

# 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 first which most choiceworthy life. of unclear for being of this and the best necessary unclear εἶναι πολιτείαν· ἀριστα γὰρ πράττειν προσῆκει τοὺς ἀριστα πολιτευομένους ἐκ τῶν ὑπαρχόντων to be constitution· best for to do it is fitting the best being citizens from of the existing αὐτοῖς, ἔὰν μή τι γίγνηται παράλογον. διὸ δεῖ πρῶτον ὁμολογεῖσθαι τίς ὁ πᾶσιν to them, if not something becomes unreasonable. therefore it is necessary first to be agreed which the to all ὡς εἰπεῖν αἱρετώτατος βίος, μετὰ δὲ τοῦτο πότερον κοινῇ καὶ χωρὶς ὁ αὐτὸς ἢ ἔτερος. so to say 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 διαιρεσιν 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 οὐσῶν μερίδων, τῶν τε ἔκτὸς 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 nothing part having of courage nor of self control nor of justice nor of prudence, but δεδιότα μὲν τὰς παραπετομένας μυίας, ἀπεχόμενον δὲ μηθενός, ἀν ἐπιθυμήσῃ τοῦ φαγεῖν ἢ having feared indeed the flying about flies, abstaining but of nothing, would desire of the to eat or πιεῖν, τῶν ἐσχάτων, ἔνεκα δὲ τεταρτημορίου διαφθείροντα τοὺς φιλτάτους φίλους, to drink, of the of the extremes, for the sake but of a quarter destroying the dearest friends, ομοίως δὲ καὶ τὰ περὶ τὴν διάνοιαν οὕτως ἄφρονα καὶ διεψευσμένον ὕσπερ τι παιδίον ἢ likewise but and the about the mind thus senseless and deceived just as some child or μαινόμενον. ἀλλὰ ταῦτα μὲν λεγόμενα ὕσπερ πάντες ἀν συγχωρήσειαν, διαφέρονται δ' ἐν τῷ raving. but these indeed being said just as all would agree, differ but in the ποσῷ καὶ ταῖς ὑπεροχαῖς. τῆς μὲν γὰρ ἀρετῆς ἔχειν ἱκανὸν εἶναι νομίζουσιν ὁποσονοῦν, quantity and the superiorities. of the indeed for virtue to have sufficient to be they think of any amount, πλούτου δὲ καὶ χρημάτων καὶ δυνάμεως καὶ δόξης καὶ πάντων τῶν τοιούτων εἰς ἄπειρον ζητοῦσι of wealth but also of goods and of power and of repute and of all of the of such into infinite they seek τὴν ὑπερβολήν. ἡμεῖς δὲ αὐτοῖς ἐροῦμεν ὅτι ῥάδιον μὲν περὶ τούτων καὶ διὰ τῶν ἔργων the excess. we but to them we will say that easy indeed about these and through the works λαμβάνειν τὴν πίστιν, ὁρῶντας ὅτι κτῶνται καὶ φυλάττουσιν οὐ τὰς ἀρετὰς τοῖς ἔκτὸς ἀλλ' to take the conviction, seeing that they acquire and they guard not the virtues to the outside but ἔκεινα ταύταις, those for these,

## St. 1323b

καὶ τὸ ζῆν εὔδαιμόνως, εἴτ' ἐν τῷ χαίρειν ἐστὶν 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 κτῆσιν τῶν ἀγαθῶν μετριάζουσιν, ἢ τοῖς ἐκεῖνα 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 ἐστιν. τὰ μὲν γὰρ ἔκτὸς ἔχει πέρας, ὕσπερ ὄργανόν τι, (πᾶν τε τὸ considering easy to survey is. the indeed for outside has limit, just as instrument some, (every and the χρήσιμον εἰς τι), ὃν τὴν ὑπερβολὴν ἢ βλάπτειν ἀναγκαῖον ἢ μηθὲν ὄφελος εἶναι τοῖς useful into something), of which the excess or to harm necessary or nothing profit to be to the

