adv} ὅτι^{Kon} μὲν^{Pt} οὖν,^{Pt} εἰ^{Kon} ταῦτα^N _{Pr}
 to be to the to be administered well. that indeed now, if these things
 μὴ^{Pt} συμβαίνει,^{PräAkt} βέλτιον^{AdjNKmp} καὶ^{Kon} πρὸς^{Prp} ἀσφάλειαν^A καὶ^{Kon} πρὸς^{Prp} εὐπορίαν^A τῶν^{ArtG}
 not it happens, better and toward safety and toward plenty of the
 ἀναγκαίων^{AdjG} μετέχειν^{PräInfAkt} τὴν^{ArtA} πόλιν^A καὶ^{Kon} τὴν^{ArtA} χώραν^A τῆς^{ArtG} θαλάττης,^G οὐκ^{Pt}
 necessary things to share in the city and the land of the sea, not
 ἄδηλον.^{AdjN} καὶ^{Kon} γὰρ^{Pt} πρὸς^{Prp} τὸ^{ArtA} ῥᾶον^{AdvKmp} φέρειν^{PräInfAkt} τοὺς^{ArtA} πολέμους^A
 unclear. and for toward the more easily to bear the wars
 εὐβοηθήτους^{AdjA} εἶναι^{PräInfAkt} δεῖ^{PräAkt} κατ'^{Prp} ἀμφοτέρα^{AdjA} τοὺς^{ArtA} σωθησομένους,^A _{FuM/P}
 easily helped to be it is necessary according to both the being about to be saved,
 καὶ^{Kon} κατὰ^{Prp} γῆν^A καὶ^{Kon} κατὰ^{Prp} θάλατταν,^A καὶ^{Kon} πρὸς^{Prp} τὸ^{ArtA} βλάψαι^{AorInfAkt} τοὺς^{ArtA}
 and according to land and according to sea, and toward the to harm the
 ἐπιτιθεμένους,^A _{PräM/P} εἰ^{Kon} μὴ^{Pt} κατ'^{Prp} ἅμφω^{AdjDuA} δυνατόν,^{AdjN} ἀλλὰ^{Kon} κατὰ^{Prp}
 attacking, if not according to both possible, but according to
 θάτερον^{AdjA} ὑπάρξει^{FuAkt} μᾶλλον^{AdvKmp} ἀμφοτέρων^{AdjG} μετέχουσιν.^{PräAkt} ὅσα^N _{Pr} τ',^{Pt}
 the one of two it will be present rather of both they share. as many things as and also
 ἂν^{Pt} μὴ^{Pt} τυγχάνῃ^{PräAktKnj} παρ'^{Prp} αὐτοῖς^D _{Pr} ὄντα,^A _{PräAkt} δέξασθαι^{AorMedInf} ταῦτα,^A _{Pr} καὶ^{Kon}
 would not may happen beside their selves being, to receive these things, and
 τὰ^{ArtA} πλεονάζοντα^A _{PräAkt} τῶν^{ArtG} γιγνομένων^G _{PräM/P} ἐκπέμψασθαι^{AorMedInf} τῶν^{ArtG} ἀναγκαίων^{AdjG}
 the exceeding of the becoming to send out of the necessary things
 ἐστίν.^{PräAkt} αὐτῇ^D _{Pr} γὰρ^{Pt} ἐμπορικῇ,^{AdjA} ἀλλ'^{Kon} οὐ^{Pt} τοῖς^{ArtD} ἄλλοις,^{AdjD} δεῖ^{PräAkt}
 is. to herself for commercial, but not to the others, it is necessary
 εἶναι^{PräInfAkt} τὴν^{ArtA} πόλιν^A οἱ^{ArtN} δὲ^{Pt} παρέχοντες^N _{PräAkt} σφᾶς^A _{Pr} αὐτοὺς^A _{Pr} πᾶσιν^{AdjD} ἀγορὰν^A
 to be the city· the but providing themselves themselves to all market
 προσόδου^G χάριν^A ταῦτα^A _{Pr} πράττουσιν.^{PräAkt} ἣν^A _{Pr} δὲ^{Pt} μὴ^{Pt} δεῖ^{PräAkt} πόλιν^A τοιαύτης^{AdjG}
 of revenue for the sake these things they do· which but not it is necessary city of such
 μετέχειν^{PräInfAkt} πλεονεξίας,^G οὐδ'^{Kon} ἐμπόριον^A δεῖ^{PräAkt} κεκτήσθαι^{PerM/Plnf} τοιοῦτον.^{AdjA}
 to share in greed, nor market place it is necessary to have acquired such.
 ἐπεὶ^{Kon} δὲ^{Pt} καὶ^{Kon} νῦν^{Adv} ὁρῶμεν^{PräAkt} πολλαῖς^{AdjD} ὑπάρχοντα^A _{PräAkt} καὶ^{Kon} χώραις^D καὶ^{Kon}
 since but also now we see to many being present and lands and
 πόλεσιν^D ἐπίνεια^A καὶ^{Kon} λιμένας^A εὐφυῶς^{Adv} κείμενα^A _{PräM/P} πρὸς^{Prp} τὴν^{ArtA} πόλιν,^A ὥστε^{Kon} μήτε^{Kon}
 cities harbors and ports well situated lying toward the city, so that neither

τὸ^{ArtN} αὐτὸ^{AdjN} νέμειν^{PräInfAkt} ἄστυ^A μήτε^{Kon} πόρρω^{Adv} λίαν,^{Adv} ἀλλὰ^{Kon} κρατεῖσθαι^{PräM/Plnf}
 the same to inhabit town nor far excessively, but to be fortified
 τεῖχεσι^D καὶ^{Kon} τοιούτοις^{AdjD} ἄλλοις^{AdjD} ἐρύμασι,^D φανερόν^{AdjN} ὥς^{Kon} εἰ^{Kon} μὲν^{Pt} ἀγαθόν^{AdjN} τι^N^{Pr}
 by walls and such other defenses, clear that if indeed good something
 συμβαίνει^{PräAkt} γίνεσθαι^{PräM/Plnf} διὰ^{Prp} τῆς^{ArtG} κοινωνίας^G αὐτῶν,^G^{Pr} ὑπάρξει^{FuAkt} τῇ^{ArtD} πόλει^D
 it happens to become through the association of them, there will be to the city
 τοῦτο^N^{Pr} τὸ^{ArtN} ἀγαθόν,^{AdjN} εἰ^{Kon} δέ^{Pt} τι^N^{Pr} βλαβερόν,^{AdjN} φυλάξασθαι^{AorMedInf} ῥάδιον^{AdjN}
 this the good, if but something harmful, to guard oneself easy
 τοῖς^{ArtD} νόμοις^D φράζοντας^A^{PräAkt} καὶ^{Kon} διορίζοντας^A^{PräAkt} τίνος^A^{Pr} οὐ^{Pt} δεῖ^{PräAkt} καὶ^{Kon}
 by the laws declaring and defining whom not it is necessary and
 τίνος^A^{Pr} ἐπιμίσγεσθαι^{PräM/Plnf} δεῖ^{PräAkt} πρὸς^{Prp} ἀλλήλους.^A^{Pr} περὶ^{Prp} δέ^{Pt} τῆς^{ArtG} ναυτικῆς^{AdjG}
 whom to mingle it is necessary toward each other. about but of the naval
 δυνάμεως,^G ὅτι^{Kon} μὲν^{Pt} βέλτιστον^{AdjNSup} ὑπάρχειν^{PräInfAkt} μέχρι^{Prp} τινός^G^{Pr} πλήθους,^G οὐκ^{Pt}
 power, that indeed best to exist up to some number, not
 ἄδηλον^{AdjN} ὅ^{Pt} γὰρ^{Pt}
 unclear (not for

St. 1327b

μόνον^{AdjN} αὐτοῖς^D^{Pr} ἀλλὰ^{Kon} καὶ^{Kon} τῶν^{ArtG} πλησίων^{AdjG} τισὶ^D^{Pr} δεῖ^{PräAkt} καὶ^{Kon} φοβεροῦς^{AdjA}
 only to themselves but also of the near ones to some it is necessary and formidable
 εἶναι^{PräInfAkt} καὶ^{Kon} δύνασθαι^{PräM/Plnf} βοηθεῖν,^{PräInfAkt} ὥσπερ^{Kon} κατὰ^{Prp} γῆν,^A καὶ^{Kon} κατὰ^{Prp}
 to be and to be able to help, just as according to land, and according to
 θάλατταν^A· περὶ^{Prp} δέ^{Pt} πλήθους^G ἤδη^{Adv} καὶ^{Kon} μεγέθους^G τῆς^{ArtG} δυνάμεως^G ταύτης^G^{Pr} πρὸς^{Prp}
 sea)· about but of number already and of size of the power of this toward
 τὸν^{ArtA} βίον^A ἀποσκεπτέον^{AdjN} τῆς^{ArtG} πόλεως.^G εἰ^{Kon} μὲν^{Pt} γὰρ^{Pt} ἡγεμονικόν^{AdjN} καὶ^{Kon}
 the life to be considered of the city. if indeed for leading and
 πολιτικόν^{AdjN} ζήσεται^{FuM/P} βίον,^A ἀναγκαῖον^{AdjN} καὶ^{Kon} ταύτην^A^{Pr} τὴν^{ArtA} δύναμιν^A ὑπάρχειν^{PräInfAkt}
 political he will live life, necessary and this the power to exist
 πρὸς^{Prp} τὰς^{ArtA} πράξεις^A σύμμετρον.^{AdjN} τὴν^{ArtA} δέ^{Pt} πολυανθρωπίαν^A τὴν^{ArtA} γιγνομένην^A^{PräM/P}
 toward the actions proportionate. the but large population the becoming
 περὶ^{Prp} τὸν^{ArtA} ναυτικόν^{AdjA} ὄχλον^A οὐκ^{Pt} ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfAkt} ταῖς^{ArtD} πόλεσιν.^D
 about the naval crowd not necessary to exist to the cities·
 οὐθέν^A^{Pr} γὰρ^{Pt} αὐτοὺς^A^{Pr} μέρος^A εἶναι^{PräInfAkt} δεῖ^{PräAkt} τῆς^{ArtG} πόλεως.^G τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 nothing for them part to be it is necessary of the city. the indeed for
 ἐπιβατικόν^{AdjN} ἐλεύθερον^{AdjN} καὶ^{Kon} τῶν^{ArtG} πεζευόντων^G^{PräAkt} ἐστίν,^{PräAkt} ὃ^A^{Pr} κύριόν^{AdjA}
 boarding free and of the being foot soldiers is, which controlling
 ἐστί^{PräAkt} καὶ^{Kon} κρατεῖ^{PräAkt} τῆς^{ArtG} ναυτιλίας^G πλήθους^G δέ^{Pt} ὑπάρχοντος^G^{PräAkt} περιοίκων^G
 is and prevails of the seamanship· of multitude but being present of perioeci
 καὶ^{Kon} τῶν^{ArtG} τὴν^{ArtA} χώραν^A γεωργούντων,^G^{PräAkt} ἀφθονίαν^A ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} καὶ^{Kon}
 and of the the land farming, abundance necessary to be and
 ναυτῶν.^G ὁρῶμεν^{PräAkt} δέ^{Pt} τοῦτο^A^{Pr} καὶ^{Kon} νῦν^{Adv} ὑπάρχον^A^{PräAkt} τισίν,^D^{Pr} οἷον^{Kon} τῇ^{ArtD} πόλει^D
 of sailors. we see but this and now being present to some, such as to the city
 τῶν^{ArtG} Ἡρακλεωτῶν.^G πολλὰς^{AdjA} γὰρ^{Pt} ἐκπληροῦσι^{PräAkt} τριήρεις,^A κεκτημένοι^N^{PerM/P} τῷ^{ArtD}
 of the Heracleotes· many for they equip fully triremes, having acquired by the
 μεγέθει^D πόλιν^A ἐτέρων^{AdjG} ἐμμελεστέραν.^{AdjAKmp} περὶ^{Prp} μὲν^{Pt} οὖν^{Pt} χώρας^G καὶ^{Kon} λιμένων^G τῶν^{ArtG}
 size city of others more disciplined. about indeed now of land and of harbors of the
 πόλεων^G καὶ^{Kon} θαλάττης^G καὶ^{Kon} περὶ^{Prp} τῆς^{ArtG} ναυτικῆς^{AdjG} δυνάμεως^G ἔστω^{PräAktImv}
 cities and of sea and about of the naval of power let it be
 διωρισμένα^N^{PerPas} τὸν^{ArtA} τρόπον^A τοῦτον.^A^{Pr} περὶ^{Prp} δέ^{Pt} τοῦ^{ArtG} πολιτικοῦ^{AdjG} πλήθους,^G τίνα^A^{Pr}
 having been defined the manner this· about but of the political of multitude, what

μὲν^{Pt} ὅρον^A ὑπάρχειν^{PräInfAkt} χρή,^{PräAkt} πρότερον^{Adv} εἵπομεν,^{AorSAkt} ποίους^A δέ^{Pt} τινὰς^A τὴν^{ArtA}
 indeed limit to exist it is needful, earlier we said, what sorts but some the
 φύσιν^A εἶναι^{PräInfAkt} δεῖ,^{PräAkt} νῦν^{Adv} λέγωμεν.^{PräAktKnj} σχεδὸν^{Adv} δὴ^{Pt} κατανοήσειεν^{AorAktOp}
 nature to be it is necessary, now let us say. almost indeed would perceive
 ἄν^{Pt} τις^N τοῦτό^A γε,^{Pt} βλέψας^N ἐπὶ^{Prp} τε^{Pt} τὰς^{ArtA} πόλεις^A τὰς^{ArtA} εὐδοκιμούσας^A
 ever someone this indeed, having looked upon and also the cities the flourishing
 τῶν^{ArtG} Ἑλλήνων^G καὶ^{Kon} πρὸς^{Prp} πᾶσαν^{AdjA} τὴν^{ArtA} οἰκουμένην,^A ὥς^{Kon} διείληπται^{PerM/P} τοῖς^{ArtD}
 of the Greeks and toward all the inhabited world, as has been divided to the
 ἔθνεσιν.^D τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐν^{Prp} τοῖς^{ArtD} ψυχροῖς^{AdjD} τόποις^D ἔθνη^N καὶ^{Kon} τὰ^{ArtN} περὶ^{Prp} τὴν^{ArtA}
 nations. the indeed for in the cold places nations and the around the
 Εὐρώπην^A θυμοῦ^G μὲν^{Pt} ἐστὶ^{PräAkt} πλήρη,^{AdjN} διανοίας^G δέ^{Pt} ἐνδεέστερα^{AdjNKmp} καὶ^{Kon} τέχνης,^G
 Europe of spirit indeed is full, of intelligence but more lacking and of art,
 διόπερ^{Kon} ἐλεύθερα^{AdjN} μὲν^{Pt} διατελεῖ^{PräAkt} μᾶλλον,^{AdvKmp} ἀπολίτευτα^{AdjN} δέ^{Pt} καὶ^{Kon} τῶν^{ArtG}
 therefore free indeed continues more, without polity but and of the
 πλησίον^{AdjG} ἄρχειν^{PräInfAkt} οὐ^{Pt} δυνάμενα.^N τὰ^{ArtN} δέ^{Pt} περὶ^{Prp} τὴν^{ArtA} Ἀσίαν^A διανοητικὰ^{AdjN}
 neighbors to rule not being able. the but about the Asia intelligent
 μὲν^{Pt} καὶ^{Kon} τεχνικὰ^{AdjN} τὴν^{ArtA} ψυχὴν,^A ἄθυμα^{AdjN} δέ,^{Pt} διόπερ^{Kon} ἀρχόμενα^N καὶ^{Kon}
 indeed and artistic the soul, spiritless but, therefore being ruled and
 δουλεύοντα^N διατελεῖ^{PräAkt} τὸ^{ArtN} δέ^{Pt} τῶν^{ArtG} Ἑλλήνων^G γένος,^N ὥσπερ^{Kon} μεσεύει^{PräAkt}
 being enslaved continues. the but of the Greeks race, just as is middle
 κατὰ^{Prp} τοὺς^{ArtA} τόπους,^A οὕτως^{Adv} ἀμφοῖν^{Du} μετέχει.^{PräAkt} καὶ^{Kon} γὰρ^{Pt} ἐνθυμον^{AdjN} καὶ^{Kon}
 according to the places, thus of both two shares. and for spirited and
 διανοητικόν^{AdjN} ἐστὶν.^{PräAkt} διόπερ^{Kon} ἐλεύθερόν^{AdjN} τε^{Pt} διατελεῖ^{PräAkt} καὶ^{Kon} βέλτιστα^{AdvSup}
 intelligent is. therefore free and continues also best
 πολιτευόμενον^N καὶ^{Kon} δυνάμενον^N ἄρχειν^{PräInfAkt} πάντων,^{AdjG} μιᾶς^{AdjG} τυγχάνον^N
 being administered and being able to rule of all, of one happening
 πολιτείας.^G τὴν^{ArtA} αὐτὴν^A δ' ^{Pt} ἔχει^{PräAkt} διαφορὰν^A καὶ^{Kon} τὰ^{ArtN} τῶν^{ArtG} Ἑλλήνων^G ἔθνη^N πρὸς^{Prp}
 constitution. the it self but has difference and the of the Greeks nations toward
 ἄλληλα.^A τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἔχει^{PräAkt} τὴν^{ArtA} φύσιν^A μονόκλων,^{AdjA} τὰ^{ArtN} δέ^{Pt} εὖ^{Adv}
 each other. the indeed for has the nature single limbed, the but well
 κέκραται^{PerM/P} πρὸς^{Prp} ἀμφοτέρας^{AdjA} τὰς^{ArtA} δυνάμεις^A ταύτας.^A φανερόν^{AdjN} τοίνυν^{Pt} ὅτι^{Kon}
 has been mixed toward both the powers these. clear then that
 δεῖ^{PräAkt} διανοητικούς^{AdjA} τε^{Pt} εἶναι^{PräInfAkt} καὶ^{Kon} θυμοειδείς^{AdjA} τὴν^{ArtA} φύσιν^A τοὺς^{ArtA}
 it is necessary intelligent and to be also spirited in kind the nature the
 μέλλοντας^A εὐαγῶγους^{AdjA} ἔσσεσθαι^{FulInfM/P} τῷ^{ArtD} νομοθέτῃ^D πρὸς^{Prp} τὴν^{ArtA} ἀρετὴν.^A ὅπερ^N
 being about to easy to lead to be the lawgiver toward the virtue. which very
 γὰρ^{Pt} φασὶ^{PräAkt} τινες^N δεῖν^{PräInfAkt} ὑπάρχειν^{PräInfAkt} τοῖς^{ArtD} φύλαξι,^D τὸ^{ArtN} φιλητικούς^{AdjA} μὲν^{Pt}
 for they say some to be needful to exist to the guards, the friendly indeed
 εἶναι^{PräInfAkt} τῶν^{ArtG} γνωρίμων^{AdjG} πρὸς^{Prp} δέ^{Pt} τοὺς^{ArtA} ἀγνώτας^{AdjA} ἀγρίους,^{AdjA} ὁ^{ArtN} θυμὸς^N
 to be of the acquaintances toward but the unknown wild, the spirit
 ἐστὶν^{PräAkt} ὁ^{ArtN} ποιῶν^N τὸ^{ArtN} φιλητικόν.^N αὕτη^N γὰρ^{Pt} ἐστὶν^{PräAkt} ἡ^{ArtN} τῆς^{ArtG} ψυχῆς^G
 is the making the friendliness. this for is the of the soul

St. 1328a

δύναμις^N ἣ^D φιλοῦμεν.^{PräAkt} σημεῖον^N δέ^{Pt} πρὸς^{Prp} γὰρ^{Pt} τοὺς^{ArtA} συνήθεις^{AdjA} καὶ^{Kon} φίλους^A
 power by which we love. sign but. toward for the familiar and friends
 ὁ^{ArtN} θυμὸς^N αἵρεται^{PräM/P} μᾶλλον^{AdvKmp} ἢ^{Kon} πρὸς^{Prp} τοὺς^{ArtA} ἀγνώτας,^{AdjA} ὀλιγωρεῖσθαι^{PräM/PlInf}
 the spirit is raised more than toward the unknown, to be slighted
 νομίσας.^N διὸ^{Kon} καὶ^{Kon} Ἀρχίλοχος^N προσηκόντως^{Adv} τοῖς^{ArtD} φίλοις^D ἐγκαλῶν^N
 having supposed. therefore and Archilochus appropriately to the friends accusing

διαλέγεται^{PräM/P} πρὸς^{Prp} τὸν^{ArtA} θυμόν.^A
converses toward the spirit·

σύ^N_{Pr} γὰρ^{Pt} δὴ^{Pt} παρὰ^{Prp} φίλων^G ἀπάγχει.^{PräM/P}
you for indeed from beside friends you are strangled.

καὶ^{Kon} τὸ^{ArtN} ἄρχον^N_{PräAkt} δὲ^{Pt} καὶ^{Kon} τὸ^{ArtN} ἐλεύθερον^{AdjN} ἀπὸ^{Prp} τῆς^{ArtG} δυνάμεως^G ταύτης^G_{Pr}
and the ruling but and the free from the power of this
ὑπάρχει^{PräAkt} πᾶσιν.^{AdjD} ἀρχικόν^{AdjN} γὰρ^{Pt} καὶ^{Kon} ἀήττητον^{AdjN} ὁ^{ArtN} θυμός.^N οὐ^{Pt} καλῶς^{Adv} δ^{Pt}
exists to all· ruling for and unconquered the spirit. not well but
ἔχει^{PräAkt} λέγειν^{PräInfAkt} χαλεπούς^{AdjA} εἶναι^{PräInfAkt} πρὸς^{Prp} τοὺς^{ArtA} ἀγνώτας.^{AdjA} πρὸς^{Prp} οὐθέν^A_{Pr}
has to say hard to be toward the unknown· toward no one
γὰρ^{Pt} εἶναι^{PräInfAkt} χρή^{PräAkt} τοιοῦτον,^{AdjA} οὐδέ^{Kon} εἰσιν^{PräAkt} οἱ^{ArtN} μεγαλόψυχοι^{AdjN} τὴν^{ArtA}
for to be it is needful such, nor are the great souled the
φύσιν^A ἄγριοι,^{AdjN} πλὴν^{Prp} πρὸς^{Prp} τοὺς^{ArtA} ἀδικοῦντας.^A_{PräAkt} τοῦτο^N_{Pr} δὲ^{Pt} μᾶλλον^{AdvKmp} ἔτι^{Adv}
nature wild, except toward the wrong doing. this but more still
πρὸς^{Prp} τοὺς^{ArtA} συνήθεις^{AdjA} πάσχουσιν,^{PräAkt} ὅπερ^N_{Pr} εἴρηται^{PerM/P} πρότερον,^{Adv} ἂν^{Pt}
toward the familiar they suffer, which very has been said earlier, ever
ἀδικεῖσθαι^{PräM/Plnf} νομίσωσιν.^{AorAktKmj} καὶ^{Kon} τοῦτο^N_{Pr} συμβαίνει^{PräAkt} κατὰ^{Prp} λόγον.^A παρ^{Prp}
to be wronged they may think. and this happens according to reason· beside by
οἷς^D_{Pr} γὰρ^{Pt} ὀφείλεσθαι^{PräM/Plnf} τὴν^{ArtA} εὐεργεσίαν^A ὑπολαμβάνουσι,^{PräAkt} πρὸς^{Prp} τῷ^{ArtD} βλάβει^D
to whom for to be owed the benefit they suppose, besides the harm
καὶ^{Kon} ταύτης^G_{Pr} ἀποστερεῖσθαι^{PräM/Plnf} νομίζουσιν.^{PräAkt} ὅθεν^{Adv} εἴρηται^{PerM/P}
and of this to be deprived they think· whence has been said

χαλεποὶ^{AdjN} πόλεμοι^N γὰρ^{Pt} ἀδελφῶν^G
hard wars for of brothers

Eur. fr. 965

καὶ^{Kon}
and

οἱ^N_{Pr} τοι^{Pt} πέρα^{Adv} στέρξαντες,^N_{AorAkt} οἷδε^N_{Pr} καὶ^{Kon} πέρα^{Adv}
who indeed beyond having loved, these here and beyond

μισοῦσιν.^{PräAkt}
they hate.

Anon. fr. 78 (Nauck)

περὶ^{Prp} μὲν^{Pt} οὖν^{Pt} τῶν^{ArtG} πολιτευομένων,^G_{PräM/P} πόσους^A_{Pr} τε^{Pt} ὑπάρχειν^{PräInfAkt} δεῖ^{PräAkt}
about indeed now of the being citizens, how many and to exist it is necessary
καὶ^{Kon} ποίους^A_{Pr} τινὰς^A_{Pr} τὴν^{ArtA} φύσιν,^A ἔτι^{Adv} δὲ^{Pt} τὴν^{ArtA} χώραν^A πόσῃν^A_{Pr} τέ^{Pt} τινὰ^A_{Pr} καὶ^{Kon}
also what sorts some the nature, still but the land how great and some and
ποῖαν^A_{Pr} τινά,^A_{Pr} διώρισται^{PerM/P} σχεδόν^{Adv} (οὐ^{Pt} γὰρ^{Pt} τὴν^{ArtA} αὐτὴν^{AdjA} ἀκρίβειαν^A δεῖ^{PräAkt}
what kind some, has been defined almost (not for the same precision it is necessary
ζητεῖν^{PräInfAkt} διὰ^{Prp} τε^{Pt} τῶν^{ArtG} λόγων^G καὶ^{Kon} τῶν^{ArtG} γιγνομένων^G_{PräM/P} διὰ^{Prp} τῆς^{ArtG}

to seek through and the words also the things coming to be through the
 αἰσθήσεως).^G ἐπεὶ^{Kon} δ'^{Pt} ὥσπερ^{Kon} τῶν^{ArtG} ἄλλων^{AdjG} τῶν^{ArtG} κατὰ^{Prp} φύσιν^A
 perception). since but just as of the others of the according to nature
 συνεστῶτων^G οὐ^{Pt} ταῦτά^N ἐστὶ^{PräAkt} μόρια^N τῆς^{ArtG} ὅλης^{AdjG} συστάσεως^G ὧν^G ἄνευ^{Prp}
 having been composed not these is parts of the whole constitution of which without
 τὸ^{ArtN} ὅλον^{AdjN} οὐκ^{Pt} ἄν^{Pt} εἴη^{PräAktOp} δῆλον^{AdjN} ὥς^{Kon} οὐδὲ^{Kon} πόλεως^G μέρη^N θετέον^{AdjN}
 the whole not ever would be, clear that nor even of city parts to be set
 ὅσα^N ταῖς^{ArtD} πόλεσιν^D ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfAkt} οὐδ'^{Kon} ἄλλης^{AdjG} κοινωνίας^G
 as many as to the cities necessary to exist, nor even of other community
 οὐδεμιᾶς^{AdjG} ἐξ^{Prp} ἧς^G ἓν^N τι^N τὸ^{ArtN} γένος^N (ἐν^N γάρ^{Pt} τι^N καὶ^{Kon} κοινὸν^{AdjN}
 of none out of of which one something the race (one for something and common
 εἶναι^{PräInfAkt} δεῖ^{PräAkt} καὶ^{Kon} ταὐτὸ^{AdjN} τοῖς^{ArtD} κοινωνοῖς^D ἄν^{Pt} τε^{Pt} ἴσον^{AdjN} ἄν^{Pt} τε^{Pt}
 to be it is necessary and the same to the partners, ever and equal ever and
 ἄνισον^{AdjN} μεταλαμβάνουσιν).^{PräAktKnj} οἷον^{Kon} εἴτε^{Kon} τροφή^N τοῦτο^N ἐστὶν^{PräAkt} εἴτε^{Kon} χώρας^G
 unequal they share in)· such as whether food this is whether of land
 πλῆθος^N εἴτ'^{Kon} ἄλλο^{AdjN} τι^N τῶν^{ArtG} τοιούτων^{AdjG} ἐστίν^{PräAkt} ὅταν^{Kon} δ'^{Pt} ἢ^{PräAktKnj}
 multitude whether other something of the such is. whenever but now may be
 τὸ^{ArtN} μὲν^{Pt} τούτου^G ἕνεκεν^{Prp} τὸ^{ArtN} δ'^{Pt} οὗ^G ἕνεκεν^{Prp} οὐθέν^N ἓν^{Prp} γέ^{Pt}
 the indeed of this for the sake of the but now of which for the sake of, nothing in at least
 τούτοις^D κοινὸν^{AdjN} ἀλλ'^{Kon} ἢ^{Kon} τῷ^{ArtD} μὲν^{Pt} ποιῆσαι^{AorInfAkt} τῷ^{ArtD} δὲ^{Pt} λαβεῖν^{AorSinfAkt}
 among these common but than or to the indeed to make to the but now to take·
 λέγω^{PräAkt} δ'^{Pt} οἷον^{Kon} ὀργάνῳ^D τε^{Pt} παντὶ^{AdjD} πρὸς^{Prp} τὸ^{ArtA} γιγνόμενον^A ἔργον^A
 I say but now such as with an instrument and every toward the being made work
 καὶ^{Kon} τοῖς^{ArtD} δημιουργοῖς^D οἰκίᾳ^D γὰρ^{Pt} πρὸς^{Prp} οἰκοδόμῳ^A οὐθέν^N ἐστὶν^{PräAkt} ὃ^N
 and to the craftsmen· for a house for toward house builder nothing is which
 γίγνεται^{PräM/P} κοινόν^{AdjN} ἀλλ'^{Kon} ἐστὶ^{PräAkt} τῆς^{ArtG} οἰκίας^G χάριν^A ἢ^{ArtN} τῶν^{ArtG}
 comes to be common, but is of the house for the sake of the of the
 οἰκοδόμων^G τέχνη^N διὸ^{Kon} κτήσεως^G μὲν^{Pt} δεῖ^{PräAkt} ταῖς^{ArtD} πόλεσιν^D οὐδὲν^N δ'^{Pt}
 house builders art. therefore of property indeed it is necessary to the cities, nothing but now
 ἐστὶν^{PräAkt} ἡ^{ArtN} κτήσις^N μέρος^N τῆς^{ArtG} πόλεως^G πολλὰ^{AdjN} δ'^{Pt} ἔμψυχα^{AdjN} μέρη^N τῆς^{ArtG}
 is the possession part of the city· many but now living parts of the
 κτήσεώς^G ἐστὶν^{PräAkt} ἡ^{ArtN} δὲ^{Pt} πόλις^N κοινωνία^N τῶν^{ArtG} ὁμοίων^{AdjG}
 possession is· the but now city community some is of the equals,
 ἕνεκεν^{Prp} δὲ^{Pt} ζωῆς^G τῆς^{ArtG} ἐνδεχομένης^G ἀρίστης^{AdjGSup} ἐπεὶ^{Kon} δ'^{Pt} ἐστὶν^{PräAkt}
 for the sake of but now of life the being possible best. since but now is
 εὐδαιμονία^N τὸ^{ArtN} ἄριστον^{AdjNSup} αὕτη^N δὲ^{Pt} ἀρετῆς^G ἐνέργεια^N καὶ^{Kon} χρήσις^N τισ^N
 happiness the best, this but now of virtue activity and use some
 τέλειος^{AdjN} συμβέβηκε^{PerAkt} δὲ^{Pt} οὕτως^{Adv} ὥστε^{Kon} τοὺς^{ArtA} μὲν^{Pt} ἐνδέχεσθαι^{PräM/Plnf}
 complete, it has happened but now thus so that the indeed to be possible
 μετέχειν^{PräInfAkt} αὐτῆς^G τοὺς^{ArtA} δὲ^{Pt} μικρὸν^{AdjA} ἢ^{Kon} μηδέν^A δῆλον^{AdjN} ὥς^{Kon} τοῦτ'^N
 to share in of her it the but now a little or nothing, clear that this
 αἴτιον^N τοῦ^{ArtG} γίγνεσθαι^{PräM/Plnf} πόλεως^G εἶδη^A καὶ^{Kon} διαφορὰς^A καὶ^{Kon} πολιτείας^A πλείους^{AdjAKmp}
 cause of the to become of city forms and differences and constitutions more·
 ἄλλον^{AdjA} γὰρ^{Pt} τρόπον^A καὶ^{Kon} δι'^{Prp}

