

Politik 7

St. 1323a

περὶ δὲ πολιτείας ἀρίστης τὸν μέλλοντα ποιήσασθαι τὴν προσήκουσαν ζήτησιν ἀνάγκη διορίσασθαι
about but of constitution best the about to to make the fitting inquiry necessity to determine
πρῶτον τίς αἱρετώτατος βίος. ἀδήλου γὰρ ὄντος τούτου καὶ τὴν ἀρίστην ἀναγκαῖον ἄδηλον εἶναι
first which most choiceworthy life. of unclear for being of this and the best necessary unclear to be
πολιτείαν· ἄριστα γὰρ πράττειν προσήκει τοὺς ἄριστα πολιτευομένους ἐκ τῶν ὑπαρχόντων αὐτοῖς, ἐὰν
constitution· best for to do it is fitting the best being citizens from of the existing to them, if
μή τι γίγνηται παράλογον. διὸ δεῖ πρῶτον ὁμολογεῖσθαι τίς ὁ πᾶσιν ὡς εἰπεῖν
not something becomes unreasonable. therefore it is necessary first to be agreed which the to all so to say
αἱρετώτατος βίος, μετὰ δὲ τοῦτο πότερον κοινῇ καὶ χωρὶς ὁ αὐτὸς ἢ ἔτερος.
most choiceworthy life, after but this whether in common and separately the same or other.
νομίσαντας οὖν ἱκανῶς πολλὰ λέγεσθαι καὶ τῶν ἐν τοῖς ἔξωτερικοῖς λόγοις περὶ τῆς
having supposed therefore sufficiently many things to be said and of the in the external discourses about the
ἀρίστης ζωῆς, καὶ νῦν χρηστέον αὐτοῖς. ὡς ἀληθῶς γὰρ πρός γε μίαν διαίρεσιν οὐδεὶς
best life, and now to be used to them. as truly for toward at least one division no one
ἀμφισβητήσειν ἀν ὡς οὐ, τριῶν ούσῶν μερίδων, τῶν τε ἐκτὸς καὶ τῶν ἐν τῷ σώματι καὶ τῶν
dispute would that not, of three being parts, of the and outside and of the in the body and of the
ἐν τῇ ψυχῇ, πάντα ταῦτα ὑπάρχειν τοῖς μακαρίοις χρή. οὐδεὶς γὰρ ἀν φαίη μακάριον τὸν
in the soul, all these things to exist to the blessed needful is. no one for would say blessed the
μηθὲν μόριον ἔχοντα ἀνδρείας μηδὲ σωφροσύνης μηδὲ δικαιοσύνης μηδὲ φρονήσεως, ἀλλὰ δεδιότα
nothing part having of courage nor of self control nor of justice nor of prudence, but having feared
μὲν τὰς παραπετομένας μυάς, ἀπεχόμενον δὲ μηθενός, ἀν ἐπιθυμήσῃ τοῦ φαγεῖν ἢ πιεῖν, τῶν
indeed the flying about flies, abstaining but of nothing, would desire of the to eat or to drink, of the
ἔσχάτων, ἔνεκα δὲ τεταρτημορίου διαφθείροντα τοὺς φιλάταους φίλους, ὁμοίως δὲ καὶ τὰ
of the extremes, for the sake but of a quarter destroying the dearest friends, likewise but and the
περὶ τὴν διάνοιαν οὕτως ἄφρονα καὶ διεψευσμένον ὥσπερ τι παιδίον ἢ μαινόμενον. ἀλλὰ ταῦτα μὲν
about the mind thus senseless and deceived just as some child or raving. but these indeed
λεγόμενα ὥσπερ πάντες ἀν συγχωρήσειαν, διαφέρονται δ' ἐν τῷ ποσῷ καὶ ταῖς ὑπεροχαῖς. τῆς μὲν
being said just as all would agree, differ but in the quantity and the superiorities. of the indeed
γὰρ ἀρετῆς ἔχειν ἱκανὸν εἶναι νομίζουσιν ὁποσοῦν, πλούτου δὲ καὶ χρημάτων καὶ δυνάμεως καὶ
for virtue to have sufficient to be they think of any amount, of wealth but also of goods and of power and
δόξης καὶ πάντων τῶν τοιούτων εἰς ἀπειρον ζητοῦσι τὴν ὑπερβολήν. ἡμεῖς δὲ αὐτοῖς ἔροῦμεν
of repute and of all of the of such into infinite they seek the excess. we but to them we will say
ὅτι ῥάδιον μὲν περὶ τούτων καὶ διὰ τῶν ἔργων λαμβάνειν τὴν πίστιν, ὀρῶντας ὅτι κτῶνται καὶ
that easy indeed about these and through the works to take the conviction, seeing that they acquire and
φυλάττουσιν οὐ τὰς ἀρετὰς τοῖς ἐκτὸς ἀλλ' ἔκεινα ταύταις,
they guard not the virtues to the outside but those for these,

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καὶ τὸ ζῆν εὐδαιμόνως, εἴτ' ἐν τῷ χαίρειν ἔστιν εἴτ' ἐν ἀρετῇ τοῖς ἀνθρώποις εἴτ' ἐν
and the to live happily, whether in the rejoicing is whether in virtue to the humans whether in
ἀμφοῖν, ὅτι μᾶλλον ὑπάρχει τοῖς τὸ ἥθος μὲν καὶ τὴν διάνοιαν κεκοσμημένοις εἰς
both two, because more exists to those the character indeed and the mind having been adorned into
ὑπερβολήν, περὶ δὲ τὴν ἔξω κτήσιν τῶν ἀγαθῶν μετριάζουσιν, ἢ τοῖς ἔκεινα μὲν κεκτημένοις
excess, about but the outside acquisition of the goods they moderate, or to the those indeed having acquired
πλείω τῶν χρησίμων, ἐν δὲ τούτοις ἐλλείπουσιν· οὐ μὴν ἀλλὰ καὶ κατὰ τὸν λόγον
more of the useful things, in but these they fall short not indeed but also according to the account
σκοπουμένοις εύσύνοπτόν ἔστιν. τὰ μὲν γὰρ ἐκτὸς ἔχει πέρας, ὥσπερ ὅργανόν τι, (πᾶν τε τὸ
considering easy to survey is. the indeed for outside has limit, just as instrument some, (every and the
χρήσιμον εἴς τι), ὃν τὴν ὑπερβολήν ἢ βλάπτειν ἀναγκαῖον ἢ μηθὲν ὄφελος εἶναι τοῖς ἔχουσιν,
useful into something), of which the excess or to harm necessary or nothing profit to be to the having,
τῶν δὲ περὶ ψυχὴν ἔκαστον ἀγαθῶν, ὅσῳ περ ἀν ὑπερβάλλῃ, τοσούτῳ μᾶλλον χρήσιμον

of the but about soul each of goods, by how much indeed would surpass, by so much more useful εἶναι, εἰ δεῖ καὶ τούτοις ἐπιλέγειν μὴ μόνον τὸ καλὸν ἀλλὰ καὶ τὸ χρήσιμον. δλως τε δῆλον to be, if it is necessary also to these to add not only the noble but also the useful. wholly and clear ὃς ἀκολουθεῖν φήσομεν τὴν διάθεσιν τὴν ἀρίστην ἐκάστου πράγματος πρὸς ἄλληλα κατὰ that to follow we will say the disposition the best of each thing toward one another according to τὴν ὑπεροχὴν ἡνπερ εἴληχε ταῦτα ὥν φαμεν αὐτὰς εἶναι διαθέσεις ταύτας. ὥστ' the preeminence which indeed has obtained these of which we say them to be dispositions these. so that εἴπερ ἔστιν ἡ ψυχὴ καὶ τῆς κτήσεως καὶ τοῦ σώματος τιμιώτερον καὶ ἀπλῷς καὶ ἡμῖν, if indeed is the soul and of the possession and of the body more honorable and simply and to us, ἀνάγκη καὶ τὴν διάθεσιν τὴν ἀρίστην ἐκάστου ἀνάλογον τούτων ἔχειν. ξτι δὲ τῆς ψυχῆς necessity and the disposition the best of each proportionate of these to have. further but of the soul ἔνεκεν ταῦτα πέφυκεν αἱρετὰ καὶ δεῖ πάντας αἱρεῖσθαι τοὺς εὖ φρονοῦντας, ἀλλ' because of these has by nature choiceworthy and it is necessary all to choose the well thinking, but οὐκ ἔκείνων ἔνεκεν τὴν ψυχήν. οτι μὲν οὖν ἐκάστῳ τῆς εὔδαιμονίας ἐπιβάλλει τοσοῦτον ὅσον not of those for the sake of the soul. that indeed then to each of the happiness it imposes so much as περ ἀρετῆς καὶ φρονήσεως καὶ τοῦ πράττειν κατὰ ταύτας, ξστω συνωμολογημένον ἡμῖν, indeed of virtue and of prudence and of the to act according to these, let it be agreed to us, μάρτυρι τῷ θεῷ χρωμένοις, ὃς εὔδαιμων μέν ἔστι καὶ μακάριος, δι' οὐθὲν δὲ τῶν witness to the to the god using, who happy indeed is and blessed, through nothing but of the ἔξωτερικῶν ἀγαθῶν ἀλλὰ δι' αὐτὸν αὐτὸς καὶ τῷ ποιός τις εἶναι τὴν φύσιν, ἐπεὶ καὶ τὴν external goods but through himself himself and to the of what sort someone to be the nature, since also the εὐτυχίαν τῆς εὔδαιμονίας διὰ ταῦτ' ἀναγκαῖον ἐτέραν εἶναι (τῶν μὲν γὰρ ἐκτὸς ἀγαθῶν τῆς good fortune of the happiness through these necessary other to be (of the indeed for outside of goods of the ψυχῆς αἵτιον ταύτοματον καὶ ἡ τύχη, δίκαιος δ' οὐδεὶς οὐδὲ σώφρων ἀπὸ τύχης οὐδὲ διὰ τὴν τύχην soul cause spontaneous and the fortune, just but no one nor temperate from fortune nor through the fortune ἔστιν). ἔχόμενον δ' ἔστι καὶ τῶν αὐτῶν λόγων δεόμενον καὶ πόλιν εὔδαιμον τὴν ἀρίστην εἶναι καὶ is). following but is also of the same arguments needing also city happy the best to be and πράττουσαν καλῶς. ἀδύνατον δὲ καλῶς πράττειν τοῖς μὴ τὰ καλὰ πράττουσιν. οὐθὲν doing well. impossible but well to do to the ones who not the noble things do. no thing δὲ καλὸν ἔργον οὔτ' ἀνδρὸς οὔτε πόλεως χωρὶς ἀρετῆς καὶ φρονήσεως· ἀνδρεῖα δὲ πόλεως καὶ but noble work neither of a man nor of a city without virtue and prudence· courage but of a city and δικαιοσύνη καὶ φρόνησις τὴν αὐτὴν ἔχει δύναμιν καὶ μορφὴν ὥν μετασχῶν ἔκαστος τῶν justice and prudence the same has power and form of which having shared each of the ἀνθρώπων λέγεται δίκαιος καὶ φρόνιμος καὶ σώφρων. ἀλλὰ γὰρ ταῦτα μὲν ἐπὶ τοσοῦτον humans is said just and prudent and self controlled. but for these things indeed upon so much ξστω πεφρομιασμένα τῷ λόγῳ οὔτε γὰρ μὴ θιγγάνειν αὐτῶν δυνατόν, οὔτε πάντας τοὺς let it be having been prefaced to the speech· neither for not to touch of them possible, nor all the οἰκείους ἐπεξελθεῖν ἐνδέχεται λόγους, ἐτέρας γάρ ἔστιν ἔργον σχολῆς ταῦτα· νῦν δὲ proper to go through it is possible arguments, of another for is work of leisure these things· now but ὑποκείσθω τοσοῦτον, οτι βίος μὲν ἄριστος, καὶ χωρὶς ἐκάστῳ καὶ κοινῇ ταῖς πόλεσιν, ὁ let it be assumed so much, that life indeed best, and separately to each and in common to the cities, the μετ' ἀρετῆς κεχορηγημένης with virtue having been supplied

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ἐπὶ τοσοῦτον ὥστε μετέχειν τῶν κατ' ἀρετὴν πράξεων, πρὸς δὲ τοὺς ἀμφισβητοῦντας, to so much so that to share in of the according to virtue actions, toward but the disputing, ἔάσαντας ἐπὶ τῆς νῦν μεθόδου, διασκεπτέον ὕστερον, εἴ τις τοῖς εἰρημένοις τυγχάνει μὴ having let be on the now method, to be examined later, if someone to the having been said happens not πειθόμενος. πότερον δὲ τὴν εὔδαιμονίαν τὴν αὐτὴν εἶναι φατέον ἐνός τε ἐκάστου τῶν ἀνθρώπων obeying. whether but the happiness the same to be to be said of one and of each of the humans καὶ πόλεως ἡ μὴ τὴν αὐτὴν, λοιπόν ἔστιν εἰπεῖν. φανερὸν δὲ καὶ τοῦτο. πάντες γὰρ ἀν δμολογήσειαν and of a city or not the same, remaining is to say. clear but and this. all for would agree εἶναι τὴν αὐτὴν. ὅσοι γὰρ ἐν πλούτῳ τὸ ζῆν εὖ τίθενται ἐφ' ἐνός, οὗτοι καὶ τὴν πόλιν δλην, to be the same. as many as for in wealth the to live well set down upon one, these and the city whole, ἔαν ἢ πλουσίᾳ, μακαρίζουσιν. ὅσοι τε τὸν τυραννικὸν βίον μάλιστα τιμῶσιν, οὗτοι καὶ πόλιν

if ever may be wealthy, call happy· as many as and the tyrannical life most honor, these and city
 τὴν πλείστων ἄρχουσαν εὐδαιμονεστάτην ἀν εἶναι φαῖεν· εἴ τέ τις τὸν ἔνα δι' ἀρετὴν
 the of most ruling happiest would to be they would say· if and someone the one through virtue
 ἀποδέχεται, καὶ πόλιν εὐδαιμονεστέραν φήσει τὴν σπουδαιοτέραν. ἀλλὰ ταῦτ' ἥδη δύο ἔστιν
 approves, and city happier he will say the more excellent. but these things already two is
 ἂ δεῖται σκέψεως, ἐν μὲν πότερος αἱρετώτερος βίος, ὁ διὰ τοῦ
 which needs of examination, one indeed which of the two more choiceworthy life, the through the
 συμπολιτεύεσθαι καὶ κοινωνεῖν πόλεως ἢ μᾶλλον ὁ ξενικός καὶ τῆς πολιτικῆς κοινωνίας
 together be citizen and to share of a city or rather the alien and of the political community
 ἀπολελυμένος, ἔτι δὲ τίνα πολιτείαν θετέον καὶ ποίαν διάθεσιν πόλεως ἀρίστην, εἴτε
 having been released, yet but which constitution to be set and what kind of disposition of a city best, whether
 πᾶσιν ὄντος αἱρετοῦ [τοῦ] κοινωνεῖν πόλεως εἴτε καὶ τισὶ μὲν μὴ τοῖς δὲ πλείστοις. ἐπεὶ δὲ
 to all being choiceworthy the to share of a city whether and to some indeed not to the but most. since but
 τῆς πολιτικῆς διανοίας καὶ θεωρίας τοῦτ' ἔστιν ἔργον, ἀλλ' οὐ τὸ περὶ ἔκαστον αἱρετόν, ἡμεῖς
 of the political intelligence and contemplation this is work, but not the about each choiceworthy, we
 δὲ ταύτην προηρήμεθα νῦν τὴν σκέψιν, ἐκεῖνο μὲν πάρεργον ἀν εἶη, τοῦτο δὲ ἔργον τῆς
 but this we have chosen now the inquiry, that indeed by work would would be, this but work of the
 μεθόδου ταύτης. ὅτι μὲν οὖν ἀναγκαῖον εἶναι πολιτείαν ἀρίστην ταύτην [τὴν] τάξιν καθ'
 method this. that indeed therefore necessary to be constitution best this the order according to
 ἦν καὶ διτισοῦν ἄριστα πράττοι καὶ ζῷη μακαρίως, φανερόν ἔστιν· ἀμφισβητεῖται δὲ παρ'
 which and if whoever best would do and would live blessedly, evident is· is disputed but from beside
 αὐτῶν τῶν ὁμολογούντων τὸν μετ' ἀρετῆς εἶναι βίον αἱρετώτατον πότερον ὁ πολιτικός καὶ
 of them of the agreeing the with virtue to be life most choiceworthy whether the political and
 πρακτικός βίος αἱρετὸς ἢ μᾶλλον ὁ πάντων τῶν ἐκτὸς ἀπολελυμένος, οἷον θεωρητικός
 practical life choiceworthy or rather the of all the outside having been released, such as contemplative
 τις, δὲ μόνον τινές φασιν εἶναι φιλόσοφον. σχεδὸν γὰρ τούτους τοὺς δύο βίους τῶν ἀνθρώπων
 someone, whom only some they say to be philosopher. almost for these the two lives of the humans
 οἱ φιλοτιμότατοι πρὸς ἀρετὴν φαίνονται προαιρούμενοι, καὶ τῶν προτέρων καὶ τῶν νῦν· λέγω δὲ δύο
 the most ambitious toward virtue appear choosing before, and of the former and of the now· I say but two
 τόν τε πολιτικὸν καὶ τὸν φιλόσοφον. διαφέρει δὲ οὐ μικρὸν ποτέρως ἔχει τὸ ἀληθές· ἀνάγκη γὰρ
 the and political and the philosopher. differs but not small in what way it has the truth· necessity for
 τόν γε εὖ φρονοῦντα πρὸς τὸν βελτίω σκοπὸν συντάττεσθαι, καὶ τῶν ἀνθρώπων ἔκαστον καὶ
 the at least well thinking toward the better aim to arrange together, and of the humans each and
 κοινῇ τὴν πολιτείαν. νομίζουσι δ' οἱ μὲν τὸ τῶν πέλας ἄρχειν δεσποτικῶς μὲν γιγνόμενον
 in common the constitution. they think but the indeed the of the neighbors to rule despotically indeed becoming
 μετ' ἀδικίας τινὸς εἶναι τῆς μεγίστης, πολιτικῶς δὲ τὸ μὲν ἄδικον οὐκ ἔχειν, ἐμπόδιον δὲ ἔχειν
 with injustice of some to be of the greatest, politically but the indeed unjust not to have, hindrance but to have
 τῇ περὶ αὐτὸν εὐημερίᾳ· τούτων δ' ὕσπερ ἔξ ἐναντίας ἔτεροι τυγχάνουσι διοξάζοντες· μόνον γὰρ
 to the about him prosperity· of these but just as out of opposite others happen thinking· only for
 ἀνδρὸς τὸν πρακτικὸν εἶναι βίον καὶ πολιτικόν, ἐφ' ἐκάστης γὰρ ἀρετῆς οὐκ εἶναι πράξεις μᾶλλον
 of a man the practical to be life and political, upon of each for of virtue not to be actions rather
 τοῖς ἴδιώταις
 to the private persons

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ἢ τοῖς τὰ κοινὰ πράττουσι καὶ πολιτευομένοις. οἱ μὲν οὖν οὕτως ὑπολαμβάνουσιν, οἱ δὲ τὸν
 than to the the common doing and being citizens. the indeed therefore thus suppose, the but the
 δεσποτικὸν καὶ τυραννικὸν τρόπον τῆς πολιτείας εἶναι μόνον εὐδαιμονά φασιν. παρ' ἐνίοις δὲ καὶ
 despotic and tyrannical manner of the constitution to be only happy they say. among some but also
 τῆς πολιτείας οὗτος ὄρος καὶ τῶν νόμων ὅπως δεσπόζωσι τῶν πέλας. διὸ καὶ
 of the constitution this definition and of the laws how they rule as masters of the neighbors. therefore and
 τῶν πλείστων νομίμων χύδην ὡς εἰπεῖν κειμένων παρὰ τοῖς πλείστοις, ὅμως εἴ
 of the most customary laws promiscuously as to say lying beside to the most, nevertheless if
 πού τι πρὸς ἐν οἱ νόμοι βλέπουσι, τοῦ κρατεῖν στοχάζονται πάντες, ὕσπερ ἐν Λακεδαίμονι
 somewhere something toward one the laws look, of the to prevail aim all, just as in Lacedaemon
 καὶ Κρήτῃ πρὸς τοὺς πολέμους συντέτακται σχεδὸν ἢ τε παιδεία καὶ τὸ τῶν νόμων πλῆθος·

and Crete toward the wars has been arranged almost which and education and the of the laws multitude-
 ξτι δ' ἐν τοῖς ξθνεσι πᾶσι τοῖς δυναμένοις πλεονεκτεῖν ἡ τοιαύτη τετίμηται
 further but in the nations all the to the being able to take advantage the such has been honored
 δύναμις, οἷον ἐν Σκύθαις καὶ Πέρσαις καὶ ΘραΞὶ καὶ Κελτοῖς. ἐν ἐνίοις γὰρ καὶ νόμοι τινές εἰσι
 power, such as in Scythians and Persians and Thracians and Celts. in some for and laws some are
 παροξύνοντες πρὸς τὴν ἀρετὴν ταύτην, καθάπερ ἐν Καρχηδόνι φασὶ τὸν ἐκ τῶν κρίκων κόσμον
 provoking toward the virtue this, just as in Carthage they say the from the rings adornment
 λαμβάνειν ὅσας ἀν στρατεύσωνται στρατείας· ἦν δέ ποτε καὶ περὶ Μακεδονίαν νόμος τὸν μηθένα
 to receive as many as ever might campaign campaigns· was but once and about Macedonia law the no one
 ἀπεκταγκότα πολέμιον ἄνδρα περιεζώσθαι τὴν φορβειάν· ἐν δὲ Σκύθαις οὐκ ἔξην πίνειν ἐν
 having slain enemy man to gird about the feedbag· in but Scythians not it was permitted to drink in
 ἑορτῇ τινι σκύφον περιφερόμενον τῷ μηθένα ἀπεκταγκότι πολέμιον· ἐν δὲ τοῖς Ἰβηρσιν, ξθνει
 festival some cup being carried around to the no one having slain enemy· in but the Iberians, nation
 πολεμικῷ, τοσούτους τὸν ἀριθμὸν ὄβελίσκους καταπηγγύουσι περὶ τὸν τάφον ὕσους ἀν διαφθείρῃ
 warlike, so many the number little spits they drive in around the tomb as many as ever he destroy
 τῶν πολεμίων· καὶ ἔτερα δὴ παρ' ἔτεροις ἔστι τοιαῦτα πολλά, τὰ μὲν νόμοις
 of the enemies· and other indeed beside others there is such many, the on the one hand by laws
 κατειλημένα τὰ δὲ ἔθεσιν. καίτοι δόξειν ἀν ἄγαν ἄτοπον ἵσως εἶναι τοῖς
 having been fixed the but by customs. and yet might seem ever too much strange perhaps to be to the
 βουλομένοις ἐπισκοπεῖν, εἰ τοῦτ' ἔστιν ἔργον τοῦ πολιτικοῦ, τὸ δύνασθαι θεωρεῖν ὅπως ἄρχῃ καὶ
 being willing to examine, if this is work of the statesman, the to be able to observe how he rule and
 δεσπόζῃ τῶν πλησίον, καὶ βουλομένων καὶ μὴ βουλομένων. πῶς γὰρ ἀν εἴη τοῦτο πολιτικὸν
 he be master of the neighbors, and of the willing and not willing ones. how for ever would be this political
 ἢ νομοθετικόν, ὃ γε μηδὲ νόμιμόν ἔστιν; οὐ νόμιμον δὲ τὸ μὴ μόνον δικαίως ἀλλὰ καὶ ἀδίκως
 or lawgiving, which at least nor even lawful is; not lawful but the not only justly but also unjustly
 ἄρχειν, κρατεῖν δ' ἔστι καὶ μὴ δικαίως. ἀλλὰ μὴν οὐδ' ἐν ταῖς ἀλλαις ἐπιστήμαις τοῦτο ὄρωμεν.
 to rule, to prevail but it is also not justly. but indeed nor even in the other sciences this we see.
 οὔτε γὰρ τοῦ ἰατροῦ οὔτε τοῦ κυβερνήτου ἔργον ἔστι τὸ ἡ πεῖσαι ἡ βιάσασθαι τοῦ
 neither for of the doctor nor of the helmsman work is the either to persuade or to force of the
 μὲν τοὺς θεραπευομένους τοῦ δὲ τοὺς πλωτῆρας. ἀλλ' ἐοίκασιν οἱ πολλοὶ τὴν δεσποτικὴν
 on the one hand the being treated of the but the sailors. but they seem the many the despotic
 πολιτικὴν οἵεσθαι εἶναι, καὶ ὅπερ αὐτοῖς ἔκαστοι οὐ φασιν εἶναι δίκαιον οὐδὲ
 political to think to be, and the very thing to themselves each not they say to be just nor even
 συμφέρον, τοῦτ' οὐκ αἰσχύνονται πρὸς τοὺς ἄλλους ἀσκοῦντες· αὐτοὶ μὲν γὰρ παρ'
 beneficial, this not they are ashamed toward the others practicing themselves on the one hand for among
 αὐτοῖς τὸ δικαίως ἄρχειν ζητοῦσι, πρὸς δὲ τοὺς ἄλλους οὐδὲν μέλει τῶν δικαίων.
 with themselves the justly to rule they seek, toward but the others nothing it is a care of the just things.
 ἄτοπον δὲ εἰ μὴ φύσει τὸ μὲν δεσποστόν ἔστι τὸ δὲ οὐ δεσποστόν, ὥστε εἴπερ ἔχει
 strange but if not by nature the on the one hand masterable is the but not masterable, so that if indeed it has
 τὸν τρόπον τοῦτον, οὐ δεῖ πάντων πειρᾶσθαι δεσπόζειν, ἀλλὰ τῶν δεσποστῶν, ὥσπερ
 the manner this, not it is necessary of all to try to be master, but of the masterable ones, just as
 οὐδὲ θηρεύειν ἐπὶ θοίνην ἡ θυσίαν ἀνθρώπους, ἀλλὰ τὸ πρὸς τοῦτο θηρευτόν· ἔστι δὲ θηρευτὸν ὁ
 not even to hunt for feast or sacrifice humans, but the for this huntable· is but huntable which
 ἀν ἄγριον ἡ ἐδεστὸν ζῷον. ἀλλὰ μὴν εἴη γ' ἀν καὶ
 ever wild be edible animal. but indeed would be at least ever also