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

## St. 1324a

ἐπὶ τοσοῦτον ὡστε 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 τυχάνει  
 having let be on the now method, to be examined later, if someone to the having been said happens  
 μὴ πειθόμενος. πότερον δὲ τὴν εὔδαιμονίαν τὴν αὐτὴν εἶναι φατέον ἐνός τε ἔκάστου τῶν  
 not obeying. whether but the happiness the same to be to be said of one and of each of the  
 ἀνθρώπων καὶ πόλεως ἡ μὴ τὴν αὐτήν, λοιπόν ἐστιν εἰπεῖν. φανερὸν δὲ καὶ τοῦτο. πάντες γὰρ ἀν  
 humans and of a city or not the same, remaining is to say. clear but and this. all for would  
 ὁμολογήσειαν εἶναι τὴν αὐτήν. ὅσοι γὰρ ἐν πλούτῳ τὸ ζῆν εὗ τίθενται ἐφ' ἐνός, οὗτοι καὶ  
 agree to be the same. as many as for in wealth the to live well set down upon one, these and  
 τὴν πόλιν ὅλην, ἐὰν ἡ πλουσία, μακαρίζουσιν. ὅσοι τε τὸν τυραννικὸν βίον μάλιστα  
 the city whole, if ever may be wealthy, call happy. as many as and the tyrannical life most

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

## St. 1324b

ἡ 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 εἴναι 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 ὅρος 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  
 somewhere something toward one the laws look, of the to prevail aim all, just as in  
 Λακεδαιμονι καὶ Κρήτη πρὸς τοὺς πολέμους συντέτακται σχεδὸν ἡ τε παιδεία καὶ τὸ τῶν  
 Lacedaemon and Crete toward the wars has been arranged almost which and education and the of the  
 νόμων πλῆθος· ἔτι δ' ἐν τοῖς ἔθνεσι πᾶσι τοῖς δυναμένοις πλεονεκτεῖν ἡ τοιαύτη  
 laws multitude· further but in the nations all the to the being able to take advantage the such

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

## St. 1325a

καθ' ἐστὴν μία πόλις εὐδαίμων, ἢ πολιτεύεται δηλονότι καλῶς, εἴπερ ἐνδέχεται πόλιν  
 according to her self one city happy, which is governed clearly well, if indeed it is possible city  
 οἰκεῖσθαι που καθ' ἐστὴν 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 ἐστιν ἵδεῖν, 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 ή 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 ὄμολογούντας 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 δ' εὔπραγίαν καὶ τὴν εὐδαιμονίαν 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 ὄρθως τὰ δὲ οὐκ ὄρθως, οἱ μὲν ὅτι ὁ τοῦ  
 on the one hand both say rightly the but not rightly, the on the one hand that the of the  
 ἐλευθέρου βίος τοῦ δεσποτικοῦ ἀμείνων. τοῦτο γὰρ ἀληθές· οὐθὲν γὰρ τό γε δούλω  
 free life of the despotic better. this for true· nothing for the at least to a slave  
 ἦ δοῦλος χρῆσθαι σεμνόν· ή γὰρ ἐπίταξις ή περὶ τῶν ἀναγκαίων οὐδενὸς μετέχει τῶν  
 in so far as slave to use august· the for command the about the necessary of nothing shares in of the  
 καλῶν. τὸ μέντοι νομίζειν πᾶσαν ἀρχὴν εἶναι δεσποτείαν οὐκ ὄρθον· οὐ γὰρ ἔλαττον διέστηκεν  
 noble things. the however to think every rule to be despotism not right· not for less stands apart  
 ή τῶν ἐλευθέρων ἀρχὴ τῆς τῶν δούλων ή αὐτὸ τὸ φύσει ἐλεύθερον τοῦ φύσει  
 the of the free rule of the slaves than the very the by nature free of the by nature  
 δούλου. διώρισται δὲ περὶ αὐτῶν ἰκανῶς ἐν τοῖς πρώτοις λόγοις. τὸ δὲ μᾶλλον  
 of a slave. has been distinguished but about them sufficiently in the first discourses. the but rather  
 ἐπαινεῖν τὸ ἀπρακτεῖν τοῦ πράττειν οὐκ ἀληθές· ή γὰρ εὐδαιμονία πράξις ἐστιν, ἔτι δὲ πολλῶν  
 to praise the to be inactive than to do not true· the for happiness action is, still but of many  
 καὶ καλῶν τέλος ἔχουσιν αἱ τῶν δικαίων καὶ σωφρόνων πράξεις. καίτοι τάχ' ἀν ὑπολάβοι  
 and of noble end have the of the just and temperate actions. and yet perhaps would suppose  
 τις τούτων οὕτω διωρισμένων ὅτι τὸ κύριον εἶναι πάντων ἀριστον· οὕτω γὰρ ἀν  
 someone of these thus having been distinguished that the controlling to be of all best· thus for would  
 πλείστων καὶ καλλίστων κύριος εἴη πράξεων. ὥστε οὐ δεῖν τὸν δυνάμενον ἀρχειν  
 of most and of most noble master would be of actions. so that not to be necessary the being able to rule  
 παριέναι τῷ πλησίον, ἀλλὰ μᾶλλον ἀφαιρεῖσθαι, καὶ μήτε πατέρα παῖδων μήτε παῖδας πατρὸς  
 to pass over to the neighbor, but rather to take away, and nor father of children nor children of father  
 μήθ' ὅλως φίλου φίλου μηθένα ὑπόλογον ποιεῖσθαι μηδὲ πρὸς τοῦτο φροντίζειν· τὸ γὰρ  
 nor at all friend of friend no one accountable to make for oneself nor toward this to care· the for  
 ἀριστον αἰρετώτατον, τὸ δ' εὖ πράττειν ἀριστον. τοῦτο μὲν οὖν ἀληθῶς ἵσως λέγουσιν,  
 best most choiceworthy, the but well to do best. this indeed then truly perhaps they say,  
 εἴπερ  
 if indeed