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ἄλλων^{AdjG} ἕκαστοι^{AdjN} τοῦτο^N θηρεύοντες^N τοὺς^{ArtA} τε^{Pt} βίους^A ἑτέρους^{AdjA}
 of others each this hunting the and lives other
 ποιοῦνται^{PräM/P} καὶ^{Kon} τὰς^{ArtA} πολιτείας^A ἐπισκεπτέον^{AdjN} δὲ^{Pt} καὶ^{Kon} πόσα^{AdjN} ταυτί^N

make for themselves also the constitutions. to be examined but now and how many these here
 ἐστὶν^{PräAkt} ὧν^{G Pr} ἄνευ^{Prp} πόλις^N οὐκ^{Pt} ἄν^{Pt} εἴη^{PräAktOp} καὶ^{Kon} γὰρ^{Pt} ἃ^{A Pr} λέγομεν^{PräAkt}
 are of which without city not ever would be· and for which we say
 εἶναι^{PräInfAkt} μέρη^A πόλεως^G ἐν^{Prp} τούτοις^{D Pr} ἄν^{Pt} εἴη^{PräAktOp} διὸ^{Kon} ἀναγκαῖον^{AdjN}
 to be parts of a city in these ever would be, therefore necessary
 ὑπάρχειν^{PräInfAkt} ληπτέον^{AdjN} τοίνυν^{Pt} τῶν^{ArtG} ἔργων^G τὸν^{ArtA} ἀριθμόν^A ἐκ^{Prp} τούτων^{G Pr} γὰρ^{Pt}
 to exist. to be taken then of the works the number· out of these for
 ἔσται^{FuAkt} δῆλον^{AdjN} πρῶτον^{Adv} μὲν^{Pt} οὖν^{Pt} ὑπάρχειν^{PräInfAkt} δεῖ^{PräAkt} τροφήν^A ἔπειτα^{Adv}
 will be clear. first indeed now to exist it is necessary food, then
 τέχνας^A (πολλῶν^{AdjG} γὰρ^{Pt} ὀργάνων^G δεῖται^{PräM/P} τὸ^{ArtN} ζῆν),^{PräInfAkt} τρίτον^{Adv} δὲ^{Pt} ὅπλα^A
 arts (of many for instruments needs the to live), thirdly but now arms
 (τοὺς^{ArtA} γὰρ^{Pt} κοινωνοῦντας^{A PräAkt} ἀναγκαῖον^{AdjN} καὶ^{Kon} ἐν^{Prp} αὐτοῖς^{D Pr} ἔχειν^{PräInfAkt} ὅπλα^A
 (the for sharing together necessary and in their selves to have arms
 πρὸς^{Prp} τε^{Pt} τὴν^{ArtA} ἀρχήν^A τῶν^{ArtG} ἀπειθούντων^{G PräAkt} χάριν^A καὶ^{Kon} πρὸς^{Prp} τοὺς^{ArtA}
 toward and the rule, of the of the disobeying for the sake of, and against the
 ἔξωθεν^{Adv} ἀδικεῖν^{PräInfAkt} ἐπιχειροῦντας),^{A PräAkt} ἔτι^{Adv} χρημάτων^G τινὰ^{AdjA} εὐπορίαν^A ὅπως^{Kon}
 from outside to do wrong attempting), still of funds some abundance, so that
 ἔχωσι^{PräAktKnj} καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} καθ'^{Prp} αὐτοὺς^{A Pr} χρείας^A καὶ^{Kon} πρὸς^{Prp} [τὰς]^{ArtA}
 they may have and for the according to their selves needs and toward the
 πολεμικάς^{AdjA} πέμπτον^{Adv} δὲ^{Pt} καὶ^{Kon} πρῶτον^{Adv} τὴν^{ArtA} περὶ^{Prp} τὸ^{ArtA} θεῖον^{AdjA} ἐπιμέλειαν^A ἣν^{A Pr}
 warlike, fifth but and first the about the divine care, which
 καλοῦσιν^{PräAkt} ἱερατείαν^A ἕκτον^{Adv} δὲ^{Pt} τὸν^{ArtA} ἀριθμόν^A καὶ^{Kon} πάντων^{AdjG}
 they call priesthood, sixth but now the number and of all
 ἀναγκαιότατον^{AdjASup} κρίσιν^A περὶ^{Prp} τῶν^{ArtG} συμφερόντων^{G PräAkt} καὶ^{Kon} τῶν^{ArtG} δικαίων^{AdjG}
 most necessary judgment about of the advantageous things and of the just things
 τῶν^{ArtG} πρὸς^{Prp} ἀλλήλους^{A Pr} τὰ^{ArtN} μὲν^{Pt} οὖν^{Pt} ἔργα^N ταῦτ'^{N Pr} ἐστὶν^{PräAkt} ὧν^{G Pr} δεῖται^{PräM/P}
 of the toward one another. the indeed now works these are of which needs
 πᾶσα^{AdjN} πόλις^N ὥς^{Kon} εἰπεῖν^{AorInfAkt} (ἡ^{ArtN} γὰρ^{Pt} πόλις^N πλῆθος^N ἐστὶν^{PräAkt} οὐ^{Pt} τὸ^{ArtN}
 every city as to speak (the for city multitude is not the
 τυχόν^{N AorSAkt} ἀλλὰ^{Kon} πρὸς^{Prp} ζωὴν^A αὐτάρκες^{AdjN} ὥς^{Kon} φαμεν^{PräAkt} ἐὰν^{Kon} δέ^{Pt} τι^{N Pr}
 chance occurring but toward life self sufficient, as we say, if ever but now something
 τυγχάνη^{PräAktKnj} τούτων^{G Pr} ἐκλείπον^{A PräAkt} ἀδύνατον^{AdjN} ἀπλῶς^{Adv} αὐτάρκη^{AdjA} τὴν^{ArtA} κοινωνίαν^A
 may happen of these lacking, impossible simply self sufficient the community
 εἶναι^{PräInfAkt} ταύτην^{A Pr}· ἀνάγκη^N τοίνυν^{Pt} κατὰ^{Prp} τὰς^{ArtA} ἐργασίας^A ταύτας^{A Pr}
 to be this· necessity then according to the labors these
 συνεστάναι^{PerInfAkt} πόλιν^A δεῖ^{PräAkt} ἄρα^{Pt} γεωργῶν^G τ'^{Pt} εἶναι^{PräInfAkt} πλῆθος^N οἳ^{N Pr}
 to have been constituted city· it is necessary therefore of farmers and to be multitude, who
 παρασκευάσουσι^{FuAkt} τὴν^{ArtA} τροφήν^A καὶ^{Kon} τεχνίτας^A καὶ^{Kon} τὸ^{ArtN} μάχιμον^{AdjN} καὶ^{Kon} τὸ^{ArtN}
 will prepare the food, and craftsmen, and the fighting element, and the
 εὐπορον^{AdjN} καὶ^{Kon} ἱερεῖς^A καὶ^{Kon} κριτὰς^A τῶν^{ArtG} ἀναγκαίων^{AdjG} καὶ^{Kon} συμφερόντων^{G PräAkt}
 well resourced, and priests, and judges of the necessary things and advantageous things.
 διωρισμένων^{G PerM/P} δέ^{Pt} τούτων^{G Pr} λοιπὸν^{Adv} σκέψασθαι^{AorMedInf} πότερον^{Kon} πᾶσι^{AdjD}
 having been defined but now of these remaining to consider whether for all
 κοινωνητέον^{AdjN} πάντων^{AdjG} τούτων^{G Pr} (ἐνδέχεται^{PräM/P} γὰρ^{Pt} τοὺς^{ArtA} αὐτοὺς^{A Pr} ἅπαντας^{AdjA}
 to be shared of all of these (it is possible for the same all
 εἶναι^{PräInfAkt} καὶ^{Kon} γεωργοὺς^A καὶ^{Kon} τεχνίτας^A καὶ^{Kon} τοὺς^{ArtA} βουλευομένους^{A PräM/P} καὶ^{Kon}
 to be and farmers and craftsmen and the deliberating and
 δικάζοντας),^{A PräAkt} ἢ^{Kon} καθ'^{Prp} ἕκαστον^{AdjA} ἔργον^A τῶν^{ArtG} εἰρημένων^{G PerM/P} ἄλλους^{AdjA}
 judging), or according to each task of the having been said others

ὑποθετέον,^{AdjN} ἢ^{Kon} τὰ^{ArtN} μὲν^{Pt} ἴδια^{AdjN} τὰ^{ArtN} δὲ^{Pt} κοινὰ^{AdjN} τούτων^{G_{Pr}} ἐξ^{Prp} ἀνάγκης^G
 to be assigned, or the indeed private the but now common of these out of necessity
 ἐστίν.^{PräAkt} οὐκ^{Pt} ἐν^{Prp} πάσῃ^{AdjD} δὲ^{Pt} ταυτό^{AdjN} πολιτεία.^D καθάπερ^{Kon} γὰρ^{Pt} εἵπομεν,^{AorAkt}
 is. not in every but now the same constitution. just as for we said,
 ἐνδέχεται^{PräM/P} καὶ^{Kon} πάντας^{AdjA} κοινωνεῖν^{PräInfAkt} πάντων^{AdjG} καὶ^{Kon} μὴ^{Pt} πάντας^{AdjA} πάντων^{AdjG}
 it is possible and all to share of all and not all of all
 ἀλλὰ^{Kon} τινὰς^{A_{Pr}} τινῶν.^{G_{Pr}} ταῦτα^{N_{Pr}} γὰρ^{Pt} καὶ^{Kon} ποιεῖ^{PräAkt} τὰς^{ArtA} πολιτείας^A ἐτέρας.^{AdjA} ἐν^{Prp}
 but some of some. these for also makes the constitutions different. in
 μὲν^{Pt} γὰρ^{Pt} ταῖς^{ArtD} δημοκρατίαις^D μετέχουσι^{PräAkt} πάντες^{AdjN} πάντων,^{AdjG} ἐν^{Prp} δὲ^{Pt} ταῖς^{ArtD}
 indeed for in the democracies share in all of all, in but in the
 ὀλιγαρχίαις^D τὸναντίον.^{AdjN} ἐπεὶ^{Kon} δὲ^{Pt} τυγχάνομεν^{PräAkt} σκοποῦντες^{N_{PräAkt}} περὶ^{Prp} τῆς^{ArtG}
 oligarchies the opposite. since but now we happen examining about of the
 ἀρίστης^{AdjGSup} πολιτείας,^G αὕτη^{N_{Pr}} δ^{Pt} ἐστὶ^{PräAkt} καθ'^{Prp} ἣν^{A_{Pr}} ἡ^{ArtN} πόλις^N ἂν^{Pt} εἴη^{PräAktOp}
 best constitution, this but now is according to which the city ever would be
 μάλιστα^{AdvSup} εὐδαίμων,^{AdjN} τὴν^{ArtA} δ^{Pt} εὐδαιμονίαν^A ὅτι^{Kon} χωρὶς^{Prp} ἀρετῆς^G ἀδύνατον^{AdjN}
 most happy, the but now happiness that apart from virtue impossible
 ὑπάρχειν^{PräInfAkt} εἴρηται^{PerM/P} πρότερον,^{Adv} φανερόν^{AdjN} ἐκ^{Prp} τούτων^{G_{Pr}} ὥς^{Kon} ἐν^{Prp} τῇ^{ArtD}
 to exist has been said earlier, clear from these that in the
 κάλλιστα^{AdvSup} πολιτευομένη^{D_{PräM/P}} πόλει^D καὶ^{Kon} τῇ^{ArtD} κεκτημένη^{D_{PerM/P}} δίκαιους^{AdjA} ἄνδρας^A
 most finely being administered city and the having acquired just men
 ἀπλῶς,^{Adv} ἀλλὰ^{Kon} μὴ^{Pt} πρὸς^{Prp} τὴν^{ArtA} ὑπόθεσιν,^A οὔτε^{Kon} βάναισον^{AdjA} βίον^A οὔτ'^{Kon}
 simply, but not with respect to the hypothesis, neither vulgar life nor
 ἀγοραῖον^{AdjA} δεῖ^{PräAkt} ζῆν^{PräInfAkt} τοὺς^{ArtA} πολίτας^A (ἀγενυῆς^{AdjN} γὰρ^{Pt} ὁ^{ArtN} τοιοῦτος^{AdjN} βίος^N
 of market it is necessary to live the citizens (ignoble for the such life
 καὶ^{Kon} πρὸς^{Prp} ἀρετὴν^A ὑπεναντίος),^{AdjN} οὐδὲ^{Kon} δὴ^{Pt} γεωργοὺς^A εἶναι^{PräInfAkt} τοὺς^{ArtA}
 and toward virtue opposed), nor even indeed farmers to be the
 μέλλοντας^{A_{PräAkt}}
 being about to

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ἔσεσθαι^{FuMedInf} (δεῖ^{PräAkt} γὰρ^{Pt} σχολῆς^G καὶ^{Kon} πρὸς^{Prp} τὴν^{ArtA} γένεσιν^A τῆς^{ArtG} ἀρετῆς^G
 to be going to be (it is necessary for leisure and for the coming to be of the virtue
 καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} πράξεις^A τὰς^{ArtA} πολιτικάς).^{AdjA} ἐπεὶ^{Kon} δὲ^{Pt} καὶ^{Kon} τὸ^{ArtN} πολεμικόν^{AdjN}
 and for the actions the political). since but now and the warlike
 καὶ^{Kon} τὸ^{ArtN} βουλευόμενον^{N_{PräM/P}} περὶ^{Prp} τῶν^{ArtG} συμφερόντων^{G_{PräAkt}} καὶ^{Kon} κρίνον^{N_{PräAkt}} περὶ^{Prp}
 and the deliberating about of the beneficial things and judging about
 τῶν^{ArtG} δικαίων^{AdjG} ἐνυπάρχει^{PräAkt} καὶ^{Kon} μέρη^N φαίνεται^{PräM/P} τῆς^{ArtG} πόλεως^G μάλιστα^{AdvSup}
 of the just things is inherent and parts appears of the city most
 ὄντα,^{A_{PräAkt}} πότερον^{Kon} ἕτερα^{AdjA} καὶ^{Kon} ταῦτα^{A_{Pr}} θετέον^{AdjN} ἢ^{Kon} τοῖς^{ArtD} αὐτοῖς^{AdjD}
 being, whether other and these to be set or to the same
 ἀποδοτέον^{AdjN} ἅμφω,^{AdjDuN} φανερόν^{AdjN} δὲ^{Pt} καὶ^{Kon} τοῦτο,^{N_{Pr}} διότι^{Kon} τρόπον^A μὲν^{Pt} τινα^{A_{Pr}}
 to be assigned both; clear but also this, because manner indeed some
 τοῖς^{ArtD} αὐτοῖς^{AdjD} τρόπον^A δέ^{Pt} τινα^{A_{Pr}} καὶ^{Kon} ἑτέροις.^{AdjD} ἣ^{Prp} μὲν^{Pt} γὰρ^{Pt} ἐτέρας^{AdjG}
 to the same manner but some and to others. in which way indeed for different
 ἀκμῆς^G ἐκάτερον^{N_{Pr}} τῶν^{ArtG} ἔργων,^G καὶ^{Kon} τὸ^{ArtN} μὲν^{Pt} δεῖται^{PräM/P} φρονήσεως^G τὸ^{ArtN} δέ^{Pt}
 of peak each of the works, and the indeed needs of prudence the but
 δυνάμεως,^G ἑτέροις.^{AdjD} ἣ^{Prp} δὲ^{Pt} τῶν^{ArtG} ἀδυνάτων^{AdjG} ἐστὶ^{PräAkt} τοὺς^{ArtA}
 of power, to others. in which way but of the unable ones is the
 δυναμένους^{A_{PräM/P}} βιάζεσθαι^{PräM/Plnf} καὶ^{Kon} κωλύειν,^{PräInfAkt} τούτους^{A_{Pr}} ὑπομένειν^{PräInfAkt}
 being able to force and to hinder, these to endure

ἀρχομένους^A _{PräM/P} ἀεί^{Adv} ταύτη^D _{Pr} δέ^{Pt} τοῖς^{ArtD} αὐτοῖς^{AdjD} οἱ^{ArtN} γὰρ^{Pt} τῶν^{ArtG} ὀπλων^G κύριοι^{AdjN}
 being ruled always, in this way but to the same. the for of the arms masters
 καὶ^{Kon} [τοῦ]^{ArtG} μένειν^{PräInfAkt} ἢ^{Kon} μὴ^{Pt} μένειν^{PräInfAkt} κύριοι^{AdjN} τὴν^{ArtA} πολιτείαν.^A
 and of to remain or not to remain masters the constitution.
 λείπεται^{PräM/P} τοίνυν^{Pt} τοῖς^{ArtD} αὐτοῖς^{AdjD} μὲν^{Pt} ἀμφοτέροις^{AdjD} ἀποδιδόναι^{PräInfAkt} τὴν^{ArtA}
 remains then to the same indeed to both to assign the
 πολιτείαν^A ταύτην^A _{Pr} μὴ^{Pt} ἅμα^{Adv} δέ^{Pt} ἀλλ^{Kon} ὥσπερ^{Kon} πέφυκεν^{PerAkt} ἡ^{ArtN} μὲν^{Pt} δύναμις^N ἐν^{Prp}
 constitution this, not at once but, but just as has by nature the indeed power in
 νεωτέροις^{AdjDKmp} ἡ^{ArtN} δέ^{Pt} φρόνησις^N ἐν^{Prp} πρεσβυτέροις^{AdjDKmp} εἶναι^{PräInfAkt} εἰσὶν^{PerAkt}
 the younger men, the but prudence in the older men to be, it seems
 οὕτως^{Adv} ἀμφοῖν^{AdjDuD} νενεμῆσθαι^{PerM/Plnf} συμφέρειν^{PräInfAkt} καὶ^{Kon} δίκαιόν^{AdjN} ἐστίν^{PräAkt}
 thus to both to have been assigned to benefit and just is·
 ἔχει^{PräAkt} γὰρ^{Pt} αὕτη^N _{Pr} ἡ^{ArtN} διαίρεσις^N τὸ^{ArtN} κατ^{Prp} ἀξίαν.^A ἀλλὰ^{Kon} μὴν^{Pt} καὶ^{Kon} τὰς^{ArtA}
 has for this the division the according to worth. but indeed also the
 κτήσεις^A δεῖ^{PräAkt} εἶναι^{PräInfAkt} περὶ^{Prp} τούτους.^A _{Pr} ἀναγκαῖον^{AdjN} γὰρ^{Pt} εὐπορίαν^A
 possessions it is necessary to be about these. necessary for prosperity
 ὑπάρχειν^{PräInfAkt} τοῖς^{ArtD} πολίταις^D πολίται^N δέ^{Pt} οὗτοι.^N _{Pr} τὸ^{ArtN} γὰρ^{Pt} βάναιον^{AdjN} οὐ^{Pt}
 to exist to the citizens, citizens but these. the for vulgar not
 μετέχει^{PräAkt} τῆς^{ArtG} πόλεως^G οὐδ^{Kon} ἄλλο^{AdjN} οὐθέν^N _{Pr} γένος^N ὃ^N _{Pr} μὴ^{Pt} τῆς^{ArtG} ἀρετῆς^G
 shares in of the city, nor other nothing kind which not of the virtue
 δημιουργόν^{AdjN} ἐστίν^{PräAkt} τοῦτο^N _{Pr} δέ^{Pt} δῆλον^{AdjN} ἐκ^{Prp} τῆς^{ArtG} ὑποθέσεως^G τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 productive is. this but clear from of the hypothesis· the indeed for
 εὐδαιμονεῖν^{PräInfAkt} ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfAkt} μετὰ^{Prp} τῆς^{ArtG} ἀρετῆς^G εὐδαιμόνα^{AdjA} δέ^{Pt}
 to be happy necessary to exist with the virtue, happy but
 πόλιν^A οὐκ^{Pt} εἰς^{Prp} μέρος^A τι^A _{Pr} βλέψαντας^A δεῖ^{PräAkt} λέγειν^{PräInfAkt} αὐτῆς^G _{Pr} ἀλλ^{Kon}
 city not into part some having looked it is necessary to say of her, but
 εἰς^{Prp} πάντας^{AdjA} τοὺς^{ArtA} πολίτας.^A φανερόν^{AdjN} δέ^{Pt} καὶ^{Kon} ὅτι^{Kon} δεῖ^{PräAkt} τὰς^{ArtA} κτήσεις^A
 into all the citizens. clear but also that it is necessary the possessions
 εἶναι^{PräInfAkt} τούτων^G _{Pr} εἴπερ^{Kon} ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} τοὺς^{ArtA} γεωργοὺς^A δούλους^A ἢ^{Kon}
 to be of these, if indeed necessary to be the farmers slaves or
 βαρβάρους^{AdjA} περιοίκους.^A λοιπὸν^{AdjN} δ^{Pt} ἐκ^{Prp} τῶν^{ArtG} καταριθμηθέντων^G _{AorSPas} τὸ^{ArtN} τῶν^{ArtG}
 barbarians perioeci. remaining but out of of the having been enumerated the of
 ἱερέων^G γένος.^N φανερά^{AdjN} δέ^{Pt} καὶ^{Kon} ἡ^{ArtN} τούτων^G _{Pr} τάξις.^N οὔτε^{Kon} γὰρ^{Pt} γεωργὸν^A οὔτε^{Kon}
 the priests class. clear but also the of these order. neither for farmer nor
 βάναιον^{AdjA} ἱερέα^A καταστατέον^{AdjN} (ὑπὸ^{Prp} γὰρ^{Pt} τῶν^{ArtG} πολιτῶν^G πρέπει^{PräAkt} τιμᾶσθαι^{PräM/Plnf}
 vulgar priest to be appointed (under by for the citizens it behooves to be honored
 τοὺς^{ArtA} θεοὺς).^A ἐπεὶ^{Kon} δέ^{Pt} διήρηται^{PerM/P} τὸ^{ArtN} πολιτικόν^{AdjN} εἰς^{Prp} δύο^{AdjA} μέρη^A τοῦτ^N _{Pr}
 the gods· since but has been divided the political element into two parts, this
 ἐστὶ^{PräAkt} τό^{ArtN} τε^{Pt} ὀπλιτικόν^{AdjN} καὶ^{Kon} τὸ^{ArtN} βουλευτικόν^{AdjN} πρέπει^{PräAkt} δέ^{Pt} τὴν^{ArtA}
 is the and also hoplite element and the deliberative element, it behooves but the
 τε^{Pt} θεραπείαν^A ἀποδιδόναι^{PräInfAkt} τοῖς^{ArtD} θεοῖς^D καὶ^{Kon} τὴν^{ArtA} ἀνάπαυσιν^A ἔχειν^{PräInfAkt}
 and also service to render to the gods and the rest to have
 περὶ^{Prp} αὐτοὺς^A _{Pr} τοὺς^{ArtA} διὰ^{Prp} τὸν^{ArtA} χρόνον^A ἀπειρηκότας,^A _{PerAkt} τούτοις^D _{Pr} ἂν^{Pt} εἴη^{PräAktOp}
 about themselves the through the time having ceased, to these ever might be
 τὰς^{ArtA} [περὶ^{Prp} αὐτοὺς]^A _{Pr} ἱερωσύνας^A ἀποδοτέον^{AdjN} ὧν^G _{Pr} μὲν^{Pt} τοίνυν^{Pt} ἄνευ^{Prp} πόλιν^N οὐ^{Pt}
 the [about them] priesthoods to be assigned. of which indeed then without city not
 συνίσταται^{PräM/P} καὶ^{Kon} ὅσα^N _{Pr} μέρη^N πόλεως^G εἴρηται^{PerM/P} (γεωργοὺς^A μὲν^{Pt} γὰρ^{Pt} καὶ^{Kon}
 is constituted and as many as parts of city, has been said (farmers indeed for and
 τεχνίτας^A καὶ^{Kon} πᾶν^{AdjN} τὸ^{ArtN} θητικόν^{AdjN} ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfAkt} ταῖς^{ArtD} πόλεσιν^D μέρη^N

craftsmen and every the menial necessary to exist to the cities, parts
 δὲ^{Pt} τῆς^{ArtG} πόλεως^G τὸ^{ArtN} τε^{Pt} ὀπλιτικόν^{AdjN} καὶ^{Kon} βουλευτικόν),^{AdjN} καὶ^{Kon} κεχώρισται^{PerM/P}
 but of the city the and also hoplite element and deliberative element), and has been separated
 δὴ^{Pt} τούτων^G ἑκαστον,^N τὸ^{ArtN} μὲν^{Pt} ἀεὶ^{Adv} τὸ^{ArtN} δὲ^{Pt} κατὰ^{Prp} μέρος.^A ἔοικε^{PerAkt} δὲ^{Pt} οὐ^{Pt}
 indeed of these each, the indeed always the but according to part. it seems but not
 νῦν^{Adv} οὐδὲ^{Kon} νεωστὶ^{Adv} τοῦτ'^N εἶναι^{PräInfAkt} γνῶριμον^{AdjN} τοῖς^{ArtD} περὶ^{Prp} πολιτείας^G
 now nor newly this to be known to about constitution
 φιλοσοφοῦσιν,^D ὅτι^{Kon} δεῖ^{PräAkt} διηρῆσθαι^{PerM/Plnf} χωρὶς^{Adv} κατὰ^{Prp} γένη^A
 philosophizing, that it is necessary to be divided separately according to kinds