St. 1325a

καθ' ἔαυτὴν μία πόλις εὐδαίμων, ἡ πολιτεύεται δηλονότι καλῶς, εἴπερ ἐνδέχεται πόλιν
 according to her self one city happy, which is governed clearly well, if indeed it is possible city
 οἰκεῖσθαί που καθ' ἔαυτὴν νόμοις χρωμένην σπουδαίοις, ἡς τῆς πολιτείας ἡ
 to dwell somewhere according to her self with laws using serious, of which of the constitution the
 σύνταξις οὐ πρὸς πόλεμον οὐδὲ πρὸς τὸ κρατεῖν ἔσται τῶν πολεμίων· μηθὲν γὰρ ὑπαρχέτω
 arrangement not toward war nor toward the to prevail will be of the enemies· nothing for let exist
 τοιοῦτον. δῆλον ἄρα ὅτι πάσας τὰς πρὸς τὸν πόλεμον ἐπιμελείας καλὰς μὲν θετέον, οὐχ
 such. clear then that all the toward the war cares noble on the one hand to be set, not
 ὡς τέλος δὲ πάντων ἀκρότατον, ἀλλ' ἐκείνου χάριν ταύτας. τοῦ δὲ νομοθέτου τοῦ σπουδαίου

as end but of all highest, but of that for the sake these. of the but lawgiver of the excellent
 ἔστι τὸ θεάσασθαι πόλιν καὶ γένος ἀνθρώπων καὶ πᾶσαν ἄλλην κοινωνίαν, ζωῆς ἀγαθῆς πῶς
 is the to behold city and race of men and every other community, of life good how
 μεθέξουσι καὶ τῆς ἐνδεχομένης αὐτοῖς εύδαιμονίας. διοίσει μέντοι τῶν ταττομένων ἔνια
 they will partake and of the possible to them happiness. will differ however of the being ordered some
 νομίμων· καὶ τοῦτο τῆς νομοθετικῆς ἔστιν ἰδεῖν, ἐάν τινες ὑπάρχωσι γειτνιῶντες, ποῖα
 customary· and this of the legislative is to see, if ever some are present neighboring, what kind of
 πρὸς ποίους ἀσκητέον ἢ πῶς τοῖς καθήκουσι πρὸς ἐκάστους χρηστέον. ἀλλὰ τοῦτο
 toward which ones to be practised or how to the fitting toward each to be used. but this
 μὲν κἀντερον τύχοι τῆς προσηκούσης σκέψεως, πρὸς τί τέλος δεῖ
 on the one hand and ever later might befall of the fitting inquiry, toward what end it is necessary
 τὴν ἀρίστην πολιτείαν συντείνειν· πρὸς δὲ τοὺς δημολογοῦντας μὲν τὸν μετ' ἀρετῆς εἶναι
 the best constitution to tend· toward but the agreeing on the one hand the with virtue to be
 βίον αἰρετώτατον, διαφερομένους δὲ περὶ τῆς χρήσεως αὐτοῦ, λεκτέον ἡμῖν πρὸς ἀμφοτέρους
 life most choiceworthy, differing but about the use of it, to be said to us toward both
 αὐτούς (οἱ μὲν γὰρ ἀποδοκιμάζουσι τὰς πολιτικὰς ἀρχάς, νομίζοντες τὸν τοῦ ἐλευθέρου
 them (the on the one hand for they reject the political offices, thinking the of the free
 βίον ἔτερόν τινα εἶναι τοῦ πολιτικοῦ καὶ πάντων αἰρετώτατον, οἱ δὲ τοῦτον ἀριστον· ἀδύνατον
 life different some to be of the political and of all most choiceworthy, the but this best· impossible
 γὰρ τὸν μηθὲν πράττοντα πράττειν εὖ, τὴν δὲ εὔπραγίαν καὶ τὴν εύδαιμονίαν εἶναι ταύτον) ὅτι τὰ
 for the nothing doing to do well, the but success and the happiness to be the same) that the
 μὲν ἀμφότεροι λέγουσιν ὁρθῶς τὰ δὲ οὐκ ὁρθῶς, οἱ μὲν ὅτι ὁ τοῦ ἐλευθέρου
 on the one hand both say rightly the but not rightly, the on the one hand that the of the free
 βίος τοῦ δεσποτικοῦ ἀμείνων. τοῦτο γὰρ ἀληθές· οὐθὲν γὰρ τό γε δούλω ἢ δοῦλος
 life of the despotic better. this for true· nothing for the at least to a slave in so far as slave
 χρῆσθαι σεμνόν· ἡ γὰρ ἔπιταξις ἡ περὶ τῶν ἀναγκαίων οὐδενὸς μετέχει τῶν καλῶν. τὸ μέντοι
 to use august· the for command the about the necessary of nothing shares in of the noble things. the however
 νομίζειν πᾶσαν ἀρχὴν εἶναι δεσποτείαν οὐκ ὁρθόν· οὐ γὰρ ἔλαττον διέστηκεν ἡ τῶν ἐλευθέρων ἀρχὴ¹
 to think every rule to be despotism not right· not for less stands apart the of the free rule
 τῆς τῶν δούλων ἡ αὐτὸ τὸ φύσει ἐλεύθερον τοῦ φύσει δούλου. διώρισται
 of the of the slaves than the very the by nature free of the by nature of a slave. has been distinguished
 δὲ περὶ αὐτῶν ἵκανῶς ἐν τοῖς πρώτοις λόγοις. τὸ δὲ μᾶλλον ἐπαινεῖν τὸ ἀπρακτεῖν τοῦ πράττειν
 but about them sufficiently in the first discourses. the but rather to praise the to be inactive than to do
 οὐκ ἀληθές· ἡ γὰρ εύδαιμονία πρᾶξις ἔστιν, ἔτι δὲ πολλῶν καὶ καλῶν τέλος ἔχουσιν αἱ τῶν δικαίων
 not true· the for happiness action is, still but of many and of noble end have the of the just
 καὶ σωφρόνων πράξεις. καίτοι τάχ' ἀν ὑπολάβοι τις τούτων οὕτω διωρισμένων ὅτι
 and temperate actions. and yet perhaps would suppose someone of these thus having been distinguished that
 τὸ κύριον εἶναι πάντων ἀριστον· οὕτω γὰρ ἀν πλείστων καὶ καλλίστων κύριος εἴη πράξεων.
 the controlling to be of all best· thus for would of most and of most noble master would be of actions.
 ὥστε οὐ δεῖ τὸν δυνάμενον ἀρχεῖν παριέναι τῷ πλησίον, ἀλλὰ μᾶλλον ἀφαιρεῖσθαι,
 so that not to be necessary the being able to rule to pass over to the neighbor, but rather to take away,
 καὶ μήτε πατέρα παίδων μήτε παῖδας πατρὸς μήθ' ὅλως φίλον φίλου μηθένα ὑπόλογον
 and nor father of children nor children of father nor at all friend of friend no one accountable
 ποιεῖσθαι μηδὲ πρὸς τοῦτο φροντίζειν· τὸ γὰρ ἀριστον αἰρετώτατον, τὸ δὲ εὖ πράττειν
 to make for oneself nor toward this to care· the for best most choiceworthy, the but well to do
 ἀριστον. τοῦτο μὲν οὖν ἀληθῶς ἴσως λέγουσιν, εἴπερ
 best. this indeed then truly perhaps they say, if indeed

St. 1325b

ὑπάρξει τοῖς ἀποστεροῦσι καὶ βιαζομένοις τὸ τῶν ὄντων αἰρετώτατον· ἀλλ' ἴσως οὐχ οἶόν
 will belong to the depriving and coercing the of the being most choiceworthy· but perhaps not possible
 τε ὑπάρχειν, ἀλλ' ὑποτίθενται τοῦτο ψεῦδος. οὐ γὰρ ἔτι καλὰς τὰς πράξεις ἐνδέχεται εἶναι τῷ μὴ
 and to belong, but they assume this falsehood. not for still noble the actions it is possible to be to the not
 διαφέροντι τοσοῦτον δσον ὀνὴρ γυναικὸς ἢ πατὴρ τέκνων ἢ δεσπότης δούλων· ὥστε ὁ
 differing so much as much as man of woman or father of children or master of slaves· so that the
 παραβαίνων οὐθὲν ἀν τηλικοῦτον κατορθώσειν ὑστερον δσον ἥδη παρεκβέβηκε τῆς

transgressing nothing would so great he would accomplish later as much as already he has deviated of the
 ἀρετῆς. τοῖς γὰρ ὁμοίοις τὸ καλὸν καὶ τὸ δίκαιον ἐν τῷ ἐν μέρει, τοῦτο γὰρ ἵσον καὶ ὁμοιόν· τὸ δὲ
 virtue. to the for like the noble and the just in the in part, this for equal and similar the but
 μὴ ἵσον τοῖς ἵσοις καὶ τὸ μὴ ὁμοιόν τοῖς ὁμοίοις παρὰ φύσιν, οὐδὲν δὲ τῶν παρὰ φύσιν καλόν.
 not equal to the equals and the not similar to the similar against nature, nothing but of the against nature noble.
 διὸ κανὸν ἄλλος τις ἦν κρείττων κατ' ἀρετὴν καὶ κατὰ δύναμιν τὴν
 therefore and would other someone may be better according to virtue and according to power the
 πρακτικὴν τῶν ἀρίστων, τούτῳ καλὸν ἀκολουθεῖν καὶ τούτῳ πείθεσθαι δίκαιον. δεῖ δ' οὐ
 practical of the best, to this noble to follow and to this to obey just. it is necessary but not
 μόνον ἀρετὴν ἀλλὰ καὶ δύναμιν ὑπάρχειν, καθ' ἦν ἔσται πρακτικός. ἀλλ' εἰ ταῦτα λέγεται καλῶς
 only virtue but and power to exist, according to which will be practical. but if these is said well
 καὶ τὴν εὐδαιμονίαν εὑπραγίαν θετέον, καὶ κοινῇ πάσης πόλεως ἀν εἴη καὶ καθ'
 and the happiness success must be set, and in common of every city would be and according to
 ἕκαστον ἄριστος βίος ὁ πρακτικός. ἀλλὰ τὸν πρακτικὸν οὐκ ἀναγκαῖον εἶναι πρὸς ἐτέρους, καθάπερ
 each best life the practical. but the practical not necessary to be toward others, just as
 οἵονταί τινες, οὐδὲ τὰς διανοίας εἶναι μόνας ταύτας πρακτικάς, τὰς τῶν ἀποβαίνοντων χάριν
 they suppose some, nor the thoughts to be only these practical, the of the resulting for the sake
 γιγνομένας ἐκ τοῦ πράττειν, ἀλλὰ πολὺ μᾶλλον τὰς αὐτοτελεῖς καὶ τὰς αὐτῶν ἔνεκεν
 coming to be out of the to do, but much more the self complete and the their own for the sake
 θεωρίας καὶ διανοήσεις· ἡ γὰρ εὑπραξία τέλος, ὥστε καὶ πρᾶξίς τις. μάλιστα δὲ καὶ πράττειν
 contemplations and thoughts. the for success end, so that also action some. most of all but and to do
 λέγομεν κυρίως καὶ τῶν ἔξωτερικῶν πράξεων τοὺς ταῖς διανοίαις ἀρχιτέκτονας. ἀλλὰ μήν οὐδ'
 we say properly and of the external actions the to the thoughts chief builders. but indeed nor
 ἀπρακτεῖν ἀναγκαῖον τὰς καθ' αὐτὰς πόλεις ἰδρυμένας καὶ ζῆν οὕτω
 to be inactive necessary the according to their selves cities having been founded and to live thus
 προηρημένας· ἐνδέχεται γὰρ κατὰ μέρη καὶ τοῦτο συμβαίνειν· πολλὰ γὰρ κοινωνίαι πρὸς
 having been chosen. it is possible for according to parts and this to happen· many for communities toward
 ἄλληλα τοῖς μέρεσι τῆς πόλεως εἰσιν. δόμοίως δὲ τοῦτο ὑπάρχει καὶ καθ' ἐνὸς
 each other to the parts of the city are. likewise but this exists and according to one
 ὅτουοῦν τῶν ἀνθρώπων· σχολῆ γὰρ ἀν ὁ θεὸς εἶχε καλῶς καὶ πᾶς ὁ
 of anyone whatsoever of the humans· with difficulty for would the god was having well and all the
 κόσμος, οἷς οὐκ εἰσὶν ἔξωτερικαὶ πράξεις παρὰ τὰς οἰκείας τὰς αὐτῶν. ὅτι μὲν οὖν τὸν αὐτὸν
 world, for whom not are external actions beside the own the of them. that indeed then the same
 βίον ἀναγκαῖον εἶναι τὸν ἄριστον ἐκάστῳ τε τῶν ἀνθρώπων καὶ κοινῇ ταῖς πόλεσι καὶ τοῖς
 life necessary to be the best to each and of the humans and in common to the cities and to the
 ἀνθρώποις, φανερόν ἔστιν. ἐπεὶ δὲ πεφροιμάσται τὰ νῦν εἰρημένα περὶ αὐτῶν, καὶ περὶ τὰς
 humans, clear is. since but has been prefaced the now having been said about of them, and about the
 ἄλλας πολιτείας ἡμῖν τεθεώρηται πρότερον, ἀρχὴ τῶν λοιπῶν εἰπεῖν πρῶτον ποίας
 other constitutions to us has been considered earlier, beginning of the remaining to say first what kind of
 τινὰς δεῖ τὰς ὑποθέσεις εἶναι περὶ τῆς μελλούσης κατ' εὔχην
 some it is necessary the assumptions to be about the being about to according to prayer wish
 συνεστάναι πόλεως. οὐ γὰρ οἶόν τε πολιτείαν γενέσθαι τὴν ἀρίστην ἄνευ συμμέτρου
 to have been constituted of city. not for possible and constitution to become the best without proportionate
 χορηγίας. διὸ δεῖ πολλὰ προϋποτεθεῖσθαι καθάπερ εύχομένους, εἶναι μέντοι
 supply. therefore it is necessary many things to have been pre supposed just as praying, to be however
 μηθὲν τούτων ἀδύνατον· λέγω δὲ οἶον περὶ τε πλήθους πολιτῶν καὶ χώρας. ὥσπερ γὰρ καὶ τοῖς
 nothing of these impossible. I say but such as about and multitude of citizens and of land. just as for and to the
 ἄλλοις δημιουργοῖς, οἷον ὑφάντη καὶ ναυπηγῷ, δεῖ τὴν
 other craftsmen, such as weaver and ship builder, it is necessary the

St. 1326a

ὅλην ὑπάρχειν ἐπιτηδείαν οὖσαν πρὸς τὴν ἐργασίαν (ὅσῳ γὰρ ἀν αὗτῃ τυγχάνῃ
 material to exist suitable being toward the work (by how much for ever this may happen
 παρεσκευασμένη βέλτιον, ἀνάγκη καὶ τὸ γιγνόμενον ὑπὸ τῆς τέχνης εἶναι κάλλιον), οὕτω καὶ τῷ
 having been prepared better, necessity and the becoming by the art to be fairer), thus and to the
 πολιτικῷ καὶ τῷ νομοθέτῃ δεῖ τὴν οἰκείαν ὅλην ὑπάρχειν ἐπιτηδείως ἔχουσαν. ἔστι δὲ

statesman and to the lawgiver it is necessary the proper material to exist suitably having. is but
 πολιτικῆς χορηγίας πρῶτον τό τε πλῆθος τῶν ἀνθρώπων, πόσους τε καὶ ποίους τινὰς ὑπάρχειν
 of political supply first the and multitude of the humans, how many and also what sorts some to exist
 δεῖ φύσει, καὶ κατὰ τὴν χώραν ὡσαύτως, πόσην τε εἶναι καὶ ποίαν τινὰ
 it is necessary by nature, and according to the land likewise, how great and to be and what kind some
 ταύτην. οἴονται μὲν οὖν οἱ πλεῖστοι προσήκειν μεγάλην εἶναι τὴν εὐδαίμονα πόλιν· εἰ δὲ τοῦτ'
 this. they suppose indeed then the most to be fitting great to be the happy city· if but this
 ἀληθές, ἀγνοοῦσι ποία μεγάλη καὶ ποία μικρὰ πόλις. κατ' ἀριθμοῦ γὰρ
 true, they are ignorant what kind of great and what kind of small city. according to of number for
 πλῆθος τῶν ἐνοικούντων κρίνουσι τὴν μεγάλην, δεῖ δὲ μᾶλλον μὴ εἰς τὸ πλῆθος εἰς δὲ
 multitude of the inhabiting ones they judge the great, it is necessary but rather not into the multitude into but
 δύναμιν ἀποβλέπειν. ἔστι γάρ τι καὶ πόλεως ἔργον, ὥστε τὴν δυναμένην τοῦτο μάλιστ'
 capacity to look toward. there is for something also of a city work, so that the being able this most of all
 ἀποτελεῖν, ταύτην οἰητέον εἶναι μεγίστην, οἷον Ἰπποκράτην οὐκ ἄνθρωπον ἀλλ' ἰατρὸν εἶναι
 to accomplish, this to be thought to be greatest, such as Hippocrates not man but physician to be
 μείζω φήσειν ἢν τις τοῦ διαφέροντος κατὰ τὸ μέγεθος τοῦ σώματος. οὐ μὴν ἀλλὰ
 greater would say ever someone of the differing according to the size of the body. not indeed but
 κανεὶς εἰ δεῖ κρίνειν πρὸς τὸ πλῆθος ἀποβλέποντας, οὐ κατὰ τὸ τυχὸν
 and would if it is necessary to judge toward the multitude looking toward, not according to the chance occurring
 πλῆθος τοῦτο ποιητέον (ἀναγκαῖον γὰρ ἐν ταῖς πόλεσιν ἵσως ὑπάρχειν καὶ δούλων ἀριθμὸν πολλῶν
 multitude this to be done (necessary for in the cities perhaps to exist and of slaves number of many
 καὶ μετοίκων καὶ ξένων), ἀλλ' ὅσοι πόλεώς εἰσι μέρος καὶ ἔξι ὕν συνίσταται
 and of resident aliens and of foreigners), but as many as of a city are part and out of of which is composed
 πόλις οἰκείων μορίων· ἡ γὰρ τούτων ὑπεροχὴ τοῦ πλήθους μεγάλης πόλεως σημεῖον, ἔξι ἡς δὲ
 city of own parts· the for of these superiority of the multitude of great city sign, out of of which but
 βάναυσοι μὲν ἔξερχονται πολλῷ τὸν ἀριθμὸν ὀπλῖται δὲ ὄλγοι, ταύτην ἀδύνατον εἶναι
 artisans on the one hand go out many the number hoplites but few, this impossible to be
 μεγάλην· οὐ γὰρ ταύτον μεγάλη τε πόλις καὶ πολυάνθρωπος. ἀλλὰ μὴν καὶ τοῦτο γε ἐκ
 great· not for the same great and also city and populous. but indeed also this at least out of
 τῶν ἔργων φανερόν, ὅτι χαλεπόν, ἵσως δ' ἀδύνατον, εύνομεισθαι τὴν λίαν πολυάνθρωπον· τῶν
 the works evident, that difficult, perhaps but impossible, to be well governed the very populous· of the
 γοῦν δοκούσῶν πολιτεύεσθαι καλῶς οὔδεμίαν ὁρῶμεν οὖσαν ἀνειμένην πρὸς τὸ πλῆθος. τοῦτο δὲ
 at least seeming to be administered well no we see being loosened toward the multitude. this but
 δῆλον καὶ διὰ τῆς τῶν λόγων πίστεως. ὁ τε γὰρ νόμος τάξις τίς ἔστι, καὶ τὴν εύνομίαν
 clear also through the of the arguments credibility. the and also for law order some is, and the good order
 ἀναγκαῖον εύταξίαν εἶναι, ὁ δὲ λίαν ὑπερβάλλων ἀριθμὸς οὐ δύναται μετέχειν τάξεως· θείας γὰρ
 necessary good order to be, the but very exceeding number not is able to share in of order· of divine for
 δὴ τοῦτο δυνάμεως ἔργον, ἥτις καὶ τόδε συνέχει τὸ πᾶν. διὸ καὶ πόλιν ἡς μετὰ
 indeed this of power work, which and this holds together the whole. therefore also city of which with
 μεγέθους ὁ λεχθεὶς ὄρος ὑπάρχει, ταύτην εἶναι καλλίστην ἀναγκαῖον· ἐπεὶ τό γε καλὸν
 size the having been said definition exists, this to be fairest necessary· since the at least noble
 ἐν πλήθει καὶ μεγέθει εἴωθε γίνεσθαι, ἀλλ' ἔστι τι καὶ πόλεως μεγέθους μέτρον,
 in multitude and size is accustomed to become, but there is something also of a city of size measure,
 ὥσπερ καὶ τῶν ἄλλων πάντων, ζώων φυτῶν ὄργανων· καὶ γὰρ τούτων ἔκαστον οὕτε λίαν
 just as also of the other all, of animals of plants of instruments· and for of these each neither very
 μικρὸν οὕτε κατὰ μέγεθος ὑπερβάλλον ἔξει τὴν αὐτοῦ δύναμιν, ἀλλ' ὅτε
 small nor according to size exceeding will have the of himself power, but at times
 μὲν ὅλως ἔστερημένον ἔσται τῆς φύσεως ὅτε δὲ φαύλως ἔχον, οἷον
 on the one hand wholly having been deprived will be of the nature at times but poorly having, for instance
 πλοῖον σπιθαμιαῖον μὲν οὐκ ἔσται πλοῖον ὅλως, οὐδὲ δυοῖν σταδίοιν, εἰς δὲ τὶ μέγεθος
 ship span long on the one hand not will be ship at all, nor two of stadia, into but some size
 ἔλθὼν ὅτε
 having come at times