## St. 1325b

ὑπάρξει τοῖς ἀποστεροῦσι καὶ βιαζομένοις τὸ τῶν ὄντων αἰρετώτατον· ἀλλ' ἵσως οὐχ οἷόν  
 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  
 and to belong, but they assume this falsehood. not for still noble the actions it is possible to be to the  
 μὴ διαφέροντι τοσοῦτον ὅσον ἀνὴρ γυναικὸς ή πατὴρ τέκνων ή δεσπότης δούλων· ὥστε ὁ  
 not 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 ὕστερον ὅσον ἡδη 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 ὁμοιον· τὸ  
 virtue. to the for like the noble and the just in the in part, this for equal and similar· the

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

## St. 1326a

**ὅλην ὑπάρχειν ἐπιτηδείαν οὖσαν πρὸς τὴν ἐργασίαν (օσῳ γὰρ ἀν αὕτῃ 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 εὐδαιμονα 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 γάρ  
 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' ιατρὸν εἶναι**  
 to accomplish, this to be thought to be greatest, such as Hippocrates not man but physician to be  
**μείζω φήσειν ἀν 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  
**καν 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 γάρ 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 πόλεως εἰσι μέρος καὶ ἐξ ὧν 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 γάρ τούτων ὑπεροχὴ τοῦ πλήθους μεγάλης πόλεως σημεῖον, ἐξ ἣς**  
 city of own parts. the for of these superiority of the multitude of great city sign, out of of which  
**δὲ βάναυσοι μὲν ἔξερχονται πολλοὶ τὸν ἀριθμὸν ὄπλιται δὲ ὄλιγοι, ταύτην ἀδύνατον εἶναι**  
 but artisans on the one hand go out many the number hoplites but few, this impossible to be  
**μεγάλην· οὐ γάρ 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, εύνομεῖσθαι τὴν λίαν πολυάνθρωπον·**  
 the works evident, that difficult, perhaps but impossible, to be well governed the very populous.  
**τῶν γοῦν δοκουσῶν πολιτεύεσθαι καλῶς οὐδεμίαν ὄρωμεν οὕσαν ἀνειμένην πρὸς τὸ πλῆθος.**  
 of the at least seeming to be administered well no we see being loosened toward the multitude.  
**τοῦτο δὲ δῆλον καὶ διὰ τῆς τῶν λόγων πίστεως. ὁ τε γάρ νόμος τάξις τίς ἔστι, καὶ τὴν**  
 this but clear also through the of the arguments credibility. the and also for law order some is, and the  
**εύνομίαν ἀναγκαῖον εύταξίαν εἶναι, ὁ δὲ λίαν ὑπερβάλλων ἀριθμὸς οὐ δύναται μετέχειν τάξεως·**  
 good order necessary good order to be, the but very exceeding number not is able to share in of order.  
**Θείας γάρ δὴ τοῦτο δυνάμεως ἔργον, ἥτις καὶ τόδε συνέχει τὸ πᾶν. διὸ καὶ πόλιν**  
 of divine for indeed this of power work, which and this holds together the whole. therefore also city  