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τῇ^{ArtA} πόλιν^A καὶ^{Kon} τὸ^{ArtN} τε^{Pt} μάχιμον^{AdjN} ἕτερον^{AdjN} εἶναι^{PräInfAkt} καὶ^{Kon} τὸ^{ArtN}
 the city and the and also fighting element other to be and the
 γεωργοῦν.^N ἐν^{Prp} Αἰγύπτῳ^D τε^{Pt} γὰρ^{Pt} ἔχει^{PräAkt} τὸν^{ArtA} τρόπον^A τοῦτον^A ἔτι^{Adv} καὶ^{Kon}
 farming. in Egypt and for has the manner this still and
 νῦν,^{Adv} τὰ^{ArtN} τε^{Pt} περὶ^{Prp} τῇ^{ArtA} Κρήτην,^A τὰ^{ArtN} μὲν^{Pt} οὖν^{Pt} περὶ^{Prp} Αἴγυπτον^A Σεσώστριος,^N
 now, the and also about the Crete, the indeed then about Egypt Sesostris,
 ὥς^{Kon} φασιν,^{PräAkt} οὕτω^{Adv} νομοθετήσαντος,^G Μίνω^D δὲ^{Pt} τὰ^{ArtN} περὶ^{Prp} Κρήτην.^A ἀρχαία^{AdjN}
 as they say, thus having legislated, to Minos but the about Crete. ancient
 δὲ^{Pt} ἔοικεν^{PerAkt} εἶναι^{PräInfAkt} καὶ^{Kon} τῶν^{ArtG} συσσιτίων^G ἡ^{ArtN} τάξις,^N τὰ^{ArtN} μὲν^{Pt} περὶ^{Prp}
 but it seems to be also of the together meals the order, the indeed about
 Κρήτην^A γενόμενα^N περὶ^{Prp} τῇ^{ArtA} Μίνω^G βασιλείαν,^A τὰ^{ArtN} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} Ἰταλίαν^A
 Crete having become about the of Minos kingship, the but about the Italy
 πολλῶ^{AdjD} παλαιότερα^{AdjNKmp} τούτων.^G φασὶ^{PräAkt} γὰρ^{Pt} οἱ^{ArtN} λόγιοι^{AdjN} τῶν^{ArtG} ἐκεῖ^{Adv}
 by much older than these. they say for the learned men of there
 κατοικούντων^G Ἰταλόν^A τινα^A γενέσθαι^{AorSMedInf} βασιλέα^A τῆς^{ArtG} Οἰνωτρίας,^G ἀφ'^{Prp} οὗ^G
 dwelling to become some Italian king of of Oinotria, from whom
 τὸ^{ArtN} τε^{Pt} ὄνομα^N μεταβαλόντας^A Ἰταλοῦς^A ἀντ'^{Prp} Οἰνωτρῶν^G κληθῆναι^{AorPasInf} καὶ^{Kon}
 the and also name having changed Italians instead of Oinotrians to be called and
 τῇ^{ArtA} ἀκτὴν^A ταύτην^A τῆς^{ArtG} Εὐρώπης^G Ἰταλίαν^A τοῦνομα^N λαβεῖν,^{AorInfAkt} ὅση^N
 the shore this of Europe Italy the name to take, as much as
 τετύχηκεν^{PerAkt} ἐντὸς^{Adv} οὐσα^N τοῦ^{ArtG} κόλπου^G τοῦ^{ArtG} Σκυλλητικοῦ^{AdjG} καὶ^{Kon} τοῦ^{ArtG}
 has happened inside being of the gulf of Scyllitic and of
 Λαμητικοῦ.^{AdjG} ἀπέχει^{PräAkt} δὲ^{Pt} ταῦτα^N ἀπ'^{Prp} ἀλλήλων^G ὁδόν^A ἡμισείας^{AdjG} ἡμέρας.^G τοῦτον^A
 Lametic· is apart but these from one another distance of half day. this
 δὴ^{Pt} λέγουσι^{PräAkt} τὸν^{ArtA} Ἰταλόν^A νομάδας^A τοὺς^{ArtA} Οἰνωτροὺς^A ὄντας^A ποιῆσαι^{AorAktInf}
 indeed they say the Italian nomads the Oinotrians being to make
 γεωργοὺς,^A καὶ^{Kon} νόμους^A ἄλλους^{AdjA} τε^{Pt} αὐτοῖς^D θέσθαι^{AorMedInf} καὶ^{Kon} τὰ^{ArtN} συσσίτια^A
 farmers, and laws other and also to them to set and the common meals
 καταστήσαι^{AorSAktInf} πρῶτον.^{AdvSup} διὸ^{Kon} καὶ^{Kon} νῦν^{Adv} ἔτι^{Adv} τῶν^{ArtG} ἀπ'^{Prp} ἐκείνου^G τινὲς^N
 to establish first· therefore and also now still of the from that man some
 χρῶνται^{PräM/P} τοῖς^{ArtD} συσσιτίοις^D καὶ^{Kon} τῶν^{ArtG} νόμων^G ἐνίοις.^{AdjD} ὥκουν^{ImpAkt} δὲ^{Pt} τὸ^{ArtN}
 use the together meals and of the laws some. they were dwelling but the
 μὲν^{Pt} πρὸς^{Prp} τὴν^{ArtA} Τυρρηνίαν^A Ὀπικοὶ^N καὶ^{Kon} πρότερον^{Adv} καὶ^{Kon} νῦν^{Adv} καλούμενοι^N
 indeed toward the Tyrrhenia Opici and formerly and now being called
 τὴν^{ArtA} ἐπωνυμίαν^A Αὔσονες,^N τὸ^{ArtN} δὲ^{Pt} πρὸς^{Prp} τὴν^{ArtA} Ἰαπυγίαν^A καὶ^{Kon} τὸν^{ArtA} Ἴόνιον^{AdjA}
 the surname Ausones, the but toward the Iapygia and the Ionian
 Χῶνες,^N τὴν^{ArtA} καλουμένην^A Σύρτιν.^A ἦσαν^{ImpAkt} δὲ^{Pt} καὶ^{Kon} οἱ^{ArtN} Χῶνες^N Οἰνωτροὶ^N τὸ^{ArtN}
 Chones, the being called Syrtis· they were but also the Chones Oinotrians the
 γένος.^N ἡ^{ArtN} μὲν^{Pt} οὖν^{Pt} τῶν^{ArtG} συσσιτίων^G τάξις^N ἐντεῦθεν^{Adv} γέγονε^{PerAkt} πρῶτον,^{AdvSup}

class. the indeed now of the together meals order from here has come to be first,
ο^{ArtN} δὲ^{Pt} χωρισμός^N ο^{ArtN} κατὰ^{Prp} γένος^A τοῦ^{ArtG} πολιτικοῦ^{AdjG} πλήθους^G ἐξ^{Prp} Αἰγύπτου.^G
the but separation the according to class of political the multitude out of Egypt·
πολὺ^{Adv} γὰρ^{Pt} ὑπερτείνει^{PräAkt} τοῖς^{ArtD} χρόνοις^D τὴν^{ArtA} Μίνω^G βασιλείαν^A ἢ^{ArtN} Σεσώστριος.^{AdjN}
much for surpasses in the times the of minos kingship the Sesostrian.
σχεδὸν^{Adv} μὲν^{Pt} οὖν^{Pt} καὶ^{Kon} τὰ^{ArtA} ἄλλα^{AdjA} δεῖ^{PräAkt} νομίζειν^{PräInfAkt} εὐρῆσθαι^{AorSPasInf}
almost indeed now and the other it is necessary to think to be found
πολλάκις^{Adv} ἐν^{Prp} τῷ^{ArtD} πολλῷ^{AdjD} χρόνῳ,^D μᾶλλον^{AdvKmp} δ,^{Kon} ἀπειράκις.^{Adv} τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
often in the much time, rather and countless times. the indeed for
ἀναγκαῖα^{AdjN} τὴν^{ArtA} χρεῖαν^A διδάσκειν^{PräInfAkt} εἰκός^N αὐτήν,^A τὰ^{ArtN} δ,^{Kon} εἰς^{Prp}
necessary things the need to teach likely it, the and into
εὐσημοσύνην^A καὶ^{Kon} περιουσίαν^A ὑπαρχόντων^G ἤδη^{Adv} τούτων^G εὐλογον^{AdjN}
decorum and surplus of things existing already these reasonable
λαμβάνειν^{PräInfAkt} τὴν^{ArtA} αὔξησιν.^A ὥστε^{Kon} καὶ^{Kon} τὰ^{ArtN} περὶ^{Prp} τὰς^{ArtA} πολιτείας^A οἷεσθαι^{Präm/Plnf}
to take the growth· so that also the about the constitutions to think
δεῖ^{PräAkt} τὸν^{ArtA} αὐτὸν^A ἔχειν^{PräInfAkt} τρόπον.^A ὅτι^{Kon} δὲ^{Pt} πάντα^{AdjN} ἀρχαῖα,^{AdjN} σημεῖον^N
it is necessary the same to have manner. that but all ancient, sign
τὰ^{ArtN} περὶ^{Prp} Αἰγυπτὸν^A ἐστίν.^{PräAkt} οὗτοι^N γὰρ^{Pt} ἀρχαιοτάτοι^{AdjNSup} μὲν^{Pt} δοκοῦσιν^{PräAkt}
the about Egypt is· these for most ancient indeed seem
εἶναι,^{PräInfAkt} νόμων^G δὲ^{Pt} τετυχήκασιν^{PerAkt} [[ἀεὶ]]^{Adv} καὶ^{Kon} τάξεως^G πολιτικῆς.^{AdjG} διὸ^{Kon}
to be, of laws but they have obtained always and of order political. therefore
δεῖ^{PräAkt} τοῖς^{ArtD} μὲν^{Pt} εὐρημένους^D ἱκανῶς^{Adv} χρῆσθαι,^{Präm/Plnf} τὰ^{ArtN} δὲ^{Pt}
it is necessary to the on the one hand having been found sufficiently to use, the but
παραλελειμμένα^N πειραῖσθαι^{Präm/Plnf} ζητεῖν.^{PräInfAkt} ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} δεῖ^{PräAkt} τὴν^{ArtA}
having been left aside to try to seek. that indeed now it is necessary the
χώραν^A εἶναι^{PräInfAkt} τῶν^{ArtG} ὅπλα^A κεκτημένων^G καὶ^{Kon} τῶν^{ArtG} τῆς^{ArtG} πολιτείας^G
land to be of arms having acquired and of of the constitution
μετεχόντων,^G εἴρηται^{PerM/P} πρότερον,^{Adv} καὶ^{Kon} διότι^{Kon} τοὺς^{ArtA} γεωργοῦντας^A αὐτῶν^G
partaking, has been said earlier, and because the ones farming of them
ἐτέρους^{AdjA} εἶναι^{PräInfAkt} δεῖ^{PräAkt} καὶ^{Kon} πόσῃν^{AdjA} τινὰ^A χρή^{PräAkt} καὶ^{Kon} ποίαν^{AdjA}
others to be it is necessary, and how great some it is needful and what kind
εἶναι^{PräInfAkt} τὴν^{ArtA} χώραν.^A περὶ^{Prp} δὲ^{Pt} τῆς^{ArtG} διανομῆς^G καὶ^{Kon} τῶν^{ArtG} γεωργούντων,^G
to be the land· about but of the distribution and of the ones farming,
τίνας^A καὶ^{Kon} ποίους^{AdjA} εἶναι^{PräInfAkt} χρή^{PräAkt} λεκτέον^{AdjN} πρῶτον,^{Adv} ἐπειδὴ^{Kon} οὔτε^{Kon}
which ones and what sorts to be it is needful, to be said first, since neither
κοινήν^{AdjA} φάμεν^{PräAkt} εἶναι^{PräInfAkt} δεῖν^{PräInfAkt} τὴν^{ArtA}
common we say to be to be necessary the

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κτησίην^A ὥσπερ^{Kon} τινὲς^N εἰρήκασιν,^{PerAkt} ἀλλὰ^{Kon} τῇ^{ArtD} χρήσει^D φιλικῶς^{Adv} γινομένη^D
possession as some have said, but to the use in a friendly way becoming
κοινήν,^{AdjA} οὐτ^{Kon} ἀπορεῖν^{PräInfAkt} οὐθέν^A τῶν^{ArtG} πολιτῶν^G τροφῆς.^G περὶ^{Prp} συσσιτίων^G
common, nor to be in want no one of the citizens of food. about of together meals
τε^{Pt} συνδοκεῖ^{PräAkt} πᾶσι^{AdjD} χρήσιμον^{AdjN} εἶναι^{PräInfAkt} ταῖς^{ArtD} εὖ^{Adv} κατεσκευασμέναις^D
and it is agreed to all useful to be to the well having been prepared
πόλεσιν^D ὑπάρχειν.^{PräInfAkt} δι^{Prp} ἣν^A δ^{Kon} αἰτίαν^A συνδοκεῖ^{PräAkt} καὶ^{Kon} ἡμῖν,^D ὕστερον^{Adv}
cities to be present· through which and cause it is agreed also to us, later
ἐροῦμεν.^{FuAkt} δεῖ^{PräAkt} δὲ^{Pt} τούτων^G κοινωνεῖν^{PräInfAkt} πάντας^{AdjA} τοὺς^{ArtA} πολίτας,^A οὐ^{Pt}
we will say. it is necessary but of these to share all the citizens, not
ῥάδιον^{AdjN} δὲ^{Pt} τοὺς^{ArtA} ἀπόρους^{AdjA} ἀπὸ^{Prp} τῶν^{ArtG} ιδίων^{AdjG} τε^{Pt} εἰσφέρειν^{PräInfAkt} τὸ^{ArtA}

easy but the needy from of ones own and to contribute the
 συντεταγμένον^A ^{PerM/P} και^{Kon} διοικεῖν ^{PräInfAkt} τὴν^{ArtA} ἄλλην^{AdjA} οἰκίαν.^A ^{Adv} ἔτι ^{Pt} δὲ τὰ ^{ArtN} πρὸς ^{Prp}
 having been assessed and to manage the other household. still but the toward
 τοὺς^{ArtA} θεοὺς^A δαπανήματα^N κοινὰ^{AdjN} πάσης^{AdjG} τῆς^{ArtG} πόλεως^G ἐστίν.^{PräAkt} ἀναγκαῖον^{AdjN}
 the gods expenses common of all of the city is. necessary
 τοίνυν^{Pt} εἰς^{Prp} δύο^{AdjA} μέρη^A διηρῆσθαι ^{PerM/Plnf} τὴν^{ArtA} χώραν,^A και^{Kon} τὴν^{ArtA} μὲν^{Pt} εἶναι ^{PräInfAkt}
 then into two parts to be divided the land, and the indeed to be
 κοινὴν^{AdjA} τὴν^{ArtA} δὲ^{Pt} τῶν^{ArtG} ἰδιωτῶν,^G και^{Kon} τούτων^G ^{Pr} ἑκάτεραν^{AdjA} διηρῆσθαι ^{PerM/Plnf}
 common the but of the private men, and of these each of the two to be divided
 δίχα^{Adv} πάλιν,^{Adv} τῆς^{ArtG} μὲν^{Pt} κοινῆς^{AdjG} τὸ^{ArtN} μὲν^{Pt} ἕτερον^{AdjN} μέρος^N εἰς^{Prp} τὰς^{ArtA}
 separately again, of the common on the one hand the indeed other part into the
 πρὸς^{Prp} τοὺς^{ArtA} θεοὺς^A λειτουργίας^A τὸ^{ArtN} δὲ^{Pt} ἕτερον^{AdjN} εἰς^{Prp} τὴν^{ArtA} τῶν^{ArtG} συσσιτίων^G
 toward the gods services the but other into the of the common meals
 δαπάνην,^A τῆς^{ArtG} δὲ^{Pt} τῶν^{ArtG} ἰδιωτῶν^G τὸ^{ArtN} ἕτερον^{AdjN} μέρος^N τὸ^{ArtN} πρὸς^{Prp} τὰς^{ArtA}
 expense, of the but of the the private men the other part the toward the
 ἐσχατίας,^A τὸ^{ArtN} δὲ^{Pt} ἕτερον^{AdjN} πρὸς^{Prp} πόλιν,^A ἵνα^{Kon} δύο^{AdjG} κλήρων^G ἑκάστῳ^D ^{Pr}
 borders, the but other toward city, in order that two of lots to each
 νεμηθέντων^G ^{AorPas} ἀμφοτέρων^{AdjG} τῶν^{ArtG} τόπων^G πάντες^{AdjN} μετέχωσιν.^{PräAktKnj} τό^{ArtN} τε^{Pt} γὰρ^{Pt}
 having been allotted of both the places all may share. the and for
 ἴσον^{AdjN} οὕτως^{Adv} ἔχει^{PräAkt} και^{Kon} τὸ^{ArtN} δίκαιον^N και^{Kon} τὸ^{ArtN} πρὸς^{Prp} τοὺς^{ArtA} ἀστυγείτονας^{AdjA}
 equal thus holds and the just and the toward the town neighbor
 πολέμους^A ὁμονοητικώτερον.^{AdjNKmp} ὅπου^{Adv} γὰρ^{Pt} μὴ^{Pt} τοῦτον^A ^{Pr} ἔχει^{PräAkt} τὸν^{ArtA} τρόπον,^A οἱ^{ArtN}
 wars more concordant. where for not this has the manner, the
 μὲν^{Pt} ὀλιγωροῦσι^{PräAkt} τῆς^{ArtG} πρὸς^{Prp} τοὺς^{ArtA} ὁμόρους^{AdjA} ἐχθρας,^A οἱ^{ArtN} δὲ^{Pt} λίαν^{Adv}
 indeed slight of toward the bordering enmities, the but exceedingly
 φροντίζουσι^{PräAkt} και^{Kon} παρὰ^{Prp} τὸ^{ArtN} καλόν.^{AdjN} διὸ^{Kon} παρ'^{Prp} ἐνίοις^D ^{Pr} νόμος^N ἐστὶ^{PräAkt}
 care and beyond the noble. therefore among some law is
 τοὺς^{ArtA} γειννιώντας^A ^{PräAkt} τοῖς^{ArtD} ὁμόροις^{AdjD} μὴ^{Pt} συμμετέχειν ^{PräInfAkt} βουλῆς^G τῶν^{ArtG} πρὸς^{Prp}
 the adjoining to the neighbors not to share of counsel of toward
 αὐτοὺς^A ^{Pr} πολέμων,^G ὥς^{Kon} διὰ^{Prp} τὸ^{ArtA} ἴδιον^{AdjA} οὐκ^{Pt} ἂν^{Pt} δυναμένους^A ^{PräM/P}
 them wars, as because of the own not ever being able
 βουλευσάσθαι^{AorMedInf} καλῶς.^{Adv} τὴν^{ArtA} μὲν^{Pt} οὖν^{Pt} χώραν^A ἀνάγκη^N διηρῆσθαι ^{PerM/Plnf} τὸν^{ArtA}
 to deliberate well. the indeed now land necessity to be divided the
 τρόπον^A τοῦτον^A ^{Pr} διὰ^{Prp} τὰς^{ArtA} προειρημένους^A ^{PerM/P} αἰτίας^A τοὺς^{ArtA} δὲ^{Pt} γεωργήσοντας^A ^{FuAkt}
 manner this through the having been said before causes the but being about to farm
 μάλιστα^{AdvSup} μὲν,^{Pt} εἰ^{Kon} δεῖ^{PräAkt} κατ'^{Prp} εὐχήν,^A δούλους^A εἶναι,^{PräInfAkt} μήτε^{Kon}
 most indeed, if it is necessary according to prayer wish, slaves to be, neither
 ὁμοφύλων^{AdjG} πάντων^{AdjG} μήτε^{Kon} θυμοειδῶν^{AdjG} (οὕτω^{Adv} γὰρ^{Pt} ἂν^{Pt} πρὸς^{Prp} τε^{Pt} τὴν^{ArtA} ἐργασίαν^A
 of same race of all nor spirited (thus for ever toward and the work
 εἶεν^{PräAktOp} χρήσιμοι^{AdjN} και^{Kon} πρὸς^{Prp} τὸ^{ArtA} μηδὲν^A ^{Pr} νεωτερίζειν ^{PräInfAkt} ἀσφαλεῖς),^{AdjN}
 would be useful and toward the nothing to revolutionize secure),
 δεύτερον^{Adv} δὲ^{Pt} βαρβάρους^{AdjA} περιοίκους^A παραπλησίους^{AdjA} τοῖς^{ArtD} εἰρημένους^D ^{PerM/P}
 in the second place but barbarian dwellers around similar to the having been said
 τὴν^{ArtA} φύσιν,^A τούτων^G ^{Pr} δὲ^{Pt} τοὺς^{ArtA} μὲν^{Pt} ἐν^{Prp} τοῖς^{ArtD} ἰδίοις^{AdjD} εἶναι ^{PräInfAkt} ἰδίους^{AdjA}
 the nature, of these but the indeed in the own to be private
 τῶν^{ArtG} κεκτημένων^G ^{PerM/P} τὰς^{ArtA} οὐσίας,^A τοὺς^{ArtA} δ'^{Kon} ἐπὶ^{Prp} τῇ^{ArtD} κοινῇ^{AdjD} γῇ^D κοινούς.^{AdjA}
 of having acquired the properties, the and upon the common land common.
 τίνα^A ^{Pr} δὲ^{Pt} δεῖ^{PräAkt} τρόπον^A χρῆσθαι ^{PräM/Plnf} δούλοις,^D και^{Kon} διότι^{Kon} βέλτιον^{AdjNKmp}
 what but it is necessary manner to use with slaves, and because better

πᾶσι^{AdjD} τοῖς^{ArtD} δούλοις^D ἄθλον^N προκεῖσθαι^{Präm/Plnf} τὴν^{ArtA} ἐλευθερίαν,^A ὕστερον^{Adv} ἐροῦμεν.^{FuAkt}
 to all to the slaves prize to lie before the freedom, later we will say.
 τὴν^{ArtA} δὲ^{Pt} πόλιν^A ὅτι^{Kon} μὲν^{Pt} δεῖ^{PräAkt} κοινὴν^{AdjA} εἶναι^{PräInfAkt} τῆς^{ArtG} ἡπείρου^G τε^{Pt}
 the but city that indeed it is necessary common to be of the mainland and
 καὶ^{Kon} τῆς^{ArtG} θαλάττης^G καὶ^{Kon} τῆς^{ArtG} χώρας^G ἀπάσης^{AdjG} ὁμοίως^{Adv} ἐκ^{Prp} τῶν^{ArtG}
 also of the sea and of the land all likewise out of the
 ἐνδεχομένων,^G εἴρηται^{PerM/P} πρότερον.^{Adv} αὐτῆς^G δὲ^{Pt} προσάντη^{Adv} τὴν^{ArtA} θέσιν^A
 possible things, has been said earlier· of her but facing the position
 εὐχέσθαι^{Präm/Plnf} δεῖ^{PräAkt} κατατυγχάνειν^{PräInfAkt} πρὸς^{Prp} τέτταρα^{AdjA} βλέποντας,^A ^{PräAkt}
 to pray it is necessary to happen upon toward four looking,
 πρῶτον^{Adv} μὲν^{Pt} ὥς^{Kon} ἀναγκαῖον^{AdjN} πρὸς^{Prp} ὑγίειαν^A (αἱ^N τε^{Pt} γὰρ^{Prp} πρὸς^{Prp} ἕω^A τὴν^{ArtA}
 first indeed as necessary toward health (which and for toward dawn the
 ἔγκλισιν^A ἔχουσιν^N καὶ^{Kon} πρὸς^{Prp} τὰ^{ArtA} πνεύματα^A τὰ^{ArtA} πνέοντα^A ἀπὸ^{Prp} τῆς^{ArtG}
 slope having and toward the winds the blowing from the
 ἀνατολῆς^G ὑγιεινότεραι,^{AdjNKmp} δεύτερον^{Adv} δ',^{Kon} [[αἱ]]^{ArtN} κατὰ^{Prp} βορέαν·^A εὐχήμεροι^{AdjN} γὰρ^{Pt}
 rising healthier, second and the toward north· of good weather for
 αὗται^N μᾶλλον).^{AdvKmp} τῶν^{ArtG} δὲ^{Pt} λοιπῶν^{AdjG}
 these rather· of the rest but

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πρὸς^{Prp} τὸ^{ArtA} τὰς^{ArtA} πολιτικὰς^{AdjA} πράξεις^A καὶ^{Kon} πολεμικὰς^{AdjA} καλῶς^{Adv} ἔχει.^{PräAkt} πρὸς^{Prp}
 toward the the political actions and warlike well holds. toward
 μὲν^{Pt} οὖν^{Pt} τὰς^{ArtA} πολεμικὰς^{AdjA} αὐτοῖς^D μὲν^{Pt} εὐέξοδον^{AdjA} εἶναι^{PräInfAkt} χρή,^{PräAkt} τοῖς^{ArtD} δ',^{Pt}
 indeed now the warlike to them indeed easy to go out to be needful is, to the but
 ἐναντίοις^{AdjD} δυσπρόσοδον^{AdjA} καὶ^{Kon} δυσπερίληπτον,^{AdjA} ὑδάτων^G τε^{Pt} καὶ^{Kon} ναμάτων^G
 to the adversaries hard to approach and hard to encompass, of waters both and of springs
 μάλιστα^{AdvSup} μὲν^{Pt} ὑπάρχειν^{PräInfAkt} πλῆθος^N οἰκεῖον,^{AdjN} εἰ^{Kon} δὲ^{Pt} μή,^{Pt} τοῦτό^N γε^{Pt}
 most of all indeed to be present multitude proper, if but not, this at least
 εὑρηται^{PerM/P} διὰ^{Prp} τοῦ^{ArtG} κατασκευάζειν^{PräInfAkt} ὑποδοχὰς^A ὀμβρίοις^{AdjD} ὕδασιν^D ἀφθόνοους^{AdjA}
 has been found through the to construct cisterns for rain waters abundant
 καὶ^{Kon} μεγάλας,^{AdjA} ὥστε^{Kon} μηδέποτε^{Adv} ὑπολείπειν^{PräInfAkt} εἰργομένους^A τῆς^{ArtG} χώρας^G
 and large, so that never to be left being shut out of the land
 διὰ^{Prp} πόλεμον·^A ἐπεὶ^{Kon} δὲ^{Pt} δεῖ^{PräAkt} περὶ^{Prp} ὑγείας^G φροντίζειν^{PräInfAkt} τῶν^{ArtG}
 through war· since but it is necessary about health to care of
 ἐνοικούντων,^G τοῦτο^N δ',^{Pt} ἐστὶν^{PräAkt} ἐν^{Prp} τῷ^{ArtD} κεῖσθαι^{Präm/Plnf} τὸν^{ArtA} τόπον^A ἐν^{Prp}
 the inhabiting ones, this but is in the to be situated the place in
 τε^{Pt} τοιοῦτῳ^{AdjD} καὶ^{Kon} πρὸς^{Prp} τοιοῦτον^{AdjA} καλῶς,^{Adv} δεύτερον^{Adv} δὲ^{Pt} ὕδασιν^D ὑγιεινοῖς^{AdjD}
 and also such a and toward such a well, secondly but waters healthful
 χρῆσθαι,^{Präm/Plnf} καὶ^{Kon} τούτου^G τὴν^{ArtA} ἐπιμέλειαν^A ἔχειν^{PräInfAkt} μὴ^{Pt} παρέργως.^{Adv} οἷς^D γὰρ^{Pt}
 to use, and of this the care to have not incidentally. by which for
 πλείστοις^{AdjDSup} χρῶμεθα^{Präm/P} πρὸς^{Prp} τὸ^{ArtA} σῶμα^A καὶ^{Kon} πλειστάκις,^{Adv} ταῦτα^N
 most we use toward the body and very often, these
 πλείστον^{AdjNSup} συμβάλλεται^{Präm/P} πρὸς^{Prp} τὴν^{ArtA} ὑγίειαν·^A ἡ^{ArtN} δὲ^{Pt} τῶν^{ArtG} ὑδάτων^G καὶ^{Kon}
 most contributes toward the health· the but of the of waters and
 τοῦ^{ArtG} πνεύματος^G δύνάμεις^N τοιαύτην^{AdjA} ἔχει^{PräAkt} τὴν^{ArtA} φύσιν·^A διόπερ^{Kon} ἐν^{Prp} ταῖς^{ArtD} εὖ^{Adv}
 of the spirit power such holds the nature. therefore in the well
 φρονούσαις^D δεῖ^{PräAkt} διωρίσθαι^{AorPasInf} πόλεσιν,^D ἐὰν^{Kon} μὴ^{Pt} πάνθ',^A ὅμοια^{AdjN} μὴδ',^{Kon}
 thinking it is necessary to be defined to cities, if not all things alike nor
 ἀφθονία^N τοιοῦτων^{AdjG} ἢ^{PräAktKnj} ναμάτων^G χωρὶς^{Adv} τὰ^{ArtN} τε^{Pt} εἰς^{Prp} τροφήν^A ὕδατα^A καὶ^{Kon}
 abundance of such may be of springs, apart the and also into nourishment waters and

τὰ^{ArtN} πρὸς^{Prp} τὴν^{ArtA} ἄλλην^{AdjA} χρεῖαν.^A περὶ^{Prp} δὲ^{Pt} τόπων^G ἐρυμνῶν^{AdjG} οὐ^{Pt} πάσαις^{AdjD}
 the toward the other need. about but of places strong not to all
 ὁμοίως^{Adv} ἔχει^{PräAkt} τὸ^{ArtN} συμφέρον^N ταῖς^{ArtD} πολιτεαῖς.^D οἷον^{Kon} ἀκρόπολις^N ὀλιγαρχικὸν^{AdjN}
 equally holds the advantage to the constitutions· for instance acropolis oligarchic
 καὶ^{Kon} μοναρχικόν,^{AdjN} δημοκρατικὸν^{AdjN} δ·^{Pt} ὁμαλότης,^N ἀριστοκρατικὸν^{AdjN} δὲ^{Pt} οὐδέτερον,^{AdjN}
 and monarchic, democratic but evenness, aristocratic but neither,
 ἀλλὰ^{Kon} μᾶλλον^{AdvKmp} ἰσχυροὶ^{AdjN} τόποι^N πλείους.^{AdjN} ἡ^{ArtN} δὲ^{Pt} τῶν^{ArtG} ιδίων^{AdjG} οἰκήσεων^G
 but rather strong places more numerous. the but of the own of dwellings
 διαθέσις^N ἢ^{Adv} ιδίων^{AdjNKmp} μὲν^{Pt} νομίζεται^{PräM/P} καὶ^{Kon} χρησιμωτέρα^{AdjNKmp} πρὸς^{Prp} τὰς^{ArtA} ἄλλας^{AdjA}
 arrangement sweeter indeed is thought and more useful toward the other
 πράξεις,^A ἂν^{Kon} εὐτομος^{AdjN} ἢ^{PräAktKmj} καὶ^{Kon} κατὰ^{Prp} τὸν^{ArtA} νεώτερον^{AdjA} καὶ^{Kon} τὸν^{ArtA}
 actions, if easily cut may be and according to the newer and the
 Ἴπποδάμειον^{AdjA} τρόπον,^A πρὸς^{Prp} δὲ^{Pt} τὰς^{ArtA} πολεμικὰς^{AdjA} ἀσφαλείας^A τὸν^{Adv} ἀντίον^{AdjN} ὥς^{Kon}
 Hippodamian manner, toward but the warlike safeties the opposite as
 εἶχον^{ImpAkt} κατὰ^{Prp} τὸν^{ArtA} ἀρχαῖον^{AdjA} χρόνον.^A δυσεῖσοδος^{AdjN} γὰρ^{Pt} ἐκείνη^N τοῖς^{ArtD}
 they had according to the ancient time· hard to enter for that one to the
 ξενικοῖς^{AdjD} καὶ^{Kon} δυσεξερευνήτος^{AdjN} τοῖς^{ArtD} ἐπιτιθεμένοις.^D διὸ^{Kon} δεῖ^{PräAkt} τούτων^G
 outsiders and hard to search to the attacking. therefore it is necessary of these
 ἀμφοτέρων^{AdjG} μετέχειν^{PräInfAkt} (ἐνδέχεται^{PräM/P} γάρ,^{Pt} ἂν^{Pt} τις^N οὕτως^{Adv} κατασκευάζῃ^{PräAktKmj}
 both to share (it is possible for, ever someone thus may construct
 καθάπερ^{Kon} ἐν^{Prp} τοῖς^{ArtD} γεωργοῖς^D ἃς^A καλοῦσιν^{PräAkt} τινες^N τῶν^{ArtG} ἀμπέλων^G συστάδας),^A
 just as in the farmers which they call some of the vines clusters),
 καὶ^{Kon} τὴν^{ArtA} μὲν^{Pt} ὅλην^{AdjA} μὴ^{Pt} ποιεῖν^{PräInfAkt} πόλιν^A εὐτομον,^{AdjA} κατὰ^{Prp} μέρη^A δὲ^{Pt} καὶ^{Kon}
 and the indeed whole not to make city easily cut, according to parts but and
 τόπους.^A οὕτω^{Adv} γὰρ^{Pt} καὶ^{Kon} πρὸς^{Prp} ἀσφάλειαν^A καὶ^{Kon} πρὸς^{Prp} κόσμον^A ἔξει^{FuAkt} καλῶς.^{Adv}
 places· thus for and toward safety and toward order it will have well.
 περὶ^{Prp} δὲ^{Pt} τειχῶν,^G οἱ^{ArtN} μὴ^{Pt} φάσκοντες^N δεῖν^{PräInfAkt} ἔχειν^{PräInfAkt} τὰς^{ArtA} τῆς^{ArtG}
 about but of walls, those not asserting to be necessary to have the of the
 ἀρετῆς^G ἀντιποιουμένας^A πόλεις^A λίαν^{Adv} ἀρχαίως^{Adv} ὑπολαμβάνουσιν,^{PräAkt} καὶ^{Kon} ταῦθ·^A
 virtue laying claim cities very anciently they suppose, and these
 ὁρῶντες^N ἐλεγχόμενας^A ἔργῳ^D τὰς^{ArtA} ἐκείνως^{Adv} καλλωπισαμένας.^A ἔστι^{PräAkt} δὲ^{Pt}
 seeing being refuted by deed the thus having adorned. it is but
 πρὸς^{Prp} μὲν^{Pt} τοὺς^{ArtA} ὁμοίους^{AdjA} καὶ^{Kon} μὴ^{Pt} πολὺ^{AdjN} τῷ^{ArtD} πλήθει^D διαφέροντας^A οὐ^{Pt}
 toward indeed the like and not much to the multitude differing not
 καλὸν^{AdjN} τὸ^{ArtN} πειρᾶσθαι^{PräM/Plnf} σώζεσθαι^{PräM/Plnf} διὰ^{Prp} τῆς^{ArtG} τῶν^{ArtG} τειχῶν^G ἐρυμνότητος.^G
 noble the to try to save oneself through the of the of walls strength·
 ἐπεὶ^{Kon} δὲ^{Pt} καὶ^{Kon} συμβαίνειν^{PräInfAkt} ἐνδέχεται^{PräM/P} πλείω^{AdjAKmp} τὴν^{ArtA} ὑπεροχὴν^A
 since but and to happen it is possible more the superiority
 γίνεσθαι^{PräM/Plnf} τῶν^{ArtG} ἐπιόντων^G τῆς^{ArtG} ἀνθρωπίνης^{AdjG} τῆς^{ArtG} ἐν^{Prp} τοῖς^{ArtD} ὀλίγοις^{AdjD}
 to come to be of the coming on of the human of the in the few
 ἀρετῆς,^G εἰ^{Kon} δεῖ^{PräAkt} σώζεσθαι^{PräM/Plnf} καὶ^{Kon} μὴ^{Pt} πάσχειν^{PräInfAkt} κακῶς^{Adv} μηδὲ^{Kon}
 of virtue, if it is necessary to be saved and not to suffer badly nor
 ὑβρίζεσθαι,^{PräM/Plnf} τὴν^{ArtA} ἀσφαλεστάτην^{AdjASup} ἐρυμνότητα^A τῶν^{ArtG} τειχῶν^G οἰητέον^{AdjN}
 to be insulted, the safest strength of the walls to be supposed
 εἶναι^{PräInfAkt} πολεμικωτάτην,^{AdjASup}
 to be most warlike,