St. 1326b

μὲν διὰ σμικρότητα φαύλην ποιήσει τὴν ναυτιλίαν, ὅτε δὲ διὰ τὴν

on the one hand because of smallness poor will make the seamanship, at times but because of the ὑπερβολήν· ὁμοίως δὲ καὶ πόλις ἡ μὲν ἔξ οὐκ αὐτάρκης (ἢ δὲ πόλις excess· similarly but also city the on the one hand out of few very not self sufficient (the but city αὐτάρκες), ἡ δὲ ἐκ πολλῶν ἄγαν ἐν μὲν τοῖς ἀναγκαίοις αὐτάρκης ὥσπερ [δ] self sufficient), which but out of many excessively in on the one hand the necessities self sufficient just as but ἔθνος, ἀλλ' οὐ πόλις· πολιτείαν γὰρ οὐ ῥάδιον ὑπάρχειν· τίς γὰρ στρατηγὸς ἔσται τοῦ λίαν nation, but not city· constitution for not easy to exist· who for general will be of the very ὑπερβάλλοντος πλήθους, ἢ τίς κῆρυξ μὴ Στεντόρειος; διὸ πρώτην μὲν εἶναι πόλιν exceeding multitude, or who herald not stentorian; therefore first on the one hand to be city ἀναγκαῖον τὴν ἐκ τοσούτου πλήθους δὲ πρώτον πλῆθος αὕταρκες πρὸς τὸ εὖ ζῆν ἔστι necessary the from out of so much of multitude which first number self sufficient toward the well to live is κατὰ τὴν πολιτικὴν κοινωνίαν· ἔνδέχεται δὲ καὶ τὴν ταύτης ὑπερβάλλουσαν κατὰ πλῆθος according to the political community· it is possible but also the of this exceeding according to number εἶναι μείζω πόλιν, ἀλλὰ τοῦτ' οὐκ ἔστιν, ὥσπερ εἴπομεν, ἀόριστον. τίς δ' ἔστιν ὁ τῆς ὑπερβολῆς to be greater city, but this not is, just as we said, undefined. what but is the of the excess ὅρος, ἐκ τῶν ἔργων ιδεῖν ῥάδιον. εἰσὶ γὰρ αἱ πράξεις τῆς πόλεως τῶν μὲν ἀρχόντων limit, out of the deeds to see easy. are for the actions of the city of the on the one hand rulers τῶν δ' ἀρχομένων, ἀρχοντος δ' ἐπίταξις καὶ κρίσις ἔργον· πρὸς δὲ τὸ κρίνειν περὶ τῶν δικαίων of the but ruled, of a ruler but ordering and judgment task· for but the to judge about the just things καὶ πρὸς τὸ τὰς ἀρχὰς διανέμειν κατ' ἀξίαν ἀναγκαῖον γνωρίζειν ἀλλήλους, ποιοί τινές and for the the offices to distribute according to merit necessary to know one another, what sort some εἰσι, τοὺς πολίτας, ὡς ὅπου τοῦτο μὴ συμβαίνει γίγνεσθαι, φαύλως ἀνάγκη γίγνεσθαι τὰ περὶ τὰς ἀρχὰς are, the citizens, as where this not happens to happen, badly necessity to happen the about the offices καὶ τὰς κρίσεις. περὶ ἀμφότερα γὰρ οὐ δίκαιον αὐτοσχεδιάζειν, δύπερ ἐν τῇ πολυανθρωπίᾳ and the judgments. concerning both for not just to improvise, the very thing in the populousness τῇ λίαν ὑπάρχει φανερῶς. ἔτι δὲ ξένοις καὶ μετοίκοις ῥάδιον μεταλαμβάνειν τῆς the very exists manifestly. further but to foreigners and to resident aliens easy to share of the πολιτείας· οὐ γὰρ χαλεπὸν τὸ λανθάνειν διὰ τὴν ὑπερβολὴν τοῦ πλήθους. δῆλον τοίνυν ὡς constitution· not for difficult the to escape notice because of the excess of the multitude. clear then that οὗτός ἔστι πόλεως ὅρος ἄριστος, ἡ μεγίστη τοῦ πλήθους ὑπερβολὴ πρὸς αὐτάρκειαν ζωῆς this is of a city limit best, the greatest of the multitude excess toward self sufficiency of life εὔσύνοπτος. περὶ μὲν οὖν μεγέθους πόλεως διωρίσθω τὸν τρόπον τοῦτον. easily surveyed. concerning on the one hand then of size of city let it be defined the manner this. παραπλησίως δὲ καὶ τὰ περὶ τῆς χώρας ἔχει. περὶ μὲν γὰρ τοῦ ποίαν τινά, δῆλον ὅτι τὴν similarly but and the about of the land holds. about indeed for as to what kind some, clear that the αὐτάρκεστάτην πᾶς τις ἀν ἐπαινέσειν (τοιαύτην δ' ἀναγκαῖον εἶναι τὴν παντοφόρον· τὸ γὰρ most self sufficient every one would praise (such but necessary to be the all bearing· the for πάντα ὑπάρχειν καὶ δεῖσθαι μηθενὸς αὐτάρκες). πλήθει δὲ καὶ μεγέθει τοσαύτην ὥστε all things to exist and to need of nothing self sufficient· by multitude but and by size so great so that δύνασθαι τοὺς οἰκοῦντας ζῆν σχολάζοντας ἐλευθερίας ἄμα καὶ σωφρόνως. τοῦτον δὲ τὸν ὅρον εἰ to be able the dwelling to live being at leisure freely at once and temperately. this but the limit if καλῶς ἢ μὴ καλῶς λέγομεν, ὕστερον ἐπισκεπτέον ἀκριβέστερον, ὅταν ὅλως περὶ κτήσεως καὶ well or not well we say, later to be examined more exactly, whenever altogether about acquisition and τῆς περὶ τὴν οὐσίαν εύπορίας συμβαίνῃ ποιεῖσθαι μνείαν, πῶς δεῖ καὶ τίνα τρόπον of the about the property of wealth may happen to make mention, how it is necessary and what kind of manner ἔχειν πρὸς τὴν χρῆσιν αὐτῆς· πολλὰ γὰρ περὶ τὴν σκέψιν ταύτην εἰσὶν ἀμφισβητήσεις διὰ τοὺς to have toward the use of her· many for about the inquiry this are disputes because of the ἔλκοντας ἐφ' ἔκατέραν τοῦ βίου τὴν ὑπερβολήν, τοὺς μὲν ἐπὶ τὴν γλισχρότητα τοὺς δὲ ἐπὶ τὴν dragging upon each side of the life the excess, the indeed toward the stinginess the but toward the τρυφήν. τὸ δ' εἶδος τῆς χώρας οὐ χαλεπὸν εἰπεῖν (δεῖ δ' ἔνια πείθεσθαι καὶ luxury. the but form kind of the land not difficult to say (it is necessary but some things to be persuaded and τοῖς περὶ τὴν στρατηγίαν ἐμπείροις), ὅτι χρὴ μὲν τοῖς πολεμίοις εἶναι δυσέμβολον αὐτοῖς δ' to the about the generalship experienced), that needful is indeed to the enemies to be hard to enter to them but εὔξεδον. easy to exit.

St. 1327a

ἔτι δ' ὡσπερ τὸ πλῆθος τὸ τῶν ἀνθρώπων εύσύνοπτον ἔφαμεν εἶναι δεῖν, οὕτω καὶ τὴν further but just as the multitude the of the humans easy to survey we said to be necessary, thus also the χώραν· τὸ δ' εύσύνοπτον τὸ εύβοήθητον εἶναι τὴν χώραν ἐστίν. τῆς δὲ πόλεως τὴν θέσιν εἰ land· the but easy to survey the easy to assist to be the land is. of the but city the site if χρὴ ποιεῖν κατ' εὐχήν, πρός τε τὴν θάλατταν προσήκει κεῖσθαι καλῶς πρός needful is to make according to prayer wish, toward and the sea it is fitting to be situated well toward τε τὴν χώραν. εἷς μὲν [οὖν] ὁ λεχθεὶς ὄρος (δεῖ γὰρ πρὸς τὰς ἐκβοηθείας and the land. one indeed now the having been said definition (it is necessary for toward the out helps κοινὴν εἶναι τῶν τόπων ἀπάντων)· ὁ δὲ λοιπὸς πρὸς τὰς τῶν γινομένων καρπῶν παραπομπάς, common to be of the of places all)· the but remaining toward the of the coming to be produce forwardings, ἔτι δὲ τῆς περὶ ξύλα ὕλης, κανεὶς εἰ τινα ἄλλην ἔργασίαν ἢ χώρα τυγχάνοι κεκτημένη yet but of the about woods of timber, and if if some other work the land may happen having acquired τοιαύτην εύπαρακόμιστον. περὶ δὲ τῆς πρὸς τὴν θάλατταν κοινωνίας, πότερον ὡφέλιμος ταῖς such easy to bring in. about but of the toward the sea connection, whether beneficial to the εύνομουμέναις πόλεσιν ἢ βλαβερά, πολλὰ τυγχάνουσιν ἀμφισβητοῦντες· τό τε γὰρ being well governed cities or harmful, many they happen disputing· the and also for ἐπιξενοῦσθαι τινας ἐν ἄλλοις τεθραμμένους νόμοις ἀσύμφορον εἶναι φασι πρὸς τὴν to receive foreigners some in other having been reared laws inexpedient to be they say toward the εύνομίαν, καὶ τὴν πολυανθρωπίαν· γίνεσθαι μὲν γὰρ ἐκ τοῦ χρῆσθαι τῇ θαλάττῃ good order, and the populousness· to come to be indeed for out of the to use the the sea διαπέμποντας καὶ δεχομένους ἐμπόρων πλῆθος, ὑπεναντίαν δ' εἶναι πρὸς τὸ πολιτεύεσθαι sending through and receiving of merchants multitude, opposed but to be to the to be administered καλῶς. ὅτι μὲν οὖν, εἰ ταῦτα μὴ συμβαίνει, βέλτιον καὶ πρὸς ἀσφάλειαν καὶ πρὸς εὔπορίαν τῶν well. that indeed now, if these things not it happens, better and toward safety and toward plenty of the ἀναγκαίων μετέχειν τὴν πόλιν καὶ τὴν χώραν τῆς θαλάττης, οὐκ ἄδηλον. καὶ γὰρ πρὸς τὸ necessary things to share in the city and the land of the sea, not unclear. and for toward the ῥάσιν φέρειν τοὺς πολέμους εύβοηθήτους εἶναι δεῖ κατ' ἀμφότερα τοὺς more easily to bear the wars easily helped to be it is necessary according to both the σωθησομένους, καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ πρὸς τὸ βλάψαι τοὺς being about to be saved, and according to land and according to sea, and toward the to harm the ἐπιτιθεμένους, εἰ μὴ κατ' ἄμφω δυνατόν, ἀλλὰ κατὰ θάτερον ὑπάρξει μᾶλλον attacking, if not according to both possible, but according to the one of two it will be present rather ἀμφοτέρων μετέχουσιν. ὅσα τ' ἀν μὴ τυγχάνῃ παρ' αὐτοῖς ὄντα, δέξασθαι of both they share. as many things as and also would not may happen beside their selves being, to receive ταῦτα, καὶ τὰ πλεονάζοντα τῶν γιγνομένων ἐκπέμψασθαι τῶν ἀναγκαίων ἐστίν. αὐτῇ γὰρ these things, and the exceeding of the becoming to send out of the necessary things is. to herself for ἐμπορικήν, ἀλλ' οὐ τοῖς ἄλλοις, δεῖ εἶναι τὴν πόλιν· οἱ δὲ παρέχοντες σφᾶς αὐτοὺς commercial, but not to the others, it is necessary to be the city· the but providing themselves themselves πᾶσιν ἀγορὰν προσόδου χάριν ταῦτα πράττουσιν· ἦν δὲ μὴ δεῖ πόλιν τοιαύτης to all market of revenue for the sake these things they do· which but not it is necessary city of such μετέχειν πλεονεξίας, οὐδ' ἐμπόριον δεῖ κεκτῆσθαι τοιοῦτον. ἐπεὶ δὲ καὶ νῦν ὄρῶμεν to share in greed, nor market place it is necessary to have acquired such. since but also now we see πολλαῖς ὑπάρχοντα καὶ χώραις καὶ πόλεσιν ἐπίνεια καὶ λιμένας εύφυῶς κείμενα πρὸς τὴν πόλιν, to many being present and lands and cities harbors and ports well situated lying toward the city, ὥστε μήτε τὸ αὐτὸν νέμειν ἄστυ μήτε πόρρω λίαν, ἀλλὰ κρατεῖσθαι τείχεσι καὶ τοιούτοις so that neither the same to inhabit town nor far excessively, but to be fortified by walls and such ὄλλοις ἐρύμασι, φανερὸν ὡς εἰ μὲν ἀγαθόν τι συμβαίνει γίνεσθαι διὰ τῆς κοινωνίας αὐτῶν, other defenses, clear that if indeed good something it happens to become through the association of them, ὑπάρξει τῇ πόλει τοῦτο τὸ ἀγαθόν, εἰ δέ τι βλαβερόν, φυλάξασθαι ῥάσιον τοῖς νόμοις there will be to the city this the good, if but something harmful, to guard oneself easy by the laws φράζοντας καὶ διορίζοντας τίνας οὐ δεῖ καὶ τίνας ἐπιμίσγεσθαι δεῖ πρὸς ἀλλήλους. declaring and defining whom not it is necessary and whom to mingle it is necessary toward each other. περὶ δὲ τῆς ναυτικῆς δυνάμεως, ὅτι μὲν βέλτιστον ὑπάρχειν μέχρι τινὸς πλήθους, οὐκ ἄδηλον ὡς γὰρ about but of the naval power, that indeed best to exist up to some number, not unclear (not for

St. 1327b

μόνον αύτοῖς ἀλλὰ καὶ τῶν πλησίον τισὶ δεῖ καὶ φοβεροὺς εἶναι καὶ δύνασθαι
only to themselves but also of the near ones to some it is necessary and formidable to be and to be able
βοηθεῖν, ὥσπερ κατὰ γῆν, καὶ κατὰ θάλατταν· περὶ δὲ πλήθους ἥδη καὶ μεγέθους τῆς
to help, just as according to land, and according to sea· about but of number already and of size of the
δυνάμεως ταύτης πρὸς τὸν βίον ἀποσκεπτέον τῆς πόλεως. εἰ μὲν γὰρ ἡγεμονικὸν καὶ πολιτικὸν
power of this toward the life to be considered of the city. if indeed for leading and political
ζήσεται βίον, ἀναγκαῖον καὶ ταύτην τὴν δύναμιν ὑπάρχειν πρὸς τὰς πράξεις σύμμετρον. τὴν δὲ
he will live life, necessary and this the power to exist toward the actions proportionate. the but
πολυανθρωπίαν τὴν γιγνομένην περὶ τὸν ναυτικὸν ὄχλον οὐκ ἀναγκαῖον ὑπάρχειν ταῖς πόλεσιν· οὐθὲν γὰρ
large population the becoming about the naval crowd not necessary to exist to the cities· nothing for
αὐτοὺς μέρος εἶναι δεῖ τῆς πόλεως. τὸ μὲν γὰρ ἐπιβατικὸν ἔλεύθερον καὶ τῶν
them part to be it is necessary of the city. the indeed for boarding free and of the
πεζευόντων ἔστιν, ὃ κύριον ἔστι καὶ κρατεῖ τῆς ναυτιλίας· πλήθους δὲ ὑπάρχοντος
being foot soldiers is, which controlling is and prevails of the seamanship· of multitude but being present
περιοίκων καὶ τῶν τὴν χώραν γεωργούντων, ἀφθονίαν ἀναγκαῖον εἶναι καὶ ναυτῶν. ὁρῶμεν δὲ τοῦτο
of perioeci and of the the land farming, abundance necessary to be and of sailors. we see but this
καὶ νῦν ὑπάρχονταν τισίν, οἷον τῇ πόλει τῶν Ἡρακλεωτῶν· πολλὰς γὰρ ἐκπληροῦσι
and now being present to some, such as to the city of the Heracleotes· many for they equip fully
τριήρεις, κεκτημένοι τῷ μεγέθει πόλιν ἐτέρων ἐμμελεστέραν. περὶ μὲν οὖν χώρας καὶ
triremes, having acquired by the size city of others more disciplined. about indeed now of land and
λιμένων τῶν πόλεων καὶ θαλάττης καὶ περὶ τῆς ναυτικῆς δυνάμεως ἔστω διωρισμένα τὸν
of harbors of the cities and of sea and about of the naval of power let it be having been defined the
τρόπον τοῦτον· περὶ δὲ τοῦ πολιτικοῦ πλήθους, τίνα μὲν ὅρον ὑπάρχειν χρή, πρότερον
manner this· about but of the political of multitude, what indeed limit to exist it is needful, earlier
εἴπομεν, ποίους δέ τινας τὴν φύσιν εἶναι δεῖ, νῦν λέγωμεν. σχεδὸν δὴ κατανοήσειν ἄν
we said, what sorts but some the nature to be it is necessary, now let us say. almost indeed would perceive ever
τις τοῦτο γε, βλέψας ἐπὶ τε τὰς πόλεις τὰς εὔδοκιμούσας τῶν Ἑλλήνων καὶ πρὸς
someone this indeed, having looked upon and also the cities the flourishing of the Greeks and toward
πᾶσαν τὴν οἰκουμένην, ὡς διείληπται τοῖς ἔθνεσιν. τὰ μὲν γὰρ ἐν τοῖς ψυχροῖς τόποις ἔθνη
all the inhabited world, as has been divided to the nations. the indeed for in the cold places nations
καὶ τὰ περὶ τὴν Εὐρώπην θυμοῦ μέν ἔστι πλήρη, διανοίας δὲ ἐνδεέστερα καὶ τέχνης, διόπερ
and the around the Europe of spirit indeed is full, of intelligence but more lacking and of art, therefore
ἔλεύθερα μὲν διατελεῖ μᾶλλον, ἀπολίτευτα δὲ καὶ τῶν πλησίον ἄρχειν οὐ δυνάμενα· τὰ δὲ περὶ τὴν
free indeed continues more, without polity but and of the neighbors to rule not being able· the but about the
Ἄσιαν διανοητικὰ μὲν καὶ τεχνικὰ τὴν ψυχήν, ἄθυμα δέ, διόπερ ἀρχόμενα καὶ δουλεύοντα διατελεῖ·
Asia intelligent indeed and artistic the soul, spiritless but, therefore being ruled and being enslaved continues.
τὸ δὲ τῶν Ἑλλήνων γένος, ὥσπερ μεσεύει κατὰ τοὺς τόπους, οὕτως ἀμφοῖν μετέχει. καὶ γὰρ
the but of the Greeks race, just as is middle according to the places, thus of both two shares. and for
ἔνθυμον καὶ διανοητικόν ἔστιν· διόπερ ἔλεύθερόν τε διατελεῖ καὶ βέλτιστα πολιτευόμενον καὶ
spirited and intelligent is· therefore free and continues also best being administered and
δυνάμενον ἄρχειν πάντων, μιᾶς τυγχάνον πολιτείας. τὴν αὐτὴν δὲ ἔχει διαφορὰν καὶ τὰ τῶν Ἑλλήνων
being able to rule of all, of one happening constitution. the it self but has difference and the of the Greeks
ἔθνη πρὸς ἄλληλα· τὰ μὲν γὰρ ἔχει τὴν φύσιν μονόκωλον, τὰ δὲ εὖ κέκραται πρὸς
nations toward each other· the indeed for has the nature single limbed, the but well has been mixed toward
ἀμφοτέρας τὰς δυνάμεις ταύτας. φανερὸν τοίνυν ὅτι δεῖ διανοητικούς τε εἶναι καὶ
both the powers these. clear then that it is necessary intelligent and to be also
θυμοειδεῖς τὴν φύσιν τοὺς μέλλοντας εὐαγώγους ἔσεσθαι τῷ νομοθέτῃ πρὸς τὴν ἀρετήν.
spirited in kind the nature the being about to easy to lead to be the lawgiver toward the virtue.
ὅπερ γάρ φασί τινες δεῖν ὑπάρχειν τοῖς φύλαξι, τὸ φιλητικὸν μὲν εἶναι τῶν
which very for they say some to be needful to exist to the guards, the friendly indeed to be of the
γνωρίμων πρὸς δὲ τοὺς ἀγνῶτας ἀγρίους, ὁ θυμός ἔστιν ὁ ποιῶν τὸ φιλητικόν· αὕτη γάρ ἔστιν ἡ
acquaintances toward but the unknown wild, the spirit is the making the friendliness· this for is the
τῆς ψυχῆς
of the soul

St. 1328a

δύναμις ἢ φιλοῦμεν. σημεῖον δέ πρὸς γὰρ τοὺς συνήθεις καὶ φίλους ὁ θυμὸς αἴρεται μᾶλλον ἢ power by which we love. sign but toward for the familiar and friends the spirit is raised more than πρὸς τοὺς ἀγνῶτας, ὀλιγωρεῖσθαι νομίσας. διὸ καὶ Ἀρχίλοχος προσηκόντως τοῖς φίλοις toward the unknown, to be slighted having supposed. therefore and Archilochus appropriately to the friends ἐγκαλῶν διαλέγεται πρὸς τὸν θυμόν· accusing converses toward the spirit.

σὺ γὰρ δὴ παρὰ φίλων ἀπάγχεαι.
you for indeed from beside friends you are strangled.

καὶ τὸ ἄρχον δὲ καὶ τὸ ἔλευθερον ἀπὸ τῆς δυνάμεως ταύτης ὑπάρχει πᾶσιν ἄρχικὸν γὰρ καὶ ἀήττητον and the ruling but and the free from the power of this exists to all ruling for and unconquered ὁ θυμός, οὐ καλῶς δ' ἔχει λέγειν χαλεποὺς εἶναι πρὸς τοὺς ἀγνῶτας· πρὸς οὐθένα γὰρ εἶναι the spirit. not well but has to say hard to be toward the unknown toward no one for to be χρὴ τοιοῦτον, οὐδέ εἰσιν οἱ μεγαλόψυχοι τὴν φύσιν ἄγριοι, πλὴν πρὸς τοὺς ἀδικοῦντας. τοῦτο δὲ it is needful such, nor are the great souled the nature wild, except toward the wrong doing. this but μᾶλλον ἔτι πρὸς τοὺς συνήθεις πάσχουσιν, ὅπερ εἴρηται πρότερον, ἀν ἀδικεῖσθαι more still toward the familiar they suffer, which very has been said earlier, ever to be wronged νομίσωσιν. καὶ τοῦτο συμβαίνει κατὰ λόγον· παρ' οἵ γὰρ ὀφελεσθαι τὴν εὔεργεσίαν they may think. and this happens according to reason· beside by to whom for to be owed the benefit ὑπολαμβάνουσι, πρὸς τῷ βλάβει καὶ ταύτης ἀποστερεῖσθαι νομίζουσιν· ὅθεν εἴρηται they suppose, besides the harm and of this to be deprived they think· whence has been said

χαλεποὶ πόλεμοι γὰρ ἀδελφῶν
hard wars for of brothers

Eur. fr. 965

καὶ
and

οἵ τοι πέρα στέρξαντες, οἵδε καὶ πέρα
who indeed beyond having loved, these here and beyond

μισοῦσιν.
they hate.