**ἥς μετὰ μεγέθους ὁ λεχθεὶς ὅρος ὑπάρχει, ταύτην εἶναι καλλίστην ἀναγκαῖον· ἐπεὶ τὸ**  
 of which with size the having been said definition exists, this to be fairest necessary since the  
**γε καλὸν ἐν πλήθει καὶ μεγέθει εἴωθε γίνεσθαι, ἀλλ' ἔστι τι καὶ πόλεως μεγέθους**  
 at least noble in multitude and size is accustomed to become, but there is something also of a city of size  
**μέτρον, ὥσπερ καὶ τῶν ἄλλων πάντων, ζῷων φυτῶν ὄργανων· καὶ γάρ τούτων ἔκαστον**  
 measure, just as also of the other all, of animals of plants of instruments and for of these each  
**οὔτε λίαν μικρὸν οὔτε κατὰ μέγεθος ὑπερβάλλον ἔξει τὴν αὐτοῦ δύναμιν, ἀλλ' ὅτε**  
 neither very small nor according to size exceeding will have the of himself power, but at times  
**μὲν ὄλως 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 ὄλως, 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  
**ἔλθον 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 ολίγων λίαν οὐκ αύτάρκης (ἡ δὲ πόλις**  
 excess similarly but also city the on the one hand out of few very not self sufficient (the but city  
**αύταρκες), ἡ δὲ ἐκ πολλῶν ἄγαν ἐν μὲν τοῖς ἀναγκαῖοις αύτάρκης 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 ὁρδιον 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, ἡ 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 ὁ πρῶτον πλήθος αὕταρκες πρὸς τὸ εὖ ζῆν necessary the from out of so much of multitude which first number self sufficient toward the well to live ἔστι κατὰ τὴν πολιτικὴν κοινωνίαν· ἐνδέχεται δὲ καὶ τὴν ταύτης ὑπερβάλλουσαν κατὰ is according to the political community· it is possible but also the of this exceeding according to πλήθος εἶναι μείζω πόλιν, ἀλλὰ τοῦτ' οὐκ ἔστιν, ὥσπερ εἴπομεν, ἀόριστον. τίς δ' ἔστιν ὁ τῆς number to be greater city, but this not is, just as we said, undefined. what but is the of the ὑπερβολῆς ὄρος, ἐκ τῶν ἔργων ίδεῖν ὁρδιον. εἰσὶ γὰρ αἱ πράξεις τῆς πόλεως τῶν excess limit, out of the deeds to see easy. are for the actions of the city of the μὲν ἀρχόντων τῶν δ' ἀρχομένων, ἀρχοντος δ' ἐπίταξις καὶ κρίσις ἔργον· πρὸς δὲ τὸ on the one hand rulers of the but ruled, of a ruler but ordering and judgment task· for but the κρίνειν περὶ τῶν δικαίων καὶ πρὸς τὸ τὰς ἀρχὰς διανέμειν κατ' ἀξίαν ἀναγκαῖον γνωρίζειν to judge about the just things and for the the offices to distribute according to merit necessary to know ἀλλήλους, ποιοί τινές εἰσι, τοὺς πολίτας, ὡς ὅπου τοῦτο μὴ συμβαίνει γίγνεσθαι, φαύλως ἀνάγκη one another, what sort some are, the citizens, as where this not happens to happen, badly necessity γίγνεσθαι τὰ περὶ τὰς ἀρχὰς καὶ τὰς κρίσεις. περὶ ἀμφότερα γὰρ οὐ δίκαιον αὐτοσχεδιάζειν, to happen the about the offices and the judgments. concerning both for not just to improvise,