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ἄλλως^{Adv} τε^{Pt} καὶ^{Kon} νῦν^{Adv} εὐρημένων^G τῶν^{ArtG} περὶ^{Prp} τὰ^{ArtA} βέλγη^A καὶ^{Kon} τὰς^{ArtA}
 otherwise and also now of things found the concerning the darts and the

μηχανὰς^A εἰς^{Prp} ἀκρίβειαν^A πρὸς^{Prp} τὰς^{ArtA} πολιορκίας.^A ὅμοιον^{AdjN} γὰρ^{Pt} τὸ^{ArtN} τεῖχη^A μὴ^{Pt}
 machines into precision toward the sieges. like for the walls not
 περιβάλλειν^{PräInfAkt} ταῖς^{ArtD} πόλεσιν^D ἀξιούν^{PräInfAkt} καὶ^{Kon} τὸ^{ArtN} τὴν^{ArtA} χώραν^A εὐέμβολον^{AdjA}
 to surround to the cities to deem worthy and the the land easily enterable
 ζητεῖν^{PräInfAkt} καὶ^{Kon} περιαιρεῖν^{PräInfAkt} τοὺς^{ArtA} ὄρεινους^{AdjA} τόπους,^A ὁμοίως^{Adv} δὲ^{Pt} καὶ^{Kon}
 to seek and to remove the mountainous places, similarly but and
 ταῖς^{ArtD} οἰκήσεσι^D ταῖς^{ArtD} ἰδίαις^{AdjD} μὴ^{Pt} περιβάλλειν^{PräInfAkt} τοίχους^A ὥς^{Kon} ἀνάνδρων^{AdjG}
 to the dwellings the private not to surround walls as of unmanly
 ἐσομένων^G_{FuM/P} τῶν^{ArtG} κατοικούντων.^G_{PräAkt} ἀλλὰ^{Kon} μὴν^{Pt} οὐδὲ^{Kon} τοῦτό^N_{Pr} γέ^{Pt} δεῖ^{PräAkt}
 being about to be of the inhabiting. but indeed not even this at least it is necessary
 λαυθάνειν^{PräInfAkt} ὅτι^{Kon} τοῖς^{ArtD} μὲν^{Pt} περιβεβλημένοις^D_{PerM/P} τεῖχη^A περὶ^{Prp} τὴν^{ArtA} πόλιν^A
 to escape notice, that to the indeed having been surrounded walls around the city
 ἔξεστιν^{PräAkt} ἀμφοτέρως^{Adv} χρῆσθαι^{PräM/Plnf} ταῖς^{ArtD} πόλεσιν,^D καὶ^{Kon} ὥς^{Kon} ἐχούσαις^D_{PräAkt} τεῖχη^A
 it is permitted both ways to use to the cities, and as having walls
 καὶ^{Kon} ὥς^{Kon} μὴ^{Pt} ἐχούσαις,^D_{PräAkt} τοῖς^{ArtD} δὲ^{Pt} μὴ^{Pt} κεκτημένοις^D_{PerM/P} οὐκ^{Pt} ἔξεστιν.^{PräAkt} εἰ^{Kon}
 and as not having, to the but not having not it is permitted. if
 δὴ^{Pt} τοῦτον^A_{Pr} ἔχει^{PräAkt} τὸν^{ArtA} τρόπον,^A οὐχ^{Pt} ὅτι^{Kon} τεῖχη^A μόνον^{Adv} περιβλητέον,^{AdjN} ἀλλὰ^{Kon}
 indeed this holds the manner, not that walls only must be put around, but
 καὶ^{Kon} τούτων^G_{Pr} ἐπιμελητέον,^{AdjN} ὅπως^{Kon} καὶ^{Kon} πρὸς^{Prp} κόσμον^A ἔχη^{PräAktKmj} τῇ^{ArtD} πόλει^D
 and of these it must be cared for, so that and toward order may have to the city
 πρεπόντως^{Adv} καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} πολεμικὰς^{AdjA} χρείας,^A τὰς^{ArtA} τε^{Pt} ἄλλας^{AdjA} καὶ^{Kon} τὰς^{ArtA}
 befittingly and toward the warlike needs, the and also other and the
 νῦν^{Adv} ἐπεξευρημένας.^A_{PerM/P} ὥσπερ^{Kon} γὰρ^{Pt} τοῖς^{ArtD} ἐπιτιθεμένοις^D_{PräM/P} ἐπιμελές^{AdjN} ἐστὶ^{PräAkt}
 now having been invented. just as for to the attacking careful is
 δι^{Prp} ὧν^G_{Pr} τρόπων^G πλεονεκτήσουσιν,^{FuAkt} οὕτως^{Adv} τὰ^{ArtN} μὲν^{Pt} εὑρηται^{PerM/P} τὰ^{ArtN} δὲ^{Pt}
 through which ways they will have advantage, thus the indeed has been found the but
 δεῖ^{PräAkt} ζητεῖν^{PräInfAkt} καὶ^{Kon} φιλοσοφεῖν^{PräInfAkt} καὶ^{Kon} τοὺς^{ArtA} φυλαττομένους.^A_{PräM/P}
 it is necessary to seek and to consider and the being guarded.
 ἀρχὴν^A γὰρ^{Pt} οὐδ^{Kon} ἐπιχειροῦσιν^{PräAkt} ἐπιτίθεσθαι^{PräM/Plnf} τοῖς^{ArtD} εὖ^{Adv}
 a beginning for not even they attempt to attack to the well
 παρεσκευασμένοις.^D_{PerM/P} ἐπεὶ^{Kon} δὲ^{Pt} δεῖ^{PräAkt} τὸ^{ArtN} μὲν^{Pt} πλῆθος^N τῶν^{ArtG} πολιτῶν^G ἐν^{Prp}
 having been prepared. since but it is necessary the indeed multitude of the citizens in
 συσσιτίοις^D κατανενεμῆσθαι,^{PerM/Plnf} τὰ^{ArtN} δὲ^{Pt} τεῖχη^N διειληφθαι^{PerM/Plnf} φυλακτηρίοις^D καὶ^{Kon}
 common meals to be distributed, the but walls to have been divided guard posts and
 πύργοις^D κατὰ^{Prp} τόπους^A ἐπικαίρους,^{AdjA} δῆλον^{AdjN} ὥς^{Kon} ταῦτα^N_{Pr} προκαλεῖται^{PräM/P}
 towers according to places opportune, clear as these is called forth
 παρασκευάζειν^{PräInfAkt} ἔνια^{AdjN} τῶν^{ArtG} συσσιτίων^G ἐν^{Prp} τούτοις^D_{Pr} τοῖς^{ArtD} φυλακτηρίοις.^D
 to prepare some of the of common meals in these the guard posts.
 καὶ^{Kon} ταῦτα^N_{Pr} μὲν^{Pt} δὴ^{Pt} τοῦτον^A_{Pr} ἄν^{Pt} τις^N_{Pr} διακοσμήσειε^{AorAktOp} τὸν^{ArtA} τρόπον.^A τὰς^{ArtA} δὲ^{Pt}
 and these indeed now this ever someone would arrange the manner. the but
 τοῖς^{ArtD} θείοις^{AdjD} ἀποδοδομένας^A_{PerM/P} οἰκήσεις^N καὶ^{Kon} τὰ^{ArtA} κυριώτατα^{AdjASup} τῶν^{ArtG} ἀρχείων^G
 to the divine having been given over dwellings and the most principal of the records
 συσσίτια^N ἀρμόττει^{PräAkt} τόπον^A ἐπιτήδειόν^{AdjA} τε^{Pt} ἔχειν^{PräInfAkt} καὶ^{Kon} τὸν^{ArtA} αὐτόν,^{AdjA}
 together meals fits place suitable and to have also the same,
 ὅσα^N_{Pr} μὴ^{Pt} τῶν^{ArtG} ἱερῶν^{AdjG} ὁ^{ArtN} νόμος^N ἀφορίζει^{PräAkt} χωρὶς^{Adv} ἢ^{Kon} τι^N_{Pr} μαντεῖον^N ἄλλο^{AdjN}
 whatever not of the sacred the law separates apart or some oracle other
 πυθόχρηστον.^{AdjN} εἴη^{PräAktOp} δ^{Pt} ἄν^{Pt} τοιοῦτος^{AdjN} ὁ^{ArtN} τόπος^N ὅστις^N_{Pr} ἐπιφάνειάν^A τε^{Pt}
 Pytho oracular. might be but ever such the place who which appearance and
 ἔχει^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} τῆς^{ArtG} θέσεως^G ἀρετὴν^A ἱκανῶς^{Adv} καὶ^{Kon} πρὸς^{Prp} τὰ^{ArtA}

has toward the of the position excellence sufficiently and toward the
 γειτνιώντα^A ^{PräAkt} μέρη^A τῆς^{ArtG} πόλεως^G ἐρυμνότερως^{AdvKmp} πρέπει^{PräAkt} δ^{Pt} ὑπὸ^{Prp} μὲν^{Pt}
 neighboring parts of the city more fortified. it is fitting but under indeed
 τοῦτον^A ^{Pr} τὸν^{ArtA} τόπον^A τοιαύτης^{AdjG} ἀγορᾶς^G εἶναι^{PräInfAkt} κατασκευῇ^A οἷαν^A ^{Pr} καὶ^{Kon} περὶ^{Prp}
 this the place of such of market to be construction such as and about
 Θετταλίαν^A νομίζουσιν^{PräAkt} ἣν^A ^{Pr} ἐλευθέραν^{AdjA} καλοῦσιν^{PräAkt} αὕτη^N ^{Pr} δ^{Pt} ἐστὶν^{PräAkt} ἣν^A ^{Pr}
 Thessaly they think which free they call, this but is which
 δεῖ^{PräAkt} καθαρὰν^{AdjA} εἶναι^{PräInfAkt} τῶν^{ArtG} ὠνίων^G πάντων^{AdjG} καὶ^{Kon} μήτε^{Kon} βάναισιν^{AdjA}
 it is necessary clean to be of the wares of all, and neither vulgar
 μήτε^{Kon} γεωργὸν^A μήτ^{Kon} ἄλλον^{AdjA} μηδένα^A ^{Pr} τοιοῦτον^{AdjA} παραβάλλειν^{PräInfAkt} μὴ^{Pt}
 nor farmer nor other no one such to bring near not
 καλούμενον^A ^{PräM/P} ὑπὸ^{Prp} τῶν^{ArtG} ἀρχόντων^G εἴη^{PräAktOp} δ^{Pt} ἂν^{Pt} εὐχάρις^{AdjN} ὁ^{ArtN} τόπος^N, ^N εἰ^{Kon}
 being called by the rulers. might be but ever pleasant the place, if
 καὶ^{Kon} τὰ^{ArtN} γυμνάσια^N τῶν^{ArtG} πρεσβυτέρων^{AdjG} ἔχοι^{PräAktKmj} τὴν^{ArtA} τάξιν^A ἐνταῦθα^{Adv}
 and the gymnasia of the elders may have the order here·
 πρέπει^{PräAkt} γὰρ^{Pt} διηρῆσθαι^{PerM/PIInf} κατὰ^{Prp} τὰς^{ArtA} ἡλικίας^A καὶ^{Kon} τοῦτον^A ^{Pr} τὸν^{ArtA} κόσμον^A,
 it is fitting for to have been divided according to the ages and this the order,
 καὶ^{Kon} παρὰ^{Prp} μὲν^{Pt} τοῖς^{ArtD} νεωτέροις^{AdjDKmp} ἄρχοντάς^A τινὰς^A ^{Pr} διατρίβειν^{PräInfAkt} τοὺς^{ArtA} δὲ^{Pt}
 and with indeed the younger men rulers some to spend time, the but
 πρεσβυτέρους^{AdjA} παρὰ^{Prp} τοῖς^{ArtD} ἄρχουσιν^D ^{PräM/P} ἢ^{ArtN} γὰρ^{Pt} ἐν^{Prp} ὀφθαλμοῖς^D τῶν^{ArtG} ἀρχόντων^G
 elders with the ruling ones· the for in eyes of the rulers
 παρουσία^N μάλιστα^{AdvSup} ἐμποιεῖ^{PräAkt} τὴν^{ArtA} ἀληθινὴν^{AdjA} αἰδῶ^A καὶ^{Kon} τὸν^{ArtA} τῶν^{ArtG}
 presence most produces the true reverence and the of the
 ἐλευθέρων^{AdjG}
 free

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φόβον^A τὴν^{ArtA} δὲ^{Pt} τῶν^{ArtG} ὠνίων^G ἀγορὰν^A ἑτέραν^{AdjA} τε^{Pt} δεῖ^{PräAkt} ταύτης^G ^{Pr} εἶναι^{PräInfAkt}
 fear. the but of the wares market other and it is necessary of this to be
 καὶ^{Kon} χωρὶς^{Adv} ἔχουσιν^A ^{PräAkt} τόπον^A εὐσυνάγωγον^{AdjA} τοῖς^{ArtD} τε^{Pt} ἀπὸ^{Prp} τῆς^{ArtG} θαλάττης^G
 also apart, having place easy to assemble to the and from the sea
 πεμπομένοις^D ^{PräM/P} καὶ^{Kon} τοῖς^{ArtD} ἀπὸ^{Prp} τῆς^{ArtG} χώρας^G πᾶσιν^{AdjD} ἐπεὶ^{Kon} δὲ^{Pt} τὸ^{ArtN}
 being sent and to the from the land to all. since but the
 προεστὸς^N ^{PerAkt} διαιρεῖται^{PräM/P} τῆς^{ArtG} πόλεως^G εἰς^{Prp} ἱερεῖς^A καὶ^{Kon} εἰς^{Prp} ἄρχοντας^A πρέπει^{PräAkt}
 the presiding is divided of the city into priests and into rulers, it is fitting
 καὶ^{Kon} τῶν^{ArtG} ἱερέων^G συσσίτια^A περὶ^{Prp} τὴν^{ArtA} τῶν^{ArtG} ἱερῶν^{AdjG} οἰκοδομημάτων^G ἔχειν^{PräInfAkt}
 also of the priests together meals around the of the sacred buildings to have
 τὴν^{ArtA} τάξιν^A τῶν^{ArtG} δ^{Pt} ἀρχείων^G ὅσα^N ^{Pr} περὶ^{Prp} τὰ^{ArtA} συμβόλαια^A ποιεῖται^{PräM/P} τὴν^{ArtA}
 the order. of the but archives as many as about the contracts undertakes the
 ἐπιμέλειαν^A περὶ^{Prp} τε^{Pt} γραφὰς^A δικῶν^G καὶ^{Kon} τὰς^{ArtA} κλήσεις^A καὶ^{Kon} τὴν^{ArtA} ἄλλην^{AdjA} τὴν^{ArtA}
 care, about and records of lawsuits and the summonses and the other the
 τοιαύτην^{AdjA} διοίκησιν^A, ἔτι^{Adv} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} ἀγορανομίαν^A καὶ^{Kon} τὴν^{ArtA}
 such administration, yet but about the market supervision and the
 καλουμένην^A ^{PräM/P} ἀστυνομίαν^A, πρὸς^{Prp} ἀγορᾶ^D μὲν^{Pt} δεῖ^{PräAkt} καὶ^{Kon} συνόδῳ^D τινὶ^D ^{Pr} κοινῇ^{AdjD}
 being called city regulation, at market indeed it is necessary and assembly some common
 κατεσκευάσθαι^{PerM/PIInf} τοιοῦτος^{AdjN} δ^{Pt} ὁ^{ArtN} περὶ^{Prp} τὴν^{ArtA} ἀναγκαίαν^{AdjA} ἀγοράν^A ἐστὶ^{PräAkt}
 to have been prepared, such but the about the necessary market is
 τόπος^N ἐνσχολάζειν^{PräInfAkt} μὲν^{Pt} γὰρ^{Pt} τὴν^{ArtA} ἄνω^{Adv} τίθεμεν^{PräAkt} ταύτην^A ^{Pr} δὲ^{Pt} πρὸς^{Prp} τὰς^{ArtA}
 place· to have leisure indeed for the upper we set, this but toward the
 ἀναγκαίας^{AdjA} πράξεις^A μεμιῆσθαι^{PerM/PIInf} δὲ^{Pt} χρῆ^{PräAkt} τὴν^{ArtA} εἰρημένην^A ^{PerM/P} τάξιν^A καὶ^{Kon}

necessary actions. to have imitated but needful is the having been said order and
 τὰ^{ArtA} περι^{Prp} τὴν^{ArtA} χώραν·^A καὶ^{Kon} γὰρ^{Pt} ἐκεῖ^{Adv} τοῖς^{ArtD} ἄρχουσιν^D_{Prām/P} οὓς^A_{Pr} καλοῦσιν^{PrāAkt}
 the about the land· and for there to the ruling ones whom they call
 οἱ^{ArtN} μὲν^{Pt} ὕλωρους^A οἱ^{ArtN} δὲ^{Pt} ἀγρονόμους^A καὶ^{Kon} φυλακτῆρια^A καὶ^{Kon} συσσίτια^A πρὸς^{Prp}
 the indeed wood wardens the but field overseers and guard posts and together meals for
 φυλακὴν^A ἀναγκαῖον^{AdjN} ὑπάρχειν^{PrāInfAkt} ἔτι^{Adv} δὲ^{Pt} ἱερὰ^{AdjA} κατὰ^{Prp} τὴν^{ArtA} χώραν^A
 guard necessary to exist, yet but sacred places throughout the land
 εἶναι^{PrāInfAkt} νενεμημένα,^A_{PerM/P} τὰ^{ArtN} μὲν^{Pt} θεοῖς^D τὰ^{ArtN} δὲ^{Pt} ἥρωσιν·^D ἀλλὰ^{Kon} τὸ^{ArtN}
 to be having been assigned, the indeed to gods the but to heroes. but the
 διατρίβειν^{PrāInfAkt} νῦν^{Adv} ἀκριβολογουμένους^A_{Prām/P} καὶ^{Kon} λέγοντας^A_{PrāAkt} περὶ^{Prp} τῶν^{ArtG}
 to spend time now speaking precisely and saying about the
 τοιούτων^{AdjG} ἀργόν^{AdjN} ἐστίν·^{PrāAkt} οὐ^{Pt} γὰρ^{Pt} χαλεπόν^{AdjN} ἐστὶ^{PrāAkt} τὰ^{ArtA} τοιαῦτα^{AdjA}
 of such idle is· not for difficult is the such
 νοῆσαι,^{AorInfAkt} ἀλλὰ^{Kon} ποιῆσαι^{AorInfAkt} μᾶλλον·^{AdvKmp} τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt} λέγειν^{PrāInfAkt} εὐχῆς^G
 to perceive, but to do rather· the indeed for to speak of prayer
 ἔργον^N ἐστὶ^{PrāAkt} τὸ^{ArtN} δὲ^{Pt} συμβῆναι^{AorInfAkt} τύχης·^G διὸ^{Kon} περὶ^{Prp} μὲν^{Pt} τῶν^{ArtG} τοιούτων^{AdjG}
 work is, the but to happen of fortune. therefore concerning indeed of the such
 τό^{ArtN} γε^{Pt} ἐπὶ^{Prp} πλείον^{AdjNKmp} ἀφεῖσθω^{AorM/Plmv} τὰ^{ArtN} νῦν·^{Adv} περὶ^{Prp} δὲ^{Pt} τῆς^{ArtG} πολιτείας^G
 the at least upon more let it be left the now. about but of the constitution
 αὐτῆς,^G_{Pr} ἐκ^{Prp} τίνων^G_{Pr} καὶ^{Kon} ποίων^{AdjG} δεῖ^{PrāAkt} συνεστάναι^{PerInfAkt} τὴν^{ArtA}
 of her, out of which things and what sorts it is necessary to have been constituted the
 μέλλουσιν^A_{PrāAkt} ἔσεσθαι^{FuM/Plmf} πόλιν^A μακαρίαν^{AdjA} καὶ^{Kon} πολιτεύσεσθαι^{FuM/Plmf} καλῶς,^{Adv}
 being about to to be going to be city blessed and to be about to administer well,
 λεκτέον·^{AdjN} ἐπεὶ^{Kon} δὲ^{Pt} δύο^{AdjN} ἐστίν^{PrāAkt} ἐν^{Prp} οἷς^D_{Pr} γίγνεται^{Prām/P} τὸ^{ArtN} εὖ^{Adv} πᾶσι,^{AdjD}
 to be said. since but two is in which ones is becoming the well to all,
 τούτοις^{DuG}_{Pr} δ'·^{Pt} ἐστίν^{PrāAkt} ἓν^N_{Pr} μὲν^{Pt} ἐν^{Prp} τῷ^{ArtD} τὸν^{ArtA} σκοπὸν^A κεῖσθαι^{Prām/Plmf} καὶ^{Kon}
 of these two but is one indeed in the the aim to be set and
 τὸ^{ArtN} τέλος^N τῶν^{ArtG} πράξεων^G ὀρθῶς,^{Adv} ἓν^N_{Pr} δὲ^{Pt} τὰς^{ArtA} πρὸς^{Prp} τὸ^{ArtA} τέλος^A φερούσας^A_{PrāAkt}
 the end of the actions rightly, one but the toward the end bringing
 πράξεις^A εὐρίσκειν^{PrāInfAkt} (ἐνδέχεται^{Prām/P} γὰρ^{Pt} ταῦτα^N_{Pr} καὶ^{Kon} διαφωνεῖν^{PrāInfAkt} ἀλλήλοις^D_{Pr}
 actions to find (it is possible) for these and to disagree with one another
 καὶ^{Kon} συμφωνεῖν·^{PrāInfAkt} ἐνίοτε^{Adv} γὰρ^{Pt} ὁ^{ArtN} μὲν^{Pt} σκοπὸς^N ἑκκεῖται^{Prām/P} καλῶς,^{Adv} ἐν^{Prp} δὲ^{Pt}
 and to agree· at times for the indeed aim is set out well, in but
 τῷ^{ArtD} πράττειν^{PrāInfAkt} τοῦ^{ArtG} τυχεῖν^{AorInfAkt} αὐτοῦ^G_{Pr} διαμαρτάνουσιν,^{PrāAkt} ὅτε^{Adv} δὲ^{Pt} τῶν^{ArtG}
 the to act of the to succeed of it they miss, at times but of the
 μὲν^{Pt} πρὸς^{Prp} τὸ^{ArtA} τέλος^A πάντων^{AdjG} ἐπιτυχάνουσιν,^{PrāAkt} ἀλλὰ^{Kon} τὸ^{ArtN} τέλος^N ἔθεντο^{AorMed}
 indeed toward the end of all they succeed, but the end they set
 φαῦλον,^{AdjN} ὅτε^{Adv} δὲ^{Pt} ἐκατέρου^{AdjG} διαμαρτάνουσιν,^{PrāAkt} οἷον^{Kon} περὶ^{Prp} ἱατρικὴν·^A οὔτε^{Kon}
 bad, at times but of each of two they miss, for example about medicine· neither
 γὰρ^{Pt} ποῖον^{AdjA} τι^A_{Pr} δεῖ^{PrāAkt} τὸ^{ArtN} ὑγιαῖνον^N_{PrāAkt} εἶναι^{PrāInfAkt} σῶμα^N κρίνουσιν^{PrāAkt}
 for what kind something it is necessary the being healthy to be body they judge
 ἐνίοτε^{Adv} καλῶς,^{Adv} οὔτε^{Kon} πρὸς^{Prp} τὸν^{ArtA} ὑποκείμενον^A_{Prām/P} αὐτοῖς^D_{Pr} ὅρον^A τυγχάνουσι^{PrāAkt}
 at times well, nor toward the underlying one to them limit they happen upon
 τῶν^{ArtG} ποιητικῶν·^{AdjG} δεῖ^{PrāAkt} δ'·^{Pt} ἐν^{Prp} ταῖς^{ArtD} τέχναις^D καὶ^{Kon} ἐπιστήμας^D ταῦτα^N_{Pr}
 of the productive· it is necessary but in the arts and sciences these
 ἀμφοτέρω^{AdjN} κρατεῖσθαι,^{Prām/Plmf} τὸ^{ArtN} τέλος^N καὶ^{Kon} τὰς^{ArtA} εἰς^{Prp} τὸ^{ArtA} τέλος^A πράξεις),^A ὅτι^{Kon}
 both to be mastered, the end and the into the end actions), that
 μὲν^{Pt} οὖν^{Pt} τοῦ^{ArtG} τε^{Pt} εὖ^{Adv} ζῆν^{PrāInfAkt} καὶ^{Kon} τῆς^{ArtG} εὐδαιμονίας^G ἐφίενται^{Prām/P} πάντες,^{AdjN}
 indeed now of the and well to live and of the happiness they strive after all,

φανερόν,^{AdjN} ἀλλὰ^{Kon} τούτων^{G Pr} τοῖς^{ArtD} μὲν^{Pt} ἐξουσία^N τυγχάνει^{PräAkt} τοῖς^{ArtD} δὲ^{Pt} οὐ,^{Pt} διὰ^{Prp}
clear, but of these to the indeed power befalls to the but not, through
τινα^{A Pr} τύχην^A ἢ^{Kon} φύσιν^A (δεῖται^{PräM/P} γὰρ^{Pt} καὶ^{Kon} χορηγίας^G
some fortune or nature (needs for also provision

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τινὸς^{G Pr} τὸ^{ArtN} ζῆν^{PräInfAkt} καλῶς,^{Adv} τούτου^{G Pr} δὲ^{Pt} ἐλάττονος^{AdjGKmp} μὲν^{Pt} τοῖς^{ArtD}
of some the to live well, of this but of less indeed to the
ἄμεινον^{AdjDKmp} διακειμένους,^{D PräM/P} πλείονος^{AdjGKmp} δὲ^{Pt} τοῖς^{ArtD} χειρόν),^{AdjDKmp} οἱ^{ArtN} δ'^{Pt}
better being disposed, of more but to the worse), the but
εὐθὺς^{Adv} οὐκ^{Pt} ὀρθῶς^{Adv} ζητοῦσι^{PräAkt} τὴν^{ArtA} εὐδαιμονίαν,^A ἐξουσίας^G ὑπαρχούσης.^{G PräAkt} ἐπεὶ^{Kon}
straightway not rightly they seek the happiness, of power existing. since
δὲ^{Pt} τὸ^{ArtN} προκειμένον^{N PräM/P} ἐστὶ^{PräAkt} τὴν^{ArtA} ἀρίστην^{AdjASup} πολιτείαν^A ἰδεῖν,^{AorSInfAkt} αὕτη^{N Pr}
but the set before is the best constitution to see, this
δ'^{Pt} ἐστὶ^{PräAkt} καθ'^{Prp} ἣν^{A Pr} ἄριστ'^{AdvSup} ἂν^{Pt} πολιτεύοιτο^{PräM/POp} πόλις,^N ἄριστα^{AdvSup} δ'^{Pt}
but is according to which best would be governed city, best but
ἂν^{Pt} πολιτεύοιτο^{PräM/POp} καθ'^{Prp} ἣν^{A Pr} εὐδαιμονεῖν^{PräInfAkt} μάλιστα^{AdvSup} ἐνδέχεται^{PräM/P} τὴν^{ArtA}
would be governed according to which to be happy most of all is possible the
πόλιν,^A δῆλον^{AdjN} ὅτι^{Kon} τὴν^{ArtA} εὐδαιμονίαν^A δεῖ^{PräAkt} τί^{N Pr} ἐστὶ^{PräAkt} μὴ^{Pt} λανθάνειν.^{PräInfAkt}
city, clear that the happiness it is necessary, what it is, not to escape notice.
φάμεν^{PräAkt} δὲ^{Pt} (καὶ^{Kon} διωρίσμεθα^{PerM/P} ἐν^{Prp} τοῖς^{ArtD} ἠθικοῖς,^{AdjD} εἴ^{Kon} τι^{N Pr} τῶν^{ArtG} λόγων^G
we say but (and we have defined in the Ethics, if anything of the arguments
ἐκείνων^{G Pr} ὄφελος)^N ἐνέργειαν^A εἶναι^{PräInfAkt} καὶ^{Kon} χρῆσιν^A ἀρετῆς^G τελείαν,^{AdjA} καὶ^{Kon} ταύτην^{A Pr}
those benefit) activity to be and use of virtue complete, and this
οὐκ^{Pt} ἐξ^{Prp} ὑποθέσεως^G ἀλλ'^{Kon} ἀπλῶς.^{Adv} λέγω^{PräAkt} δ'^{Pt} ἐξ^{Prp} ὑποθέσεως^G τἀναγκαῖα,^{AdjN} τὸ^{ArtN}
not from assumption but simply. I say but from assumption the necessary, the
δ'^{Pt} ἀπλῶς^{Adv} τὸ^{ArtN} καλῶς^{Adv} οἷον^{Kon} τὰ^{ArtN} περὶ^{Prp} τὰς^{ArtA} δικάϊας^{AdjA} πράξεις,^A αἱ^{ArtN}
but simply the nobly for instance the about the just actions, the
δίκαιαι^{AdjN} τιμωρίαι^N καὶ^{Kon} κολάσεις^N ἀπ'^{Prp} ἀρετῆς^G μὲν^{Pt} εἰσιν,^{PräAkt} ἀναγκαῖαι^{AdjN} δέ,^{Pt} καὶ^{Kon}
just punishments and penalties from virtue indeed are, necessary but, and
τὸ^{ArtN} καλῶς^{Adv} ἀναγκαίως^{Adv} ἔχουσιν^{PräAkt} (αἰρετώτερον^{AdjNKmp} μὲν^{Pt} γὰρ^{Pt} μηδενὸς^{G Pr}
the nobly necessarily hold (more choiceworthy indeed for of nothing
δεῖσθαι^{PräM/Plnf} τῶν^{ArtG} τοιούτων^{AdjG} μῆτε^{Kon} τὸν^{ArtA} ἄνδρα^A μῆτε^{Kon} τὴν^{ArtA} πόλιν),^A αἱ^{ArtN} δ'^{Pt}
to need of the such neither the man nor the city), the but
ἐπὶ^{Prp} τὰς^{ArtA} τιμὰς^A καὶ^{Kon} τὰς^{ArtA} εὐπορίας^A ἀπλῶς^{Adv} εἰσι^{PräAkt} κάλλισται^{AdjNSup} πράξεις.^N τὸ^{ArtN}
toward the honors and the resources simply are fairest actions. the
μὲν^{Pt} γὰρ^{Pt} ἕτερον^{AdjN} κακοῦ^G τινὸς^{G Pr} ἀναίρεσις^N ἐστίν,^{PräAkt} αἱ^{ArtN} τοιαῦται^{AdjN} δὲ^{Pt} πράξεις^N
indeed for other of evil of some removal is, the such but actions
τούναντίον.^{AdjN} κατασκευαῖ^N γὰρ^{Pt} ἀγαθῶν^{AdjG} εἰσι^{PräAkt} καὶ^{Kon} γεννήσεις.^N χρήσαιτο^{AorMedOp} δ'^{Pt}
the opposite constructions for of goods are and births. would use but
ἂν^{Pt} ὁ^{ArtN} σπουδαῖος^{AdjN} ἀνὴρ^N καὶ^{Kon} πενία^D καὶ^{Kon} νόσῳ^D καὶ^{Kon} ταῖς^{ArtD} ἄλλαις^{AdjD}
ever the excellent man and with poverty and with disease and the other
τύχαις^D ταῖς^{ArtD} φαύλαις^{AdjD} καλῶς^{Adv} ἀλλὰ^{Kon} τὸ^{ArtN} μακάριον^{AdjN} ἐν^{Prp} τοῖς^{ArtD} ἐναντίοις^{AdjD}
fortunes the base nobly but the blessedness in the opposites
ἐστίν^{PräAkt} (καὶ^{Kon} γὰρ^{Pt} τοῦτο^{N Pr} διώριστα^{PerM/P} κατὰ^{Prp} τοὺς^{ArtA} ἠθικοὺς^{AdjA} λόγους,^A
is (and for this has been distinguished according to the ethical discourses,
ὅτι^{Kon} τοιοῦτός^{AdjN} ἐστίν^{PräAkt} ὁ^{ArtN} σπουδαῖος,^{AdjN} ᾧ^{D Pr} διὰ^{Prp} τὴν^{ArtA} ἀρετὴν^A ἀγαθὰ^{AdjN}
that such a is the excellent, to whom through the virtue good things
ἐστὶ^{PräAkt} τὰ^{ArtN} ἀπλῶς^{Adv} ἀγαθὰ,^{AdjN} δῆλον^{AdjN} δ'^{Pt} ὅτι^{Kon} καὶ^{Kon} τὰς^{ArtA} χρήσεις^A ἀναγκαῖον^{AdjN}
is the simply good things, clear but that also the uses necessary