Anon. fr. 78 (Nauck)

περὶ μὲν οὖν τῶν πολιτευομένων, πόσους τε ὑπάρχειν δεῖ καὶ ποίους τινὰς τὴν φύσιν, about indeed now of the being citizens, how many and to exist it is necessary also what sorts some the nature, ἔτι δὲ τὴν χώραν πόσην τέ τινα καὶ ποίαν τινά, διώρισται σχεδόν (οὐ γὰρ τὴν αὐτὴν still but the land how great and some and what kind some, has been defined almost (not for the same ἀκρίβειαν δεῖ ζητεῖν διά τε τῶν λόγων καὶ τῶν γιγνομένων διὰ τῆς αἰσθήσεως). precision it is necessary to seek through and the words also the things coming to be through the perception. ἔπειτα δ' ὡσπερ τῶν ἄλλων τῶν κατὰ φύσιν συνεστώτων οὐ ταῦτά ἔστι μόρια τῆς since but just as of the others of the according to nature having been composed not these is parts of the ὅλης συστάσεως ὃν ἄνευ τὸ ὅλον οὐκ ἄν εἴη, δῆλον ὡς οὐδὲ πόλεως μέρη θετέον whole constitution of which without the whole not ever would be, clear that nor even of city parts to be set ὄσα ταῖς πόλεσιν ἀναγκαῖον ὑπάρχειν, οὐδ' ἄλλης κοινωνίας οὐδεμιᾶς ἐξ ἦς ἔν

as many as to the cities necessary to exist, nor even of other community of none out of of which one τι τὸ γένος (ἐν γάρ τι καὶ κοινὸν εἶναι δεῖ καὶ ταῦτὸ τοῖς κοινωνοῖς, ἃν τε something the race (one for something and common to be it is necessary and the same to the partners, ever and ισον ἃν τε ἀνίσον μεταλαμβάνωσιν). οἷον εἴτε τροφὴ τοῦτό ἔστιν εἴτε χώρας πλῆθος εἴτε equal ever and unequal they share in). such as whether food this is whether of land multitude whether ὅλοι τι τῶν τοιούτων ἔστιν. ὅταν δ' ἢ τὸ μὲν τούτου ἔνεκεν τὸ δ' other something of the such is. whenever but now may be the indeed of this for the sake of the but now οὐ ἔνεκεν, οὐθέν ἐν γε τούτοις κοινὸν ἀλλ' ἢ τῷ μὲν ποιῆσαι τῷ of which for the sake of, nothing in at least among these common but than or to the indeed to make to the δὲ λαβεῖν· λέγω δ' οἷον ὄργανω τε παντὶ πρὸς τὸ γιγνόμενον ἔργον καὶ τοῖς but now to take· I say but now such as with an instrument and every toward the being made work and to the δημιουργοῖς· οἰκίᾳ γὰρ πρὸς οἰκοδόμον οὐθέν ἔστιν δὲ γίγνεται κοινόν, ἀλλ' ἔστι τῆς craftsmen· for a house for toward house builder nothing is which comes to be common, but is of the οἰκίας χάριν ἢ τῶν οἰκοδόμων τέχνῃ. διὸ κτήσεως μὲν δεῖ ταῖς πόλεσιν, house for the sake of the of the house builders art. therefore of property indeed it is necessary to the cities, οὐδὲν δ' ἔστιν ἢ κτήσις μέρος τῆς πόλεως πολλὰ δ' ἔμψυχα μέρη τῆς κτήσεώς ἔστιν· nothing but now is the possession part of the city· many but now living parts of the possession is. ἢ δὲ πόλις κοινωνία τίς ἔστι τῶν ὁμοίων, ἔνεκεν δὲ ζῶντος τῆς ἐνδεχομένης the but now city community some is of the equals, for the sake of but now of life the being possible ἀρίστης. ἐπεὶ δ' ἔστιν εὐδαιμονία τὸ ἄριστον, αὕτη δὲ ἀρετῆς ἐνέργεια καὶ χρήσις τις best. since but now is happiness the best, this but now of virtue activity and use some τέλειος, συμβέβηκε δὲ οὕτως ὥστε τοὺς μὲν ἐνδέχεσθαι μετέχειν αὐτῆς τοὺς δὲ complete, it has happened but now thus so that the indeed to be possible to share in of her it the but now μικρὸν ἢ μηδέν, δῆλον ὡς τοῦτ' αἴτιον τοῦ γίγνεσθαι πόλεως εἶδη καὶ διαφορὰς καὶ πολιτείας a little or nothing, clear that this cause of the to become of city forms and differences and constitutions πλείους· ἄλλον γὰρ τρόπον καὶ δι' more· another for way and through

St. 1328b

ἄλλων ἔκαστοι τοῦτο θηρεύοντες τούς τε βίους ἐτέρους ποιοῦνται καὶ τὰς πολιτείας. of others each this hunting the and lives other make for themselves also the constitutions. ἐπισκεπτέον δὲ καὶ πόσα ταυτί ἔστιν ὃν ἀνευ πόλις οὐκ ἂν εἴη· καὶ γὰρ to be examined but now and how many these here are of which without city not ever would be· and for ἂ λέγομεν εἶναι μέρη πόλεως ἐν τούτοις ἂν εἴη, διὸ ἀναγκαῖον ὑπάρχειν. ληπτέον τοίνυν which we say to be parts of a city in these ever would be, therefore necessary to exist. to be taken then τῶν ἔργων τὸν ἀριθμὸν· ἐκ τούτων γὰρ ἔσται δῆλον. πρῶτον μὲν οὖν ὑπάρχειν δεῖ of the works the number· out of these for will be clear. first indeed now to exist it is necessary τροφήν, ἔπειτα τέχνας (πολλῶν γὰρ ὄργανων δεῖται τὸ ζῆν), τρίτον δὲ ὄπλα (τοὺς γὰρ food, then arts (of many for instruments needs the to live), thirdly but now arms (the for κοινωνοῦντας ἀναγκαῖον καὶ ἐν αὐτοῖς ἔχειν ὄπλα πρός τε τὴν ἀρχήν, τῶν ἀπειθούντων sharing together necessary and in their selves to have arms toward and the rule, of the of the disobeying χάριν, καὶ πρὸς τοὺς ἔξωθεν ἀδικεῖν ἔπιχειροῦντας), ἔτι χρημάτων τινὰ εὔπορίαν, for the sake of, and against the from outside to do wrong attempting), still of funds some abundance, ὅπως ἔχωσι καὶ πρὸς τὰς καθ' αὐτοὺς χρείας καὶ πρὸς [τὰς] πολεμικάς, πέμπτον δὲ so that they may have and for the according to their selves needs and toward the warlike, fifth but καὶ πρῶτον τὴν περὶ τὸ θεῖον ἐπιμέλειαν, ἷν καλοῦσιν ιερατείαν, ἔκτον δὲ τὸν ἀριθμὸν καὶ and first the about the divine care, which they call priesthood, sixth but now the number and πάντων ἀναγκαιότατον κρίσιν περὶ τῶν συμφερόντων καὶ τῶν δικαίων τῶν πρὸς of all most necessary judgment about of the advantageous things and of the just things of the toward ἀλλήλους. τὰ μὲν οὖν ἔργα ταῦτ' ἔστιν ὃν δεῖται πᾶσα πόλις ὡς εἰπεῖν (ἢ γὰρ πόλις πλῆθος one another. the indeed now works these are of which needs every city as to speak (the for city multitude ἔστιν οὐ τὸ τυχὸν ἀλλὰ πρὸς ζωὴν αὔταρκες, ὡς φαμεν, ἐὰν δέ τι is not the chance occurring but toward life self sufficient, as we say, if ever but now something τυγχάνῃ τούτων ἐκλεῖπον, ἀδύνατον ἀπλῶς αὐτάρκη τὴν κοινωνίαν εἶναι ταύτην). ἀνάγκη τοίνυν may happen of these lacking, impossible simply self sufficient the community to be this· necessity then κατὰ τὰς ἔργασίας ταύτας συνεστάναι πόλιν· δεῖ ἄρα γεωργῶν τ' εἶναι

according to the labors these to have been constituted city· it is necessary therefore of farmers and to be πλῆθος, οἱ παρασκευάσουσι τὴν τροφήν, καὶ τεχνίτας, καὶ τὸ μάχιμον, καὶ τὸ εὔπορον, καὶ multitude, who will prepare the food, and craftsmen, and the fighting element, and the well resourced, and ιερεῖς, καὶ κριτὰς τῶν ἀναγκαίων καὶ συμφερόντων. διωρισμένων δὲ τούτων priests, and judges of the necessary things and advantageous things. having been defined but now of these λοιπὸν σκέψασθαι πότερον πᾶσι κοινωνητέον πάντων τούτων (ἐνδέχεται γὰρ τοὺς αὐτοὺς ἄπαντας remaining to consider whether for all to be shared of all of these (it is possible for the same all εἶναι καὶ γεωργὸς καὶ τεχνίτας καὶ τοὺς βουλευόμενους καὶ δικάζοντας), ἢ καθ' ἔκαστον ἔργον to be and farmers and craftsmen and the deliberating and judging), or according to each task τῶν εἰρημένων ἄλλους ὑποθετέον, ἢ τὰ μὲν ἴδια τὰ δὲ κοινὰ τούτων ἐξ ἀνάγκης of the having been said others to be assigned, or the indeed private the but now common of these out of necessity ἔστιν. οὐκ ἐν πάσῃ δὲ ταῦτὸ πολιτείᾳ. καθάπερ γὰρ εἴπομεν, ἐνδέχεται καὶ πάντας κοινωνεῖν is. not in every but now the same constitution. just as for we said, it is possible and all to share πάντων καὶ μὴ πάντας πάντων ἀλλὰ τινὰς τινῶν. ταῦτα γὰρ καὶ ποιεῖ τὰς πολιτείας ἐτέρας· ἐν μὲν of all and not all of all but some of some. these for also makes the constitutions different· in indeed γὰρ ταῖς δημοκρατίαις μετέχουσι πάντες πάντων, ἐν δὲ ταῖς ὀλιγαρχίαις τούναντίον. ἐπεὶ δὲ for in the democracies share in all of all, in but in the oligarchies the opposite. since but now τυγχάνομεν σκοποῦντες περὶ τῆς ἀρίστης πολιτείας, αὕτη δ' ἔστι καθ' ἣν ἡ πόλις ἀν we happen examining about of the best constitution, this but now is according to which the city ever εἴη μάλιστ' εὐδαιμόνων, τὴν δ' εὐδαιμονίαν ὅτι χωρὶς ἀρετῆς ἀδύνατον ὑπάρχειν would be most happy, the but now happiness that apart from virtue impossible to exist εἴρηται πρότερον, φανερὸν ἐκ τούτων ὡς ἐν τῇ κάλλιστα πολιτευομένη πόλει καὶ τῇ has been said earlier, clear from these that in the most finely being administered city and the κεκτημένη δικαίους ἄνδρας ἀπλῶς, ἀλλὰ μὴ πρὸς τὴν ὑπόθεσιν, οὔτε βάναυσον βίον οὔτ' having acquired just men simply, but not with respect to the hypothesis, neither vulgar life nor ὁγοράζον δεῖ ζῆν τοὺς πολίτας (ἀγεννής γὰρ ὁ τοιοῦτος βίος καὶ πρὸς ἀρετὴν ὑπεναντίος), of market it is necessary to live the citizens (ignoble for the such life and toward virtue opposed), οὐδὲ δὴ γεωργὸς εἶναι τοὺς μέλλοντας nor even indeed farmers to be the being about to

St. 1329a

ἔσεσθαι (δεῖ γὰρ σχολῆς καὶ πρὸς τὴν γένεσιν τῆς ἀρετῆς καὶ πρὸς τὰς to be going to be (it is necessary for leisure and for the coming to be of the virtue and for the πράξεις τὰς πολιτικάς). ἐπεὶ δὲ καὶ τὸ πολεμικὸν καὶ τὸ βουλεύόμενον περὶ τῶν συμφερόντων actions the political). since but now and the warlike and the deliberating about of the beneficial things καὶ κρῖνον περὶ τῶν δικαίων ἐνυπάρχει καὶ μέρη φαίνεται τῆς πόλεως μάλιστα ὄντα, πρότερον ἐτέρα and judging about of the just things is inherent and parts appears of the city most being, whether other καὶ ταῦτα θετέον ἥ τοῖς αὐτοῖς ἀποδοτέον ἄμφω; φανερὸν δὲ καὶ τοῦτο, διότι τρόπον μέν and these to be set or to the same to be assigned both; clear but also this, because manner indeed τινα τοῖς αὐτοῖς τρόπον δέ τινα καὶ ἐτέροις. ἥ μὲν γὰρ ἐτέρας ἀκμῆς ἐκάτερον τῶν some to the same manner but some and to others. in which way indeed for different of peak each of ἔργων, καὶ τὸ μὲν δεῖται φρονήσεως τὸ δὲ δυνάμεως, ἐτέροις· ἥ δὲ τῶν ἀδυνάτων the works, and the indeed needs of prudence the but of power, to others· in which way but of the unable ones ἔστι τοὺς δυναμένους βιάζεσθαι καὶ κωλύειν, τούτους ὑπομένειν ἀρχομένους ἀεί, ταύτη δὲ τοῖς is the being able to force and to hinder, these to endure being ruled always, in this way but to αὐτοῖς. οἱ γὰρ τῶν ὅπλων κύριοι καὶ [τοῦ] μένειν ἥ μὴ μένειν κύριοι τὴν πολιτείαν. λείπεται the same. the for of the arms masters and of to remain or not to remain masters the constitution. remains τοίνυν τοῖς αὐτοῖς μὲν ἀμφοτέροις ἀποδιδόναι τὴν πολιτείαν ταύτην, μὴ ἄμα δέ, ἀλλ' ὕσπερ then to the same indeed to both to assign the constitution this, not at once but, but just as πέφυκεν ἥ μὲν δύναμις ἐν νεωτέροις, ἥ δὲ φρόνησις ἐν πρεσβυτέροις εἶναι, ἔσικεν οὕτως has by nature the indeed power in the younger men, the but prudence in the older men to be, it seems thus ἀμφοῖν νενεμῆσθαι συμφέρειν καὶ δίκαιον ἔστιν· ἔχει γὰρ αὕτη ἥ διαιρεσίς τὸ κατ' to both to have been assigned to benefit and just is has for this the division the according to ὅξιαν. ἀλλὰ μὴν καὶ τὰς κτήσεις δεῖ εἶναι περὶ τούτους. ἀναγκαῖον γὰρ εὔπορίαν ὑπάρχειν worth. but indeed also the possessions it is necessary to be about these. necessary for prosperity to exist τοῖς πολίταις, πολίται δὲ οὗτοι. τὸ γὰρ βάναυσον οὐ μετέχει τῆς πόλεως, οὐδὲ ἄλλο οὐθὲν γένος ὃ

to the citizens, citizens but these. the for vulgar not shares in of the city, nor other nothing kind which
 μὴ τῆς ἀρετῆς δημιουργόν ἔστιν. τοῦτο δὲ δῆλον ἐκ τῆς ὑποθέσεως· τὸ μὲν γὰρ εὐδαιμονεῖν
 not of the virtue productive is. this but clear from of the hypothesis· the indeed for to be happy
 ὀναγκαῖον ὑπάρχειν μετὰ τῆς ἀρετῆς, εὐδαίμονα δὲ πόλιν οὐκ εἰς μέρος τι βλέψαντας δεῖ
 necessary to exist with the virtue, happy but city not into part some having looked it is necessary
 λέγειν αὐτῆς, ἀλλ' εἰς πάντας τοὺς πολίτας. φανερὸν δὲ καὶ ὅτι δεῖ τὰς κτήσεις εἶναι
 to say of her, but into all the citizens. clear but also that it is necessary the possessions to be
 τούτων, εἴπερ ἀναγκαῖον εἶναι τοὺς γεωργοὺς δούλους ἢ βαρβάρους περιοίκους. λοιπὸν δ' ἐκ τῶν
 of these, if indeed necessary to be the farmers slaves or barbarians perioeci. remaining but out of of
 καταριθμητέντων τὸ τῶν Ἱερέων γένος. φανερὸν δὲ καὶ ἡ τούτων τάξις. οὕτε γὰρ γεωργὸν
 the having been enumerated the of the priests class. clear but also the of these order. neither for farmer
 οὕτε βάναυσον Ἱερέα καταστατέον (ὑπὸ γὰρ τῶν πολιτῶν πρέπει τιμᾶσθαι τοὺς θεούς).
 nor vulgar priest to be appointed (under by for the citizens it behooves to be honored the gods).
 ἐπεὶ δὲ διῃρηται τὸ πολιτικὸν εἰς δύο μέρη, τοῦτ' ἔστι τό τε ὄπλιτικὸν καὶ τὸ
 since but has been divided the political element into two parts, this is the and also hoplite element and the
 βουλευτικόν, πρέπει δὲ τίν τε θεραπείαν ἀποδιδόναι τοῖς θεοῖς καὶ τὴν ἀνάπτασιν
 deliberative element, it behooves but the and also service to render to the gods and the rest
 ἔχειν περὶ αὐτοὺς τοὺς διὰ τὸν χρόνον ἀπειρηκότας, τούτοις ἀν εἴη τὰς [περὶ αὐτοὺς]
 to have about themselves the through the time having ceased, to these ever might be the [about them]
 Ἱερωσύνας ἀποδοτέον. ὃν μὲν τοίνυν ἄνευ πόλις οὐ συνίσταται καὶ ὅσα μέρη πόλεως,
 priesthoods to be assigned. of which indeed then without city not is constituted and as many as parts of city,
 εἱρηται (γεωργοὺς μὲν γὰρ καὶ τεχνίτας καὶ πᾶν τὸ θητικὸν ἀναγκαῖον ὑπάρχειν ταῖς πόλεσιν,
 has been said (farmers indeed for and craftsmen and every the menial necessary to exist to the cities,
 μέρη δὲ τῆς πόλεως τό τε ὄπλιτικὸν καὶ βουλευτικόν), καὶ κεχώρισται δὴ
 parts but of the city the and also hoplite element and deliberative element), and has been separated indeed
 τούτων ἔκαστον, τὸ μὲν ἀεὶ τὸ δὲ κατὰ μέρος. ἔοικε δὲ οὐ νῦν οὐδὲ νεωστὶ τοῦτ' εἶναι
 of these each, the indeed always the but according to part. it seems but not now nor newly this to be
 γνώριμον τοῖς περὶ πολιτείας φιλοσοφοῦσιν, ὅτι δεῖ διηρήσθαι χωρὶς κατὰ γένη
 known to about constitution philosophizing, that it is necessary to be divided separately according to kinds

St. 1329b

τὴν πόλιν καὶ τό τε μάχιμον ἔτερον εἶναι καὶ τὸ γεωργοῦν. ἐν Αἴγυπτῳ τε γὰρ ἔχει τὸν
 the city and the and also fighting element other to be and the farming. in Egypt and for has the
 τρόπον τοῦτον ἔτι καὶ νῦν, τά τε περὶ τὴν Κρήτην, τὰ μὲν οὖν περὶ Αἴγυπτον Σεσώστριος, ὃς
 manner this still and now, the and also about the Crete, the indeed then about Egypt Sesostris, as
 φασιν, οὕτω νομοθετήσαντος, Μίνω δὲ τὰ περὶ Κρήτην. ἀρχαία δὲ ἔοικεν εἶναι καὶ τῶν
 they say, thus having legislated, to Minos but the about Crete. ancient but it seems to be also of
 συσσιτίων ἡ τάξις, τὰ μὲν περὶ Κρήτην γενόμενα περὶ τὴν Μίνω βασιλείαν, τὰ δὲ περὶ¹
 the together meals the order, the indeed about Crete having become about the of Minos kingship, the but about
 τὴν Ἰταλίαν πολλῷ παλαιότερα τούτων. φασὶ γὰρ οἱ λόγιοι τῶν ἐκεῖ κατοικούντων Ἰταλόν
 the Italy by much older than these. they say for the learned men of there dwelling to become
 τινα γενέσθαι βασιλέα τῆς Οἰνωτρίας, ἀφ' οὗ τό τε ὄνομα μεταβαλόντας Ἰταλοὺς ἀντ'
 some Italian king of of Oinotria, from whom the and also name having changed Italians instead of
 Οἰνωτρῶν κληθῆναι καὶ τὴν ἀκτὴν ταύτην τῆς Εὐρώπης Ἰταλίαν τούτομα λαβεῖν, ὅση
 Oinotrians to be called and the shore this of Europe Italy the name to take, as much as
 τετύχηκεν ἐντὸς οὗσα τοῦ κόλπου τοῦ Σκυλλητικοῦ καὶ τοῦ Λαμητικοῦ· ἀπέχει δὲ ταῦτα ἀπ'
 has happened inside being of the gulf of Scyllitic and of Lametic· is apart but these from
 ἀλλήλων ὁδὸν ἡμισείας ἡμέρας. τοῦτον δὴ λέγουσι τὸν Ἰταλὸν νομάδας τοὺς Οἰνωτροὺς ὄντας
 one another distance of half day. this indeed they say the Italian nomads the Oinotrians being
 ποιῆσαι γεωργούς, καὶ νόμους ἄλλους τε αὐτοῖς θέσθαι καὶ τὰ συσσιτία καταστῆσαι πρῶτον·
 to make farmers, and laws other and also to them to set and the common meals to establish first.
 διὸ καὶ νῦν ἔτι τῶν ἀπ' ἐκείνου τινὲς χρῶνται τοῖς συσσιτίοις καὶ τῶν νόμων ἔνιοις.
 therefore and also now still of the from that man some use the together meals and of the laws some.
 ὥκουν δὲ τὸ μὲν πρὸς τὴν Τυρρηνίαν Ὄπικοι καὶ πρότερον καὶ νῦν καλούμενοι τὴν
 they were dwelling but the indeed toward the Tyrrhenia Opici and formerly and now being called the
 ἐπωνυμίαν Αὔσονες, τὸ δὲ πρὸς τὴν Ἰαπωγίαν καὶ τὸν Ἰόνιον Χῶνες, τὴν καλουμένην Σύρτιν· ἥσαν δὲ

surname Ausones, the but toward the Iapygia and the Ionian Chones, the being called Syrtis· they were but
 καὶ οἱ Χῶνες Οἰνωτροὶ τὸ γένος. ἡ μὲν οὖν τῶν συσσιτίων τάξις ἐντεῦθεν γέγονε
 also the Chones Oinotrians the class. the indeed now of the together meals order from here has come to be
 πρῶτον, ὁ δὲ χωρισμὸς ὁ κατὰ γένος τοῦ πολιτικοῦ πλῆθους ἐξ Αἴγυπτου· πολὺ γὰρ
 first, the but separation the according to class of political the multitude out of Egypt· much for
 ὑπερτείνει τοῖς χρόνοις τὴν Μίνω βασιλείαν ἢ Σεσώστριος. σχεδὸν μὲν οὖν καὶ τὰ ἄλλα
 surpasses in the times the of minos kingship the Sesostrian. almost indeed now and the other
 δεῖ νομίζειν εύρησθαι πολλάκις ἐν τῷ πολλῷ χρόνῳ, μᾶλλον δ' ἀπειράκις. τὰ μὲν γὰρ
 it is necessary to think to be found often in the much time, rather and countless times. the indeed for
 ἀναγκαῖα τὴν χρείαν διδάσκειν εἰκὸς αὐτήν, τὰ δ' εἰς εὔσχημοσύνην καὶ περιουσίαν
 necessary things the need to teach likely it, the and into decorum and surplus
 ὑπαρχόντων ἥδη τούτων εὐλογον λαμβάνειν τὴν αὔξησιν· ὥστε καὶ τὰ περὶ τὰς πολιτείας
 of things existing already these reasonable to take the growth· so that also the about the constitutions
 οἵσθαι δεῖ τὸν αὐτὸν ἔχειν τρόπον. ὅτι δὲ πάντα ἀρχαῖα, σημεῖον τὰ περὶ Αἴγυπτόν ἔστιν·
 to think it is necessary the same to have manner. that but all ancient, sign the about Egypt is.
 οὗτοι γὰρ ἀρχαιότατοι μὲν δοκοῦσιν εἶναι, νόμων δὲ τετυχήκασιν ἦλις καὶ τάξεως πολιτικῆς.
 these for most ancient indeed seem to be, of laws but they have obtained always and of order political.
 διὸ δεῖ τοῖς μὲν εὐρημένοις ίκανῶς χρῆσθαι, τὰ δὲ
 therefore it is necessary to the on the one hand having been found sufficiently to use, the but
 παραλειμμένα πειρᾶσθαι ζητεῖν. ὅτι μὲν οὖν δεῖ τὴν χώραν εἶναι τῶν ὅπλα
 having been left aside to try to seek. that indeed now it is necessary the land to be of arms
 κεκτημένων καὶ τῶν τῆς πολιτείας μετεχόντων, εἵρηται πρότερον, καὶ διότι τοὺς
 having acquired and of of the constitution partaking, has been said earlier, and because the
 γεωργοῦντας αὐτῶν ἔτέρους εἶναι δεῖ, καὶ πόσην τινὰ χρή καὶ ποίαν εἶναι τὴν
 ones farming of them others to be it is necessary, and how great some it is needful and what kind to be the
 χώραν· περὶ δὲ τῆς διανομῆς καὶ τῶν γεωργούντων, τίνας καὶ ποίους εἶναι χρή,
 land· about but of the distribution and of the ones farming, which ones and what sorts to be it is needful,
 λεκτέον πρῶτον, ἐπειδὴ οὕτε κοινήν φαμεν εἶναι δεῖν τὴν
 to be said first, since neither common we say to be to be necessary the