ὅπερ ἐν τῇ πολυανθρωπίᾳ τῇ λίαν ὑπάρχει φανερῶς. ἔτι δὲ ξένοις καὶ μετοίκοις the very thing in the populousness the very exists manifestly. further but to foreigners and to resident aliens ὁρδιον μεταλαμβάνειν τῆς πολιτείας οὐ γὰρ χαλεπὸν τὸ λανθάνειν διὰ τὴν ὑπερβολὴν easy to share of the constitution not for difficult the to escape notice because of the excess τοῦ πλήθους. δῆλον τοίνυν ὡς οὔτός ἔστι πόλεως ὄρος ἄριστος, ἡ μεγίστη τοῦ πλήθους of the multitude. clear then that this is of a city limit best, the greatest of the multitude ὑπερβολὴ πρὸς αὐτάρκειαν ζωῆς εὔσύνοπτος. περὶ μὲν οὖν μεγέθους πόλεως excess toward self sufficiency of life easily surveyed. concerning on the one hand then of size of city διωρίσθω τὸν τρόπον τοῦτον. παραπλησίως δὲ καὶ τὰ περὶ τῆς χώρας ἔχει. περὶ μὲν γὰρ let it be defined the manner this. similarly but and the about of the land holds. about indeed for τοῦ ποίαν τινά, δῆλον ὅτι τὴν αὐτάρκεστάτην πᾶς τις ἀν ἐπαινέσειν (τοιαύτην δ' ἀναγκαῖον as to what kind some, clear that the most self sufficient every one would praise (such but necessary εἶναι τὴν παντοφόρον· τὸ γὰρ πάντα ὑπάρχειν καὶ δεῖσθαι μηθενὸς αὐτάρκες). πλήθει δὲ καὶ to be the all bearing· the for all things to exist and to need of nothing self sufficient). by multitude but and μεγέθει τοσαύτην ὥστε δύνασθαι τοὺς οἰκοῦντας ζῆν σχολάζοντας ἐλευθερίως ἄμα καὶ by size so great so that to be able the dwelling to live being at leisure freely at once and σωφρόνως. τοῦτον δὲ τὸν ὄρον εἰ καλῶς ἡ μὴ καλῶς λέγομεν, ὕστερον ἐπισκεπτέον ἀκριβέστερον, temperately. this but the limit if well or not well we say, later to be examined more exactly, ὅταν ὅλως περὶ κτήσεως καὶ τῆς περὶ τὴν οὐσίαν εὐπορίας συμβαίνῃ ποιεῖσθαι μνείαν, πῶς whenever altogether about acquisition and of the about the property of wealth may happen to make mention, how

δεῖ καὶ τίνα τρόπον ἔχειν πρὸς τὴν χρῆσιν αὐτῆς· πολλαὶ γὰρ περὶ τὴν σκέψιν it is necessary and what kind of manner to have toward the use of her· many for about the inquiry ταύτην εἰσὶν ἀμφισβητήσεις διὰ τοὺς ἐλκοντας ἐφ' ἐκατέραν τοῦ βίου τὴν ὑπερβολήν, τοὺς this are disputes because of the dragging upon each side of the life the excess, the μὲν ἐπὶ τὴν γλισχρότητα τοὺς δὲ ἐπὶ τὴν τρυφήν. τὸ δ' εἶδος τῆς χώρας οὐ χαλεπὸν indeed toward the stinginess the but toward the luxury. the but form kind of the land not difficult εἰπεῖν (δεῖ δ' ξνια πείθεσθαι καὶ τοῖς περὶ τὴν στρατηγίαν ἐμπείροις), ὅτι to say (it is necessary but some things to be persuaded and to the about the generalship experienced), that χρὴ μὲν τοῖς πολεμίοις εἶναι δυσέμβολον αὐτοῖς δ' εὐέξοδον. needful is indeed to the enemies to be hard to enter to them but easy to exit.