σπουδαίας^{AdjA} καὶ^{Kon} καλὰς^{AdjA} εἶναι^{PräInfAkt} ταύτας^{A_{Pr}} ἀπλῶς^{Adv}· διὸ^{Kon} καὶ^{Kon} νομίζουσιν^{PräAkt}
 excellent and noble to be these simply· therefore also think
 ἄνθρωποι^N τῆς^{ArtG} εὐδαιμονίας^G αἷτια^N τὰ^{ArtN} ἐκτὸς^{Adv} εἶναι^{PräInfAkt} τῶν^{ArtG} ἀγαθῶν^{AdjG} ὥσπερ^{Kon}
 humans of the happiness causes the external to be of the goods, just as
 εἰ^{Kon} τοῦ^{ArtG} κιθαρίζειν^{PräInfAkt} λαμπρὸν^{AdjN} καὶ^{Kon} καλῶς^{Adv} αἰτιῶντο^{PräM/POp} τὴν^{ArtA} λύραν^A
 if of the to play the lyre brilliant and well would ascribe the lyre
 μᾶλλον^{AdvKmp} τῆς^{ArtG} τέχνης^G ἀναγκαῖον^{AdjN} τοίνυν^{Pt} ἐκ^{Prp} τῶν^{ArtG} εἰρημένων^G τὰ^{ArtN} μὲν^{Pt}
 rather than the art. necessary then from of the said things the indeed
 ὑπάρχειν^{PräInfAkt} τὰ^{ArtN} δὲ^{Pt} παρασκευάσαι^{AorInfAkt} τὸν^{ArtA} νομοθέτην^A διὸ^{Kon} κατατυχεῖν^{AorSInfAkt}
 to be present, the but to prepare the lawgiver. therefore to succeed
 εὐχόμεθα^{PräM/P} τῇ^{ArtD} τῆς^{ArtG} πόλεως^G συστάσει^D ὧν^{G_{Pr}} ἡ^{ArtN} τύχη^N κυρία^{AdjN} (κυρίαν^{AdjA} γὰρ^{Pt}
 we pray to the of the city constitution of which the fortune sovereign (sovereign for
 ὑπάρχειν^{PräInfAkt} τίθεμεν^{PräAkt}· τὸ^{ArtN} δὲ^{Pt} σπουδαίαν^{AdjA} εἶναι^{PräInfAkt} τὴν^{ArtA} πόλιν^A οὐκέτι^{Adv}
 to be present we set· the but excellent to be the city no longer
 τύχης^G ἔργον^N ἀλλ^{Kon} ἐπιστήμης^G καὶ^{Kon} προαιρέσεως^G· ἀλλὰ^{Kon} μὴν^{Pt} σπουδαία^{AdjN} γε^{Pt} πόλις^N
 of fortune work but of knowledge and of choice. but indeed excellent at least city
 ἐστὶ^{PräAkt} τῷ^{ArtD} τοὺς^{ArtA} πολίτας^A τοὺς^{ArtA} μετέχοντας^{A_{PräAkt}} τῆς^{ArtG} πολιτείας^G εἶναι^{PräInfAkt}
 is in that the citizens who participating in the constitution to be
 σπουδαίους^{AdjA} ἡμῖν^{D_{Pr}} δὲ^{Pt} πάντες^{AdjN} οἱ^{ArtN} πολῖται^N μετέχουσι^{PräAkt} τῆς^{ArtG} πολιτείας^G τοῦτ'^{N_{Pr}}
 excellent· to us but all the citizens participate in the constitution. this
 ἄρα^{Pt} σκεπτέον^{AdjN} πῶς^{Adv} ἀνὴρ^N γίνεται^{PräM/P} σπουδαῖος^{AdjN} καὶ^{Kon} γὰρ^{Pt} εἰ^{Kon} πάντας^{AdjA}
 then to be examined, how a man becomes excellent. and for if all
 ἐνδέχεται^{PräM/P} σπουδαίους^{AdjA} εἶναι^{PräInfAkt} μὴ^{Pt} καθ'^{Prp} ἑκαστον^{AdjA} δὲ^{Pt} τῶν^{ArtG} πολιτῶν^G
 it is possible excellent to be, not according to each but of the citizens,
 οὕτως^{Adv} αἰρετώτερον^{AdjNKmp} ἀκολουθεῖ^{PräAkt} γὰρ^{Pt} τῷ^{ArtD} καθ'^{Prp} ἑκαστον^{AdjD} καὶ^{Kon} τὸ^{ArtN}
 thus more choiceworthy· it follows for to the according to each and the
 πάντας^{AdjA} ἀλλὰ^{Kon} μὴν^{Pt} ἀγαθοί^{AdjN} γε^{Pt} καὶ^{Kon} σπουδαῖοι^{AdjN} γίνονται^{PräM/P} διὰ^{Prp} τριῶν^{AdjG}
 all. but indeed good at least and excellent become through three.
 τὰ^{ArtN} τρία^{AdjN} δὲ^{Pt} ταυτὰ^{N_{Pr}} ἐστὶ^{PräAkt} φύσις^N ἔθος^N λόγος^N καὶ^{Kon} γὰρ^{Pt} φῦναι^{AorSInfAkt}
 the three but these are nature habit reason. and for to be born
 δεῖ^{PräAkt} πρῶτον^{Adv} οἷον^{Kon} ἄνθρωπον^A ἀλλὰ^{Kon} μὴ^{Pt} τῶν^{ArtG} ἄλλων^{AdjG} τι^{N_{Pr}} ζῶων^G εἴτα^{Adv}
 it is necessary first, for instance a human but not of the other some animals· then
 καὶ^{Kon} ποῖόν^{AdjA} τινα^{A_{Pr}} τὸ^{ArtN} σῶμα^N καὶ^{Kon} τὴν^{ArtA} ψυχὴν^A· ἔνια^{AdjN} δὲ^{Pt} οὐθέν^{N_{Pr}} ὄφελος^N
 and of what kind some the body and the soul. some things but no thing profit

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φῦναι^{AorSInfAkt} τὰ^{ArtN} γὰρ^{Pt} ἔθη^N μεταβαλεῖν^{AorInfAkt} ποιεῖ^{PräAkt} ἔνια^{AdjN} γὰρ^{Pt} εἴσι^{PräAkt}
 to be born· the for customs to change makes· some things for are,
 διὰ^{Prp} τῆς^{ArtG} φύσεως^G ἐπαμφοτερίζοντα^{A_{PräAkt}} διὰ^{Prp} τῶν^{ArtG} ἐθῶν^G ἐπὶ^{Prp} τὸ^{ArtN}
 by means of the nature swinging both ways, through the habits toward the
 χειρόν^{AdjNKmp} καὶ^{Kon} τὸ^{ArtN} βέλτιον^{AdjNKmp} τὰ^{ArtN} μὲν^{Pt} οὖν^{Pt} ἄλλα^{AdjN} τῶν^{ArtG} ζῶων^G
 worse and the better. the indeed then other of the animals
 μάλιστα^{AdvSup} μὲν^{Pt} τῇ^{ArtD} φύσει^D ζῇ^{PräAkt} μικρὰ^{AdjN} δ^{Pt} ἔνια^{AdjN} καὶ^{Kon} τοῖς^{ArtD} ἔθεσιν^D
 mostly indeed by the nature lives, a little but some things also to the customs,
 ἄνθρωπος^N δὲ^{Pt} καὶ^{Kon} λόγῳ^D μόνος^{AdjN} γὰρ^{Pt} ἔχει^{PräAkt} λόγον^A ὥστε^{Kon} δεῖ^{PräAkt} ταυτὰ^{N_{Pr}}
 human but also by reason· alone for has reason· so that it is necessary these
 συμφωνεῖν^{PräInfAkt} ἀλλήλοις^{D_{Pr}} πολλὰ^{AdjN} γὰρ^{Pt} παρὰ^{Prp} τοὺς^{ArtA} ἐθισμοὺς^A καὶ^{Kon} τὴν^{ArtA}
 to agree with one another. many things for against the habituations and the
 φύσιν^A πράττουσι^{PräAkt} διὰ^{Prp} τὸν^{ArtA} λόγον^A· ἐὰν^{Kon} πεισθῶσιν^{AorPasKnp} ἄλλως^{Adv} ἔχειν^{PräInfAkt}
 nature they do because of the reason, if ever be persuaded otherwise to be the case

βέλτιον.^{AdjNKmp} τὴν^{ArtA} μὲν^{Pt} τοίνυν^{Pt} φύσιν^A οἷους^{AdjA} εἶναι^{PräInfAkt} δεῖ^{PräAkt} τοὺς^{ArtA}
 better. the indeed then nature of what sort to be it is necessary those
 μέλλοντας^{A PräAkt} εὐχειρώτους^{AdjA} ἔσεσθαι^{FuM/Plnf} τῷ^{ArtD} νομοθέτῃ,^D διωρίσμεθα^{PerM/P} πρότερον.^{Adv}
 being about to easy to manage to be going to be to the lawgiver, we have defined earlier.
 τὸ^{ArtN} δὲ^{Pt} λοιπὸν^{AdjN} ἔργον^N ἤδη^{Adv} παιδείας.^G τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐθιζόμενοι^{N PräM/P}
 the but remaining work already of education. the indeed for being habituated
 μανθάνουσι^{PräAkt} τὰ^{ArtN} δ' ^{Pt} ἀκούοντες.^{N PräAkt} ἐπεὶ^{Kon} δὲ^{Pt} πᾶσα^{AdjN} πολιτικὴ^{AdjN} κοινωνία^N
 learn the but hearing. since but every political community
 συνέστηκεν^{PerAkt} ἐξ^{Prp} ἀρχόντων^{G PräAkt} καὶ^{Kon} ἀρχομένων,^{G PräM/P} τοῦτο^{N Pr} δὴ^{Pt} σκεπτέον,^{AdjN}
 has been constituted from ruling and being ruled, this indeed to be examined,
 εἰ^{Kon} ἑτέρους^{AdjA} εἶναι^{PräInfAkt} δεῖ^{PräAkt} τοὺς^{ArtA} ἄρχοντας^{A PräAkt} καὶ^{Kon} τοὺς^{ArtA}
 whether different to be it is necessary the rulers and the
 ἀρχομένους^{A PräM/P} ἢ^{Kon} τοὺς^{ArtA} αὐτοὺς^{A Pr} διὰ^{Prp} βίου.^G δῆλον^{AdjN} γὰρ^{Pt} ὥς^{Kon} ἀκολουθεῖν^{PräInfAkt}
 ruled or the the same through life. clear for that to follow
 δεήσει^{FuAkt} καὶ^{Kon} τὴν^{ArtA} παιδείαν^A κατὰ^{Prp} τὴν^{ArtA} διαιρέσιν^A ταύτην.^{A Pr} εἰ^{Kon} μὲν^{Pt} τοίνυν^{Pt}
 will be necessary and the education according to the division this. if indeed then
 εἴησαν^{PräAktOp} τοσοῦτον^{AdjN} διαφέροντες^{N PräAkt} ἄτεροι^{AdjN} τῶν^{ArtG} ἄλλων^{AdjG} ὅσον^{Adv} τοὺς^{ArtA}
 would be so much differing one party of the others as much as the
 θεοὺς^A καὶ^{Kon} τοὺς^{ArtA} ἥρωας^A ἡγούμεθα^{PräM/P} τῶν^{ArtG} ἀνθρώπων^G διαφέρειν,^{PräInfAkt} εὐθὺς^{Adv}
 gods and the heroes we deem of the humans to differ, straightway
 πρῶτον^{Adv} κατὰ^{Prp} τὸ^{ArtN} σῶμα^A πολλὴν^{AdjA} ἔχοντες^{N PräAkt} ὑπερβολήν,^A εἴτα^{Adv} κατὰ^{Prp}
 first in respect to the body much having excess, then in respect to
 τὴν^{ArtA} ψυχὴν,^A ὥστε^{Kon} ἀναμφισβήτητον^{AdjN} εἶναι^{PräInfAkt} καὶ^{Kon} φανεράν^{AdjA} τὴν^{ArtA} ὑπεροχὴν^A
 the soul, so that indisputable to be and manifest the preeminence
 τοῖς^{ArtD} ἀρχομένοις^{D PräM/P} τὴν^{ArtA} τῶν^{ArtG} ἀρχόντων,^{G PräAkt} δῆλον^{AdjN} ὅτι^{Kon} βέλτιον^{AdjNKmp} αἰ^{Adv}
 to the being ruled the of the rulers, clear that better always
 τοὺς^{ArtA} αὐτοὺς^{AdjA} τοὺς^{ArtA} μὲν^{Pt} ἄρχειν^{PräInfAkt} τοὺς^{ArtA} δ' ^{Pt} ἄρχεσθαι^{PräM/Plnf} καθάπαξ.^{Adv} ἐπεὶ^{Kon}
 the same the indeed to rule the but to be ruled once for all. since
 δὲ^{Pt} τοῦτ' ^{A Pr} οὐ^{Pt} ῥάδιον^{AdjN} λαβεῖν^{AorSInfAkt} οὐδ' ^{Kon} ἔστιν^{PräAkt} ὥσπερ^{Kon} ἐν^{Prp} Ἰνδοῖς^D φησι^{PräAkt}
 but this not easy to take nor is just as in Indians says
 Σκύλαξ^N εἶναι^{PräInfAkt} τοὺς^{ArtA} βασιλέας^A τοσοῦτον^{AdjA} διαφέροντας^{A PräAkt} τῶν^{ArtG} ἀρχομένων,^{G PräM/P}
 Skylax to be the kings so much differing of the being ruled,
 φανερόν^{AdjN} ὅτι^{Kon} διὰ^{Prp} πολλὰς^{AdjA} αἰτίας^A ἀναγκαῖον^{AdjN} πάντας^{AdjA} ὁμοίως^{Adv} κοινωνεῖν^{PräInfAkt}
 clear that through many causes necessary all alike to share
 τοῦ^{ArtG} κατὰ^{Prp} μέρος^A ἄρχειν^{PräInfAkt} καὶ^{Kon} ἄρχεσθαι.^{PräM/Plnf} τό^{ArtN} τε^{Pt} γὰρ^{Pt} ἴσον^{AdjN}
 of the according to part to rule and to be ruled. the and also for equal
 ταύτῳ^{AdjN} τοῖς^{ArtD} ὁμοίοις,^{AdjD} καὶ^{Kon} χαλεπὸν^{AdjN} μένειν^{PräInfAkt} τὴν^{ArtA} πολιτείαν^A τὴν^{ArtA}
 the same to the equals, and difficult to remain the constitution the
 συνεστηκυῖαν^{A PerAkt} παρὰ^{Prp} τὸ^{ArtA} δίκαιον.^{AdjA} μετὰ^{Prp} γὰρ^{Pt} τῶν^{ArtG} ἀρχομένων^{G PräM/P}
 having been constituted contrary to the just. with for of the being ruled
 ὑπάρχουσι^{PräAkt} νεωτερίζειν^{PräInfAkt} βουλόμενοι^{N PräM/P} πάντες^{AdjN} οἱ^{ArtN} κατὰ^{Prp} τὴν^{ArtA} χώραν,^A
 are present to revolutionize wishing all the throughout the country,
 τοσοῦτους^{AdjA} τε^{Pt} εἶναι^{PräInfAkt} τοὺς^{ArtA} ἐν^{Prp} τῷ^{ArtD} πολιτεύματι^D τὸ^{ArtN} πλῆθος^N ὥστ' ^{Kon}
 so many and also to be the in the polity the multitude so that
 εἶναι^{PräInfAkt} κρεῖττους^{AdjAKmp} πάντων^{AdjG} τούτων^{G Pr} ἓν^{N Pr} τι^{N Pr} τῶν^{ArtG} ἀδυνάτων^{AdjG}
 to be better than all of these one something of the impossible things
 ἔστιν.^{PräAkt} ἀλλὰ^{Kon} μὴν^{Pt} ὅτι^{Kon} γε^{Pt} δεῖ^{PräAkt} τοὺς^{ArtA} ἄρχοντας^{A PräAkt} διαφέρειν^{PräInfAkt}
 is. but indeed that at least it is necessary the ruling to differ
 τῶν^{ArtG} ἀρχομένων,^{G PräM/P} ἀναμφισβήτητον.^{AdjN} πῶς^{Adv} οὖν^{Pt} ταῦτ' ^{A Pr} ἔσται^{FuAkt} καὶ^{Kon} πῶς^{Adv}

from the being ruled, undisputed. how then these will be and how
μεθέξουσιν,^{FuAkt} **δεῖ**^{PräAkt} **σκέψασθαι**^{AorMedInf} **τὸν**^{ArtA} **νομοθέτην**.^A **εἴρηται**^{PerM/P} **δὲ**^{Pt} **πρότερον**^{Adv}
they will share, it is necessary to examine the lawgiver. has been said but earlier
περὶ^{Prp} **αὐτοῦ**.^{G Pr} **ἡ**^{ArtN} **γὰρ**^{Pt} **φύσις**^N **δέδωκε**^{PerAkt} **τὴν**^{ArtA} **διαίρεσιν**^A **ποιήσασα**^{N AorAkt} **αὐτὸ**^{A Pr} **τὸ**^{ArtN}
about him. the for nature has given the division having made itself the
γένει^D **ταυτό**^{AdjN} **τὸ**^{ArtN} **μὲν**^{Pt} **νεώτερον**^{AdjNKmp} **τὸ**^{ArtN} **δὲ**^{Pt} **πρεσβύτερον**,^{AdjNKmp} **ὧν**^{G Pr} **τοῖς**^{ArtD}
kind the same the indeed younger the but older, of which to the
μὲν^{Pt} **ἄρχεσθαι**^{PräM/PlInf} **πρέπει**^{PräAkt} **τοῖς**^{ArtD} **δ'**^{Pt} **ἄρχειν**.^{PräInfAkt} **ἀγανακτεῖ**^{PräAkt} **δὲ**^{Pt} **οὐδεὶς**^{N Pr}
indeed to be ruled it is fitting to the but to rule· is indignant but no one
καθ'^{Prp} **ἡλικίαν**^A **ἀρχόμενος**,^{N PräM/P} **οὐδὲ**^{Kon} **νομίζει**^{PräAkt} **εἶναι**^{PräInfAkt} **κρείττων**,^{AdjNKmp} **ἄλλως**^{Adv}
according to age being ruled, nor thinks to be better, otherwise
τε^{Pt} **καὶ**^{Kon} **μέλλων**^{N PräAkt} **ἀντιλαμβάνειν**^{PräInfAkt} **τοῦτον**^{A Pr} **τὸν**^{ArtA} **ἐρανον**^A **ὅταν**^{Kon}
and also and being about to to take in turn this the contribution whenever
τύχη^{AorAktKnj} **τῆς**^{ArtG} **ἰκνουμένης**^{G PräM/P} **ἡλικίας**.^G **ἔστι**^{PräAkt} **μὲν**^{Pt} **ἄρα**^{Pt} **ὥς**^{Kon} **τοὺς**^{ArtA} **αὐτοὺς**^{AdjA}
may happen of the arriving of age. there is indeed then as the same
ἄρχειν^{PräInfAkt} **καὶ**^{Kon} **ἄρχεσθαι**^{PräM/PlInf} **φατέον**,^{AdjN} **ἔστι**^{PräAkt} **δὲ**^{Pt} **ὥς**^{Kon} **ἐτέρους**.^{AdjA} **ὥστε**^{Kon}
to rule and to be ruled to be said, there is but as others. so that
καὶ^{Kon} **τὴν**^{ArtA}
and the

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παιδείαν^A **ἔστιν**^{PräAkt} **ὥς**^{Kon} **τὴν**^{ArtA} **αὐτὴν**^{AdjA} **ἀναγκαῖον**,^{AdjN} **ἔστι**^{D, Pt} **ὥς**^{Kon} **ἐτέραν**^{AdjA}
education there is as the same necessary, there is but as other
εἶναι.^{PräInfAkt} **τὸν**^{ArtA} **τε**^{Pt} **γὰρ**^{Pt} **μέλλοντα**^{A PräAkt} **καλῶς**^{Adv} **ἄρχειν**^{PräInfAkt} **ἀρχθῆναι**^{AorPasInf}
to be. the and also for being about to well to rule to be ruled
φασὶ^{PräAkt} **δεῖν**^{PräInfAkt} **πρῶτον**.^{Adv} (**ἔστι**^{PräAkt} **δὲ**^{Pt} **ἀρχή**,^N **καθάπερ**^{Kon} **ἐν**^{Prp} **τοῖς**^{ArtD} **πρώτοις**^{AdjD}
they say to be necessary first. (there is but office, just as in the first
εἴρηται^{PerM/P} **λόγοις**,^D **ἡ**^{ArtN} **μὲν**^{Pt} **τοῦ**^{ArtG} **ἄρχοντος**^{G PräAkt} **χάριν**^A **ἡ**^{ArtN} **δὲ**^{Pt} **τοῦ**^{ArtG}
has been said discourses, the indeed of the ruling one for the sake the but of the
ἀρχομένου.^{G PräM/P} **τούτων**^{G Pr} **δὲ**^{Pt} **τὴν**^{ArtA} **μὲν**^{Pt} **δεσποτικὴν**^{AdjA} **εἶναι**^{PräInfAkt} **φάμεν**,^{PräAkt} **τὴν**^{ArtA}
being ruled. of these but the indeed despotic to be we say, the
δὲ^{Pt} **τῶν**^{ArtG} **ἐλευθέρων**.^{AdjG} **διαφέρει**^{PräAkt} **δ'**^{Pt} **ἐνία**^{AdjN} **τῶν**^{ArtG} **ἐπιταττομένων**^{G PräM/P} **οὐ**^{Pt} **τοῖς**^{ArtD}
but of the free. differs but some of the being ordered not by the
ἔργοις^D **ἀλλὰ**^{Kon} **τῷ**^{ArtD} **τίνος**^{G Pr} **ἔνεκα**.^{Prp} **διὸ**^{Kon} **πολλὰ**^{AdjN} **τῶν**^{ArtG} **εἶναι**^{PräInfAkt}
works but by the of what for the sake. therefore many of the to be
δοκοῦντων^{G PräAkt} **διακοινικῶν**^{AdjG} **ἔργων**^G **καὶ**^{Kon} **τῶν**^{ArtG} **νέων**^{AdjG} **τοῖς**^{ArtD} **ἐλευθέρους**^{AdjD} **καλὸν**^{AdjN}
seeming ministerial of works and of the young to the free noble
διακονεῖν.^{PräInfAkt} **πρὸς**^{Prp} **γὰρ**^{Pt} **τὸ**^{ArtA} **καλὸν**^{AdjA} **καὶ**^{Kon} **τὸ**^{ArtN} **μὴ**^{Pt} **καλὸν**^{AdjN} **οὐχ**^{Pt} **οὕτω**^{Adv}
to serve· toward for the noble and the not noble not thus
διαφέρουσιν^{PräAkt} **αἱ**^{ArtN} **πράξεις**^N **καθ'**^{Prp} **αὐτὰς**^{A Pr} **ὥς**^{Kon} **ἐν**^{Prp} **τῷ**^{ArtD} **τέλει**^D **καὶ**^{Kon} **τῷ**^{ArtD}
they differ the actions according to themselves as in the end and the
τίνος^{G Pr} **ἔνεκεν**.^{Prp}) **ἐπεὶ**^{Kon} **δὲ**^{Pt} **πολίτου**^G **καὶ**^{Kon} **ἄρχοντος**^{G PräAkt} **τὴν**^{ArtA} **αὐτὴν**^{AdjA} **ἀρετὴν**^A
of what for the sake. since but of citizen and of ruler the same virtue
εἶναι^{PräInfAkt} **φάμεν**^{PräAkt} **καὶ**^{Kon} **τοῦ**^{ArtG} **ἀρίστου**^{AdjGSup} **ἀνδρός**,^G **τὸν**^{ArtA} **δ'**^{Pt} **αὐτὸν**^{A Pr}
to be we say and of the best man, the but same
ἀρχόμενον^{A PräM/P} **τε**^{Pt} **δεῖν**^{PräInfAkt} **γίγνεσθαι**^{PräM/PlInf} **πρότερον**^{Adv} **καὶ**^{Kon} **ἄρχοντα**^{A PräAkt}
being ruled and also to be necessary to become earlier and ruler
ὕστερον,^{Adv} **τοῦτ'**^{N Pr} **ἂν**^{Pt} **εἴη**^{PräAktOp} **τῷ**^{ArtD} **νομοθέτῃ**^D **πραγματευτέον**,^{AdjN} **ὅπως**^{Kon} **ἄνδρες**^N
later, this ever would be to the lawgiver to be worked at, how men
ἀγαθοὶ^{AdjN} **γίγνωνται**,^{PräM/PKmj} **καὶ**^{Kon} **διὰ**^{Prp} **τίνων**^{G Pr} **ἐπιτηδευμάτων**,^G **καὶ**^{Kon} **τί**^{N Pr} **τὸ**^{ArtN} **τέλος**^N