St. 1330a

κτῆσιν ὕσπερ τινὲς εἰρήκασιν, ἀλλὰ τῇ χρήσει φιλικῶς γινομένη κοινήν, οὔτ' ἀπορεῖν
 possession as some have said, but to the use in a friendly way becoming common, nor to be in want
 οὐθένα τῶν πολιτῶν τροφῆς. περὶ συσσιτίων τε συνδοκεῖ πᾶσι χρήσιμον εἶναι ταῖς εὖ
 no one of the citizens of food. about of together meals and it is agreed to all useful to be to the well
 κατεσκευασμέναις πόλεσιν ὑπάρχειν· δι' ἦν δ' αἰτίαν συνδοκεῖ καὶ ἡμῖν, ὕστερον
 having been prepared cities to be present· through which and cause it is agreed also to us, later
 ἔροῦμεν. δεῖ δὲ τούτων κοινωνεῖν πάντας τοὺς πολίτας, οὐ δάσιον δὲ τοὺς ἀπόρους ἀπὸ
 we will say. it is necessary but of these to share all the citizens, not easy but the needy from
 τῶν ἰδίων τε εἰσφέρειν τὸ συντεταγμένον καὶ διοικεῖν τὴν ἄλλην οἰκίαν. ἔτι δὲ τὰ πρὸς
 of ones own and to contribute the having been assessed and to manage the other household. still but the toward
 τοὺς θεοὺς δαπανήματα κοινὰ πάσης τῆς πόλεως ἔστιν. ἀναγκαῖον τοίνυν εἰς δύο μέρη διῃρῆσθαι τὴν
 the gods expenses common of all of the city is. necessary then into two parts to be divided the
 χώραν, καὶ τὴν μὲν εἶναι κοινὴν τὴν δὲ τῶν ἰδιωτῶν, καὶ τούτων ἐκατέραν διῃρῆσθαι
 land, and the indeed to be common the but of the private men, and of these each of the two to be divided
 δίχα πάλιν, τῆς μὲν κοινῆς τὸ μὲν ἔτερον μέρος εἰς τὰς πρὸς τοὺς θεοὺς
 separately again, of the common on the one hand the indeed other part into the toward the gods
 λειτουργίας τὸ δὲ ἔτερον εἰς τὴν τῶν συσσιτίων δαπάνην, τῆς δὲ τῶν ἰδιωτῶν τὸ
 services the but other into the of the common meals expense, of the but of the the private men the
 ἔτερον μέρος τὸ πρὸς τὰς ἐσχατιάς, τὸ δὲ ἔτερον πρὸς πόλιν, ἵνα δύο κλήρων ἐκάστω
 other part the toward the borders, the but other toward city, in order that two of lots to each
 νεμηθέντων ἀμφοτέρων τῶν τόπων πάντες μετέχωσιν. τό τε γὰρ ἵσον οὕτως ἔχει καὶ τὸ δίκαιον
 having been allotted of both the places all may share. the and for equal thus holds and the just
 καὶ τὸ πρὸς τοὺς ἀστυγείτονας πολέμους ὀμονοητικώτερον. ὅπου γὰρ μὴ τοῦτον ἔχει τὸν τρόπον, οἱ
 and the toward the town neighbor wars more concordant. where for not this has the manner, the
 μὲν ὀλιγωροῦσι τῆς πρὸς τοὺς ὀμόρους ἔχθρας, οἱ δὲ λίαν φροντίζουσι καὶ παρὰ τὸ καλόν.

indeed slight of toward the bordering enmities, the but exceedingly care and beyond the noble.
 διὸ παρ' ἐνίοις νόμος ἔστὶ τοὺς γειτνιῶντας τοῖς ὄμόροις μὴ συμμετέχειν βουλῆς τῶν πρὸς
 therefore among some law is the adjoining to the neighbors not to share of counsel of toward
 αὐτοὺς πολέμων, ὡς διὰ τὸ ὕδιον οὐκ ἀν δυναμένους βουλεύσασθαι καλῶς. τὴν μὲν οὖν χώραν
 them wars, as because of the own not ever being able to deliberate well. the indeed now land
 ἀνάγκη διηρῆσθαι τὸν τρόπον τοῦτον διὰ τὰς προειρημένας αἰτίας· τοὺς δὲ
 necessity to be divided the manner this through the having been said before causes· the but
 γεωργήσοντας μάλιστα μὲν, εἰ δεῖ κατ' εὔχην, δούλους εἶναι, μήτε
 being about to farm most indeed, if it is necessary according to prayer wish, slaves to be, neither
 ὁμοφύλων πάντων μήτε θυμοειδῶν (οὕτω γὰρ ἀν πρός τε τὴν ἐργασίαν εἶν φρήσιμοι καὶ πρὸς
 of same race of all nor spirited (thus for ever toward and the work would be useful and toward
 τὸ μηδὲν νεωτερίζειν ἀσφαλεῖς), δεύτερον δὲ βαρβάρους περιόκους παραπλησίους τοῖς
 the nothing to revolutionize secure), in the second place but barbarian dwellers around similar to the
 εἰρημένοις τὴν φύσιν, τούτων δὲ τοὺς μὲν ἐν τοῖς ἴδιοις εἶναι ἴδιους τῶν κεκτημένων τὰς
 having been said the nature, of these but the indeed in the own to be private of having acquired the
 οὐσίας, τοὺς δ' ἐπὶ τῇ κοινῇ γῆ κοινούς. τίνα δὲ δεῖ τρόπον χρῆσθαι δούλοις, καὶ
 properties, the and upon the common land common. what but it is necessary manner to use with slaves, and
 διότι βέλτιον πᾶσι τοῖς δούλοις ἄθλον προκεῖσθαι τὴν ἐλευθερίαν, ὑστερον ἔροῦμεν. τὴν δὲ πόλιν
 because better to all to the slaves prize to lie before the freedom, later we will say. the but city
 ὅτι μὲν δεῖ κοινὴν εἶναι τῆς ἡπείρου τε καὶ τῆς Θαλάττης καὶ τῆς χώρας ἀπάσης
 that indeed it is necessary common to be of the mainland and also of the sea and of the land all
 ὁμοίως ἐκ τῶν ἐνδεχομένων, εὑρηται πρότερον· αὐτῆς δὲ προσάντη τὴν θέσιν εὔχεσθαι
 likewise out of the possible things, has been said earlier· of her but facing the position to pray
 δεῖ κατατυγχάνειν πρὸς τέτταρα βλέποντας, πρῶτον μὲν ὡς ἀναγκαῖον πρὸς ύγίειαν (αἵ
 it is necessary to happen upon toward four looking, first indeed as necessary toward health (which
 τε γὰρ πρὸς ἔω τὴν ἔγκλισιν ἔχουσαι καὶ πρὸς τὰ πνεύματα τὰ πνέοντα ἀπὸ τῆς ἀνατολῆς
 and for toward dawn the slope having and toward the winds the blowing from the rising
 ύγιεινότεραι, δεύτερον δ' [αἱ] κατὰ βορέαν· εὐχείμεροι γὰρ αὗται μᾶλλον)· τῶν δὲ λοιπῶν
 healthier, second and the toward north· of good weather for these rather)· of the rest but

St. 1330b

πρὸς τὸ τὰς πολιτικὰς πράξεις καὶ πολεμικὰς καλῶς ἔχει. πρὸς μὲν οὖν τὰς πολεμικὰς αὐτοῖς μὲν
 toward the the political actions and warlike well holds. toward indeed now the warlike to them indeed
 εὐέξιδον εἶναι χρή, τοῖς δ' ἐναντίοις δυσπρόσιδον καὶ δυσπερίληπτον,
 easy to go out to be needful is, to the but to the adversaries hard to approach and hard to encompass,
 ὄδάτων τε καὶ ναμάτων μάλιστα μὲν ὑπάρχειν πλῆθος οἰκεῖον, εἰ δὲ μή, τοῦτο γε
 of waters both and of springs most of all indeed to be present multitude proper, if but not, this at least
 εὑρηται διὰ τοῦ κατασκευάζειν ὑποδοχὰς ὅμβριοις ὕδασιν ἀφθόνους καὶ μεγάλας, ὥστε
 has been found through the to construct cisterns for rain waters abundant and large, so that
 μηδέποτε ὑπολείπειν εἰργομένους τῆς χώρας διὰ πόλεμον· ἐπεὶ δὲ δεῖ περὶ ύγιείας
 never to be left being shut out of the land through war· since but it is necessary about health
 φροντίζειν τῶν ἐνοικούντων, τοῦτο δ' ἔστιν ἐν τῷ κεῖσθαι τὸν τόπον ἐν τε τοιούτῳ καὶ
 to care of the inhabiting ones, this but is in the to be situated the place in and also such a and
 πρὸς τοιοῦτον καλῶς, δεύτερον δὲ ὕδασιν ύγιεινοῖς χρῆσθαι, καὶ τούτου τὴν ἐπιμέλειαν ἔχειν μὴ
 toward such a well, secondly but waters healthful to use, and of this the care to have not
 παρέργως. οἵ γὰρ πλείστοις χρώμεθα πρὸς τὸ σῶμα καὶ πλειστάκις, ταῦτα πλείστον συμβάλλεται
 incidentally. by which for most we use toward the body and very often, these most contributes
 πρὸς τὴν ύγιειν· ἡ δὲ τῶν ὄδάτων καὶ τοῦ πνεύματος δύναμις τοιαύτην ἔχει τὴν φύσιν. διόπερ ἐν
 toward the health· the but of the of waters and of the spirit power such holds the nature. therefore in
 ταῖς εὖ φρονούσαις δεῖ διωρίσθαι πόλεσιν, ἐὰν μὴ πάνθ' ὅμοια μηδ' ἀφθονία τοιούτων
 the well thinking it is necessary to be defined to cities, if not all things alike nor abundance of such
 ἢ ναμάτων, χωρὶς τά τε εἰς τροφὴν ὕδατα καὶ τὰ πρὸς τὴν ἄλλην χρέαν. περὶ δὲ
 may be of springs, apart the and also into nourishment waters and the toward the other need. about but
 τόπων ἔρυμῶν οὐ πάσαις ὁμοίως ἔχει τὸ συμφέρον ταῖς πολιτείαις· οἷον ἀκρόπολις ὀλιγαρχικὸν
 of places strong not to all equally holds the advantage to the constitutions· for instance acropolis oligarchic
 καὶ μοναρχικόν, δημοκρατικὸν δ' ὁμαλότης, ἀριστοκρατικὸν δὲ οὐδέτερον, ἀλλὰ μᾶλλον ἰσχυρὸί τόποι

and monarchic, democratic but evenness, aristocratic but neither, but rather strong places πλείους. ἡ δὲ τῶν ιδίων οἰκήσεων διάθεσις ἡδίων μὲν νομίζεται καὶ χρησιμωτέρα πρὸς more numerous. the but of the own of dwellings arrangement sweeter indeed is thought and more useful toward τὰς ἄλλας πράξεις, ἀν εύτομος ἥ καὶ κατὰ τὸν νεώτερον καὶ τὸν Ἰπποδάμειον τρόπον, πρὸς the other actions, if easily cut may be and according to the newer and the Hippodamian manner, toward δὲ τὰς πολεμικὰς ἀσφαλείας τούναντίον ὡς εἶχον κατὰ τὸν ἀρχαῖον χρόνον· δυσεύσοδος γάρ but the warlike safeties the opposite as they had according to the ancient time· hard to enter for ἔκείνη τοῖς ξενικοῖς καὶ δυσεξερεύνητος τοῖς ἐπιτιθεμένοις. διὸ δεῖ τούτων ἀμφοτέρων that one to the outsiders and hard to search to the attacking. therefore it is necessary of these both μετέχειν (ἐνδέχεται γάρ, ἀν τις οὕτως κατασκευάζῃ καθάπερ ἐν τοῖς γεωργοῖς ἃς καλοῦσι τινες to share (it is possible for, ever someone thus may construct just as in the farmers which they call some τῶν ἀμπέλων συστάδας), καὶ τὴν μὲν ὄλην μὴ ποιεῖν πόλιν εύτομον, κατὰ μέρη δὲ καὶ of the vines clusters), and the indeed whole not to make city easily cut, according to parts but and τόπους· οὕτω γάρ καὶ πρὸς ἀσφάλειαν καὶ πρὸς κόσμον ἔξει καλῶς. περὶ δὲ τειχῶν, οἱ μὴ places· thus for and toward safety and toward order it will have well. about but of walls, those not φάσκοντες δεῖν ἔχειν τὰς τῆς ἀρετῆς ἀντιποιουμένας πόλεις λίαν ἀρχαῖς ὑπολαμβάνουσιν, asserting to be necessary to have the of the virtue laying claim cities very anciently they suppose, καὶ ταῦθ' ὄρῶντες ἐλέγχομένας ἔργῳ τὰς ἔκείνως καλλωπισαμένας. ἔστι δὲ πρὸς μὲν τοὺς ὁμοίους and these seeing being refuted by deed the thus having adorned. it is but toward indeed the like καὶ μὴ πολὺ τῷ πλήθει διαφέροντας οὐ καλὸν τὸ πειρᾶσθαι σώζεσθαι διὰ τῆς τῶν τειχῶν and not much to the multitude differing not noble the to try to save oneself through the of the of walls ἔρυμνότητος· ἐπεὶ δὲ καὶ συμβαίνειν ἐνδέχεται πλείω τὴν ὑπεροχὴν γίγνεσθαι τῶν ἐπίόντων strength· since but and to happen it is possible more the superiority to come to be of the coming on τῆς ἀνθρωπίνης τῆς ἐν τοῖς ὀλίγοις ἀρετῆς, εἰ δεῖ σώζεσθαι καὶ μὴ πάσχειν κακῶς of the human of the in the few of virtue, if it is necessary to be saved and not to suffer badly μηδὲ ὑβρίζεσθαι, τὴν ἀσφαλεστάτην ἔρυμνότητα τῶν τειχῶν οἰητέον εἶναι πολεμικωτάτην, nor to be insulted, the safest strength of the walls to be supposed to be most warlike,

St. 1331a

ἄλλως τε καὶ νῦν εύρημένων τῶν περὶ τὰ βέλη καὶ τὰς μηχανὰς εἰς ἀκρίβειαν πρὸς τὰς otherwise and also now of things found the concerning the darts and the machines into precision toward the πολιορκίας. ὅμοιον γάρ τὸ τείχη μὴ περιβάλλειν ταῖς πόλεσιν ἀξιοῦν καὶ τὸ τὴν χώραν sieges. like for the walls not to surround to the cities to deem worthy and the land εὐέμβολον ζητεῖν καὶ περιαιρεῖν τοὺς ὀρεινοὺς τόπους, ὅμοιῶς δὲ καὶ ταῖς οἰκήσεσι ταῖς ιδίαις easily enterable to seek and to remove the mountainous places, similarly but and to the dwellings the private μὴ περιβάλλειν τοίχους ὡς ἀνάνδρων ἐσομένων τῶν κατοικούντων. ἀλλὰ μὴν οὐδὲ τοῦτο not to surround walls as of unmanly being about to be of the inhabiting. but indeed not even this γε δεῖ λανθάνειν, ὅτι τοῖς μὲν περιβεβλημένοις τείχη περὶ τὴν πόλιν at least it is necessary to escape notice, that to the indeed having been surrounded walls around the city ἔξεστιν ἀμφοτέρως χρῆσθαι ταῖς πόλεσιν, καὶ ὡς ἔχούσαις τείχη καὶ ὡς μὴ ἔχούσαις, τοῖς δὲ μὴ it is permitted both ways to use to the cities, and as having walls and as not having, to the but not κεκτημένοις οὐκ ἔξεστιν. εἰ δὴ τοῦτον ἔχει τὸν τρόπον, οὐχ ὅτι τείχη μόνον περιβλητέον, having not it is permitted. if indeed this holds the manner, not that walls only must be put around, ἀλλὰ καὶ τούτων ἐπιμελητέον, ὅπως καὶ πρὸς κόσμον ἔχῃ τῇ πόλει πρεπόντως καὶ but and of these it must be cared for, so that and toward order may have to the city befittingly and πρὸς τὰς πολεμικὰς χρείας, τάς τε ἄλλας καὶ τὰς νῦν ἐπεξευρημένας. ὕσπερ γάρ τοῖς toward the warlike needs, the and also other and the now having been invented. just as for to the ἐπιτιθεμένοις ἐπιμελές ἔστι δι' ὧν τρόπων πλεονεκτήσουσιν, οὕτω τὰ μὲν εὑρηται τὰ attacking careful is through which ways they will have advantage, thus the indeed has been found the δὲ δεῖ ζητεῖν καὶ φιλοσοφεῖν καὶ τοὺς φυλαττομένους· ἀρχὴν γάρ οὐδ' ἐπιχειροῦσιν but it is necessary to seek and to consider and the being guarded· a beginning for not even they attempt ἐπιτίθεσθαι τοῖς εὖ παρεσκευασμένοις. ἐπεὶ δὲ δεῖ τὸ μὲν πλῆθος τῶν πολιτῶν ἐν to attack to the well having been prepared. since but it is necessary the indeed multitude of the citizens in συσσιτίοις κατανενεμῆσθαι, τὰ δὲ τείχη διειλῆφθαι φυλακτηρίοις καὶ πύργοις κατὰ common meals to be distributed, the but walls to have been divided guard posts and towers according to τόπους ἐπικαίρους, δῆλον ὡς ταῦτα προκαλεῖται παρασκευάζειν ἔνια τῶν συσσιτίων ἐν τούτοις

places opportune, clear as these is called forth to prepare some of the of common meals in these
 τοῖς φυλακτηρίοις, καὶ ταῦτα μὲν δὴ τοῦτον ἄν τις διακοσμήσει τὸν τρόπον· τὰς δὲ τοῖς θείοις
 the guard posts. and these indeed now this ever someone would arrange the manner· the but to the divine
 ἀποδεδομένας οἰκήσεις καὶ τὰ κυριώτατα τῶν ἀρχείων συσσίτια ἀρμόττει τόπον
 having been given over dwellings and the most principal of the records together meals fits place
 ἐπιτήδειόν τε ἔχειν καὶ τὸν αὐτόν, ὅσα μὴ τῶν ἵερῶν ὁ νόμος ἀφορίζει χωρὶς ἡ τι μαντεῖον
 suitable and to have also the same, whatever not of the sacred the law separates apart or some oracle
 ὅλλο πυθόχρηστον. εἴη δ' ἄν τοιοῦτος ὁ τόπος ὅστις ἐπιφάνειάν τε ἔχει πρὸς τὴν τῆς
 other Pytho oracular. might be but ever such the place who which appearance and has toward the of the
 θέσεως ἀρετὴν ἴκανῶς καὶ πρὸς τὰ γειτνιῶντα μέρη τῆς πόλεως ἐρυμνοτέρως. πρέπει δ' ὑπὸ^τ
 position excellence sufficiently and toward the neighboring parts of the city more fortified. it is fitting but under
 μὲν τοῦτον τὸν τόπον τοιαύτης ἀγορᾶς εἶναι κατασκευὴν οἵαν καὶ περὶ Θετταλίαν νομίζουσιν ἢν
 indeed this the place of such of market to be construction such as and about Thessaly they think which
 ἐλευθέραν καλοῦσιν, αὕτη δ' ἐστὶν ἢν δεῖ καθαρὰν εἶναι τῶν ὡνίων πάντων, καὶ μήτε
 free they call, this but is which it is necessary clean to be of the wares of all, and neither
 βάναυσον μήτε γεωργὸν μήτ' ἄλλον μηδένα τοιοῦτον παραβάλλειν μὴ καλούμενον ὑπὸ τῶν ἀρχόντων.
 vulgar nor farmer nor other no one such to bring near not being called by the rulers.
 εἴη δ' ἄν εὔχαρις ὁ τόπος, εἰ καὶ τὰ γυμνάσια τῶν πρεσβυτέρων ἔχοι τὴν τάξιν ἐνταῦθα·
 might be but ever pleasant the place, if and the gymnasia of the elders may have the order here.
 πρέπει γὰρ διηρῆσθαι κατὰ τὰς ἡλικίας καὶ τοῦτον τὸν κόσμον, καὶ παρὰ μὲν τοῖς
 it is fitting for to have been divided according to the ages and this the order, and with indeed the
 νεωτέροις ἄρχοντάς τινας διατρίβειν, τοὺς δὲ πρεσβυτέρους παρὰ τοῖς ἄρχουσιν. ἡ γὰρ ἐν
 younger men rulers some to spend time, the but elders with the ruling ones· the for in
 ὀφθαλμοῖς τῶν ἀρχόντων παρουσίᾳ μάλιστα ἐμποιεῖ τὴν ἀληθινὴν αἰδῶ καὶ τὸν τῶν ἐλευθέρων
 eyes of the rulers presence most produces the true reverence and the of the free

St. 1331b

φόβον. τὴν δὲ τῶν ὡνίων ἀγορὰν ἐτέραν τε δεῖ ταύτης εἶναι καὶ χωρίς, ἔχουσαν τόπον
 fear. the but of the wares market other and it is necessary of this to be also apart, having place
 εύσυνάγωγον τοῖς τε ἀπὸ τῆς θαλάττης πεμπομένοις καὶ τοῖς ἀπὸ τῆς χώρας πᾶσιν. ἐπεὶ δὲ τὸ
 easy to assemble to the and from the sea being sent and to the from the land to all. since but the
 προεστὸς διαιρεῖται τῆς πόλεως εἰς ἱερεῖς καὶ εἰς ἄρχοντας, πρέπει καὶ τῶν ἱερέων
 the presiding is divided of the city into priests and into rulers, it is fitting also of the priests
 συσσίτια περὶ τὴν τῶν ἱερῶν οἰκοδομημάτων ἔχειν τὴν τάξιν. τῶν δ' ἀρχείων ὅσα
 together meals around the of the sacred buildings to have the order. of the but archives as many as
 περὶ τὰ συμβόλαια ποιεῖται τὴν ἐπιμέλειαν, περὶ τε γραφὰς δικῶν καὶ τὰς κλήσεις καὶ τὴν ἄλλην
 about the contracts undertakes the care, about and records of lawsuits and the summonses and the other
 τὴν τοιαύτην διοίκησιν, ἔτι δὲ περὶ τὴν ἀγορανομίαν καὶ τὴν καλουμένην ἀστυνομίαν, πρὸς
 the such administration, yet but about the market supervision and the being called city regulation, at
 ἀγορᾶ μὲν δεῖ καὶ συνόδῳ τινὶ κοινῇ κατεσκευάσθαι, τοιοῦτος δ' ὁ περὶ τὴν
 market indeed it is necessary and assembly some common to have been prepared, such but the about the
 ἀναγκαίαν ἀγοράν ἔστι τόπος· ἐνσχολάζειν μὲν γὰρ τὴν ἄνω τίθεμεν, ταύτην δὲ πρὸς τὰς ἀναγκαίας
 necessary market is place· to have leisure indeed for the upper we set, this but toward the necessary
 πράξεις. μεμιησθαι δὲ χρὴ τὴν εἰρημένην τάξιν καὶ τὰ περὶ τὴν χώραν· καὶ γὰρ ἐκεῖ
 actions. to have imitated but needful is the having been said order and the about the land· and for there
 τοῖς ἄρχουσιν οὓς καλοῦσιν οἱ μὲν ὄλωροὺς οἱ δὲ ἀγρονόμους καὶ φυλακτήρια καὶ
 to the ruling ones whom they call the indeed wood wardens the but field overseers and guard posts and
 συσσίτια πρὸς φυλακήν ἀναγκαῖον ὑπάρχειν, ἔτι δὲ ἱερὰ κατὰ τὴν χώραν εἶναι
 together meals for guard necessary to exist, yet but sacred places throughout the land to be
 νενεμημένα, τὰ μὲν θεοῖς τὰ δὲ ἥρωσιν. ἀλλὰ τὸ διατρίβειν νῦν ἀκριβολογουμένους καὶ
 having been assigned, the indeed to gods the but to heroes. but the to spend time now speaking precisely and
 λέγοντας περὶ τῶν τοιούτων ἀργόν ἔστιν· οὐ γὰρ χαλεπόν ἔστι τὰ τοιαῦτα νοῆσαι, ἀλλὰ ποιῆσαι
 saying about the of such idle is not for difficult is the such to perceive, but to do
 μᾶλλον· τὸ μὲν γὰρ λέγειν εὔχῆς ἔργον ἔστι, τὸ δὲ συμβῆναι τύχης. διὸ περὶ μὲν
 rather the indeed for to speak of prayer work is, the but to happen of fortune. therefore concerning indeed
 τῶν τοιούτων τό γε ἐπὶ πλεῖον ἀφείσθω τὰ νῦν. περὶ δὲ τῆς πολιτείας αὐτῆς, ἐκ

of the such the at least upon more let it be left the now. about but of the constitution of her, out of
 τίνων καὶ ποίων δεῖ συνεστάναι τὴν μέλλουσαν ἔσεσθαι
 which things and what sorts it is necessary to have been constituted the being about to to be going to be
 πόλιν μακαρίαν καὶ πολιτεύσεσθαι καλῶς, λεκτέον. ἐπεὶ δὲ δύ' ἔστιν ἐν οἷς
 city blessed and to be about to administer well, to be said. since but two is in which ones
 γίγνεται τὸ εὖ πᾶσι, τούτοιν δ' ἔστιν ἐν μὲν ἐν τῷ τὸν σκοπὸν κεῖσθαι καὶ τὸ τέλος τῶν
 is becoming the well to all, of these two but is one indeed in the the aim to be set and the end of the
 πράξεων ὁρθῶς, ἐν δὲ τὰς πρὸς τὸ τέλος φερούσας πράξεις εύρισκειν (ἐνδέχεται γὰρ ταῦτα καὶ
 actions rightly, one but the toward the end bringing actions to find (it is possible for these and
 διαφωνεῖν ἀλλήλοις καὶ συμφωνεῖν· ἐνίστε γὰρ ὁ μὲν σκοπὸς ἔκκειται καλῶς, ἐν δὲ τῷ
 to disagree with one another and to agree: at times for the indeed aim is set out well, in but the
 πράττειν τοῦ τυχεῖν αὐτοῦ διαμαρτάνουσιν, ὅτὲ δὲ τῶν μὲν πρὸς τὸ τέλος πάντων
 to act of the to succeed of it they miss, at times but of the indeed toward the end of all
 ἐπιτυγχάνουσιν, ἀλλὰ τὸ τέλος ἔθεντο φαῦλον, ὅτὲ δὲ ἐκατέρου διαμαρτάνουσιν, οἶον
 they succeed, but the end they set bad, at times but of each of two they miss, for example
 περὶ ιατρικήν· οὕτε γὰρ ποίον τι δεῖ τὸ ὑγιαῖνον εἶναι σῶμα κρίνουσιν ἐνίστε
 about medicine: neither for what kind something it is necessary the being healthy to be body they judge at times
 καλῶς, οὕτε πρὸς τὸν ὑποκείμενον αὐτοῖς ὥρον τυγχάνουσι τῶν ποιητικῶν· δεῖ δὲ ἐν
 well, nor toward the underlying one to them limit they happen upon of the productive: it is necessary but in
 ταῖς τέχναις καὶ ἐπιστήμαις ταῦτα ἀμφότερα κρατεῖσθαι, τὸ τέλος καὶ τὰς εἰς τὸ τέλος πράξεις), ὅτι
 the arts and sciences these both to be mastered, the end and the into the end actions), that
 μὲν οὖν τοῦ τε εὖ ζῆν καὶ τῆς εὐδαιμονίας ἐφίενται πάντες, φανερόν, ἀλλὰ τούτων τοῖς
 indeed now of the and well to live and of the happiness they strive after all, clear, but of these to the
 μὲν ἔξουσία τυγχάνει τοῖς δὲ οὖ, διά τινα τύχην ἢ φύσιν (δεῖται γὰρ καὶ χορηγίας
 indeed power befalls to the but not, through some fortune or nature (needs for also provision