## St. 1327a

ἔτι δ' ὥσπερ τὸ πλήθος τὸ τῶν ἀνθρώπων εὔσύνοπτον 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' εὔσύνοπτον τὸ εύβοήθητον εἶναι τὴν χώραν ἔστιν. 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' εύχην, πρὸς τε τὴν θάλατταν προσήκει κεῖσθαι καλῶς πρός τε needful is to make according to prayer wish, toward and the sea it is fitting to be situated well toward and

τὴν χώραν. εῖς μὲν [ούν] ὁ λεχθεὶς ὄρος (δεῖ γὰρ πρὸς τὰς ἐκβοηθείας κοινὴν  
 the land. one indeed now the having been said definition (it is necessary for toward the out helps common  
 εἴναι τῶν τόπων ἀπάντων). ὁ δὲ λοιπὸς πρὸς τὰς τῶν γινομένων καρπῶν παραπομπάς, ἔτι δὲ  
 to be of the of places all). the but remaining toward the of the coming to be produce forwardings, yet but  
 τῆς περὶ ξύλα ὕλης, καν εἴ τινα ἄλλην ἐργασίαν ἡ χώρα τυγχάνοι κεκτημένη τοιαύτην  
 of the about woods of timber, and if if some other work the land may happen having acquired such  
 εὐπαρακόμιστον. περὶ δὲ τῆς πρὸς τὴν θάλατταν κοινωνίας, πότερον ὡφέλιμος ταῖς  
 easy to bring in. about but of the toward the sea connection, whether beneficial to the  
 εύνομομέναις πόλεσιν ἡ βλαβερά, πολλὰ τυγχάνουσιν ἀμφισβητοῦντες· τό τε γὰρ  
 being well governed cities or harmful, many they happen disputing. the and also for  
 ἐπιξενοῦσθαί 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 εὔποριαν  
 well. that indeed now, if these things not it happens, better and toward safety and toward plenty  
 τῶν ἀναγκαίων μετέχειν τὴν πόλιν καὶ τὴν χώραν τῆς θαλάττης, οὐκ ἄδηλον. καὶ γὰρ πρὸς  
 of the necessary things to share in the city and the land of the sea, not unclear. and for toward  
 τὸ ῥᾶσιν φέρειν τοὺς πολέμους εὐβοηθήτους εἶναι δεῖ κατ' ἀμφότερα τοὺς  
 the 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' ἂν 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  
 these things, and the exceeding of the becoming to send out of the necessary things is. to herself  
 γὰρ ἐμπορικήν, ἀλλ' οὐ τοῖς ἄλλοις, δεῖ εἶναι τὴν πόλιν· οἱ δὲ παρέχοντες σφᾶς  
 for commercial, but not to the others, it is necessary to be the city. the but providing themselves  
 αὐτοὺς πάσιν ἀγορὰν προσόδου χάριν ταῦτα πράττουσιν· ἦν δὲ μὴ δεῖ πόλιν  
 themselves to all market of revenue for the sake these things they do. which but not it is necessary city  
 τοιαύτης μετέχειν πλεονεξίας, ούδ' ἐμπόριον δεῖ κεκτησθαι τοιοῦτον. ἐπεὶ δὲ καὶ  
 of such to share in greed, nor market place it is necessary to have acquired such. since but also  
 νῦν ὄρωμεν πολλαῖς ὑπάρχοντα καὶ χώραις καὶ πόλεσιν ἐπίνεια καὶ λιμένας εύφυῶς κείμενα πρὸς  
 now we see to many being present and lands and cities harbors and ports well situated lying toward  
 τὴν πόλιν, ὥστε μήτε τὸ αὐτὸν νέμειν ἄστυ μήτε πόρρω λίαν, ἀλλὰ κρατεῖσθαι τείχεσι καὶ  
 the city, so that neither the same to inhabit town nor far excessively, but to be fortified by walls and  
 τοιούτοις ἄλλοις ἐρύμασι, φανερὸν ὡς εἰ μὲν ἀγαθόν τι συμβαίνει γίνεσθαι διὰ τῆς  
 such other defenses, clear that if indeed good something it happens to become through the  
 κοινωνίας αὐτῶν, ὑπάρξει τῇ πόλει τοῦτο τὸ ἀγαθόν, εἰ δέ τι βλαβερόν, φυλάξασθαι  
 association of them, there will be to the city this the good, if but something harmful, to guard oneself  
 ῥάδιον τοῖς νόμοις φράζοντας καὶ διορίζοντας τίνας οὐ δεῖ καὶ τίνας ἐπιμίσγεσθαι  
 easy by the laws declaring and defining whom not it is necessary and whom to mingle  
 δεῖ πρὸς ἄλλήλους. περὶ δὲ τῆς ναυτικῆς δυνάμεως, ὅτι μὲν βέλτιστον ὑπάρχειν μέχρι<sup>it is necessary toward each other. about but of the naval power, that indeed best to exist up to</sup>  
 τινὸς πλήθους, οὐκ ἄδηλον ὡς γὰρ  
 some number, not unclear (not for