good may become, and through which of practices, and what the end
 τῆς^{ArtG} ἀρίστης^{AdjGSup} ζωῆς.^G διήρηται^{PerM/P} δὲ^{Pt} δύο^{AdjN} μέρη^N τῆς^{ArtG} ψυχῆς,^G ὧν^G τὸ^{ArtN}
 of the best life. has been divided but two parts of the soul, of which the
 μὲν^{Pt} ἔχει^{PräAkt} λόγον^A καθ'^{Prp} αὐτό,^A τὸ^{ArtN} δ'^{Pt} οὐκ^{Pt} ἔχει^{PräAkt} μὲν^{Pt} καθ'^{Prp} αὐτό^A
 indeed has reason according to itself, the but not has indeed according to it self
 λόγῳ^D δ'^{Pt} ὑπακούειν^{PräInfAkt} δυνάμενον.^A ὧν^G φάμεν^{PräAkt} τὰς^{ArtA} ἀρετὰς^A εἶναι^{PräInfAkt}
 to reason but to obey being able of which we say the virtues to be
 καθ'^{Prp} ἧς^A ἀνὴρ^N ἀγαθός^{AdjN} λέγεται^{PräM/P} πῶς.^{Adv} τούτων^G δὲ^{Pt} ἐν^{Prp} ποτέρῳ^D
 according to which man good is said in some way. of these but in which of two
 μᾶλλον^{AdvKmp} τὸ^{ArtN} τέλος,^N τοῖς^{ArtD} μὲν^{Pt} οὕτω^{Adv} διαιροῦσιν^{PräAkt} ὥς^{Kon} ἡμεῖς^N φάμεν^{PräAkt}
 rather the end, to the indeed thus dividing as we we say
 οὐκ^{Pt} ἄδηλον^{AdjN} πῶς^{Adv} λεκτέον.^{AdjN} αἰεὶ^{Adv} γὰρ^{Pt} τὸ^{ArtN} χεῖρον^{AdjNKmp} τοῦ^{ArtG} βελτιονός^{AdjGKmp}
 not unclear how to be said. always for the worse of the better
 ἐστίν^{PräAkt} ἕνεκεν,^{Prp} καὶ^{Kon} τοῦτο^N φανερόν^{AdjN} ὁμοίως^{Adv} ἐν^{Prp} τε^{Pt} τοῖς^{ArtD} κατὰ^{Prp}
 is for the sake, and this clear alike in and also the according to
 τέχνην^A καὶ^{Kon} τοῖς^{ArtD} κατὰ^{Prp} φύσιν.^A βέλτιον^{AdjNKmp} δὲ^{Pt} τὸ^{ArtN} λόγον^A ἔχον.^N
 art and the according to nature better but the reason having.
 διήρηται^{PerM/P} τε^{Pt} διχῇ,^{Adv} καθ'^{Prp} ὅνπερ^A εἰώθαμεν^{PerAkt} τρόπον^A διαιρεῖν.^{PräInfAkt}
 has been divided and also in two, according to which indeed we are accustomed manner to divide
 ὁ^{ArtN} μὲν^{Pt} γὰρ^{Pt} πρακτικός^{AdjN} ἐστίν^{PräAkt} λόγος^N ὁ^{ArtN} δὲ^{Pt} θεωρητικός.^{AdjN} ὡσαύτως^{Adv} οὖν^{Pt}
 the indeed for practical is reason the but theoretical. likewise then
 ἀνάγκη^N διηρηῆσθαι^{PerM/PIInf} καὶ^{Kon} τοῦτο^N τὸ^{ArtN} μέρος^N δηλονότι.^{Adv} καὶ^{Kon} τὰς^{ArtA} πράξεις^A δ'^{Pt}
 necessity to have been divided and this the part clearly. and the actions but
 ἀνάλογον^{AdjN} ἐροῦμεν^{FuAkt} ἔχειν,^{PräInfAkt} καὶ^{Kon} δεῖ^{PräAkt} τὰς^{ArtA} τοῦ^{ArtG} φύσει^D
 proportionate we will say to have, and it is necessary the of the by nature
 βελτιονός^{AdjGKmp} αἰρετωτέρας^{AdjAKmp} εἶναι^{PräInfAkt} τοῖς^{ArtD} δυναμένοις^D τυγχάνειν^{PräInfAkt}
 better more choiceworthy to be to the being able to happen upon
 ἢ^{Kon} πᾶσιν^{AdvG} ἢ^{Kon} τοῖν^{ArtDuG} δυοῖν.^{AdvDuG} αἰεὶ^{Adv} γὰρ^{Pt} ἐκάστῳ^D τοῦθ'^N αἰρετώτατον^{AdjNSup}
 or of all or of the two two always for to each this most choiceworthy
 οὗ^G τυχεῖν^{AorSInfAkt} ἔστιν^{PräAkt} ἀκροτάτου.^{AdvGSup} διήρηται^{PerM/P} δὲ^{Pt} καὶ^{Kon} πᾶς^{AdjN} ὁ^{ArtN}
 of which to succeed is highest. has been divided but and whole the
 βίος^N εἰς^{Prp} ἀσχολίαν^A καὶ^{Kon} σχολήν^A καὶ^{Kon} εἰς^{Prp} πόλεμον^A καὶ^{Kon} εἰρήνην,^A καὶ^{Kon} τῶν^{ArtG}
 life into busyness and leisure and into war and peace, and of the
 πρακτῶν^{AdvG} τὰ^{ArtN} μὲν^{Pt} εἰς^{Prp} τὰ^{ArtN} ἀναγκαῖα^{AdjN} καὶ^{Kon} χρήσιμα^{AdjN} τὰ^{ArtN} δὲ^{Pt} εἰς^{Prp} τὰ^{ArtN}
 practical the indeed into the necessary and useful the but into the
 καλά.^{AdjN} περὶ^{Prp} ὧν^G ἀνάγκη^N τὴν^{ArtA} αὐτὴν^{AdjA} αἵρεσιν^A εἶναι^{PräInfAkt} καὶ^{Kon} τοῖς^{ArtD} τῆς^{ArtG}
 noble. about of which necessity the same choice to be and to the of the
 ψυχῆς^G μέρεσι^D καὶ^{Kon} ταῖς^{ArtD} πράξεσιν^D αὐτῶν,^G πόλεμον^A μὲν^{Pt} εἰρήνης^G χάριν,^A ἀσχολίαν^A
 soul parts and the actions of them, war indeed of peace for the sake, busyness
 δὲ^{Pt} σχολῆς,^G τὰ^{ArtN} δ'^{Pt} ἀναγκαῖα^{AdjN} καὶ^{Kon} χρήσιμα^{AdjN} τῶν^{ArtG} καλῶν^{AdvG} ἕνεκεν.^{Prp} πρὸς^{Prp}
 but of leisure, the but necessary and useful of the noble for the sake. toward
 πάντα^{AdvA} μὲν^{Pt} τοίνυν^{Pt} τῷ^{ArtD} πολιτικῷ^{AdvD} βλέποντι^D νομοθετητέον,^{AdvN} καὶ^{Kon} κατὰ^{Prp}
 all indeed then to the political looking to be legislated, and according to
 τὰ^{ArtA} μέρη^A τῆς^{ArtG} ψυχῆς^G καὶ^{Kon} κατὰ^{Prp} τὰς^{ArtA} πράξεις^A αὐτῶν,^G μᾶλλον^{AdvKmp} δὲ^{Pt}
 the parts of the soul and according to the actions of them, more but
 πρὸς^{Prp} τὰ^{ArtA} βελτίω^{AdvAKmp} καὶ^{Kon} τὰ^{ArtA} τέλη.^A τὸν^{ArtA} αὐτὸν^{AdjA} δὲ^{Pt} τρόπον^A καὶ^{Kon} περὶ^{Prp}
 toward the better things and the ends. the same but manner and about
 τοὺς^{ArtA} βίους^A καὶ^{Kon} τὰς^{ArtA} τῶν^{ArtG} πραγμάτων^G αἱρέσεις.^A δεῖ^{PräAkt} μὲν^{Pt} γὰρ^{Pt}
 the lives and the of the affairs choices it is necessary indeed for

ἀσχολεῖν^{PräInfAkt} to be busy δύνασθαι^{PräM/PlInf} to be able καὶ^{Kon} and πολεμεῖν^{PräInfAkt} to make war,

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μᾶλλον^{AdvKmp} rather more δ^{Pt} but εἰρήνην^A peace ἄγειν^{PräInfAkt} to lead καὶ^{Kon} and σχολάζειν^{PräInfAkt} to have leisure, καὶ^{Kon} and τὰναγκαῖα^{ArtAdjA} the necessary things καὶ^{Kon} and τὰ^{ArtA} the χρήσιμα^{AdjA} useful things δέ^{Pt} but πράττειν^{PräInfAkt} to do, τὰ^{ArtA} the δέ^{Pt} but καλὰ^{AdjA} noble things δεῖ^{PräAkt} it is necessary μᾶλλον^{AdvKmp} more.

ὥστε^{Kon} so that πρὸς^{Prp} toward τούτους^{A_{Pr}} these τοὺς^{ArtA} the σκοποὺς^A aims καὶ^{Kon} and παῖδας^A children ἔτι^{Adv} still ὄντας^{A_{PräAkt}} being παιδευτέον^{AdjN} must be educated

καὶ^{Kon} and τὰς^{ArtA} the ἄλλας^{AdjA} other ἡλικίας^A ages, ὅσαι^{N_{Pr}} as many as δέονται^{PräM/P} are in need παιδείας^G of education. οἱ^{ArtN} the δέ^{Pt} but νῦν^{Adv} now

ἄριστα^{AdvSup} best δοκοῦντες^{N_{PräAkt}} seeming πολιτεύεσθαι^{PräM/PlInf} to be administering τῶν^{ArtG} of Ἑλλήνων^G the Greeks, καὶ^{Kon} and τῶν^{ArtG} of νομοθετῶν^G the lawgivers

οἱ^{ArtN} the ones ταύτας^{A_{Pr}} these καταστήσαντες^{N_{AorAkt}} having established τὰς^{ArtA} the πολιτείας^A constitutions, οὔτε^{Kon} neither πρὸς^{Prp} toward τὸ^{ArtA} the βέλτιστον^{AdjASup} best

τέλος^A end φαίνονται^{PräM/P} appear συντάξαντες^{N_{AorAkt}} having arranged τὰ^{ArtA} the περὶ^{Prp} about τὰς^{ArtA} the πολιτείας^A constitutions οὔτε^{Kon} neither πρὸς^{Prp} toward

πάσας^{AdjA} all τὰς^{ArtA} the ἀρετὰς^A virtues τοὺς^{ArtA} the νόμους^A laws καὶ^{Kon} and τὴν^{ArtA} the παιδείαν^A education, ἀλλὰ^{Kon} but φορτικῶς^{Adv} coarsely

ἀπέκλιναν^{AorAkt} they inclined πρὸς^{Prp} toward τὰς^{ArtA} the χρησίμους^{AdjA} useful εἶναι^{PräInfAkt} to be δοκούσας^{A_{PräAkt}} seeming καὶ^{Kon} and πλεονεκτικωτέρας^{AdjAKmp} similarly. ἀλλὰ^{Kon} but πρὸς^{Prp} toward τούτοις^{D_{Pr}} to these καὶ^{Kon} and τῶν^{ArtG} of ὕστερόν^{Adv} later τινες^{N_{Pr}} some

γραφάντων^{G_{AorAkt}} having written ἀπεφήναντο^{AorMed} they declared τὴν^{ArtA} the αὐτὴν^{AdjA} same δόξαν^A opinion· ἐπαινοῦντες^{N_{PräAkt}} praising γὰρ^{Pt} for τὴν^{ArtA} the Λακεδαιμονίων^G of the Lacedaemonians πολιτείαν^A constitution ἄγανται^{PräM/P} they admire τοῦ^{ArtG} of νομοθέτου^G the lawgiver τὸν^{ArtA} the σκοπόν^A aim, ὅτι^{Kon} that πάντα^{AdjA} all things

πρὸς^{Prp} toward τὸ^{ArtA} the κρατεῖν^{PräInfAkt} to prevail καὶ^{Kon} and πρὸς^{Prp} toward πόλεμον^A war ἐνομοθέτησεν^{AorAkt} he legislated. ἃ^{A_{Pr}} which things καὶ^{Kon} also

κατὰ^{Prp} according to τὸν^{ArtA} the λόγον^A account ἐστὶν^{PräAkt} is εὐέλεγκτα^{AdjN} easy to refute καὶ^{Kon} and τοῖς^{ArtD} by the ἔργοις^D deeds ἐξελέλεγκται^{PerM/P} has been refuted

νῦν^{Adv} now. ὥσπερ^{Kon} just as γὰρ^{Pt} for οἱ^{ArtN} the πλείστοι^{AdjNSup} most τῶν^{ArtG} of ἀνθρώπων^G men ζηλοῦσι^{PräAkt} they admire τὸ^{ArtA} the πολλῶν^{AdjG} of many

δεσπόζειν^{PräInfAkt} to be master, ὅτι^{Kon} because πολλὴ^{AdjN} much χορηγία^N provision γίγνεται^{PräM/P} comes to be τῶν^{ArtG} of the εὐτυχημάτων^G good fortunes, οὕτω^{Adv} thus καὶ^{Kon} also

Θίβρων^N Thibron ἀγάμενος^{N_{PräM/P}} admiring φαίνεται^{PräM/P} appears τὸν^{ArtA} the τῶν^{ArtG} of the Λακωνίων^G the Laconians νομοθέτην^A lawgiver, καὶ^{Kon} and τῶν^{ArtG} of the ἄλλων^{AdjG} others ἕκαστος^{AdjN} each τῶν^{ArtG} of the γραφόντων^{G_{PräAkt}} writing περὶ^{Prp} about τῆς^{ArtG} the πολιτείας^G constitution αὐτῶν^{G_{Pr}} of them, ὅτι^{Kon} that

διὰ^{Prp} because of τὸ^{ArtA} the γεγυμνάσθαι^{PerM/PlInf} having been trained πρὸς^{Prp} toward τοὺς^{ArtA} the κινδύνους^A dangers πολλῶν^{AdjG} of many ἤρχον·^{ImpAkt} they ruled· καίτοι^{Kon} and yet

δῆλον^{AdjN} clear ὥς^{Kon} that ἐπειδὴ^{Kon} since νῦν^{Adv} now γέ^{Pt} at least οὐκέτι^{Adv} no longer ὑπάρχει^{PräAkt} exists τοῖς^{ArtD} to the Λάκωσι^D Laconians τὸ^{ArtN} the

ἄρχειν^{PräInfAkt} to rule, οὐκ^{Pt} not εὐδαίμονες^{AdjN} happy, οὐδ^{Kon} nor ὁ^{ArtN} the νομοθέτης^N lawgiver ἀγαθός^{AdjN} good. ἐστὶ^{PräAkt} is δέ^{Pt} but τοῦτο^{N_{Pr}} this

γελοῖον^{AdjN} ridiculous, εἰ^{Kon} if μένοντες^{N_{PräAkt}} remaining ἐν^{Prp} in τοῖς^{ArtD} the νόμοις^D laws αὐτοῦ^{G_{Pr}} of him, καὶ^{Kon} and μηδενός^{G_{Pr}} of no one

ἐμποδίζοντος^{G_{PräAkt}} hindering πρὸς^{Prp} toward τὸ^{ArtA} the χρῆσθαι^{PräM/PlInf} to use τοῖς^{ArtD} the νόμοις^D laws, ἀποβεβλήκασι^{PerAkt} they have cast away τὸ^{ArtA} the

ζῆν^{PräInfAkt} καλῶς^{Adv} οὐκ^{Pt} ὀρθῶς^{Adv} δ'^{Pt} ὑπολαμβάνουσιν^{PräAkt} οὐδὲ^{Kon} περὶ^{Prp} τῆς^{ArtG} ἀρχῆς^G
to live well. not rightly but they suppose nor about the rule
ἣν^A δεῖ^{PräAkt} τιμῶντα^{PräAkt} φαίνεσθαι^{PräM/PInf} τὸν^{ArtA} νομοθέτην^A τοῦ^{ArtG} γὰρ^{Pt}
which it is necessary honoring to appear the lawgiver· of the for
δεσποτικῶς^{Adv} ἄρχειν^{PräInfAkt} ἡ^{ArtN} τῶν^{ArtG} ἐλευθέρων^{AdjG} ἀρχῇ^N καλλίων^{AdjNKmp} καὶ^{Kon}
despotically to rule the of the free rule nobler and
μᾶλλον^{AdvKmp} μετ'^{Prp} ἀρετῆς^G ἔτι^{Adv} δὲ^{Pt} οὐ^{Pt} διὰ^{Prp} τοῦτο^N δεῖ^{PräAkt} τὴν^{ArtA} πόλιν^A
more with virtue. further but not because of this it is necessary the city
εὐδαίμονα^{AdjA} νομίζειν^{PräInfAkt} καὶ^{Kon} τὸν^{ArtA} νομοθέτην^A ἐπαινεῖν^{PräInfAkt} ὅτι^{Kon} κρατεῖν^{PräInfAkt}
happy to consider and the lawgiver to praise, that to prevail
ἥσκησεν^{AorAkt} ἐπὶ^{Prp} τὸ^{ArtA} τῶν^{ArtG} πέλας^{AdjG} ἄρχειν^{PräInfAkt} ταῦτα^N γὰρ^{Pt} μεγάλην^{AdjA} ἔχει^{PräAkt}
he practised toward the of the neighbors to rule· these for great has
βλάβην^A δῆλον^{AdjN} γὰρ^{Pt} ὅτι^{Kon} καὶ^{Kon} τῶν^{ArtG} πολιτῶν^G τῷ^{ArtD} δυναμένῳ^D τοῦτο^A
harm. clear for that also of the citizens to the being able this
πειρατέον^{AdjN} διώκειν^{PräInfAkt} ὅπως^{Kon} δύνηται^{PräM/PKmj} τῆς^{ArtG} οἰκείας^{AdjG} πόλεως^G ἄρχειν^{PräInfAkt}
must attempt to pursue, so that he may be able of the own city to rule·
ὅπερ^A ἐγκαλοῦσιν^{PräAkt} οἱ^{ArtN} Λάκωνες^N Πausανία^D τῷ^{ArtD} βασιλεῖ^D καίπερ^{Kon} ἔχοντι^D
which very they accuse the Laconians Pausanias the king, although having
τηλικαύτην^{AdjA} τιμὴν^A οὔτε^{Kon} δὴ^{Pt} πολιτικὸς^{AdjN} τῶν^{ArtG} τοιούτων^{AdjG} λόγων^G καὶ^{Kon} νόμων^G
so great honor. neither indeed political of the such discourses and laws
οὐθεὶς^N οὔτε^{Kon} ὠφέλιμος^{AdjN} οὔτε^{Kon} ἀληθής^{AdjN} ἐστίν^{PräAkt} ταῦτά^{ArtAdjN} γὰρ^{Pt} ἄριστα^{AdvSup}
no one nor nor useful nor true is. the same things for best
καὶ^{Kon} ἰδίᾳ^{Adv} καὶ^{Kon} κοινῇ^{Adv} τόν^{ArtA} τε^{Pt} νομοθέτην^A ἐμποιεῖν^{PräInfAkt} δεῖ^{PräAkt} ταῦτα^A
both privately and publicly, the and lawgiver to implant it is necessary these things
ταῖς^{ArtD} ψυχαῖς^D τῶν^{ArtG} ἀνθρώπων^G τῇ^{ArtA} τε^{Pt} τῶν^{ArtG} πολεμικῶν^{AdjG} ἄσκησιν^A οὐ^{Pt} τοῦτου^G
to the souls of the men· the and of the warlike training not of this
χάριν^A δεῖ^{PräAkt} μελετᾶν^{PräInfAkt} ἵνα^{Kon} καταδουλώσωνται^{AorM/PKmj} τοὺς^{ArtA}
for the sake it is necessary to practice, in order that they may enslave the
ἀναξίους^{AdjA} ἀλλ'^{Kon} ἵνα^{Kon} πρῶτον^{AdvSup} μὲν^{Pt} αὐτοὶ^N μὴ^{Pt} δουλεύσωσιν^{AorAktKmj} ἑτέροις^{AdjD}
unworthy, but in order that first indeed themselves not they may be slaves to others,
ἔπειτα^{Adv} ὅπως^{Kon} ζητῶσι^{PräAktKmj} τὴν^{ArtA} ἡγεμονίαν^A τῆς^{ArtG}
then so that they seek the leadership of the

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ὠφελείας^G ἕνεκα^{Prp} τῶν^{ArtG} ἀρχομένων^G ἀλλὰ^{Kon} μὴ^{Pt} πάντων^{AdjG} δεσποτείας^G τρίτον^{Adv}
benefit for the sake of the being ruled, but not of all despotism· third
δὲ^{Pt} τὸ^{ArtN} δεσπόζειν^{PräInfAkt} τῶν^{ArtG} ἀξίων^{AdjG} δουλεύειν^{PräInfAkt} ὅτι^{Kon} δὲ^{Pt} δεῖ^{PräAkt} τὸν^{ArtA}
but the to be master of the worthy to be slaves. that but it is necessary the
νομοθέτην^A μᾶλλον^{AdvKmp} σπουδάζειν^{PräInfAkt} ὅπως^{Kon} καὶ^{Kon} τὴν^{ArtA} περὶ^{Prp} τὰ^{ArtA} πολεμικὰ^{AdjA}
lawgiver more to be eager so that and the about the warlike things
καὶ^{Kon} τὴν^{ArtA} ἄλλην^{AdjA} νομοθεσίαν^A τοῦ^{ArtG} σχολάζειν^{PräInfAkt} ἕνεκεν^{Prp} τάξῃ^{AorAktKmj} καὶ^{Kon}
and the other legislation of the to have leisure for the sake he may arrange and
τῆς^{ArtG} εἰρήνης^G μαρτυρεῖ^{PräAkt} τὰ^{ArtN} γινόμενα^N τοῖς^{ArtD} λόγοις^D αἱ^{ArtN} γὰρ^{Pt}
of the peace, bears witness the things happening to the arguments. the for
πλείσται^{AdjNSup} τῶν^{ArtG} τοιούτων^{AdjG} πόλεων^G πολεμοῦσαι^N μὲν^{Pt} σῶζονται^{PräM/P}
most of the such cities warring indeed are saved,
κατακτησάμεναι^N δὲ^{Pt} τὴν^{ArtA} ἀρχὴν^A ἀπόλλυνται^{PräM/P} τὴν^{ArtA} γὰρ^{Pt} βαφὴν^A ἀνιάσιν^{PräAkt}
having gained but the rule perish. the for temper they relax,
ὥσπερ^{Kon} ὁ^{ArtN} σίδηρος^N εἰρήνην^A ἄγοντες^N αἴτιος^{AdjN} δ'^{Pt} ὁ^{ArtN} νομοθέτης^N οὐ^{Pt}
just as the iron, peace leading. responsible but the lawgiver not

παιδεύσας^N AorAkt δύνασθαι^{PräM/Plnf} σχολάζειν^{PräInfAkt} ἐπεὶ^{Kon} δὲ^{Pt} τὸ^{ArtN} αὐτὸ^{AdjN} τέλος^N
 having educated to be able to have leisure. since but the same end
 εἶναι^{PräInfAkt} φαίνεται^{PräM/P} καὶ^{Kon} κοινῇ^{Adv} καὶ^{Kon} ἰδίᾳ^{Adv} τοῖς^{ArtD} ἀνθρώποις^D καὶ^{Kon} τὸν^{ArtA}
 to be appears both publicly and privately to the humans, and the
 αὐτὸν^{AdjA} ὅρον^A ἀναγκαῖον^{AdjA} εἶναι^{PräInfAkt} τῷ^{ArtD} τε^{Pt} ἀρίστῳ^{AdjDSup} ἀνδρὶ^D καὶ^{Kon} τῇ^{ArtD}
 same criterion necessary to be to the and best man and to the
 ἀρίστη^{AdjDSup} πολιτεία^D φανερόν^{AdjN} ὅτι^{Kon} δεῖ^{PräAkt} τὰς^{ArtA} εἰς^{Prp} τὴν^{ArtA} σχολὴν^A ἀρετὰς^A
 best constitution, clear that it is necessary the into the leisure virtues
 ὑπάρχειν^{PräInfAkt} τέλος^N γάρ^{Pt} ὥσπερ^{Kon} εἴρηται^{PerM/P} πολλάκις^{Adv} εἰρήνη^N μὲν^{Pt} πολέμου^G σχολῇ^N
 to exist· end for, just as has been said many times, peace indeed of war leisure
 δ^{Pt} ἀσχολίας^G χρήσιμοι^{AdjN} δὲ^{Pt} τῶν^{ArtG} ἀρετῶν^G εἰσι^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} σχολὴν^A καὶ^{Kon}
 but of busyness. useful but of the virtues are toward the leisure and
 διαγωγὴν^A ὧν^G τε^{Pt} ἐν^{Prp} τῇ^{ArtD} σχολῇ^D τὸ^{ArtN} ἔργον^N καὶ^{Kon} ὧν^G ἐν^{Prp} τῇ^{ArtD} ἀσχολίᾳ^D
 conduct of life of which and in the leisure the work and of which in the busyness.
 δεῖ^{PräAkt} γὰρ^{Pt} πολλὰ^{AdjN} τῶν^{ArtG} ἀναγκαίων^{AdjG} ὑπάρχειν^{PräInfAkt} ὅπως^{Kon} ἐξῆ^{PräAktKnj}
 it is necessary for many things of the necessary to be present so that it may be permitted
 σχολάζειν^{PräInfAkt} διό^{Kon} σώφρονα^{AdjA} τὴν^{ArtA} πόλιν^A εἶναι^{PräInfAkt} προσήκει^{PräAkt} καὶ^{Kon} ἀνδρείαν^A
 to have leisure· therefore temperate the city to be it behooves and courage
 καὶ^{Kon} καρτερικὴν^{AdjA} κατὰ^{Prp} γὰρ^{Pt} τὴν^{ArtA} παροιμίαν^A οὐ^{Pt} σχολῇ^N δούλοις^D οἱ^{ArtN} δὲ^{Pt} μὴ^{Pt}
 and steadfast· according to for the proverb, no leisure for slaves, the but not
 δυνάμενοι^N PräM/P κινδυνεύειν^{PräInfAkt} ἀνδρείως^{Adv} δοῦλοι^N τῶν^{ArtG} ἐπιόντων^G εἰσίν^{PräAkt}
 being able to risk bravely slaves of the coming on are.
 ἀνδρείας^G μὲν^{Pt} οὖν^{Pt} καὶ^{Kon} καρτερίας^G δεῖ^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} ἀσχολίαν^A φιλοσοφίας^G δὲ^{Pt}
 of courage indeed then and of endurance it is necessary toward the busyness, of philosophy but
 πρὸς^{Prp} τὴν^{ArtA} σχολὴν^A σωφροσύνης^G δὲ^{Pt} καὶ^{Kon} δικαιοσύνης^G ἐν^{Prp} ἀμφοτέροις^{AdjD} τοῖς^{ArtD}
 toward the leisure, of temperance but and of justice in both the
 χρόνοις^D καὶ^{Kon} μᾶλλον^{AdvKmp} εἰρήνην^A ἄγουσι^{PräAkt} καὶ^{Kon} σχολάζουσιν^{PräAkt} ὁ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 times, and more peace they lead and they are at leisure· the indeed for
 πόλεμος^N ἀναγκάζει^{PräAkt} δικαίους^{AdjA} εἶναι^{PräInfAkt} καὶ^{Kon} σωφρονεῖν^{PräInfAkt} ἡ^{ArtN} δὲ^{Pt} τῆς^{ArtG}
 war forces just to be and to be temperate, the but of the
 εὐτυχίας^G ἀπόλαυσις^N καὶ^{Kon} τὸ^{ArtN} σχολάζειν^{PräInfAkt} μετ^{Prp} εἰρήνης^G ὕβριστάς^{AdjA} ποιεῖ^{PräAkt}
 of good fortune enjoyment and the to be at leisure with peace insolent makes
 μᾶλλον^{AdvKmp} πολλῆς^{AdjG} οὖν^{Pt} δεῖ^{PräAkt} δικαιοσύνης^G καὶ^{Kon} πολλῆς^{AdjG} σωφροσύνης^G τοὺς^{ArtA}
 more. much then it is necessary of justice and much of temperance those
 ἄριστα^{AdvSup} δοκοῦντας^A PräAkt πράττειν^{PräInfAkt} καὶ^{Kon} πάντων^{AdjG} τῶν^{ArtG} μακαριζομένων^G PräM/P
 best seeming to act and of all the being called happy
 ἀπολαύοντας^A PräAkt οἷον^{Kon} εἰ^{Kon} τινές^N Pr εἰσιν^{PräAkt} ὥσπερ^{Kon} οἱ^{ArtN} ποιηταί^N φασιν^{PräAkt}
 enjoying, for example if some are, just as the poets say,
 ἐν^{Prp} μακάρων^{AdjG} νήσοις^D μάλιστα^{AdvSup} γὰρ^{Pt} οὗτοι^N Pr δεήσονται^{FuM/P} φιλοσοφίας^G καὶ^{Kon}
 in of the blessed islands· most of all for these will need of philosophy and
 σωφροσύνης^G καὶ^{Kon} δικαιοσύνης^G ὅσῳ^D Pr μᾶλλον^{AdvKmp} σχολάζουσιν^{PräAkt} ἐν^{Prp} ἀφθονίᾳ^D
 of temperance and of justice, by how much more they are at leisure in abundance
 τῶν^{ArtG} τοιούτων^{AdjG} ἀγαθῶν^{AdjG} διότι^{Kon} μὲν^{Pt} οὖν^{Pt} τὴν^{ArtA} μέλλουσιν^A PräAkt
 of the such goods. because indeed then the being about to
 εὐδαιμονήσειν^{FuInfAkt} καὶ^{Kon} σπουδαῖαν^{AdjA} ἔσεσθαι^{FuM/Plnf} πόλιν^A τούτων^G Pr δεῖ^{PräAkt} τῶν^{ArtG}
 to be happy and excellent to be city of these it is necessary of the
 ἀρετῶν^G μετέχειν^{PräInfAkt} φανερόν^{AdjN} αἰσχροῦ^{AdjG} γὰρ^{Pt} ὄντος^G PräAkt μὴ^{Pt} δύνασθαι^{PräM/Plnf}
 virtues to share in, clear. of shameful for being not to be able
 χρήσθαι^{PräM/Plnf} τοῖς^{ArtD} ἀγαθοῖς^{AdjD} ἔτι^{Adv} μᾶλλον^{AdvKmp} τὸ^{ArtN} μὴ^{Pt} δύνασθαι^{PräM/Plnf} ἐν^{Prp}

to use the good things, still more the not to be able in
τῷ^{ArtD} σχολάζειν^{PräInfAkt} χρῆσθαι^{PräM/Plnf} ἀλλ^{Kon} ἀσχολοῦντας^{A PräAkt} μὲν^{Pt} καὶ^{Kon}
the to be at leisure to use, but being busy indeed and
πολεμοῦντας^{A PräAkt} φαίνεσθαι^{PräM/Plnf} ἀγαθούς^{AdjA} εἰρήνην^A δ^{Pt} ἄγοντας^{A PräAkt} καὶ^{Kon}
warring to appear good, peace but leading and
σχολάζοντας^{A PräAkt} ἀνδραποδώδεις^{AdjA} διὸ^{Kon} δεῖ^{PräAkt} μὴ^{Pt} καθάπερ^{Kon} ἢ^{ArtN} Λακεδαιμονίων^G
being at leisure slave like. therefore it is necessary not just as the of Lacedaemonians
πόλιν^N τὴν^{ArtA} ἀρετὴν^A ἀσκεῖν^{PräInfAkt} ἐκεῖνοι^{N Pr} μὲν^{Pt} γὰρ^{Pt} οὐ^{Pt} ταύτῃ^{D Pr} διαφέρουσι^{PräAkt}
city the virtue to practice. those indeed for not in this way they differ
τῶν^{ArtG} ἄλλων^{AdjG}
of the others,