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τινὸς τὸ ζῆν καλῶς, τούτου δὲ ἐλάττονος μὲν τοῖς ἄμεινον διακειμένοις, πλείονος δὲ τοῖς
 of some the to live well, of this but of less indeed to the better being disposed, of more but to the
 χεῖρον), οἱ δ' εὐθὺς οὐκ ὁρθῶς ζητοῦσι τὴν εὐδαιμονίαν, ἔξουσίας ὑπαρχούσης. ἐπεὶ δὲ τὸ
 worse), the but straightway not rightly they seek the happiness, of power existing. since but the
 προκείμενόν ἔστι τὴν ἀρόστην πολιτεάν ίδεῖν, αὗτη δ' ἔστι καθ' ἡν ἄριστ' ἀν πολιτεύοιτο
 set before is the best constitution to see, this but is according to which best would be governed
 πόλις, ἄριστα δ' ἀν πολιτεύοιτο καθ' ἡν εὐδαιμονεῖν μάλιστα ἐνδέχεται τὴν πόλιν, δῆλον
 city, best but would be governed according to which to be happy most of all is possible the city, clear
 ὅτι τὴν εὐδαιμονίαν δεῖ, τί ἔστι, μὴ λανθάνειν. φαμὲν δὲ (καὶ διωρίσμεθα ἐν τοῖς
 that the happiness it is necessary, what it is, not to escape notice. we say but (and we have defined in the
 Ἡθικοῖς, εἴ τι τῶν λόγων ἔκείνων ὅφελος) ἐνέργειαν εἶναι καὶ χρῆσιν ἀρετῆς τελείαν, καὶ
 Ethics, if anything of the arguments those benefit) activity to be and use of virtue complete, and
 ταύτην οὐκ ἔξ ὑποθέσεως ἀλλ' ἀπλῶς. λέγω δ' ἔξ ὑποθέσεως τάναγκαῖα, τὸ δ' ἀπλῶς τὸ καλῶς·
 this not from assumption but simply. I say but from assumption the necessary, the but simply the nobly·
 οἶον τὰ περὶ τὰς δικαίας πράξεις, αἱ δίκαιαι τιμωρίαι καὶ κολάσεις ἀπ' ἀρετῆς μέν εἰσιν,
 for instance the about the just actions, the just punishments and penalties from virtue indeed are,
 ἀναγκαῖαι δέ, καὶ τὸ καλῶς ἀναγκαῖως ἔχουσιν (ἀιρετώτερον μὲν γὰρ μηδενὸς δεῖσθαι τῶν
 necessary but, and the nobly necessarily hold (more choiceworthy indeed for of nothing to need of the
 τοιούτων μήτε τὸν ἄνδρα μήτε τὴν πόλιν), αἱ δ' ἐπὶ τὰς τιμὰς καὶ τὰς εὔπορίας ἀπλῶς εἰσι
 such neither the man nor the city), the but toward the honors and the resources simply are
 κάλλισται πράξεις. τὸ μὲν γὰρ ἔτερον κακοῦ τινὸς ἀναίρεσίς ἔστιν, αἱ τοιαῦται δὲ πράξεις
 fairest actions. the indeed for other of evil of some removal is, the such but actions
 τούναντίον· κατασκευὰ γὰρ ἀγαθῶν εἰσι καὶ γεννήσεις. χρήσαιτο δ' ἀν ὁ σπουδαῖος ἀνὴρ καὶ
 the opposite· constructions for of goods are and births. would use but ever the excellent man and
 πενίᾳ καὶ νόσῳ καὶ ταῖς ἄλλαις τύχαις ταῖς φαύλαις καλῶς· ἀλλὰ τὸ μακάριον ἐν τοῖς
 with poverty and with disease and the other fortunes the base nobly· but the blessedness in the
 ἔναντίοις ἔστιν (καὶ γὰρ τοῦτο διώρισται κατὰ τοὺς ἡθικοὺς λόγους, ὅτι τοιοῦτός
 opposites is (and for this has been distinguished according to the ethical discourses, that such a
 ἔστιν ὁ σπουδαῖος, ὡς διὰ τὴν ἀρετὴν ἀγαθά ἔστι τὰ ἀπλῶς ἀγαθά, δῆλον δ' ὅτι καὶ

is the excellent, to whom through the virtue good things is the simply good things, clear but that also τὰς χρήσεις ἀναγκαῖον σπουδαίας καὶ καλᾶς εἶναι ταύτας ἀπλῶς). διὸ καὶ νομίζουσιν ἄνθρωποι τῆς the uses necessary excellent and noble to be these simply) therefore also think humans of the εὐδαιμονίας αἴτια τὰ ἐκτὸς εἶναι τῶν ἀγαθῶν, ὥσπερ εἰ τοῦ κιθαρίζειν λαμπρὸν καὶ καλῶς happiness causes the external to be of the goods, just as if of the to play the lyre brilliant and well αἰτιῶντο τὴν λύραν μᾶλλον τῆς τέχνης. ἀναγκαῖον τοίνυν ἐκ τῶν εἰρημένων τὰ μὲν would ascribe the lyre rather than the art. necessary then from of the said things the indeed ὑπάρχειν, τὰ δὲ παρασκευάσαι τὸν νομοθέτην. διὸ κατατυχεῖν εὐχόμεθα τῇ τῆς πόλεως to be present, the but to prepare the lawgiver. therefore to succeed we pray to the of the city συστάσει ὅν ή τύχη κυρίᾳ (κυρίᾳ γὰρ ὑπάρχειν τίθεμεν). τὸ δὲ σπουδαῖαν εἶναι τὴν πόλιν constitution of which the fortune sovereign (sovereign for to be present we set). the but excellent to be the city οὐκέτι τύχης ἔργον ἀλλ' ἐπιστήμης καὶ προαιρέσεως. ἀλλὰ μὴν σπουδαία γε πόλις ἔστι no longer of fortune work but of knowledge and of choice. but indeed excellent at least city is τῷ τοὺς πολίτας τοὺς μετέχοντας τῆς πολιτείας εἶναι σπουδαίους. ἡμῖν δὲ πάντες οἱ πολίται in that the citizens who participating in the constitution to be excellent. to us but all the citizens μετέχουσι τῆς πολιτείας. τοῦτ' ἄρα σκεπτέον, πῶς ἀνὴρ γίνεται σπουδαῖος. καὶ γὰρ εἰ πάντας participate in the constitution. this then to be examined, how a man becomes excellent. and for if all ἔνδεχεται σπουδαίους εἶναι, μὴ καθ' ἔκαστον δὲ τῶν πολιτῶν, οὕτως αἱρετώτερον. it is possible excellent to be, not according to each but of the citizens, thus more choiceworthy. ἀκολουθεῖ γὰρ τῷ καθ' ἔκαστον καὶ τὸ πάντας. ἀλλὰ μὴν ἀγαθοί γε καὶ σπουδαῖοι it follows for to the according to each and the all. but indeed good at least and excellent γίγνονται διὰ τριῶν. τὰ τρία δὲ ταῦτα ἔστι φύσις ἔθος λόγος. καὶ γὰρ φῦναι δεῖ become through three. the three but these are nature habit reason. and for to be born it is necessary πρῶτον, οἷον ἄνθρωπον ἀλλὰ μὴ τῶν ἄλλων τι ζώων. εἴτα καὶ ποιόν τινα τὸ σῶμα καὶ first, for instance a human but not of the other some animals. then and of what kind some the body and τὴν ψυχήν. ἔνια δὲ οὐθὲν ὕφελος the soul. some things but no thing profit

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φῦναι· τὰ γὰρ ἔθη μεταβαλεῖν ποιεῖ· ἔνια γὰρ εῖσι, διὰ τῆς φύσεως
to be born. the for customs to change makes. some things for are, by means of the nature
ἐπαμφοτερίζοντα, διὰ τῶν ἔθων ἐπὶ τὸ χεῖρον καὶ τὸ βέλτιον. τὰ μὲν οὖν ἄλλα τῶν ζώων
swinging both ways, through the habits toward the worse and the better. the indeed then other of the animals
μάλιστα μὲν τῇ φύσει ζῆ, μικρὰ δ' ἔνια καὶ τοῖς ἔθεσιν, ἄνθρωπος δὲ καὶ λόγῳ. μόνος
mostly indeed by the nature lives, a little but some things also to the customs, human but also by reason. alone
γὰρ ἔχει λόγον· ὥστε δεῖ ταῦτα συμφωνεῖν ἀλλήλοις. πολλὰ γὰρ παρὰ τοὺς
for has reason. so that it is necessary these to agree with one another. many things for against the
ἔθισμοὺς καὶ τὴν φύσιν πράττουσι διὰ τὸν λόγον, ἐὰν πεισθῶσιν ἄλλως ἔχειν
habituations and the nature they do because of the reason, if ever be persuaded otherwise to be the case
βέλτιον. τὴν μὲν τοίνυν φύσιν οἵους εἶναι δεῖ τοὺς μέλλοντας εὔχειρώτους
better. the indeed then nature of what sort to be it is necessary those being about to easy to manage
ἔσεσθαι τῷ νομοθέτῃ, διωρίσμεθα πρότερον· τὸ δὲ λοιπὸν ἔργον ἦδη παιδείας. τὰ
to be going to be to the lawgiver, we have defined earlier. the but remaining work already of education. the
μὲν γὰρ ἔθιζόμενοι μανθάνουσι τὰ δ' ἀκούοντες. ἐπεὶ δὲ πᾶσα πολιτικὴ κοινωνία
indeed for being habituated learn the but hearing. since but every political community
συνέστηκεν ἐξ ἀρχόντων καὶ ἀρχομένων, τοῦτο δὴ σκεπτέον, εἰ ἔτέρους εἶναι
has been constituted from ruling and being ruled, this indeed to be examined, whether different to be
δεῖ τοὺς ἀρχοντας καὶ τοὺς ἀρχομένους ή τοὺς αὐτοὺς διὰ βίου· δῆλον γὰρ ὡς ἀκολουθεῖν
it is necessary the rulers and the ruled or the same through life. clear for that to follow
δεήσει καὶ τὴν παιδείαν κατὰ τὴν διαίρεσιν ταύτην. εἰ μὲν τοίνυν εἴησαν τοσοῦτον
will be necessary and the education according to the division this. if indeed then would be so much
διαφέροντες ἄτεροι τῶν ἄλλων ὅσον τοὺς θεοὺς καὶ τοὺς ἥρωας ἡγούμεθα τῶν ἀνθρώπων
differing one party of the others as much as the gods and the heroes we deem of the humans
διαφέρειν, εὐθὺς πρῶτον κατὰ τὸ σῶμα πολλὴν ἔχοντες ὑπερβολήν, εἴτα κατὰ τὴν
to differ, straightway first in respect to the body much having excess, then in respect to the
ψυχήν, ὥστε ἀναμφισβήτητον εἶναι καὶ φανερὰν τὴν ὑπεροχὴν τοῖς ἀρχομένοις τὴν τῶν ἀρχόντων,

soul, so that indisputable to be and manifest the preeminence to the being ruled the of the rulers, δῆλον ὅτι βέλτιον ἀεὶ τοὺς αὐτοὺς τοὺς μὲν ἄρχειν τοὺς δ' ἄρχεσθαι καθάπαξ· ἐπεὶ δὲ τοῦτ' οὐ clear that better always the same the indeed to rule the but to be ruled once for all since this not φάδιον λαβεῖν ούδ' ἔστιν ὕσπερ ἐν Ἰνδοῖς φησι Σκύλαξ εἶναι τοὺς βασιλέας τοσοῦτον διαφέροντας τῶν easy to take nor is just as in Indians says Skylax to be the kings so much differing of the ἀρχομένων, φανερὸν ὅτι διὰ πολλὰς αἰτίας ἀναγκαῖον πάντας ὁμοίως κοινωνεῖν τοῦ κατὰ μέρος being ruled, clear that through many causes necessary all alike to share of the according to part ἄρχειν καὶ ἄρχεσθαι. τό τε γὰρ ἵσον ταύτον τοῖς ὁμοίοις, καὶ χαλεπὸν μένει τὴν πολιτείαν to rule and to be ruled. the and also for equal the same to the equals, and difficult to remain the constitution τὴν συνεστηκοῦν παρὰ τὸ δίκαιον. μετὰ γὰρ τῶν ἀρχομένων ὑπάρχουσι νεωτερίζειν the having been constituted contrary to the just. with for of the being ruled are present to revolutionize θουλόμενοι πάντες οἱ κατὰ τὴν χώραν, τοσούτους τε εἶναι τοὺς ἐν τῷ πολιτεύματι τὸ πλῆθος wishing all the throughout the country, so many and also to be the in the polity the multitude ὕστε εἶναι κρείττους πάντων τούτων ἐν τι τῶν ἀδυνάτων ἔστιν. ἀλλὰ μὴν ὅτι γε so that to be better than all of these one something of the impossible things is. but indeed that at least δεῖ τοὺς ἄρχοντας διαφέρειν τῶν ἀρχομένων, ἀναμφισβήτητον. πῶς οὖν ταῦτ' ἔσται καὶ it is necessary the ruling to differ from the being ruled, undisputed. how then these will be and πῶς μεθέξουσι, δεῖ σκέψασθαι τὸν νομοθέτην. εἴρηται δὲ πρότερον περὶ αὐτοῦ. ἡ how they will share, it is necessary to examine the lawgiver. has been said but earlier about him. the γὰρ φύσις δέδωκε τὴν διαίρεσιν ποιήσασα αὐτὸ τὸ γένει ταύτο τὸ μὲν νεώτερον τὸ δὲ for nature has given the division having made itself the kind the same the indeed younger the but πρεσβύτερον, ὃν τοῖς μὲν ἄρχεσθαι πρέπει τοῖς δ' ἄρχειν· ἀγανακτεῖ δὲ οὐδεὶς older, of which to the indeed to be ruled it is fitting to the but to rule. is indignant but no one καθ' ἡλικίαν ἀρχόμενος, οὐδὲ νομίζει εἶναι κρείττων, ἀλλως τε καὶ μέλλων according to age being ruled, nor thinks to be better, otherwise and also and being about to ἀντιλαμβάνειν τοῦτον τὸν ἔρανον ὅταν τύχῃ τῆς ἰκνουμένης ἡλικίας. ἔστι μὲν ἄρα ὡς to take in turn this the contribution whenever may happen of the arriving of age. there is indeed then as τοὺς αὐτοὺς ἄρχειν καὶ ἄρχεσθαι φατέον, ἔστι δὲ ὡς ἐτέρους. ὕστε καὶ τὴν the same to rule and to be ruled to be said, there is but as others. so that and the

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παιδείαν ἔστιν ὡς τὴν αὐτὴν ἀναγκαῖον, ἔστιδ' ὡς ἐτέραν εἶναι. τὸν τε γὰρ μέλλοντα education there is as the same necessary, there is but as other to be. the and also for being about to καλῶς ἄρχειν ἀρχθῆναι φασι δεῖν πρῶτον. (ἔστι δὲ ἄρχη, καθάπερ ἐν τοῖς πρώτοις well to rule to be ruled they say to be necessary first. (there is but office, just as in the first εἴρηται λόγοις, ἡ μὲν τοῦ ἄρχοντος χάριν ἡ δὲ τοῦ ἀρχομένου. τούτων δὲ τὴν has been said discourses, the indeed of the ruling one for the sake the but of the being ruled. of these but the μὲν δεσποτικὴν εἶναι φαμεν, τὴν δὲ τῶν ἐλευθέρων. διαφέρει δ' ἐνὶ τῶν ἐπιταττομένων οὐ τοῖς indeed despotic to be we say, the but of the free. differs but some of the being ordered not by the ἔργοις ἀλλὰ τῷ τίνος ἔνεκα. διὸ πολλὰ τῶν εἶναι δοκούντων διακονικῶν ἔργων καὶ works but by the of what for the sake. therefore many of the to be seeming ministerial of works and τῶν νέων τοῖς ἐλευθέροις καλὸν διακονεῖν· πρὸς γὰρ τὸ καλὸν καὶ τὸ μὴ καλὸν οὔχ οὕτω of the young to the free noble to serve. toward for the noble and the not noble not thus διαφέρουσιν αἱ πράξεις καθ' αὐτὰς ὡς ἐν τῷ τέλει καὶ τῷ τίνος ἔνεκεν.) ἐπεὶ δὲ they differ the actions according to themselves as in the end and the of what for the sake. since but πολίτου καὶ ἄρχοντος τὴν αὐτὴν ἀρετὴν εἶναι φαμεν καὶ τοῦ ἀρίστου ἀνδρός, τὸν δ' αὐτὸν of citizen and of ruler the same virtue to be we say and of the best man, the but same ἀρχόμενόν τε δεῖν γίγνεσθαι πρότερον καὶ ἄρχοντα ὕστερον, τοῦτ' ἀν εἴη τῷ being ruled and also to be necessary to become earlier and ruler later, this ever would be to the νομοθέτη πραγματευτέον, ὅπως ἀνδρες ἀγαθοὶ γίγνωνται, καὶ διὰ τίνων ἐπιτηδευμάτων, καὶ τί τὸ lawgiver to be worked at, how men good may become, and through which of practices, and what the τέλος τῆς ἀρίστης ζωῆς. διήρηται δὲ δύο μέρη τῆς ψυχῆς, ὃν τὸ μὲν ἔχει λόγον end of the best life. has been divided but two parts of the soul, of which the indeed has reason καθ' αὐτό, τὸ δ' οὐκ ἔχει μὲν καθ' αὐτὸ λόγω δ' ὑπακούειν δυνάμενον. ὃν according to itself, the but not has indeed according to it self to reason but to obey being able of which φαμεν τὰς ἀρετὰς εἶναι καθ' ἄς ἀνὴρ ἀγαθὸς λέγεται πως. τούτων δὲ ἐν ποτέρῳ

we say the virtues to be according to which man good is said in some way. of these but in which of two
 μᾶλλον τὸ τέλος, τοῖς μὲν οὕτω διαιροῦσιν ὡς ἡμεῖς φαμεν οὐκ ἄδηλον πῶς λεκτέον. αἰεὶ γὰρ τὸ
 rather the end, to the indeed thus dividing as we we say not unclear how to be said. always for the
 χεῖρον τοῦ βελτίονός ἐστιν ἔνεκεν, καὶ τοῦτο φανερὸν ὁμοίως ἐν τε τοῖς κατὰ τέχνην
 worse of the better is for the sake, and this clear alike in and also the according to art
 καὶ τοῖς κατὰ φύσιν· βέλτιον δὲ τὸ λόγον ἔχον. διήρηταί τε διχῆ, καθ'
 and the according to nature· better but the reason having. has been divided and also in two, according to
 ὅνπερ εἰώθαμεν τρόπον διαιρεῖν· ὁ μὲν γὰρ πρακτικός ἐστι λόγος ὁ δὲ θεωρητικός.
 which indeed we are accustomed manner to divide· the indeed for practical is reason the but theoretical.
 ὡσαύτως οὖν ἀνάγκη διηρήσθαι καὶ τοῦτο τὸ μέρος δηλονότι. καὶ τὰς πράξεις δ' ἀνάλογον
 likewise then necessity to have been divided and this the part clearly. and the actions but proportionate
 ἔροῦμεν ἔχειν, καὶ δεῖ τὰς τοῦ φύσει βελτίονος αἱρετωτέρας εἶναι τοῖς
 we will say to have, and it is necessary the of the by nature better more choiceworthy to be to the
 δυναμένοις τυγχάνειν ἢ πασῶν ἢ τοῖν δυοῖν· αἰεὶ γὰρ ἐκάστῳ τοῦθ' αἱρετώτατον οὐ
 being able to happen upon or of all or of the two two· always for to each this most choiceworthy of which
 τυχεῖν ἐστιν ἀκροτάτου. διήρηται δὲ καὶ πᾶς ὁ βίος εἰς ἀσχολίαν καὶ σχολὴν καὶ εἰς
 to succeed is highest. has been divided but and whole the life into busyness and leisure and into
 πόλεμον καὶ εἰρήνην, καὶ τῶν πρακτῶν τὰ μὲν εἰς τὰ ἀναγκαῖα καὶ χρήσιμα τὰ δὲ εἰς τὰ καλά. περὶ¹
 war and peace, and of the practical the indeed into the necessary and useful the but into the noble. about
 ὃν ἀνάγκη τὴν αὐτὴν αἵρεσιν εἶναι καὶ τοῖς τῆς ψυχῆς μέρεσι καὶ ταῖς πράξεσιν αὐτῶν,
 of which necessity the same choice to be and to the of the soul parts and the actions of them,
 πόλεμον μὲν εἰρήνης χάριν, ἀσχολίαν δὲ σχολῆς, τὰ δ' ἀναγκαῖα καὶ χρήσιμα τῶν καλῶν
 war indeed of peace for the sake, busyness but of leisure, the but necessary and useful of the noble
 ἔνεκεν. πρὸς πάντα μὲν τοίνυν τῷ πολιτικῷ βλέποντι νομοθετητέον, καὶ κατὰ τὰ μέρη
 for the sake. toward all indeed then to the political looking to be legislated, and according to the parts
 τῆς ψυχῆς καὶ κατὰ τὰς πράξεις αὐτῶν, μᾶλλον δὲ πρὸς τὰ βελτιώ καὶ τὰ τέλη. τὸν
 of the soul and according to the actions of them, more but toward the better things and the ends. the
 αὐτὸν δὲ τρόπον καὶ περὶ τοὺς βίους καὶ τὰς τῶν πραγμάτων αἱρέσεις· δεῖ μὲν γὰρ
 same but manner and about the lives and the of the affairs choices· it is necessary indeed for
 ἀσχολεῖν δύνασθαι καὶ πολεμεῖν,
 to be busy to be able and to make war,