St. 1327b

μόνον αὐτοῖς 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 ἡδη 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 ὅχλον οὐκ ἀναγκαῖον ὑπάρχειν ταῖς πόλεσιν.  
 large population the becoming about the naval crowd not necessary to exist to the cities·  
 οὐθὲν γὰρ αὐτοὺς μέρος εἶναι δεῖ τῆς πόλεως. τὸ μὲν γὰρ ἐπιβατικὸν ἐλεύθερον καὶ  
 nothing for them part to be it is necessary of the city. the indeed for boarding free and  
 τῶν πεζευόντων ἔστιν, ὁ κύριον ἔστι καὶ κρατεῖ τῆς ναυτιλίας· πλήθους δὲ ὑπάρχοντος  
 of the 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. ὄρῶμεν δὲ  
 of perioeci and of the the land farming, abundance necessary to be and of sailors. we see but  
 τοῦτο καὶ νῦν ὑπάρχον τισίν, οἷον τῇ πόλει τῶν Ἡρακλεωτῶν· πολλὰς γὰρ ἐκπληροῦσι  
 this 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  
 we said, what sorts but some the nature to be it is necessary, now let us say. almost indeed would perceive  
 ἀν τις τοῦτο γε, βλέψας ἐπί τε τὰς πόλεις τὰς εὔδοκιμούσας τῶν Ἑλλήνων καὶ  
 ever someone this indeed, having looked upon and also the cities the flourishing of the Greeks and  
 πρὸς πᾶσαν τὴν οἰκουμένην, ὡς διείληπται τοῖς ἔθνεσιν. τὰ μὲν γὰρ ἐν τοῖς ψυχροῖς  
 toward all the inhabited world, as has been divided to the nations. the indeed for in the cold  
 τόποις ἔθνη καὶ τὰ περὶ τὴν Εὐρώπην θυμοῦ μέν ἔστι πλήρη, διανοίας δὲ ἐνδεέστερα καὶ  
 places nations and the around the Europe of spirit indeed is full, of intelligence but more lacking and  
 τέχνης, διόπερ ἐλεύθερα μὲν διατελεῖ μᾶλλον, ἀπολίτευτα δὲ καὶ τῶν πλησίον ἄρχειν οὐ δυνάμενα·  
 of art, therefore free indeed continues more, without polity but and of the neighbors to rule not being able·  
 τὰ δὲ περὶ τὴν Ασίαν διανοητικὰ μὲν καὶ τεχνικὰ τὴν ψυχήν, ἄθυμα δέ, διόπερ ἀρχόμενα καὶ  
 the but about the Asia intelligent indeed and artistic the soul, spiritless but, therefore being ruled and  
 δουλεύοντα διατελεῖ· τὸ δὲ τῶν Ἑλλήνων γένος, ὥσπερ μεσεύει κατὰ τοὺς τόπους, οὕτως  
 being enslaved continues· the but of the Greeks race, just as is middle according to the places, thus  
 ἀμφοίν μετέχει. καὶ γὰρ ἔνθυμον καὶ διανοητικόν ἔστιν· διόπερ ἐλεύθερόν τε διατελεῖ καὶ  
 of both two shares. and for spirited and intelligent is· therefore free and continues also  
 βέλτιστα πολιτεύομενον καὶ δυνάμενον ἄρχειν πάντων, μιᾶς τυγχάνον πολιτείας. τὴν αὐτὴν δ' ἔχει  
 best being administered and being able to rule of all, of one happening constitution. the it self but has  
 διαφορὰν καὶ τὰ τῶν Ἑλλήνων ἔθνη πρὸς ἄλληλα· τὰ μὲν γὰρ ἔχει τὴν φύσιν μονόκωλον, τὰ  
 difference and the of the Greeks nations toward each other· the indeed for has the nature single limbed, the  
 δὲ εὖ κέκραται πρὸς ἀμφοτέρας τὰς δυνάμεις ταύτας. φανερὸν τοίνυν ὅτι δεῖ  
 but well has been mixed toward both the powers these. clear then that it is necessary  
 διανοητικούς τε εἶναι καὶ θυμοειδεῖς τὴν φύσιν τοὺς μέλλοντας εύαγώγους ἔσεσθαι τῷ  
 intelligent and to be also spirited in kind the nature the being about to easy to lead to be the  
 νομοθέτη πρὸς τὴν ἀρετήν. ὅπερ γάρ φασί τινες δεῖν ὑπάρχειν τοῖς φύλαξι, τὸ  
 lawgiver toward the virtue. which very for they say some to be needful to exist to the guards, the  
 φιλητικούς μὲν εἶναι τῶν γνωρίμων πρὸς δὲ τοὺς ἀγνῶτας ἀγρίους, ὁ θυμός ἔστιν ὁ ποιῶν τὸ  
 friendly indeed to be of the acquaintances toward but the unknown wild, the spirit is the making the  
 φιλητικόν· αὕτη γάρ ἔστιν ἡ τῆς ψυχῆς  
 friendliness· this for is the of the soul