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τῷ^{ArtD} μὴ^{Pt} νομίζειν^{PräInfAkt} ταῦτα^{AdjA} τοῖς^{ArtD} ἄλλοις^{AdjD} μέγιστα^{AdjASup} τῶν^{ArtG} ἀγαθῶν^{AdjG}
in the not to deem the same things to the others greatest of the goods,
ἀλλὰ^{Kon} τῷ^{ArtD} γίνεσθαι^{PräM/Plnf} ταῦτα^{A Pr} μᾶλλον^{AdvKmp} διὰ^{Prp} τινός^{G Pr} ἀρετῆς^G ἐπεὶ^{Kon} δὲ^{Pt}
but in the to become these more through some virtue· since but now
μεῖζω^{AdjAKmp} τε^{Pt} ἀγαθὰ^{AdjA} ταῦτα^{A Pr} καὶ^{Kon} τὴν^{ArtA} ἀπόλαυσιν^A τὴν^{ArtA} τούτων^{G Pr} ἢ^{Kon} τὴν^{ArtA}
greater and good things these and the enjoyment the of these or the
τῶν^{ArtG} ἀρετῶν^G καὶ^{Kon} ὅτι^{Kon} δι^{Prp} αὐτὴν^{A Pr} φανερόν^{AdjN} ἐκ^{Prp} τούτων^{G Pr} πῶς^{Adv} δὲ^{Pt} καὶ^{Kon}
of the virtues [[and that]]. [[because of herself]] clear from these· how but also
διὰ^{Prp} τίνων^{G Pr} ἔσται^{FuM/P} τοῦτο^{N Pr} δὴ^{Pt} θεωρητέον^{AdjN} τυγχάνομεν^{PräAkt} δὴ^{Pt} διηρημένοι^{N PerM/P}
through which it will be, this indeed to be considered. we happen indeed having been divided
πρότερον^{Adv} ὅτι^{Kon} φύσεως^G καὶ^{Kon} ἔθους^G καὶ^{Kon} λόγου^G δεῖ^{PräAkt} τούτων^{G Pr} δὲ^{Pt} ποίους^{A Pr}
earlier that of nature and of custom and of reason it is necessary. of these but what sort
μὲν^{Pt} τινὰς^{A Pr} εἶναι^{PräInfAkt} χρὴ^{PräAkt} τὴν^{ArtA} φύσιν^A διωρίσται^{PerM/P} πρότερον^{Adv} λοιπὸν^{AdjN} δὲ^{Pt}
indeed some to be must the nature, has been defined earlier, remaining but
θεωρῆσαι^{AorInfAkt} πότερον^{Kon} παιδευτέοι^{AdjN} τῷ^{ArtD} λόγῳ^D πρότερον^{Adv} ἢ^{Kon} τοῖς^{ArtD} ἔθεσιν^D
to consider whether to be educated by the reason earlier or to the customs.
ταῦτα^{N Pr} γὰρ^{Pt} δεῖ^{PräAkt} πρὸς^{Prp} ἀλλήλα^{A Pr} συμφωνεῖν^{PräInfAkt} συμφωνίαν^A τὴν^{ArtA}
these things for it is necessary toward one another to agree agreement the
ἀρίστην^{AdjASup} ἐνδέχεται^{PräM/P} γὰρ^{Pt} διημαρτηκέναι^{PerAktInf} τὸν^{ArtA} λόγον^A τῆς^{ArtG} βελτίστης^{AdjGSup}
best· it is possible for to have erred the reason of the best
ὑποθέσεως^G καὶ^{Kon} διὰ^{Prp} τῶν^{ArtG} ἐθῶν^G ὁμοίως^{Adv} ἤχθαι^{PerM/Plnf} φανερόν^{AdjN} δὴ^{Pt} τοῦτό^{N Pr}
hypothesis, and through the customs likewise to have been led. clear indeed this
γε^{Pt} πρῶτον^{Adv} μὲν^{Pt} καθάπερ^{Kon} ἐν^{Prp} τοῖς^{ArtD} ἄλλοις^{AdjD} ὥς^{Kon} ἢ^{ArtN} γένεσις^N ἀπ^{Prp}
at least first indeed, just as in the others, that the coming to be from
ἀρχῆς^G ἐστὶ^{PräAkt} καὶ^{Kon} τὸ^{ArtN} τέλος^N ἀπὸ^{Prp} τινος^{G Pr} ἀρχῆς^G ἄλλου^{AdjG} τέλους^G ὁ^{ArtN} δὲ^{Pt} λόγος^N
beginning is and the end from something beginning of another end, the but reason
ἡμῖν^{D Pr} καὶ^{Kon} ὁ^{ArtN} νοῦς^N τῆς^{ArtG} φύσεως^G τέλος^N ὥστε^{Kon} πρὸς^{Prp} τούτους^{A Pr} τὴν^{ArtA} γένεσιν^A
to us and the mind of the nature end, so that toward these the coming to be
καὶ^{Kon} τὴν^{ArtA} τῶν^{ArtG} ἐθῶν^G δεῖ^{PräAkt} παρασκευάζειν^{PräInfAkt} μελέτην^A ἔπειτα^{Adv} ὥσπερ^{Kon}
and the of the habits it is necessary to prepare training· then just as
ψυχὴ^N καὶ^{Kon} σῶμα^N δύο^{AdjN} ἐστίν^{PräAkt} οὕτω^{Adv} καὶ^{Kon} τῆς^{ArtG} ψυχῆς^G ὁρῶμεν^{PräAkt} δύο^{AdjN} μέρη^A
soul and body two is, thus also of the soul we see two parts,
τὸ^{ArtN} τε^{Pt} ἄλογον^{AdjN} καὶ^{Kon} τὸ^{ArtN} λόγον^A ἔχον^{N PräAkt} καὶ^{Kon} τὰς^{ArtA} ἐξεις^A τὰς^{ArtA} τούτων^{G Pr}
the and irrational and the reason having, and the states the of these
δύο^{AdjA} τὸν^{ArtA} ἀριθμόν^A ὧν^{G Pr} τὸ^{ArtN} μὲν^{Pt} ἐστίν^{PräAkt} ὀρεξις^N τὸ^{ArtN} δὲ^{Pt} νοῦς^N ὥσπερ^{Kon} δὲ^{Pt}
two the number, of which the indeed is appetite the but mind, just as but
τὸ^{ArtN} σῶμα^N πρότερον^{Adv} τῇ^{ArtD} γενέσει^D τῆς^{ArtG} ψυχῆς^G οὕτω^{Adv} καὶ^{Kon} τὸ^{ArtN} ἄλογον^{AdjN} τοῦ^{ArtG}

the body earlier to the birth of the soul, thus also the irrational of the
 λόγον^A ἔχοντος.^G ^{PräAkt} φανερόν^{AdjN} δὲ^{Pt} καὶ^{Kon} τοῦτο.^N ^{Pr} θυμὸς^N γὰρ^{Pt} καὶ^{Kon} βούλησις,^N ἔτι^{Adv} δὲ^{Pt}
 reason having. clear but also this· spirit for and wish, still but
 ἐπιθυμία,^N καὶ^{Kon} γενομένοις^D ^{AorSM/P} εὐθὺς^{Adv} ὑπάρχει^{PräAkt} τοῖς^{ArtD} παιδίοις,^D ὁ^{ArtN} δὲ^{Pt} λογισμὸς^N
 desire, and to the born immediately exists to the children, the but reasoning
 καὶ^{Kon} ὁ^{ArtN} νοῦς^N προϊούσιν^D ^{PräAkt} ἐγγίγνεσθαι^{PräM/Plnf} πέφυκεν.^{PerAkt} διὸ^{Kon} πρῶτον^{Adv} μὲν^{Pt}
 and the mind as they advance to arise is by nature. therefore first indeed
 τοῦ^{ArtG} σώματος^G τὴν^{ArtA} ἐπιμέλειαν^A ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} προτέραν^{AdjA} ἢ^{Kon} τὴν^{ArtA} τῆς^{ArtG}
 of the body the care necessary to be prior than the of the
 ψυχῆς,^G ἔπειτα^{Adv} τὴν^{ArtA} τῆς^{ArtG} ὀρέξεως,^G ἕνεκα^{Prp} μέντοι^{Pt} τοῦ^{ArtG} νοῦ^G τὴν^{ArtA} τῆς^{ArtG}
 soul, then the of the appetite, for the sake of however the mind the of the
 ὀρέξεως,^G τὴν^{ArtA} δὲ^{Pt} τοῦ^{ArtG} σώματος^G τῆς^{ArtG} ψυχῆς.^G εἴπερ^{Kon} οὖν^{Pt} ἀπ' ^{Prp} ἀρχῆς^G τὸν^{ArtA}
 appetite, the but of the body of the soul. if indeed then from beginning the
 νομοθέτην^A ὁρᾷν^{PräInfAkt} δεῖ^{PräAkt} ὅπως^{Kon} βέλτιστα^{AdjNSup} τὰ^{ArtN} σώματα^N γένηται^{AorSM/PKnfj}
 lawgiver to see it is necessary how best the bodies may become
 τῶν^{ArtG} τρεφομένων,^G ^{PräM/P} πρῶτον^{Adv} μὲν^{Pt} ἐπιμελητέον^{AdjN} περὶ^{Prp} τὴν^{ArtA} σύζευξιν,^A πότε^{Adv}
 of the being nourished, first indeed to be cared for about the joining, when
 καὶ^{Kon} ποίους^A ^{Pr} τινὰς^A ^{Pr} ὄντας^A ^{PräAkt} χρῆ^{PräAkt} ποιεῖσθαι^{PräM/Plnf} πρὸς^{Prp} ἀλλήλους^A ^{Pr} τὴν^{ArtA}
 and what sort some being must to make for oneself toward one another the
 γαμικὴν^{AdjA} ὁμιλίαν.^A δεῖ^{PräAkt} δ' ^{Pt} ἀποβλέποντα^A ^{PräAkt} νομοθετεῖν^{PräInfAkt} ταύτην^A ^{Pr} τὴν^{ArtA}
 marital association. it is necessary but looking toward to legislate this the
 κοινωνίαν^A πρὸς^{Prp} αὐτούς^A ^{Pr} τε^{Pt} καὶ^{Kon} τὸν^{ArtA} τοῦ^{ArtG} ζῆν^{PräInfAkt} χρόνον,^A ἵνα^{Kon}
 community toward them and also the of the to live time, in order that
 συγκαταβαίνωσι^{PräAktKnfj} ταῖς^{ArtD} ἡλικίαις^D ἐπὶ^{Prp} τὸν^{ArtA} αὐτὸν^{AdjA} καιρὸν^A καὶ^{Kon} μὴ^{Pt}
 they may go down together to the ages to the same season and not
 διαφωνῶσιν^{PräAktKnfj} αἱ^{ArtN} δυνάμεις^N τοῦ^{ArtG} μὲν^{Pt} ἔτι^{Adv} δυναμένου^G ^{PräM/P} γεννᾶν^{PräInfAkt} τῆς^{ArtG}
 they may disagree the powers of the indeed still being able to beget of the
 δὲ^{Pt} μὴ^{Pt} δυνάμενης,^G ^{PräM/P} ἢ^{Kon} ταύτης^G ^{Pr} μὲν^{Pt} τοῦ^{ArtG} δ' ^{Pt} ἀνδρὸς^G μὴ^{Pt} (ταῦτα^A ^{Pr} γὰρ^{Pt}
 but not being able, or of this indeed of the but man not (these for
 ποιεῖ^{PräAkt} καὶ^{Kon} στάσεις^A πρὸς^{Prp} ἀλλήλους^A ^{Pr} καὶ^{Kon} διαφοράς).^A ἔπειτα^{Adv} καὶ^{Kon} πρὸς^{Prp} τὴν^{ArtA}
 makes and factions toward one another and differences)· then and toward the
 τῶν^{ArtG} τέκνων^G διαδοχὴν,^A δεῖ^{PräAkt} γὰρ^{Pt} οὔτε^{Kon} λίαν^{Adv} ὑπολείπεσθαι^{PräM/Plnf} ταῖς^{ArtD}
 of the children succession, it is necessary for neither too much to be left behind to the
 ἡλικίαις^D τὰ^{ArtA} τέκνα^A τῶν^{ArtG} πατέρων^G (ἀνόνητος^{AdjN} γὰρ^{Pt} τοῖς^{ArtD} μὲν^{Pt} πρεσβυτέροις^{AdjD} ἢ^{ArtN}
 ages the children of the fathers (unprofitable for to the indeed elder the
 χάρις^N παρὰ^{Prp} τῶν^{ArtG} τέκνων,^G ἢ^{ArtN} δὲ^{Pt} παρὰ^{Prp} τῶν^{ArtG}
 gratitude from the children, the but from the

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πατέρων^G βοήθεια^N τοῖς^{ArtD} τέκνοις),^D οὔτε^{Kon} λίαν^{Adv} πάρεγγυς^{Adv} εἶναι^{PräInfAkt} (πολλὴν^{AdjA} γὰρ^{Pt}
 of fathers help to the children), neither excessively near at hand to be (much for
 ἔχει^{PräAkt} δυσχέρειαν.^A ἣ^N ^{Pr} τε^{Pt} γὰρ^{Pt} αἰδῶς^N ἥττον^{AdvKmp} ὑπάρχει^{PräAkt} τοῖς^{ArtD} τοιοῦτοις^{AdjD}
 has difficulty· which and for modesty less exists to the such
 ὥσπερ^{Kon} ἡλικιώταις^D καὶ^{Kon} περὶ^{Prp} τὴν^{ArtA} οἰκονομίαν^A ἐγκληματικὸν^{AdjN} τὸ^{ArtN}
 just as to peers and around the household management accusatory the
 πάρεγγυς).^{AdjN} ἔτι^{Adv} δ' ^{Pt} ὅθεν^{Adv} ἀρχόμενοι^N ^{PräM/P} δεῦρο^{Adv} μετέβηνεν,^{AorSAkt} ὅπως^{Kon} τὰ^{ArtA}
 nearness)· further but now, whence beginning hither we went, so that the
 σώματα^A τῶν^{ArtG} γεννωμένων^G ^{PräM/P} ὑπάρχει^{PräAktKnfj} πρὸς^{Prp} τὴν^{ArtA} τοῦ^{ArtG} νομοθέτου^G βούλησιν.^A
 bodies of the being born may be toward the of the lawgiver will.
 σχεδὸν^{Adv} δὴ^{Pt} πάντα^{AdjN} ταῦτα^N ^{Pr} συμβαίνει^{PräAkt} κατὰ^{Prp} μίαν^{AdjA} ἐπιμέλειαν.^A ἐπεὶ^{Kon} γὰρ^{Pt}
 almost indeed all things thus· happens according to one care. since for

almost indeed all these happens according to one care. since for
ὠρίσται^{PerM/P} τέλος^N τῆς^{ArtG} γεννήσεως^G ὡς^{Kon} ἐπὶ^{Prp} τὸ^{ArtA} πλεῖστον^{AdjASup} εἰπεῖν^{AorInfAkt}
has been defined end of the begetting as upon the most to say
ἀνδράσι^D μὲν^{Pt} ὁ^{ArtN} τῶν^{ArtG} ἑβδομήκοντα^{AdjG} ἐτῶν^G ἀριθμὸς^N ἔσχατος^{,AdjN} πεντήκοντα^{Adj} δέ^{Pt}
to men indeed the of the seventy years number last, fifty but
γυναιξί,^D δεῖ^{PräAkt} τὴν^{ArtA} ἀρχὴν^A τῆς^{ArtG} συζεύξεως^G κατὰ^{Prp} τὴν^{ArtA} ἡλικίαν^A εἰς^{Prp} τοὺς^{ArtA}
to women, it is necessary the beginning of the union according to the age into the
χρόνους^A καταβαίνειν^{PräInfAkt} τούτους^{,A}· ἔστι^{PräAkt} δ'^{Pt} ὁ^{ArtN} τῶν^{ArtG} νέων^{AdjG} συνδυασμὸς^N
times to go down these. there is but the of the young coupling
φαῦλος^{AdjN} πρὸς^{Prp} τὴν^{ArtA} τεκνοποιίαν^A ἐν^{Prp} γὰρ^{Pt} πᾶσι^{AdjD} ζώοις^D ἀτελῆ^{AdjN} τὰ^{ArtN} τῶν^{ArtG}
base toward the procreation· in for to all animals incomplete the of the
νέων^{AdjG} ἔκγονα,^N καὶ^{Kon} θηλυτόκα^{AdjN} μᾶλλον^{AdvKmp} καὶ^{Kon} μικρὰ^{AdjN} τὴν^{ArtA} μορφήν^A ὥστ'^{Kon}
young offspring, and female bearing rather and small the form, so that
ἀναγκαῖον^{AdjN} ταὐτὸ^{AdjN} τοῦτο^N· συμβαίνειν^{PräInfAkt} καὶ^{Kon} ἐπὶ^{Prp} τῶν^{ArtG} ἀνθρώπων^G· τεκμήριον^N
necessary the same this to happen and upon of the humans. sign
δέ^{,Pt} ἐν^{Prp} ὅσαις^D γὰρ^{Pt} τῶν^{ArtG} πόλεων^G ἐπιχωρίζεται^{PräM/P} τὸ^{ArtN} νέους^{AdjA}
but· in as many as for of the cities it is customary the young men
συζευγνύναι^{PräInfAkt} καὶ^{Kon} νέας^{,AdjA} ἀτελεῖς^{AdjN} καὶ^{Kon} μικροὶ^{AdjN} τὰ^{ArtN} σώματά^N εἰσιν^{,PräAkt}
to yoke and young women, incomplete and small the bodies are.
ἔτι^{Adv} δέ^{Pt} ἐν^{Prp} τοῖς^{ArtD} τόκοις^D αἱ^{ArtN} νέαι^{AdjN} πονοῦσιν^{PräAkt} τε^{Pt} μᾶλλον^{AdvKmp} καὶ^{Kon}
further but in the births the young women labor and and rather and
διαφθείρονται^{PräM/P} πλείους^{,AdjAKmp} διὸ^{Kon} καὶ^{Kon} τὸν^{ArtA} χρησμόν^A γενέσθαι^{AorMedInf} τινές^N
are destroyed more· therefore also the oracle to come to be some
φασί^{PräAkt} διὰ^{Prp} τοιαύτην^{AdjA} αἰτίαν^A τοῖς^{ArtD} Τροιζηνίοις^D ὡς^{Kon} πολλῶν^{AdjG} διαφθειρομένων^G
say through such cause to the Troezenians, as of many of being destroyed
διὰ^{Prp} τὸ^{ArtN} γαμίσκεσθαι^{PräM/Plnf} τὰς^{ArtA} νεωτέρας^{,AdjAKmp} ἀλλ'^{Kon} οὐ^{Pt} πρὸς^{Prp} τὴν^{ArtA} τῶν^{ArtG}
through the to be married the younger, but not toward the of the
καρπῶν^G κομιδὴν^A· ἔτι^{Adv} δέ^{Pt} καὶ^{Kon} πρὸς^{Prp} σωφροσύνην^A συμφέρει^{PräAkt} τὰς^{ArtA} ἐκδόσεις^A
fruits bringing in. further but also toward temperance it contributes the givings in marriage
ποιεῖσθαι^{PräM/Plnf} πρεσβυτέρας^{,AdjDKmp} ἀκολαστότερας^{,AdjNKmp} γὰρ^{Pt} εἶναι^{PräInfAkt} δοκοῦσι^{PräAkt}
to make to elder ones· more licentious for to be they seem
νέαι^{AdjN} χρησάμεναι^N ταῖς^{ArtD} συνουσίαις^D καὶ^{Kon} τὰ^{ArtN} τῶν^{ArtG} ἀρρένων^{AdjG} δέ^{Pt}
young women having used the intercourses. and the of the males but
σώματα^N βλάπτεσθαι^{PräM/Plnf} δοκεῖ^{PräM/P} πρὸς^{Prp} τὴν^{ArtA} αὔξησιν^A ἐὰν^{Kon} ἔτι^{Adv} τοῦ^{ArtG} σπέρματος^G
bodies to be harmed seems toward the growth, if still of the seed
αὐξανόμενου^G ποιώνται^{PräM/P} τὴν^{ArtA} συνουσίαν^A καὶ^{Kon} γὰρ^{Pt} τούτου^G τις^N
being increasing they make the intercourse· and for of this some
ὠρισμένος^N χρόνος^N ὃν^A οὐ^{Pt} ὑπερβαίνει^{PräAkt} πληθύν^N ἔτι^{Adv}· [ἢ^{Kon} μικρόν]^{,AdjA}
determined time, which not surpasses increasing still, [or little]·
διὸ^{Kon} τὰς^{ArtA} μὲν^{Pt} ἀρμόττει^{PräAkt} περὶ^{Prp} τὴν^{ArtA} τῶν^{ArtG} ὀκτωκαίδεκα^{Adj} ἐτῶν^G ἡλικίαν^A
therefore the indeed it fits around the of the eighteen of years age
συζευγνύναι^{,PräInfAkt} τοὺς^{ArtA} δ'^{Pt} ἐπτά^{Adj} καὶ^{Kon} τριάκοντα^{Adj} ἢ^{Kon} μικρόν^{AdjN} πρότερον·
to yoke, the but seven and thirty or small earlier·
ἐν^{AdvKmpPrp} τοσούτῳ^{AdjD} γὰρ^{Pt} ἀκμάζουσιν^{PräAkt} τε^{Pt} τοῖς^{ArtD} σώμασιν^D ἡ^{ArtN} σύζευξις^N ἔσται^{FuAkt}
in so much for they are in prime and to the bodies the union will be,
καὶ^{Kon} πρὸς^{Prp} τὴν^{ArtA} παύλαν^A τῆς^{ArtG} τεκνοποιίας^G συγκαταβήσεται^{FuM/P} τοῖς^{ArtD} χρόνοις^D
and toward the cessation of the procreation will go down together to the times
εὐκαίρως^{Adv} ἔτι^{Adv} δέ^{Pt} ἡ^{ArtN} διαδοχὴ^N τῶν^{ArtG} τέκνων^G τοῖς^{ArtD} μὲν^{Pt} ἀρχομένοις^D ἔσται^{FuAkt}
timely· further but the succession of the children to the indeed being begun will be

τῆς^{ArtG} ἀκμῆς,^G ἐὰν^{Kon} γίγνηται^{PräM/PKnf} κατὰ^{Prp} λόγον^A εὐθὺς^{Adv} ἢ^{ArtN} γενέσις,^N τοῖς^{ArtD} δὲ^{Pt}
of the prime, if is born according to account immediately the generation, to the but
ἤδη^{Adv} καταλελυμένης^G τῆς^{ArtG} ἡλικίας^G πρὸς^{Prp} τὸν^{ArtA} τῶν^{ArtG} ἐβδομήκοντα^{AdjG} ἐτῶν^G
already of having been relaxed of the age toward the of the seventy years
ἀριθμόν.^A περὶ^{Prp} μὲν^{Pt} οὖν^{Pt} τοῦ^{ArtG} πότε^{Adv} δεῖ^{PräAkt} ποιεῖσθαι^{PräM/Plnf} τὴν^{ArtA} σύζευξιν^A
number. about indeed now of the when it is necessary to make the union
εἴρηται,^{PerM/P} τοῖς^{ArtD} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} ὥραν^A χρόνοις^D δεῖ^{PräAkt} χρῆσθαι^{PräM/Plnf} οἷς^D ᾧ^{Pr}
has been said, to the but around the season times it is necessary to use by which
οἱ^{ArtN} πολλοὶ^{AdjN} χρῶνται,^{PräM/P} καλῶς^{Adv} καὶ^{Kon} νῦν^{Adv} ὀρίσαντες^N χειμῶνος^G τὴν^{ArtA}
the many use, well and now having defined of winter the
συναυλίαν^A ποιεῖσθαι^{PräM/Plnf} ταύτην.^A δεῖ^{PräAkt} δὲ^{Pt} καὶ^{Kon} αὐτοὺς^A ἤδη^{Adv} θεωρεῖν^{PräInfAkt}
cohabitation to make this. it is necessary but also themselves already to consider
πρὸς^{Prp} τὴν^{ArtA} τεκνοποιίαν^A τὰ^{ArtN} τε^{Pt} παρὰ^{Prp} τῶν^{ArtG} ἱατρῶν^G λεγόμενα^N καὶ^{Kon} τὰ^{ArtN}
toward the procreation the and beside of the physicians being said also the
παρὰ^{Prp} τῶν^{ArtG} φυσικῶν^{AdjG} οἱ^N τε^{Pt} γὰρ^{Pt} ἱατροὶ^N τοὺς^{ArtA} καιροὺς^A τῶν^{ArtG} σωμάτων^G
beside of the natural philosophers· who and for physicians the seasons of the bodies
ἱκανῶς^{Adv} λέγουσι,^{PräAkt}
sufficiently speak,

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καὶ^{Kon} περὶ^{Prp} τῶν^{ArtG} πνευμάτων^G οἱ^{ArtN} φυσικοί,^{AdjN} τὰ^{ArtN} βόρεια^{AdjN} τῶν^{ArtG} νοτίων^{AdjG}
and about of the winds the naturalists, the northern of the southern
ἐπαινοῦντες^N μᾶλλον.^{AdvKmp} ποίων^{AdjG} δέ^{Pt} τινων^G τῶν^{ArtG} σωμάτων^G ὑπαρχόντων^G
praising rather. of what kinds then of some of the bodies existing
μάλιστα^{AdvSup} ἂν^{Pt} ὄφελος^N εἴη^{PräAktOp} τοῖς^{ArtD} γεννωμένοις,^D ἐπιστήσασι^D μὲν^{Pt}
most would benefit would be to the being born, to the having considered indeed
μᾶλλον^{AdvKmp} λεκτέον^{AdjN} ἐν^{Prp} τοῖς^{ArtD} περὶ^{Prp} τῆς^{ArtG} παιδονομίας,^G τύπῳ^D δέ^{Pt} ἱκανὸν^{AdjN}
rather to be said in the about the child rearing, in outline but sufficient
εἰπεῖν^{AorInfAkt} καὶ^{Kon} νῦν^{Adv} οὔτε^{Kon} γὰρ^{Pt} ἢ^{ArtN} τῶν^{ArtG} ἀθλητῶν^G χρήσιμος^{AdjN} ἔξις^N πρὸς^{Prp}
to say also now. neither for the of the athletes useful condition toward
πολιτικὴν^{AdjA} εὐεξίαν^A οὐδὲ^{Kon} πρὸς^{Prp} ὑγίειαν^A καὶ^{Kon} τεκνοποιίαν,^A οὔτε^{Kon} ἢ^{ArtN} θεραπευτικὴν^{AdjN}
civic fitness nor toward health and procreation, nor the curative
καὶ^{Kon} κακοπονητικὴν^{AdjN} λίαν,^{Adv} ἀλλ^{Kon} ἢ^{ArtN} μέσῃ^{AdjN} τούτων.^G πεπονημένην^A μὲν^{Pt} οὖν^{Pt}
and ill toiling excessively, but the middle of these. worked indeed now
ἔχειν^{PräInfAkt} δεῖ^{PräAkt} τὴν^{ArtA} ἔξιν,^A πεπονημένην^A δέ^{Pt} πόνοις^D μὴ^{Pt} βιαίους,^{AdjD} μηδὲ^{Kon}
to have it is necessary the state, worked but by labors not violent, nor
πρὸς^{Prp} ἓνα^A μόνον,^{AdjA} ὥσπερ^{Kon} ἢ^{ArtN} τῶν^{ArtG} ἀθλητῶν^G ἔξις,^N ἀλλὰ^{Kon} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG}
toward one only, just as the of the athletes condition, but toward the of the
ἐλευθερίων^{AdjG} πράξεις.^A ὁμοίως^{Adv} δέ^{Pt} δεῖ^{PräAkt} ταῦτα^N ὑπάρχειν^{PräInfAkt} ἀνδράσι^D καὶ^{Kon}
liberal actions. likewise but it is necessary these to exist to men and
γυναιξίν.^D χρὴ^{PräAkt} δέ^{Pt} καὶ^{Kon} τὰς^{ArtA} ἐγκύους^{AdjA} ἐπιμελεῖσθαι^{PräM/Plnf} τῶν^{ArtG} σωμάτων,^G μὴ^{Pt}
to women. needful is but also the pregnant to care for of the bodies, not
ῥαθυμούσας^A μὴδ^{Kon} ἀραιὰ^{AdjD} τροφῇ^D χρωμένας.^A τοῦτο^N δέ^{Pt} ῥάδιον^{AdjN} τῷ^{ArtD}
being sluggish nor thin diet using. this but easy to the
νομοθέτῃ^D ποιῆσαι^{AorInfAkt} προστάξαντι^D καθ^{Prp} ἡμέραν^A τινα^A ποιεῖσθαι^{PräM/Plnf}
lawgiver to do having ordered according to day some to make
πορείαν^A πρὸς^{Prp} θεῶν^G ἀποθεραπείαν^A τῶν^{ArtG} εἰληχότων^G τὴν^{ArtA} περὶ^{Prp} τῆς^{ArtG} γενέσεως^G
walk toward of gods service of the having obtained the about of the birth
τιμὴν.^A τὴν^{ArtA} μέντοι^{Pt} διάνοιαν^A τούναντίον^{Adv} τῶν^{ArtG} σωμάτων^G ῥαθυμοτέρως^{AdvKmp}
honor. the however mind contrariwise of the bodies more sluggishly