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μᾶλλον δ' εἰρήνην ἄγειν καὶ σχολάζειν, καὶ τάναγκαῖα καὶ τὰ χρήσιμα δὲ πράττειν,
 rather more but peace to lead and to have leisure, and the necessary things and the useful things but to do,
 τὰ δὲ καλὰ δεῖ μᾶλλον. ὥστε πρὸς τούτους τοὺς σκοπούς καὶ παῖδας ἔτι ὄντας
 the but noble things it is necessary more. so that toward these the aims and children still being
 παιδευτέον καὶ τὰς ἄλλας ἡλικίας, ὅσαι δέονται παιδείας. οἱ δὲ νῦν ἄριστα δοκοῦντες
 must be educated and the other ages, as many as are in need of education. the but now best seeming
 πολιτεύεσθαι τῶν Ἑλλήνων, καὶ τῶν νομοθετῶν οἱ ταύτας καταστήσαντες τὰς πολιτείας,
 to be administering of the Greeks, and of the lawgivers the ones these having established the constitutions,
 οὕτε πρὸς τὸ βέλτιστον τέλος φαίνονται συντάξαντες τὰ περὶ τὰς πολιτείας οὕτε πρὸς πάσας τὰς
 neither toward the best end appear having arranged the about the constitutions nor toward all the
 ἀρετὰς τοὺς νόμους καὶ τὴν παιδείαν, ἀλλὰ φορτικῶς ἀπέκλιναν πρὸς τὰς χρησίμους εἶναι δοκούσας
 virtues the laws and the education, but coarsely they inclined toward the useful to be seeming
 καὶ πλεονεκτικωτέρας. παραπλησίως δὲ τούτοις καὶ τῶν ὕστερὸν τινες γραψάντων
 more grasping similarly. but to these and of the later some having written
 ἀπεφήναντο τὴν αὐτὴν δόξαν· ἐπαινοῦντες γὰρ τὴν Λακεδαιμονίων πολιτείαν ἄγανται τοῦ
 they declared the same opinion· praising for the of the Lacedaemonians constitution they admire of
 νομοθέτου τὸν σκοπόν, ὅτι πάντα πρὸς τὸ κρατεῖν καὶ πρὸς πόλεμον ἐνομοθέτησεν. ἀ καὶ
 the lawgiver the aim, that all things toward the to prevail and toward war he legislated. which things also
 κατὰ τὸν λόγον ἐστὶν εὐέλεγκτα καὶ τοῖς ἔργοις ἔξελήλεγκται νῦν. ὥσπερ γὰρ οἱ πλεῖστοι
 according to the account is easy to refute and by the deeds has been refuted now. just as for the most
 τῶν ἀνθρώπων ζηλοῦσι τὸ πολλῶν δεσπόζειν, ὅτι πολλὴ χορηγία γίγνεται τῶν
 of men they admire the of many to be master, because much provision comes to be of the
 εὔτυχημάτων, οὕτω καὶ Θίβρων ἀγάμενος φαίνεται τὸν τῶν Λακώνων νομοθέτην, καὶ τῶν ἄλλων

good fortunes, thus also Thibron admiring appears the of the the Laconians lawgiver, and of the others κεκαστος τῶν γραφόντων περὶ τῆς πολιτείας αὐτῶν, ὅτι διὰ τὸ γεγυμάσθαι πρὸς τοὺς each of the writing about the constitution of them, that because of the having been trained toward the κινδύνους πολλῶν ἥρχον· καίτοι δῆλον ὡς ἐπειδὴ νῦν γε οὔκετι ὑπάρχει τοῖς Λάκωσι τὸ dangers of many they ruled· and yet clear that since now at least no longer exists to the Laconians the ἄρχειν, οὐκ εύδαιμονες, οὐδ' ὁ νομοθέτης ἀγαθός. ἔστι δὲ τοῦτο γελοῖον, εἰ μένοντες ἐν τοῖς νόμοις to rule, not happy, nor the lawgiver good. is but this ridiculous, if remaining in the laws αὐτοῦ, καὶ μηδενὸς ἐμποδίζοντος πρὸς τὸ χρῆσθαι τοῖς νόμοις, ἀποβεβλήκασι τὸ ζῆν καλῶς. of him, and of no one hindering toward the to use the laws, they have cast away the to live well. οὐκ ὄρθως δ' ὑπολαμβάνουσιν οὐδὲ περὶ τῆς ἀρχῆς ἦν δεῖ τιμῶντα φαίνεσθαι τὸν νομοθέτην· not rightly but they suppose nor about the rule which it is necessary honoring to appear the lawgiver· τοῦ γὰρ δεσποτικῶς ἄρχειν ἡ τῶν ἐλευθέρων ἀρχὴ καλλίων καὶ μᾶλλον μετ' ἀρετῆς. ἔστι δὲ οὐδὲ οὐδὲ τοῦτο δεῖ τὴν πόλιν εὐδαιμόνα νομίζειν καὶ τὸν νομοθέτην ἐπαινεῖν, ὅτι κρατεῖν because of this it is necessary the city happy to consider and the lawgiver to praise, that to prevail ἥσκησεν ἐπὶ τὸ τῶν πέλας ἄρχειν· ταῦτα γὰρ μεγάλην ἔχει βλάβην. δῆλον γὰρ ὅτι καὶ τῶν he practised toward the of the neighbors to rule· these for great has harm. clear for that also of the πολιτῶν τῷ δυναμένῳ τοῦτο πειρατέον διώκειν, ὅπως δύνηται τῆς οἰκείας πόλεως citizens to the being able this must attempt to pursue, so that he may be able of the own city ἄρχειν· ὅπερ ἐγκαλοῦσιν οἱ Λάκωνες Παυσανίᾳ τῷ βασιλεῖ, καίπερ ἔχοντι τηλικαύτην τιμήν. οὔτε to rule· which very they accuse the Laconians Pausanias the king, although having so great honor. neither δὴ πολιτικὸς τῶν τοιούτων λόγων καὶ νόμων οὐθεὶς οὔτε ὀφέλιμος οὔτε ἀληθής ἔστιν. indeed political of the such discourses and laws no one nor useful nor true is.

ταύτα γὰρ ἄριστα καὶ ἴδια καὶ κοινῇ, τὸν τε νομοθέτην ἐμποιεῖν δεῖ ταῦτα the same things for best both privately and publicly, the and lawgiver to implant it is necessary these things ταῖς ψυχαῖς τῶν ἀνθρώπων· τὴν τε τῶν πολεμικῶν ἥσκησιν οὐ τούτου χάριν δεῖ to the souls of the men· the and of the warlike training not of this for the sake it is necessary μελετᾶν, ἵνα καταδουλώσωνται τοὺς ἀναξίους, ἀλλ' ἵνα πρῶτον μὲν αὐτοὶ μὴ to practice, in order that they may enslave the unworthy, but in order that first indeed themselves not δουλεύσωσιν ἔτεροις, ἐπειτα ὅπως ζητῶσι τὴν ἡγεμονίαν τῆς they may be slaves to others, then so that they seek the leadership of the

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ώφελείας ἔνεκα τῶν ἀρχομένων, ἀλλὰ μὴ πάντων δεσποτείας· τρίτον δὲ τὸ δεσπόζειν τῶν benefit for the sake of the being ruled, but not of all despotism· third but the to be master of the ὀξίων δουλεύειν. ὅτι δὲ δεῖ τὸν νομοθέτην μᾶλλον σπουδάζειν ὅπως καὶ τὴν περὶ τὰ worthy to be slaves. that but it is necessary the lawgiver more to be eager so that and the about the πολεμικὰ καὶ τὴν ἄλλην νομοθεσίαν τοῦ σχολάζειν ἔνεκεν τάξιν καὶ τῆς warlike things and the other legislation of the to have leisure for the sake he may arrange and of the εἰρήνης, μαρτυρεῖ τὰ γιγνόμενα τοῖς λόγοις. αἱ γὰρ πλεῖσται τῶν τοιούτων πόλεων peace, bears witness the things happening to the arguments. the for most of the such cities πολεμοῦσαι μὲν σώζονται, κατακτησάμεναι δὲ τὴν ἀρχὴν ἀπόλλυνται. τὴν γὰρ βαφὴν ἀνιᾶσιν, ὥσπερ warring indeed are saved, having gained but the rule perish. the for temper they relax, just as ὁ σίδηρος, εἰρήνην ἄγοντες. αἴτιος δ' ὁ νομοθέτης οὐ παιδεύσας δύνασθαι σχολάζειν. ἐπει the iron, peace leading. responsible but the lawgiver not having educated to be able to have leisure. since δὲ τὸ αὐτὸ τέλος εἶναι φαίνεται καὶ κοινῇ καὶ ἴδιᾳ τοῖς ἀνθρώποις, καὶ τὸν αὐτὸν ὅρον ἀναγκαῖον but the same end to be appears both publicly and privately to the humans, and the same criterion necessary εἶναι τῷ τε ἀρίστῳ ἀνδρὶ καὶ τῇ ἀρίστῃ πολιτείᾳ, φανερὸν ὅτι δεῖ τὰς εἰς τὴν σχολὴν to be to the and best man and to the best constitution, clear that it is necessary the into the leisure ἄρετὰς ὑπάρχειν· τέλος γάρ, ὥσπερ εἰρηται πολλάκις, εἰρήνη μὲν πολέμου σχολὴ δ' ἀσχολίας. virtues to exist· end for, just as has been said many times, peace indeed of war leisure but of busyness. χρήσιμοι δὲ τῶν ἄρετῶν εἰσὶ πρὸς τὴν σχολὴν καὶ διαγωγὴν ὃν τε ἐν τῇ σχολῇ τὸ ἔργον καὶ useful but of the virtues are toward the leisure and conduct of life of which and in the leisure the work and ὃν ἐν τῇ ἀσχολίᾳ. δεῖ γὰρ πολλὰ τῶν ἀναγκαίων ὑπάρχειν ὅπως of which in the busyness. it is necessary for many things of the necessary to be present so that ἔξη σχολάζειν· διὸ σώφρονα τὴν πόλιν εἶναι προσήκει καὶ ἀνδρείαν καὶ

it may be permitted to have leisure: therefore temperate the city to be it behooves and courage and καρτερικήν· κατὰ γὰρ τὴν παροιμίαν, οὐ σχολὴ δούλοις, οἱ δὲ μὴ δυνάμενοι κινδυνεύειν ἀνδρείως steadfast: according to for the proverb, no leisure for slaves, the but not being able to risk bravely δοῦλοι τῶν ἐπιόντων εἰσίν. ἀνδρείας μὲν οὖν καὶ καρτερίας δεῖ πρὸς τὴν ἀσχολίαν, slaves of the coming on are. of courage indeed then and of endurance it is necessary toward the busyness, φιλοσοφίας δὲ πρὸς τὴν σχολήν, σωφροσύνης δὲ καὶ δικαιοσύνης ἐν ἀμφοτέροις τοῖς χρόνοις, καὶ of philosophy but toward the leisure, of temperance but and of justice in both the times, and μᾶλλον εἰρήνην ἄγουσι καὶ σχολάζουσιν· ὁ μὲν γὰρ πόλεμος ἀναγκάζει δικαίους εἶναι καὶ more peace they lead and they are at leisure: the indeed for war forces just to be and σωφρονεῖν, ἡ δὲ τῆς εύτυχίας ἀπόλαυσις καὶ τὸ σχολάζειν μετ' εἰρήνης ὑβριστὰς ποιεῖ to be temperate, the but of the of good fortune enjoyment and the to be at leisure with peace insolent makes μᾶλλον. πολλῆς οὖν δεῖ δικαιοσύνης καὶ πολλῆς σωφροσύνης τοὺς ἄριστα δοκοῦντας πράττειν more. much then it is necessary of justice and much of temperance those best seeming to act καὶ πάντων τῶν μακαριζομένων ἀπολαύοντας, οἷον εἴ τινές εἰσιν, ὥσπερ οἱ ποιηταί φασιν, ἐν and of all the being called happy enjoying, for example if some are, just as the poets say, in μακάρων νήσοις· μάλιστα γὰρ οὗτοι δεήσονται φιλοσοφίας καὶ σωφροσύνης καὶ δικαιοσύνης, of the blessed islands· most of all for these will need of philosophy and of temperance and of justice, ὅσῳ μᾶλλον σχολάζουσιν ἐν ἀφθονίᾳ τῶν τοιούτων ἀγαθῶν. διότι μὲν οὖν τὴν by how much more they are at leisure in abundance of the such goods. because indeed then the μέλλουσαν εύδαιμονήσειν καὶ σπουδαίαν ἔσεσθαι πόλιν τούτων δεῖ τῶν ἀρετῶν μετέχειν, being about to to be happy and excellent to be city of these it is necessary of the virtues to share in, φανερόν. αἰσχροῦ γὰρ ὄντος μὴ δύνασθαι χρῆσθαι τοῖς ἀγαθοῖς, ἔτι μᾶλλον τὸ μὴ δύνασθαι ἐν clear. of shameful for being not to be able to use the good things, still more the not to be able in τῷ σχολάζειν χρῆσθαι, ἀλλ' ἀσχολοῦντας μὲν καὶ πολεμοῦντας φαίνεσθαι ἀγαθούς, εἰρήνην δ' the to be at leisure to use, but being busy indeed and warring to appear good, peace but ἄγοντας καὶ σχολάζοντας ἀνδραποδώδεις. διὸ δεῖ μὴ καθάπερ ἡ Λακεδαιμονίων πόλις leading and being at leisure slave like. therefore it is necessary not just as the of Lacedaemonians city τὴν ἀρετὴν ἀσκεῖν. ἐκεῖνοι μὲν γὰρ οὐ ταύτη διαφέρουσι τῶν ἄλλων, the virtue to practice. those indeed for not in this way they differ of the others,

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τῷ μὴ νομίζειν ταύτα τοῖς ἄλλοις μέγιστα τῶν ἀγαθῶν, ἀλλὰ τῷ γίνεσθαι ταῦτα in the not to deem the same things to the others greatest of the goods, but in the to become these μᾶλλον διὰ τινὸς ἀρετῆς· ἐπεὶ δὲ μείζω τε ἀγαθὰ ταῦτα καὶ τὴν ἀπόλαυσιν τὴν τούτων ἡ more through some virtue: since but now greater and good things these and the enjoyment the of these or τὴν τῶν ἀρετῶν καὶ ὅτι δι αὐτήν φανερὸν ἐκ τούτων πῶς δὲ καὶ διὰ τίνων ἔσται, the of the virtues [[and that]]. [[because of herself]] clear from these how but also through which it will be, τοῦτο δὴ θεωρητέον. τυγχάνομεν δὴ διηρημένοι πρότερον ὅτι φύσεως καὶ ἔθους this indeed to be considered. we happen indeed having been divided earlier that of nature and of custom καὶ λόγου δεῖ. τούτων δὲ ποίους μέν τινας εἶναι χρὴ τὴν φύσιν, διώρισται and of reason it is necessary. of these but what sort indeed some to be must the nature, has been defined πρότερον, λοιπὸν δὲ θεωρῆσαι πότερον παιδευτέοι τῷ λόγῳ πρότερον ἢ τοῖς ἔθεσιν. earlier, remaining but to consider whether to be educated by the reason earlier or to the customs. ταῦτα γὰρ δεῖ πρὸς ἄλληλα συμφωνεῖν συμφωνίαν τὴν ἀρίστην· ἐνδέχεται γὰρ these things for it is necessary toward one another to agree agreement the best· it is possible for διημαρτηκέναι τὸν λόγον τῆς βελτίστης ὑποθέσεως, καὶ διὰ τῶν ἔθων ὁμοίως ἦχθαι. to have erred the reason of the best hypothesis, and through the customs likewise to have been led. φανερὸν δὴ τοῦτό γε πρῶτον μέν, καθάπερ ἐν τοῖς ἄλλοις, ὡς ἡ γένεσις ἀπ' ἀρχῆς ἔστι clear indeed this at least first indeed, just as in the others, that the coming to be from beginning is καὶ τὸ τέλος ἀπό τινος ἀρχῆς ἄλλου τέλους, ὃ δὲ λόγος ἡμῖν καὶ ὁ νοῦς τῆς φύσεως τέλος, and the end from something beginning of another end, the but reason to us and the mind of the nature end, ὥστε πρὸς τούτους τὴν γένεσιν καὶ τὴν τῶν ἔθων δεῖ παρασκευάζειν μελέτην· ἔπειτα so that toward these the coming to be and the of the habits it is necessary to prepare training· then ὥσπερ ψυχὴ καὶ σῶμα δύ' ἔστιν, οὕτω καὶ τῆς ψυχῆς ὀρῶμεν δύο μέρη, τό τε ἄλογον καὶ τὸ λόγον just as soul and body two is, thus also of the soul we see two parts, the and irrational and the reason ἔχον, καὶ τὰς ἔξεις τὰς τούτων δύο τὸν ἀριθμόν, ὃν τὸ μέν ἔστιν ὅρεξις τὸ δὲ νοῦς, ὥσπερ δὲ

having, and the states the of these two the number, of which the indeed is appetite the but mind, just as but τὸ σῶμα πρότερον τῇ γενέσει τῆς ψυχῆς, οὕτω καὶ τὸ ἄλογον τοῦ λόγον ἔχοντος. φανερὸν δὲ καὶ the body earlier to the birth of the soul, thus also the irrational of the reason having. clear but also τοῦτο· θυμὸς γὰρ καὶ βούλησις, ἔτι δὲ ἐπιθυμία, καὶ γενομένοις εὐθὺς ὑπάρχει τοῖς παιδίοις, ὁ δὲ this· spirit for and wish, still but desire, and to the born immediately exists to the children, the but λογισμὸς καὶ ὁ νοῦς προϊοῦσιν ἐγγίγνεσθαι πέφυκεν. διὸ πρῶτον μὲν τοῦ σώματος τὴν reasoning and the mind as they advance to arise is by nature. therefore first indeed of the body the ἐπιμέλειαν ἀναγκαῖον εἶναι προτέραν ἢ τὴν τῆς ψυχῆς, ἐπειτα τὴν τῆς ὄρέξεως, ἔνεκα care necessary to be prior than the of the soul, then the of the appetite, for the sake of μέντοι τοῦ νοῦ τὴν τῆς ὄρέξεως, τὴν δὲ τοῦ σώματος τῆς ψυχῆς. εἴπερ οὖν ἀπ' ἀρχῆς τὸν however the mind the of the appetite, the but of the body of the soul. if indeed then from beginning the νομοθέτην ὄρᾶν δεῖ ὅπως βέλτιστα τὰ σώματα γένηται τῶν τρεφομένων, πρῶτον lawgiver to see it is necessary how best the bodies may become of the being nourished, first μὲν ἐπιμελητέον περὶ τὴν σύζευξιν, πότε καὶ ποίους τινὰς ὄντας χρὴ ποιεῖσθαι πρὸς indeed to be cared for about the joining, when and what sort some being must to make for oneself toward ἀλλήλους τὴν γαμικὴν ὄμιλίαν. δεῖ δ' ἀποβλέποντα νομοθετεῖν ταύτην τὴν κοινωνίαν πρὸς one another the marital association. it is necessary but looking toward to legislate this the community toward αὐτούς τε καὶ τὸν τοῦ ζῆν χρόνον, ἵνα συγκαταβαίνωσι ταῖς ἡλικίαις ἐπὶ τὸν them and also the of the to live time, in order that they may go down together to the ages to the αὐτὸν καιρὸν καὶ μὴ διαφωνῶσιν αἱ δυνάμεις τοῦ μὲν ἔτι δυναμένου γεννᾶν τῆς δὲ μὴ same season and not they may disagree the powers of the indeed still being able to beget of the but not δυναμένης, ἢ ταύτης μὲν τοῦ δ' ἀνδρὸς μή (ταῦτα γὰρ ποιεῖ καὶ στάσεις πρὸς ἀλλήλους καὶ being able, or of this indeed of the but man not (these for makes and factions toward one another and διαφοράς). ἐπειτα καὶ πρὸς τὴν τῶν τέκνων διαδοχήν, δεῖ γὰρ οὔτε λίαν differences). then and toward the of the children succession, it is necessary for neither too much ὑπολείπεσθαι ταῖς ἡλικίαις τὰ τέκνα τῶν πατέρων (ἀνόνητος γὰρ τοῖς μὲν πρεσβυτέροις ἢ to be left behind to the ages the children of the fathers (unprofitable for to the indeed elder the χάρις παρὰ τῶν τέκνων, ἡ δὲ παρὰ τῶν gratitude from the children, the but from the

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πατέρων βοήθεια τοῖς τέκνοις), οὔτε λίαν πάρεγγυς εἶναι (πολλὴν γὰρ ἔχει δυσχέρειαν· ἢ τε of fathers help to the children), neither excessively near at hand to be (much for has difficulty· which and γὰρ αἰδὼς ἥττον ὑπάρχει τοῖς τοιούτοις ὥσπερ ἡλικιώταις καὶ περὶ τὴν οἰκονομίαν for modesty less exists to the such just as to peers and around the household management ἐγκληματικὸν τὸ πάρεγγυς). ἔτι δ', ὅθεν ἀρχόμενοι δεῦρο μετέβημεν, ὅπως τὰ σώματα τῶν accusatory the nearness)· further but now, whence beginning hither we went, so that the bodies of the γεννωμένων ὑπάρχη πρὸς τὴν τοῦ νομοθέτου βούλησιν. σχεδὸν δὴ πάντα ταῦτα συμβαίνει κατὰ being born may be toward the of the lawgiver will. almost indeed all these happens according to μίαν ἐπιμέλειαν. ἐπεὶ γὰρ ὕρισται τέλος τῆς γεννήσεως ὡς ἐπὶ τὸ πλεῖστον εἰπεῖν ἀνδράσι one care. since for has been defined end of the begetting as upon the most to say to men μὲν ὁ τῶν ἐβδομήκοντα ἔτῶν ἀριθμὸς ἔσχατος, πεντήκοντα δὲ γυναιξί, δεῖ τὴν ἀρχὴν indeed of the seventy years number last, fifty but to women, it is necessary the beginning τῆς συζεύξεως κατὰ τὴν ἡλικίαν εἰς τοὺς χρόνους καταβαίνειν τούτους. ἔστι δ' ὁ τῶν of the union according to the age into the times to go down these. there is but the of the νέων συνδυασμὸς φαῦλος πρὸς τὴν τεκνοποίαν· ἐν γὰρ πᾶσι ζώοις ἀτελῆ τὰ τῶν νέων ἔκγονα, καὶ young coupling base toward the procreation· in for to all animals incomplete the of the young offspring, and θηλυτόκα μᾶλλον καὶ μικρὰ τὴν μορφήν, ὥστ' ἀναγκαῖον ταῦτὸ τοῦτο συμβαίνειν καὶ ἐπὶ τῶν female bearing rather and small the form, so that necessary the same this to happen and upon of the ἀνθρώπων. τεκμήριον δέ· ἐν ὅσαις γὰρ τῶν πόλεων ἐπιχωριάζεται τὸ νέους συζευγνύναι καὶ humans. sign but in as many as for of the cities it is customary the young men to yoke and νέας, ἀτελεῖς καὶ μικρὸν τὰ σώματά εἰσιν. ἔτι δὲ ἐν τοῖς τόκοις αἱ νέαι πονοῦσί τε young women, incomplete and small the bodies are. further but in the births the young women labor and μᾶλλον καὶ διαφθείρονται πλείους· διὸ καὶ τὸν χρησμὸν γενέσθαι τινές φασι διὰ τοιαύτην rather and are destroyed more· therefore also the oracle to come to be some say through such αἰτίαν τοῖς Τροιζηνίοις, ὡς πολλῶν διαφθειρομένων διὰ τὸ γαμίσκεσθαι τὰς νεωτέρας, ἀλλ' οὐ

cause to the Troezenians, as of many of being destroyed through the to be married the younger, but not πρὸς τὴν τῶν καρπῶν κομιδήν. ἔτι δὲ καὶ πρὸς σωφροσύνην συμφέρει τὰς ἐκδόσεις toward the of the fruits bringing in. further but also toward temperance it contributes the givings in marriage ποιεῖσθαι πρεσβυτέραις· ἀκολαστότεραι γὰρ εἶναι δοκοῦσι νέαι χρησάμεναι ταῖς συνουσίαις. καὶ to make to elder ones· more licentious for to be they seem young women having used the intercourses. and τὰ τῶν ἄρρενων δὲ σώματα βλάπτεσθαι δοκεῖ πρὸς τὴν αὔξησιν, ἐὰν ἔτι τοῦ σπέρματος the of the males but bodies to be harmed seems toward the growth, if still of the seed αὐξανομένου ποιῶνται τὴν συνουσίαν· καὶ γὰρ τούτου τις ὥρισμένος χρόνος, ὃν οὐχ ὑπερβαίνει being increasing they make the intercourse· and for of this some determined time, which not surpasses πληθύον ἔτι, [ἢ μικρόν]. διὸ τὰς μὲν ἀρμόττει περὶ τὴν τῶν ὀκτωκαΐδεκα ἑτῶν ἡλικίαν increasing still, [or little]. therefore the indeed it fits around the eighteen of years age συζευγνύναι, τοὺς δ' ἐπτὰ καὶ τριάκοντα ἢ μικρόν πρότερον· ἐν τοσούτῳ γὰρ ἀκμάζουσί τε τοῖς to yoke, the but seven and thirty or small earlier. in so much for they are in prime and to the σώμασιν ἡ σύζευξις ἔσται, καὶ πρὸς τὴν παῦλαν τῆς τεκνοποίας συγκαταβήσεται τοῖς χρόνοις bodies the union will be, and toward the cessation of the procreation will go down together to the times εὐκαίρως· ἔτι δὲ ἡ διαδοχὴ τῶν τέκνων τοῖς μὲν ἀρχομένοις ἔσται τῆς ἀκμῆς, ἐὰν γίνηται timely· further but the succession of the children to the indeed being begun will be of the prime, if is born κατὰ λόγον εὐθὺς ἡ γένεσις, τοῖς δὲ ἥδη καταλελυμένης τῆς ἡλικίας πρὸς τὸν according to account immediately the generation, to the but already of having been relaxed of the age toward the τῶν ἔβδομήκοντα ἑτῶν ἀριθμόν. περὶ μὲν οὖν τοῦ πότε δεῖ ποιεῖσθαι τὴν σύζευξιν of the seventy years number. about indeed now of the when it is necessary to make the union εἴρηται, τοῖς δὲ περὶ τὴν ὥραν χρόνοις δεῖ χρῆσθαι οἵς οἱ πολλοὶ χρῶνται, has been said, to the but around the season times it is necessary to use by which the many use, καλῶς καὶ νῦν ὁρίσαντες χειμῶνος τὴν συναυλίαν ποιεῖσθαι ταύτην. δεῖ δὲ καὶ αὐτοὺς well and now having defined of winter the cohabitation to make this. it is necessary but also themselves ἥδη θεωρεῖν πρὸς τὴν τεκνοποίαν τά τε παρὰ τῶν ἱατρῶν λεγόμενα καὶ τὰ παρὰ τῶν already to consider toward the procreation the and beside of the physicians being said also the beside of the φυσικῶν· οἵ τε γὰρ ἱατροὶ τοὺς καιροὺς τῶν σωμάτων ίκανῶς λέγουσι, natural philosophers· who and for physicians the seasons of the bodies sufficiently speak,

St. 1335b

καὶ περὶ τῶν πνευμάτων οἱ φυσικοί, τὰ βόρεια τῶν νοτίων ἐπαινοῦντες μᾶλλον. ποίων δέ and about of the winds the naturalists, the northern of the southern praising rather. of what kinds then τινων τῶν σωμάτων ὑπαρχόντων μάλιστ' ἀν ὄφελος εἴη τοῖς γεννωμένοις, of some of the bodies existing most would benefit would be to the being born, ἐπιστήσασι μὲν μᾶλλον λεκτέον ἐν τοῖς περὶ τῆς παιδονομίας, τύπῳ δὲ ίκανὸν εἰπεῖν to the having considered indeed rather to be said in the about the child rearing, in outline but sufficient to say καὶ νῦν. οὕτε γὰρ ἡ τῶν ἀθλητῶν χρήσιμος ἔξις πρὸς πολιτικὴν εὔεξιαν οὐδὲ πρὸς ὕγειαν καὶ also now. neither for the of the athletes useful condition toward civic fitness nor toward health and τεκνοποίαν, οὕτε ἡ θεραπευτικὴ καὶ κακοπονητικὴ λίαν, ἀλλ' ἡ μέση τούτων. πεπονημένην μὲν procreation, nor the curative and ill toiling excessively, but the middle of these. worked indeed οὖν ἔχειν δεῖ τὴν ἔξιν, πεπονημένην δὲ πόνοις μὴ βιαίοις, μηδὲ πρὸς ἔνα μόνον, ὕσπερ ἡ now to have it is necessary the state, worked but by labors not violent, nor toward one only, just as the τῶν ἀθλητῶν ἔξις, ἀλλὰ πρὸς τὰς τῶν ἐλευθερίων πράξεις. ὁμοίως δὲ δεῖ ταῦτα of the athletes condition, but toward the of the liberal actions. likewise but it is necessary these ὑπάρχειν ἀνδράσι καὶ γυναιξίν. χρὴ δὲ καὶ τὰς ἐγκύους ἐπιμελεῖσθαι τῶν σωμάτων, μὴ to exist to men and to women. needful is but also the pregnant to care for of the bodies, not ὥραθυμούσας μηδ' ἀραιὰ τροφὴ χρωμένας. τούτο δὲ ὥραθυμοτέρως ἀρμόττει διάγειν· being sluggish nor thin diet using. this but easy to the lawgiver to do having ordered καθ' ἡμέραν τινὰ ποιεῖσθαι πορείαν πρὸς θεῶν ἀποθεραπείαν τῶν εἰληχότων τὴν περὶ according to day some to make walk toward of gods service of the having obtained the about τῆς γενέσεως τιμήν. τὴν μέντοι διάνοιαν τούναντίον τῶν σωμάτων ὥραθυμοτέρως ἀρμόττει διάγειν· of the birth honor. the however mind contrariwise of the bodies more sluggishly it fits to spend ἀπολαύοντα γὰρ φάνεται τὰ γεννώμενα τῆς ἔχούσης ὕσπερ τὰ φύσιμα τῆς γῆς. περὶ δὲ ἀποθέσεως enjoying for seems the being born of the having just as the growing of the earth. about but exposure καὶ τροφῆς τῶν γιγνομένων ἔστω νόμος μηδὲν πεπηρωμένον τρέφειν, διὰ δὲ πλῆθος

and nourishment of the being born let there be law nothing maimed to rear, through but multitude
 τέκνων ἡ τάξις τῶν ἔθῶν κωλύη μηθὲν ἀποτίθεσθαι τῶν γιγνομένων· ὁρισθῆναι δὲ
 of children the order of the customs may prevent nothing to expose of the of the being born· to be defined but
 δεῖ τῆς τεκνοποίας τὸ πλῆθος, ἐὰν δέ τισι γίγνηται παρὰ ταῦτα
 it is necessary of the procreation the number, if but to some it happens contrary to these
 συνδυασθέντων, πρὶν αἰσθησιν ἐγγενέσθαι καὶ ζωὴν ἐμποιεῖσθαι δεῖ τὴν ἄμβλωσιν·
 of the having been coupled, before perception to arise and life to effect it is necessary the abortion·
 τὸ γὰρ ὅσιον καὶ τὸ μὴ διωρισμένον τῇ αἰσθήσει καὶ τῷ ζῆν ἔσται. ἐπεὶ δ' ἡ μὲν
 the for holy and the not defined by the perception and by the to live will be. since but now the indeed
 ἀρχὴ τῆς ἡλικίας ἀνδρὶ καὶ γυναικὶ διώρισται, πότε ἄρχεσθαι χρὴ τῆς
 beginning of the age for a man and for a woman has been defined, when to begin it is needful of the
 συζεύξεως, καὶ πόσον χρόνον λειτουργεῖν ἀρμόττει πρὸς τεκνοποίαν ὥρισθω.
 union, and how much time to perform service it fits toward procreation let it be determined.
 τὰ γὰρ τῶν πρεσβυτέρων ἔκγονα, καθάπερ τὰ τῶν νεωτέρων, ἀτελῆ γίγνεται καὶ
 the things for of the elder offspring, just as the things of the younger, incomplete become and
 τοῖς σώμασι καὶ ταῖς διανοίαις, τὰ δὲ τῶν γεγηρακότων ἀσθενῆ· διὸ κατὰ τὴν
 to the bodies and to the minds, the things but of the having grown old weak· therefore according to the
 τῆς διανοίας ἀκμήν. αὕτη δ' ἔστιν ἐν τοῖς πλείστοις ἦνπερ τῶν ποιητῶν τινες εἰρήκασιν
 of the mind prime. this but is in the most which indeed of the poets some have said
 οἱ μετροῦντες ταῖς ἑβδομάσι τὴν ἡλικίαν, περὶ τὸν χρόνον τὸν τῶν πεντήκοντα ἔτῶν. ὕστε
 the ones measuring by the sevens the age, about the time the of the fifty years. so that
 τέτταροιν ἡ πέντε ἔτεσιν ὑπερβάλλοντα τὴν ἡλικίαν ταύτην ἀφεῖσθαι δεῖ τῆς εἰς τὸ
 by four or five years exceeding the age this to refrain it is necessary from the into the
 φανερὸν γεννήσεως· τὸ δὲ λοιπὸν ὑγείας χάριν ἢ τινος ἄλλης τοιαύτης αἰτίας φαίνεσθαι
 open begetting· the but remaining of health for the sake or of some other such cause to appear
 δεῖ ποιουμένους τὴν ὄμιλίαν. περὶ δὲ τῆς πρὸς ἄλλην ἢ πρὸς ἄλλον,
 it is necessary making the intercourse. about but of the toward another female or toward another male,
 ἔστω μὲν ἀπλῶς μὴ καλὸν ἀπτόμενον φαίνεσθαι μηδαμῆ μηδαμῶς, ὅταν ἢ καὶ προσαγορευθῆ
 let it be indeed simply not noble touching to appear nowhere in no way, whenever may be and be addressed
 πόσις· περὶ δὲ τὸν χρόνον τὸν τῆς τεκνοποίας
 husband· about but the time the of the procreation

St. 1336a

ἔάν τις φαίνηται τοιοῦτόν τι δρῶν, ἀτιμίᾳ ζημιούσθω πρεπούσῃ πρὸς
 if someone appear such something doing, with disfranchisement let him be penalized fitting toward
 τὴν ἀμαρτίαν. γενομένων δὲ τῶν τέκνων οἵσθαι δεῖ μεγάλην εἶναι διαφορὰν
 the offense. of the having come to be but of the children to think it is necessary great to be difference
 πρὸς τὴν τῶν σωμάτων δύναμιν τὴν τροφήν, ὅποια τις ἀν ἢ. φαίνεται δὲ διά
 toward the of the bodies power the nourishment, of what kind someone ever may be. appears but through
 τε τῶν ἄλλων ζώων ἐπισκοποῦσι, καὶ διὰ τῶν ἔθνῶν οἵς ἐπιμελές ἔστιν ἄγειν εἰς
 and also of the other animals to the examining, and through of the nations to whom a concern is to lead into
 τὴν πολεμικὴν ἔξιν, ἢ τοῦ γάλακτος πλήθουσα τροφὴ μάλιστ' οἰκεία τοῖς σώμασιν, [ἢ]
 the warlike habit, the of the milk abounding nourishment most suitable to the bodies, the
 ἀοινοτέρα δὲ διὰ τὰ νοσήματα. ἔτι δὲ καὶ κινήσεις ὄσας ἐνδέχεται ποιεῖσθαι
 less wine mixed but because of the sicknesses. further but also movements as many as it is possible to make
 τηλικούτων συμφέρει. πρὸς δὲ τὸ μὴ διαστρέφεσθαι τὰ μέλη δι' ἀπαλότητα χρῶνται καὶ νῦν
 of such age is beneficial. toward but the not to be twisted the limbs because of softness use and now
 ἔνια τῶν ἔθνῶν ὄργάνοις τισὶ μηχανικοῖς, ἃ τὸ σῶμα ποιεῖ τῶν τοιούτων ἀστραβές. συμφέρει
 some of the nations instruments some mechanical, which the body makes of the such steady. is beneficial
 δ' εὐθὺς καὶ πρὸς τὰ ψύχη συνεθίζειν ἐκ μικρῶν παίδων· τοῦτο γὰρ καὶ πρὸς ύγειαν καὶ
 but now immediately and toward the cold to accustom out of of small children· this for also toward health and
 πρὸς πολεμικὰς πράξεις εὔχρηστότατον. διὸ παρὰ πολλοῖς ἔστι τῶν βαρβάρων ἔθος τοῖς μὲν
 toward warlike actions most useful. therefore among many is of the barbarians custom to the indeed
 εἰς ποταμὸν ἀποβάπτειν τὰ γιγνόμενα ψυχρόν, τοῖς δὲ σκέπασμα μικρὸν ἀμπίσχειν, οἷον
 into river to dip the being born cold, to the but covering small to wrap around, such as
 Κελτοῖς. πάντα γὰρ ὄσα δυνατὸν ἔθίζειν εὐθὺς ἀρχομένων βέλτιον ἔθίζειν

to the Celts. all things for as many as possible to accustom immediately of the beginning better to accustom
 μέν, ἐκ προσαγωγῆς δ' ἔθιζεν εύφυής δ' ἡ τῶν παίδων ἔξις διὰ
 indeed, from gradual approach but now to accustom well disposed but now the of the children state through
 Θερμότητα πρὸς τὴν τῶν ψυχῶν ἄσκησιν. περὶ μὲν οὖν τὴν πρώτην συμφέρει ποιεῖσθαι τὴν
 warmth toward the of the cold things exercise. about indeed then the first it is beneficial to make the
 ἐπιμέλειαν τοιαύτην τε καὶ τὴν ταύτην παραπλησίαν· τὴν δ' ἔχομένη ταύτης ἥλικίαν μέχρι^{το}
 care such and also and the to this similar the but now following of this age up to
 πέντε ἔτῶν, ἦν οὔτε πω πρὸς μάθησιν καλῶς ἔχει προσάγειν οὐδεμίαν οὔτε πρὸς ἀναγκαίους
 five years, which neither yet toward learning well it is fitting to bring near none nor toward necessary
 πόνους, ὅπως μὴ τὴν αὔξησιν ἐμποδίζωσιν, δεῖ τοσαύτης τυγχάνειν κινήσεως ὥστε
 toils, so that not the growth they may hinder, it is necessary so great to obtain movement so that
 διαφεύγειν τὴν ἀργίαν τῶν σωμάτων· ἦν χρὴ παρασκευάζειν καὶ δι' ἄλλων πράξεων καὶ
 to escape the idleness of the bodies. which it is needful to prepare and through other actions and
 διὰ τῆς παιδιάς. δεῖ δὲ καὶ τὰς παιδιάς εἶναι μήτε ἀνελευθέρους μήτε ἐπιπόνους μήτε
 through the play. it is necessary but now also the games to be neither servile nor toilsome nor
 ἀνειμένας. καὶ περὶ λόγων δὲ καὶ μύθων, ποίους τινὰς ἀκούειν δεῖ τοὺς τηλικούτους,
 loose. and about sayings but now and myths, what sort some to hear it is necessary the of such age,
 ἐπιμελές ἔστω τοῖς ἄρχουσιν οὓς καλοῦσι παιδονόμους. πάντα γὰρ δεῖ τὰ τοιαύτα
 careful let it be to the rulers whom they call child overseers. all things for it is necessary the such
 προοδοποιεῖν πρὸς τὰς ὕστερον διατριβάς· διὸ τὰς παιδιάς εἶναι δεῖ τὰς πολλὰς
 to prepare the way toward the later pursuits. therefore the games to be it is necessary the many
 μιμήσεις τῶν ὕστερον σπουδαζομένων. τὰς δὲ διατάσσεις τῶν παίδων καὶ κλαυθμοὺς οὐκ ὄρθως
 imitations of the later being pursued in earnest. the but stretches of the children and weeping not rightly
 ἀπαγορεύουσιν οἱ κωλύοντες ἐν τοῖς νόμοις· συμφέρουσι γὰρ πρὸς αὔξησιν· γίγνεται γὰρ τρόπον τινὰ
 forbid the hindering in the laws. they benefit for toward growth becomes for in a way some
 γυμνασία τοῖς σώμασιν· ἡ γὰρ τοῦ πνεύματος κάθεξις ποιεῖ τὴν ἰσχὺν τοῖς πονοῦσιν, ὃ
 trainings to the bodies. the for of the breath retention makes the strength to the laboring, which
 συμβαίνει καὶ τοῖς παιδίοις διατεινομένοις. ἐπισκεπτέον δὲ τοῖς παιδονόμοις τὴν τούτων
 happens also to the little children being stretched. to be examined but for the child overseers the of these
 διαγωγήν, τὴν τ' ἄλλην καὶ ὅπως ὅτι ἥκιστα μετὰ δούλων ἔσται. ταύτην γὰρ τὴν ἥλικίαν,
 way of life, the and also other and how that least with slaves will be. this for the age,

St. 1336b

καὶ μέχρι τῶν ἑπτὰ ἔτῶν, ἀναγκαῖον οἴκοι τὴν τροφὴν ἔχειν. εὔλογον οὖν ἀπολαύειν ἀπὸ τῶν
 and up to of the seven years, necessary at home the nourishment to have. reasonable then to enjoy from the
 ἀκουσμάτων καὶ τῶν ὁραμάτων ἀνελευθερίαν καὶ τηλικούτους ὄντας. ὅλως μὲν οὖν
 things heard and the things seen lack of freedom and such aged being. altogether indeed then
 αἰσχρολογίαν ἐκ τῆς πόλεως, ὕσπερ ἄλλο τι, δεῖ τὸν νομοθέτην ἔξορίζειν (ἐκ
 shameful speech out of the city, just as other something, it is necessary the lawgiver to banish (out of
 τοῦ γὰρ εὐχερῶς λέγειν ὅτιοῦν τῶν αἰσχρῶν γίνεται καὶ τὸ ποιεῖν σύνεγγυς).
 the for easily to say anything whatever of the shameful things it becomes and the to do near at hand).
 μάλιστα μὲν οὖν ἐκ τῶν νέων, ὅπως μήτε λέγωσι μήτε ἀκούωσι μηδὲν
 most of all indeed then out of the young, in order that neither they may say nor they may hear nothing
 τοιοῦτον· ἐὰν δέ τις φαίνηται τι λέγων ἢ πράττων τῶν ἀπηγορευμένων, τὸν μὲν
 such if ever but someone may appear something saying or doing of the forbidden things, the indeed
 ἔλευθερον μὲν μήπω δὲ κατακλίσεως ἥξιωμένον ἐν τοῖς συσσιτίοις ἀτιμίας
 free indeed not yet but of reclining having been thought worthy in the common meals with dishonors
 κολάζειν καὶ πληγαῖς, τὸν δὲ πρεσβύτερον τῆς ἥλικίας ταύτης ἀτιμίας ἀνελευθέροις
 to punish and with blows, the but older of the age this with dishonors unfree
 ἀνδραποδιδίας χάριν. ἐπεὶ δὲ τὸ λέγειν τι τῶν τοιούτων ἔξορίζομεν, φανερὸν ὅτι καὶ τὸ
 of slavery for the sake. since but the to speak anything of the such we banish, clear that even the
 θεωρεῖν ἢ γραφὰς ἢ λόγους ἀσχήμονας. ἐπιμελές μὲν οὖν ἔστω τοῖς ἄρχουσι μηθέν, μήτε ἄγαλμα
 to look at or writings or speeches shameful. careful indeed now let it be to the rulers nothing, neither statue
 μήτε γραφήν, εἶναι τοιούτων πράξεων μύμησιν, εἰ μὴ παρά τισι θεοῖς τοιούτοις οἵς καὶ τὸν
 nor painting, to be of such deeds imitation, if not beside at some gods such to whom also the
 τωθασμὸν ἀποδίδωσιν ὁ νόμος. πρὸς δὲ τούτους ἀφίσιν ὁ νόμος τοὺς τὴν ἥλικίαν ἔχοντας ἔτι τὴν

mockery accords the law. toward but these allows the law those the age having still the
 ίκνουμένην καὶ ὑπὲρ αὐτῶν καὶ τέκνων καὶ γυναικῶν τιμαλφεῖν τοὺς θεούς· τοὺς δὲ
 coming and on behalf of themselves and of children and of women to honor richly the gods· the but
 νεωτέρους οὕτ' ιάμβων οὕτε κωμῳδίας θεατὰς ἔστεον, πρὶν ἡ τὴν ἡλικίαν λάβωσιν
 younger neither of iambics nor of comedies spectators it must be allowed, before or the age they may get
 ἐν ἣ καὶ κατακλίσεως ὑπάρξει κοινωνεῖν ἥδη καὶ μέθης, καὶ τῆς ἀπὸ τῶν τοιούτων
 in which even of reclining there will be to share already and of drunkenness, and of the from the such
 γιγνομένης βλάβης ἀπαθεῖς ἡ παιδεία ποιήσει πάντως. νῦν μὲν οὖν ἐν παραδρομῇ τοῦτον
 being produced harm unaffected the education will make altogether. now indeed now in passing by this
 πεποιήμεθα τὸν λόγον· ὕστερον δ' ἐπιστήσαντας δεῖ διορίσαι μᾶλλον, εἴτε μὴ
 we have made the discourse· later but having considered it is necessary to define more, whether not
 δεῖ πρῶτον εἴτε δεῖ διαπορήσαντας, καὶ πῶς δεῖ· κατὰ δὲ τὸν
 it is necessary first or it is necessary having inquired, and how it is necessary according to but the
 παρόντα καιρὸν ἐμνήσθημεν ὡς ἀναγκαῖον. ἵσως γὰρ οὐ κακῶς ἔλεγε τὸ τοιοῦτον Θεόδωρος
 present occasion we mentioned as necessary. perhaps for not badly he was saying the such Theodorus
 ὁ τῆς τραγῳδίας ὑποκριτής· οὐθενὶ γὰρ πώποτε παρῆκεν ἔστιον προεισάγειν, οὐδὲ
 the of the tragedy actor· to no one for ever he was allowing of himself to bring on before, nor
 τῶν εὔτελῶν ὑποκριτῶν, ὡς οἰκειούμενων τῶν θεατῶν ταῖς πρώταις ἀκοᾶς· συμβαίνει δὲ
 of the cheap actors, as becoming intimate of the spectators with the first hearings· it happens but
 ταύτο τοῦτο καὶ πρὸς τὰς τῶν ἀνθρώπων ὅμιλίας καὶ πρὸς τὰς τῶν πραγμάτων· πάντα γὰρ
 the same this also toward the of the men associations and toward the of the affairs· all for
 στέργομεν τὰ πρώτα μᾶλλον. διὸ δεῖ τοῖς νέοις πάντα ποιεῖν ξένα τὰ
 we are fond of the first things rather. therefore it is necessary to the young all to make foreign the
 φαῦλα, μάλιστα δ' αὐτῶν ὅσα ἔχει ἡ μοχθηρίαν ἢ δυσμένειαν. διελθόντων δὲ
 base things, most of all of them as many as it has or depravity or ill will. having gone through but
 τῶν πέντε ἔτῶν τὰ δύο μέχρι τῶν ἐπτὰ δεῖ θεωροῦνται ἥδη γίγνεσθαι τῶν μαθήσεων ἄς
 of the five years the two up to of the seven it is necessary observers already to become of the learnings which
 δεήσει μανθάνειν αὐτούς. δύο δ' εἰσὶν ἡλικίαι πρὸς ἀς ἀναγκαῖον διηρῆσθαι τὴν
 it will be needful to learn them. two but are ages toward which necessary to have been divided the
 παιδείαν, πρὸς τὴν ἀπὸ τῶν ἐπτὰ μέχρι ἡβῆς καὶ πάλιν μετὰ πρὸς τὴν ἀφ' ἡβῆς μέχρι τῶν
 education, toward the from the seven up to of puberty and again after toward the from of puberty up to of the
 ἐνὸς καὶ εἴκοσιν ἔτῶν. οἱ γὰρ ταῖς ἐβδομάσι διαιροῦντες τὰς ἡλικίας ὡς ἐπὶ τὸ πολὺ λέγουσιν
 one and twenty of years. the for by the sevens dividing the ages as for the most part they say
 οὐ
 not

St. 1337a

κακῶς, δεῖ δὲ τῇ διαιρέσει τῆς φύσεως ἐπακολουθεῖν· πᾶσα γὰρ τέχνη καὶ παιδεία τὸ
 badly, it is necessary but to the division of the nature to follow after· every for art and education the
 προσλεῖπον βούλεται τῆς φύσεως ἀναπληροῦν. πρῶτον μὲν οὖν σκεπτέον εἰ ποιητέον τάξιν
 lacking part wishes of the nature to fill up. first indeed now to be considered if to be made order
 τινὰ περὶ τοὺς παῖδας, ἔπειτα πότερον συμφέρει κοινῇ ποιεῖσθαι τὴν ἐπιμέλειαν αὐτῶν ἢ
 some about the children, then whether it is expedient in common to make the care of them or
 κατ' ἕδιον τρόπον (ὅ γίγνεται καὶ νῦν ἐν ταῖς πλείσταις τῶν πόλεων), τρίτον δὲ
 according to own manner (which comes to be even now in the most of the cities), thirdly but
 ποίαν τινὰ δεῖ ταύτην [εἶναι].
 what kind of some it is necessary this to be.