ἀρμόττει^{PräAkt} it fits διάγειν^{PräInfAkt} to spend· ἀπολαύοντα^{N PräAkt} enjoying γὰρ^{Pt} for φαίνεται^{PräM/P} seems τὰ^{ArtN} the γευνώμενα^{N PräM/P} being born
 τῆς^{ArtG} of the ἐχούσης^{G PräAkt} having ὥσπερ^{Kon} just as τὰ^{ArtN} the φυόμενα^{N PräM/P} growing τῆς^{ArtG} of the γῆς^G earth. περὶ^{Prp} about δέ^{Pt} but ἀποθέσεως^G exposure
 καὶ^{Kon} and τροφῆς^G nourishment τῶν^{ArtG} of the γιγνομένων^{G PräM/P} being born ἔστω^{PräAktImv} let there be νόμος^N law μηδέν^{N Pr} nothing πεπηρωμένον^{N PerM/P} maimed
 τρέφειν^{PräInfAkt} to rear, διὰ^{Prp} through δέ^{Pt} but πλῆθος^N multitude of τέκνων^G children ἡ^{ArtN} the τάξις^N order of τῶν^{ArtG} the ἐθῶν^G customs κωλύη^{PräAktKnj} may prevent μὴ^{N Pr} nothing
 ἀποτίθεσθαι^{PräM/Plnf} to expose τῶν^{ArtG} of the γιγνομένων^{G PräM/P} of the being born· ὁρισθῆναι^{AorPasInf} to be defined δέ^{Pt} but δεῖ^{PräAkt} it is necessary τῆς^{ArtG} of the
 τεκνοποιίας^G procreation τὸ^{ArtN} the πλῆθος^A number, εἰς^{Kon} if δέ^{Pt} but τισι^{D Pr} to some γίγνηται^{PräM/PKnj} it happens παρὰ^{Prp} contrary to ταῦτα^{A Pr} these
 συνδυασθέντων^G of the having been coupled, πρὶν^{Kon} before αἴσθησιν^A perception ἐγγενέσθαι^{AorMedInf} to arise καὶ^{Kon} and ζῶν^A life ἐμποιεῖσθαι^{PräM/Plnf} to effect
 δεῖ^{PräAkt} it is necessary τὴν^{ArtA} the ἀμβλωσιν^A abortion· τὸ^{ArtN} the γὰρ^{Pt} for ὅσιον^{AdjN} holy καὶ^{Kon} and τὸ^{ArtN} the μὴ^{Pt} not διωρισμένον^{A PerPas} defined τῇ^{ArtD} by the
 αἰσθήσει^D perception καὶ^{Kon} and τῷ^{ArtD} by the ζῆν^{PräInfAkt} to live ἔσται^{FuAkt} will be. ἐπεὶ^{Kon} since δ',^{Pt} but now ἡ^{ArtN} the μὲν^{Pt} indeed ἀρχὴ^N beginning of τῆς^{ArtG} the ηλικίας^G age
 ἀνδρὶ^D for a man καὶ^{Kon} and γυναικὶ^D for a woman διώρισταί^{PerM/P} has been defined, πότε^{Adv} when ἄρχεσθαι^{PräM/Plnf} to begin χρή^{PräAkt} it is needful τῆς^{ArtG} of the
 συζεύξεως^G union, καὶ^{Kon} and πόσον^{AdjA} how much χρόνον^A time λειτουργεῖν^{PräInfAkt} to perform service ἀρμόττει^{PräAkt} it fits πρὸς^{Prp} toward τεκνοποιῖαν^A procreation
 ὠρίσθω^{AorPasImv} let it be determined. τὰ^{ArtN} the things γὰρ^{Pt} for τῶν^{ArtG} of the πρεσβυτέρων^{AdjG} elder ἔκγονα^N offspring, καθάπερ^{Kon} just as τὰ^{ArtN} the things τῶν^{ArtG} of the
 νεωτέρων^{AdjGKmp} younger, ἀτελῆ^{AdjN} incomplete γίγνεται^{PräM/P} become καὶ^{Kon} and τοῖς^{ArtD} to the σώμασι^D bodies καὶ^{Kon} and ταῖς^{ArtD} to the διανοίαις^D minds,
 τὰ^{ArtN} the things δέ^{Pt} but τῶν^{ArtG} of the γεγηρακότων^{G PerAkt} having grown old ἀσθενῇ^{AdjN} weak· διὸ^{Kon} therefore κατὰ^{Prp} according to τὴν^{ArtA} the τῆς^{ArtG} of the διανοίας^G mind
 ἀκμήν^A prime. αὕτη^{N Pr} this δ',^{Pt} but ἐστὶν^{PräAkt} is ἐν^{Prp} in τοῖς^{ArtD} the πλείστοις^{AdjDSup} most ἣν^{Pr} which indeed τῶν^{ArtG} of the ποιητῶν^G poets
 τινες^{N Pr} some εἰρήκασιν^{PerAkt} have said οἱ^{ArtN} the ones μετροῦντες^{N PräAkt} measuring ταῖς^{ArtD} by the εβδομάσι^D sevens τὴν^{ArtA} the ἡλικίαν^A age, περὶ^{Prp} about
 τὸν^{ArtA} the χρόνον^A time τὸν^{ArtA} the τῶν^{ArtG} of the πεντήκοντα^{Adj} fifty ἐτῶν^G years. ὥστε^{Kon} so that τέτταρσιν^{AdjD} by four ἢ^{Kon} or πέντε^{Adj} five ἔτεσιν^D years
 ὑπερβάλλοντα^{A PräAkt} exceeding τὴν^{ArtA} the ἡλικίαν^A age ταύτην^{A Pr} this ἀφεῖσθαι^{AorSMedInf} to refrain δεῖ^{PräAkt} it is necessary τῆς^{ArtG} from the εἰς^{Prp} into
 τὸ^{ArtA} the φανερόν^{AdjA} open γεννησέως^G begetting· τὸ^{ArtN} the δέ^{Pt} but λοιπὸν^{AdjN} remaining of ὑγείας^G health χάριν^A for the sake ἢ^{Kon} or τινος^{G Pr} of some ἄλλης^{AdjG} other
 τοιαύτης^{AdjG} such αἰτίας^G cause φαίνεσθαι^{PräM/Plnf} to appear δεῖ^{PräAkt} it is necessary ποιουμένους^{A PräM/P} making τὴν^{ArtA} the ὁμιλίαν^A intercourse. περὶ^{Prp} about
 δέ^{Pt} but τῆς^{ArtG} of the πρὸς^{Prp} toward ἄλλην^{AdjA} another female ἢ^{Kon} or πρὸς^{Prp} toward ἄλλον^{AdjA} another male, ἔστω^{PräAktImv} let it be μὲν^{Pt} indeed ἀπλῶς^{Adv} simply μὴ^{Pt} not
 καλὸν^{AdjN} noble ἀπτόμενον^{A PräM/P} touching φαίνεσθαι^{PräM/Plnf} to appear μηδαμῇ^{Adv} nowhere μηδαμῶς^{Adv} in no way, ὅταν^{Kon} whenever ἢ^{PräAktKnj} may be καὶ^{Kon} and
 προσαγορευθῇ^{AorPasKnj} be addressed πόσις^N husband· περὶ^{Prp} about δέ^{Pt} but τὸν^{ArtA} the χρόνον^A time τὸν^{ArtA} the τῆς^{ArtG} of the τεκνοποιίας^G procreation

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εἰς^{Kon} if τις^{N Pr} someone φαίνεται^{PräM/PKnj} appear τοιοῦτόν^{AdjA} such τι^{A Pr} something δρῶν^{N PräAkt} doing, ἀτιμίᾳ^D with disfranchisement

ζημιούσθω^{PräM/Plmv} πρεπούση^{D PräAkt} πρὸς^{Prp} τὴν^{ArtA} ἁμαρτίαν.^A γενομένων^{G AorMed} δὲ^{Pt} τῶν^{ArtG}
 let him be penalized fitting toward the offense. of the having come to be but of the
 τέκνων^G οἰεσθαι^{PräM/Plmf} δεῖ^{PräAkt} μεγάλην^{AdjA} εἶναι^{PräInfAkt} διαφορὰν^A πρὸς^{Prp} τὴν^{ArtA} τῶν^{ArtG}
 children to think it is necessary great to be difference toward the of the
 σωμάτων^G δύναμιν^A τὴν^{ArtA} τροφήν,^A ὅποια^{AdjN} τις^{N Pr} ἂν^{Pt} ἦ^{PräAktKnj} φαίνεται^{PräM/P} δὲ^{Pt} διὰ^{Prp}
 bodies power the nourishment, of what kind someone ever may be. appears but through
 τε^{Pt} τῶν^{ArtG} ἄλλων^{AdjG} ζώων^G ἐπισκοποῦσι,^{D PräAkt} καὶ^{Kon} διὰ^{Prp} τῶν^{ArtG} ἐθνῶν^G οἷς^{D Pr}
 and also of the other animals to the examining, and through of the nations to whom
 ἐπιμελές^{AdjN} ἐστίν^{PräAkt} ἄγειν^{PräInfAkt} εἰς^{Prp} τὴν^{ArtA} πολεμικὴν^{AdjA} ἔξιν,^A ἡ^{ArtN} τοῦ^{ArtG} γάλακτος^G
 a concern is to lead into the warlike habit, the of the milk
 πλήθουσα^{N PräAkt} τροφή^N μάλιστα^{AdvSup} οἰκεία^{AdjN} τοῖς^{ArtD} σώμασιν,^D [ἡ]^{ArtN} ἀινοτέρα^{AdjNKmp} δὲ^{Pt}
 abounding nourishment most suitable to the bodies, the less wine mixed but
 διὰ^{Prp} τὰ^{ArtA} νοσήματα.^A ἔτι^{Adv} δὲ^{Pt} καὶ^{Kon} κινήσεις^A ὅσας^{AdjA} ἐνδέχεται^{PräM/P} ποιεῖσθαι^{PräM/Plmf}
 because of the sicknesses. further but also movements as many as it is possible to make
 τηλικούτων^{AdjG} συμφέρει.^{PräAkt} πρὸς^{Prp} δὲ^{Pt} τὸ^{ArtA} μὴ^{Pt} διαστρέφεισθαι^{PräM/Plmf} τὰ^{ArtA} μέλη^A
 of such age is beneficial. toward but the not to be twisted the limbs
 δι^{Prp} ἀπαλότητα^A χρῶνται^{PräM/P} καὶ^{Kon} νῦν^{Adv} ἔνια^{AdjN} τῶν^{ArtG} ἐθνῶν^G ὀργάνοις^D τισὶ^{D Pr}
 because of softness use and now some of the nations instruments some
 μηχανικοῖς,^{AdjD} ἃ^{N Pr} τὸ^{ArtA} σῶμα^A ποιεῖ^{PräAkt} τῶν^{ArtG} τοιούτων^{AdjG} ἀστραβές.^{AdjN} συμφέρει^{PräAkt}
 mechanical, which the body makes of the such steady. is beneficial
 δ^{Pt} εὐθὺς^{Adv} καὶ^{Kon} πρὸς^{Prp} τὰ^{ArtA} ψύχη^A συνεθίζειν^{PräInfAkt} ἐκ^{Prp} μικρῶν^{AdjG} παιδῶν.^G τοῦτο^{N Pr}
 but now immediately and toward the cold to accustom out of of small children· this
 γὰρ^{Pt} καὶ^{Kon} πρὸς^{Prp} ὑγίειαν^A καὶ^{Kon} πρὸς^{Prp} πολεμικὰς^{AdjA} πράξεις^A εὐχρηστότατον.^{AdjNSup} διὸ^{Kon}
 for also toward health and toward warlike actions most useful. therefore
 παρὰ^{Prp} πολλοῖς^{AdjD} ἐστίν^{PräAkt} τῶν^{ArtG} βαρβάρων^G ἔθος^N τοῖς^{ArtD} μὲν^{Pt} εἰς^{Prp} ποταμὸν^A
 among many is of the barbarians custom to the indeed into river
 ἀποβάπτειν^{PräInfAkt} τὰ^{ArtA} γιγνόμενα^{A PräM/P} ψυχρόν,^{AdjA} τοῖς^{ArtD} δὲ^{Pt} σκέπασμα^A μικρὸν^{AdjA}
 to dip the being born cold, to the but covering small
 ἀμπίσχειν^{PräInfAkt} οἷον^{Kon} Κελτοῖς.^D πάντα^{AdjA} γὰρ^{Pt} ὅσα^{N Pr} δυνατόν^{AdjN} ἐθίζειν^{PräInfAkt}
 to wrap around, such as to the Celts. all things for as many as possible to accustom
 εὐθὺς^{Adv} ἀρχομένων^{G PräM/P} βέλτιον^{AdjNKmp} ἐθίζειν^{PräInfAkt} μὲν,^{Pt} ἐκ^{Prp} προσαγωγῆς^G δ^{Pt}
 immediately of the beginning better to accustom indeed, from gradual approach but now
 ἐθίζειν^{PräInfAkt} εὐφυῆς^{AdjN} δ^{Pt} ἡ^{ArtN} τῶν^{ArtG} παιδῶν^G ἔξις^N διὰ^{Prp} θερμότητα^A πρὸς^{Prp} τὴν^{ArtA}
 to accustom· well disposed but now the of the children state through warmth toward the
 τῶν^{ArtG} ψυχρῶν^{AdjG} ἀσκήσιν.^A περὶ^{Prp} μὲν^{Pt} οὖν^{Pt} τὴν^{ArtA} πρώτην^{AdjA} συμφέρει^{PräAkt}
 of the cold things exercise. about indeed then the first it is beneficial
 ποιεῖσθαι^{PräM/Plmf} τὴν^{ArtA} ἐπιμέλειαν^A τοιαύτην^{AdjA} τε^{Pt} καὶ^{Kon} τὴν^{ArtA} ταύτην^{D Pr} παραπλησίαν.^{AdjA}
 to make the care such and also and the to this similar·
 τὴν^{ArtA} δ^{Pt} ἐχομένην^{A PräM/P} ταύτης^{G Pr} ἡλικίαν^A μέχρι^{Prp} πέντε^{Adj} ἐτῶν,^G ἣν^{A Pr} οὔτε^{Kon} πῶ^{Pt}
 the but now following of this age up to five years, which neither yet
 πρὸς^{Prp} μάθησιν^A καλῶς^{Adv} ἔχει^{PräAkt} προσάγειν^{PräInfAkt} οὐδεμίαν^{AdjA} οὔτε^{Kon} πρὸς^{Prp} ἀναγκαίους^{AdjA}
 toward learning well it is fitting to bring near none nor toward necessary
 πόνους,^A ὅπως^{Kon} μὴ^{Pt} τὴν^{ArtA} αὐξήσιν^A ἐμποδίζωσιν,^{PräAktKnj} δεῖ^{PräAkt} τοσαύτης^{AdjG}
 toils, so that not the growth they may hinder, it is necessary so great
 τυγχάνειν^{PräInfAkt} κινήσεως^G ὥστε^{Kon} διαφεύγειν^{PräInfAkt} τὴν^{ArtA} ἀργίαν^A τῶν^{ArtG} σωμάτων^G ἣν^{A Pr}
 to obtain movement so that to escape the idleness of the bodies· which
 χρή^{PräAkt} παρασκευάζειν^{PräInfAkt} καὶ^{Kon} δι^{Prp} ἄλλων^{AdjG} πράξεων^G καὶ^{Kon} διὰ^{Prp} τῆς^{ArtG} παιδιᾶς.^G
 it is needful to prepare and through other actions and through the play.
 δεῖ^{PräAkt} δὲ^{Pt} καὶ^{Kon} τὰς^{ArtA} παιδιὰς^A εἶναι^{PräInfAkt} μήτε^{Kon} ἀνελευθέρους^{AdjA} μήτε^{Kon}

it is necessary but now also the games to be neither servile nor
 ἐπιπόνους^{AdjA} μήτε^{Kon} ἀνειμένους^{AdjA} καὶ^{Kon} περὶ^{Prp} λόγων^G δέ^{Pt} καὶ^{Kon} μύθων^G ποίους^{AdjA}
 toilsome nor loose. and about sayings but now and myths, what sort
 τινὰς^A^{Pr} ἀκούειν^{PräInfAkt} δεῖ^{PräAkt} τοὺς^{ArtA} τηλικούτους^{AdjA} ἐπιμελές^{AdjN} ἔστω^{PräAktImv} τοῖς^{ArtD}
 some to hear it is necessary the of such age, careful let it be to the
 ἄρχουσιν^D^{PräM/P} οὐς^A^{Pr} καλοῦσι^{PräAkt} παιδονόμους^A πάντα^{AdjA} γὰρ^{Pt} δεῖ^{PräAkt} τὰ^{ArtA} τοιαῦτα^{AdjA}
 rulers whom they call child overseers. all things for it is necessary the such
 προοδοποιεῖν^{PräInfAkt} πρὸς^{Prp} τὰς^{ArtA} ὕστερον^{Adv} διατριβάς^A διὸ^{Kon} τὰς^{ArtA} παιδίας^A εἶναι^{PräInfAkt}
 to prepare the way toward the later pursuits· therefore the games to be
 δεῖ^{PräAkt} τὰς^{ArtA} πολλὰς^{AdjA} μιμήσεις^A τῶν^{ArtG} ὕστερον^{Adv} σπουδαζομένων^G^{PräM/P} τὰς^{ArtA} δέ^{Pt}
 it is necessary the many imitations of the later being pursued in earnest. the but
 διατάσεις^A τῶν^{ArtG} παίδων^G καὶ^{Kon} κλαυθμούς^A οὐκ^{Pt} ὀρθῶς^{Adv} ἀπαγορεύουσιν^{PräAkt} οἱ^{ArtN}
 stretches of the children and weeping not rightly forbid the
 κωλύοντες^N^{PräAkt} ἐν^{Prp} τοῖς^{ArtD} νόμοις^D συμφέρουσι^{PräAkt} γὰρ^{Pt} πρὸς^{Prp} αὔξησιν^A γίγνεται^{PräM/P}
 hindering in the laws· they benefit for toward growth· becomes
 γὰρ^{Pt} τρόπον^A τινὰ^A^{Pr} γυμνασίαν^N τοῖς^{ArtD} σώμασιν^D ἢ^{ArtN} γὰρ^{Pt} τοῦ^{ArtG} πνεύματος^G κάθεξις^N
 for in a way some trainings to the bodies· the for of the breath retention
 ποιεῖ^{PräAkt} τὴν^{ArtA} ἰσχὺν^A τοῖς^{ArtD} πονοῦσιν^D^{PräAkt} ὃ^N^{Pr} συμβαίνει^{PräAkt} καὶ^{Kon} τοῖς^{ArtD} παιδίοις^D
 makes the strength to the laboring, which happens also to the little children
 διατεινόμενοις^D^{PräM/P} ἐπισκεπτέον^{AdjN} δέ^{Pt} τοῖς^{ArtD} παιδονόμοις^D τὴν^{ArtA} τούτων^G^{Pr} διαγωγὴν^A
 being stretched. to be examined but for the child overseers the of these way of life,
 τὴν^{ArtA} τ^{Pt} ἄλλην^{AdjA} καὶ^{Kon} ὅπως^{Kon} ὅτι^{Kon} ἥκιστα^{AdvSup} μετὰ^{Prp} δούλων^G ἔσται^{FuAkt}
 the and also other and how that least with slaves will be.
 ταύτην^A^{Pr} γὰρ^{Pt} τὴν^{ArtA} ἡλικίαν^A
 this for the age,

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καὶ^{Kon} μέχρι^{Prp} τῶν^{ArtG} ἐπτὰ^{Adj} ἐτῶν^G ἀναγκαῖον^{AdjN} οἴκοι^{Adv} τὴν^{ArtA} τροφήν^A ἔχειν^{PräInfAkt}
 and up to of the seven years, necessary at home the nourishment to have.
 εὐλογον^{AdjN} οὖν^{Pt} ἀπολαύειν^{PräInfAkt} ἀπὸ^{Prp} τῶν^{ArtG} ἀκουσμάτων^G καὶ^{Kon} τῶν^{ArtG} ὁραμάτων^G
 reasonable then to enjoy from the things heard and the things seen
 ἀνελευθερίαν^A καὶ^{Kon} τηλικούτους^{AdjA} ὄντας^A^{PräAkt} ὅλως^{Adv} μὲν^{Pt} οὖν^{Pt} αἰσχρολογίαν^A ἐκ^{Prp} τῆς^{ArtG}
 lack of freedom and such aged being. altogether indeed then shameful speech out of the
 πόλεως^G ὥσπερ^{Kon} ἄλλο^{AdjA} τι^A^{Pr} δεῖ^{PräAkt} τὸν^{ArtA} νομοθέτην^A ἐξορίζειν^{PräInfAkt} (ἐκ^{Prp}
 city, just as other something, it is necessary the lawgiver to banish (out of
 τοῦ^{ArtG} γὰρ^{Pt} εὐχερῶς^{Adv} λέγειν^{PräInfAkt} ὅτιοῦν^A^{Pr} τῶν^{ArtG} αἰσchrῶν^{AdjG} γίγνεται^{PräM/P} καὶ^{Kon}
 the for easily to say anything whatever of the shameful things it becomes and
 τὸ^{ArtN} ποιεῖν^{PräInfAkt} (σύνεγγυς)^{AdjN} μάλιστα^{AdvSup} μὲν^{Pt} οὖν^{Pt} ἐκ^{Prp} τῶν^{ArtG} νέων^{AdjG} ὅπως^{Kon}
 the to do near at hand)· most of all indeed then out of the young, in order that
 μήτε^{Kon} λέγωσι^{PräAktKnj} μήτε^{Kon} ἀκούωσι^{PräAktKnj} μηδὲν^A^{Pr} τοιοῦτον^{AdjA} εἰ^{Kon} δέ^{Kon} τις^N^{Pr}
 neither they may say nor they may hear nothing such· if ever but someone
 φαίνηται^{PräM/PKnj} τι^A^{Pr} λέγων^N^{PräAkt} ἢ^{Kon} πράττων^N^{PräAkt} τῶν^{ArtG} ἀπηγορευμένων^G^{PerM/P} τὸν^{ArtA}
 may appear something saying or doing of the forbidden things, the
 μὲν^{Pt} ἐλεύθερον^{AdjA} μὲν^{Pt} μήπω^{Adv} δέ^{Pt} κατακλίσεως^G ἡξιωμένον^A^{PerM/P} ἐν^{Prp} τοῖς^{ArtD}
 indeed free indeed not yet but of reclining having been thought worthy in the
 συσσιτίοις^D ἀτιμίαις^D κολάζειν^{PräInfAkt} καὶ^{Kon} πληγαῖς^D τὸν^{ArtA} δέ^{Pt} πρεσβύτερον^{AdjA} τῆς^{ArtG}
 common meals with dishonors to punish and with blows, the but older of the
 ἡλικίας^G ταύτης^G^{Pr} ἀτιμίαις^D ἀνελευθέροις^{AdjD} ἀνδραποδωδίας^G χάριν^A ἐπεὶ^{Kon} δέ^{Pt} τὸ^{ArtN}
 age this with dishonors unfree of slavery for the sake. since but the
 λέγειν^{PräInfAkt} τι^N^{Pr} τῶν^{ArtG} τοιούτων^{AdjG} ἐξορίζομεν^{PräAkt} φανερόν^{AdjN} ὅτι^{Kon} καὶ^{Kon} τὸ^{ArtN}

to speak anything of the such we banish, clear that even the
 θεωρεῖν^{PräInfAkt} ἢ^{Kon} γραφὰς^A ἢ^{Kon} λόγους^A ἀσχήμονας.^{AdjA} ἐπιμελὲς^{AdjN} μὲν^{Pt} οὖν^{Pt} ἔστω^{PräAktImv}
 to look at or writings or speeches shameful. careful indeed now let it be
 τοῖς^{ArtD} ἄρχουσι^D μηθέν,^N μήτε^{Kon} ἄγαλμα^A μήτε^{Kon} γραφήν,^A εἶναι^{PräInfAkt} τοιούτων^{AdjG} πράξεων^G
 to the rulers nothing, neither statue nor painting, to be of such deeds
 μίμησιν,^A εἰ^{Kon} μὴ^{Pt} παρὰ^{Prp} τισι^D θεοῖς^D τοιούτοις^{AdjD} οἷς^D ^{Pr} καὶ^{Kon} τὸν^{ArtA} τωθασμόν^A
 imitation, if not beside at some gods such to whom also the mockery
 ἀποδίδωσιν^{PräAkt} ὁ^{ArtN} νόμος.^N πρὸς^{Prp} δὲ^{Pt} τούτους^A ^{Pr} ἀφίησιν^{PräAkt} ὁ^{ArtN} νόμος^N τοὺς^{ArtA} τὴν^{ArtA}
 accords the law. toward but these allows the law those the
 ἡλικίαν^A ἔχοντας^A ^{PräAkt} ἔτι^{Adv} τὴν^{ArtA} ἰκνουμένην^A ^{PräM/P} καὶ^{Kon} ὑπὲρ^{Prp} αὐτῶν^G ^{Pr} καὶ^{Kon}
 age having still the coming and on behalf of themselves and
 τέκνων^G καὶ^{Kon} γυναικῶν^G τιμαλφεῖν^{PräInfAkt} τοὺς^{ArtA} θεοὺς.^A τοὺς^{ArtA} δὲ^{Pt} νεωτέρους^{AdjA} οὐτ'^{Kon}
 of children and of women to honor richly the gods· the but younger neither
 ἰάμβων^G οὔτε^{Kon} κωμωδίας^G θεατὰς^A ἐατέον,^{AdjN} πρὶν^{Kon} ἢ^{Kon} τὴν^{ArtA} ἡλικίαν^A
 of iambics nor of comedies spectators it must be allowed, before or the age
 λάβωσιν^{AorAktKnj} ἐν^{Prp} ᾗ^D ^{Pr} καὶ^{Kon} κατακλίσεως^G ὑπάρξει^{FuAkt} κοινωνεῖν^{PräInfAkt} ἤδη^{Adv} καὶ^{Kon}
 they may get in which even of reclining there will be to share already and
 μέθης,^G καὶ^{Kon} τῆς^{ArtG} ἀπὸ^{Prp} τῶν^{ArtG} τοιούτων^{AdjG} γιγνομένης^G ^{PräM/P} βλάβης^G ἀπαθείς^{AdjA}
 of drunkenness, and of the from the such being produced harm unaffected
 ἡ^{ArtN} παιδεία^N ποιήσῃ^{FuAkt} πάντως.^{Adv} νῦν^{Adv} μὲν^{Pt} οὖν^{Pt} ἐν^{Prp} παραδρομῇ^D τοῦτον^A ^{Pr}
 the education will make altogether. now indeed now in passing by this
 πεποιήμεθα^{PerM/P} τὸν^{ArtA} λόγον.^A ὕστερον^{Adv} δ'^{Pt} ἐπιστήσαντας^A ^{AorAkt} δεῖ^{PräAkt} διορίσαι^{AorInfAkt}
 we have made the discourse· later but having considered it is necessary to define
 μᾶλλον,^{AdvKmp} εἴτε^{Kon} μὴ^{Pt} δεῖ^{PräAkt} πρῶτον^{AdjA} εἴτε^{Kon} δεῖ^{PräAkt} διαπορήσαντας,^A ^{AorAkt}
 more, whether not it is necessary first or it is necessary having inquired,
 καὶ^{Kon} πῶς^{Adv} δεῖ^{PräAkt} κατὰ^{Prp} δὲ^{Pt} τὸν^{ArtA} παρόντα^{AdjA} καιρὸν^A ἐμνήσθμεν^{AorM/P} ὥς^{Kon}
 and how it is necessary· according to but the present occasion we mentioned as
 ἀναγκαῖον.^{AdjA} ἴσως^{Adv} γὰρ^{Pt} οὐ^{Pt} κακῶς^{Adv} ἔλεγε^{ImpAkt} τὸ^{ArtN} τοιοῦτον^{AdjN} Θεόδωρος^N ὁ^{ArtN}
 necessary. perhaps for not badly he was saying the such Theodorus the
 τῆς^{ArtG} τραγωδίας^G ὑποκριτῆς.^N οὐθενὶ^D ^{Pr} γὰρ^{Pt} πώποτε^{Adv} παρήκεν^{ImpAkt} ἑαυτοῦ^G ^{Pr}
 of the tragedy actor· to no one for ever he was allowing of himself
 προεισάγειν,^{PräInfAkt} οὐδὲ^{Kon} τῶν^{ArtG} εὐτελῶν^{AdjG} ὑποκριτῶν,^G ὥς^{Kon} οἰκειουμένων^G ^{PräM/P} τῶν^{ArtG}
 to bring on before, nor of the cheap actors, as becoming intimate of the
 θεατῶν^G ταῖς^{ArtD} πρώταις^{AdjD} ἀκοαῖς.^D συμβαίνει^{PräAkt} δὲ^{Pt} ταυτό^{AdjN} τοῦτο^N ^{Pr} καὶ^{Kon} πρὸς^{Prp}
 spectators with the first hearings· it happens but the same this also toward
 τὰς^{ArtA} τῶν^{ArtG} ἀνθρώπων^G ὁμιλίας^A καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG} πραγμάτων^G πάντα^{AdjA} γὰρ^{Pt}
 the of the men associations and toward the of the affairs· all for
 στέργομεν^{PräAkt} τὰ^{ArtA} πρῶτα^{AdjA} μᾶλλον.^{AdvKmp} διὸ^{Kon} δεῖ^{PräAkt} τοῖς^{ArtD} νέοις^{AdjD} πάντα^{AdjA}
 we are fond of the first things rather. therefore it is necessary to the young all
 ποιεῖν^{PräInfAkt} ξένα^{AdjA} τὰ^{ArtA} φαῦλα,^{AdjA} μάλιστα^{AdvSup} δ'^{Pt} αὐτῶν^G ^{Pr} ὅσα^N ^{Pr} ἔχει^{PräAkt} ἢ^{Kon}
 to make foreign the base things, most of all of them as many as it has or
 μοχθηρίαν^A ἢ^{Kon} δυσμένειαν.^A διελθόντων^G ^{AorSAkt} δὲ^{Pt} τῶν^{ArtG} πέντε^{Adj} ἐτῶν^G τὰ^{ArtA} δύο^{AdjA} μέχρι^{Prp}
 depravity or ill will. having gone through but of the five years the two up to
 τῶν^{ArtG} ἐπτά^{Adj} δεῖ^{PräAkt} θεωροῦς^A ἤδη^{Adv} γίγνεσθαι^{PräM/PIInf} τῶν^{ArtG} μαθήσεων^G ἃς^A ^{Pr}
 of the seven it is necessary observers already to become of the learnings which
 δεήσει^{FuAkt} μανθάνειν^{PräInfAkt} αὐτούς.^A ^{Pr} δύο^{AdjN} δ'^{Pt} εἰσὶν^{PräAkt} ἡλικίαι^N πρὸς^{Prp} ἃς^A ^{Pr}
 it will be needful to learn them. two but are ages toward which
 ἀναγκαῖον^{AdjN} διηρῆσθαι^{PerM/PIInf} τὴν^{ArtA} παιδείαν,^A πρὸς^{Prp} τὴν^{ArtA} ἀπὸ^{Prp} τῶν^{ArtG} ἐπτά^{Adj} μέχρι^{Prp}
 necessary to have been divided the education, toward the from the seven up to

ἡβης^G καὶ^{Kon} πάλιν^{Adv} μετὰ^{Prp} πρὸς^{Prp} τὴν^{ArtA} ἀφ'^{Prp} ἡβης^G μέχρι^{Prp} τῶν^{ArtG} ἐνὸς^{AdjG} καὶ^{Kon}
of puberty and again after toward the from of puberty up to of the one and
εἴκοσιν^{Adj} ἐτῶν.^G οἱ^{ArtN} γὰρ^{Pt} ταῖς^{ArtD} ἐβδομάσι^D διαιροῦντες^{N PräAkt} τὰς^{ArtA} ἡλικίας^A ὥς^{Kon} ἐπὶ^{Prp}
twenty of years. the for by the sevens dividing the ages as for
τὸ^{ArtA} πολὺ^{AdjA} λέγουσιν^{PräAkt} οὐ^{Pt}
the most part they say not

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κακῶς,^{Adv} δεῖ^{PräAkt} δὲ^{Pt} τῇ^{ArtD} διαιρέσει^D τῆς^{ArtG} φύσεως^G ἐπακολουθεῖν.^{PräInfAkt} πᾶσα^{AdjN} γὰρ^{Pt}
badly, it is necessary but to the division of the nature to follow after· every for
τέχνη^N καὶ^{Kon} παιδεία^N τὸ^{ArtN} προσλεῖπον^{N PräAkt} βούλεται^{PräM/P} τῆς^{ArtG} φύσεως^G
art and education the lacking part wishes of the nature
ἀναπληροῦν.^{PräInfAkt} πρῶτον^{Adv} μὲν^{Pt} οὖν^{Pt} σκεπτέον^{AdjN} εἰ^{Kon} ποιητέον^{AdjN} τάξιν^A τινὰ^{A Pr} περὶ^{Prp}
to fill up. first indeed now to be considered if to be made order some about
τοὺς^{ArtA} παῖδας,^A ἔπειτα^{Adv} πότερον^{Kon} συμφέρει^{PräAkt} κοινῇ^{Adv} ποιεῖσθαι^{PräM/PInf} τὴν^{ArtA}
the children, then whether it is expedient in common to make the
ἐπιμέλειαν^A αὐτῶν^{G Pr} ἢ^{Kon} κατ'^{Prp} ἴδιον^{AdjA} τρόπον^A (ὃ^{N Pr} γίγνεται^{PräM/P} καὶ^{Kon} νῦν^{Adv} ἐν^{Prp}
care of them or according to own manner (which comes to be even now in
ταῖς^{ArtD} πλείσταις^{AdjDSup} τῶν^{ArtG} πόλεων),^G τρίτον^{Adv} δὲ^{Pt} ποῖαν^{A Pr} τινὰ^{A Pr} δεῖ^{PräAkt}
the most of the cities), thirdly but what kind of some it is necessary
ταύτην^{A Pr} [εἶναι].^{PräInfAkt}
this to be.