## St. 1328a

δύναμις ἦ φιλοῦμεν. σημεῖον δέ· πρὸς γὰρ τοὺς συνήθεις καὶ φίλους ὁ θυμὸς αἴρεται μᾶλλον  
 power by which we love. sign but toward for the familiar and friends the spirit is raised more  
 ἦ πρὸς τοὺς ἀγνῶτας, ὀλιγωρεῖσθαι νομίσας. διὸ καὶ Ἀρχίλοχος προσηκόντως τοῖς φίλοις  
 than toward the unknown, to be slighted having supposed. therefore and Archilochus appropriately to the friends  
 ἔγκαλῶν 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 ἐλεύθερον ἀπὸ τῆς δυνάμεως ταύτης ὑπάρχει πᾶσιν· ἀρχικὸν γὰρ καὶ**  
and the ruling but and the free from the power of this exists to all· ruling for and  
**ἀήττητον ὁ θυμός. οὐ καλῶς δ' ἔχει λέγειν χαλεποὺς εἶναι πρὸς τοὺς ἀγνῶτας· πρὸς οὐθένα γὰρ**  
unconquered the spirit. not well but has to say hard to be toward the unknown· toward no one for  
**εἶναι χρὴ τοιοῦτον, οὐδέ εἰσιν οἱ μεγαλόψυχοι τὴν φύσιν ἄγριοι, πλὴν πρὸς τοὺς ἀδικοῦντας.**  
to be it is needful such, nor are the great souled the nature wild, except toward the wrong doing.  
**τοῦτο δὲ μᾶλλον ἔτι πρὸς τοὺς συνήθεις πάσχουσιν, ὅπερ εἴρηται πρότερον, ἀν**  
this but more still toward the familiar they suffer, which very has been said earlier, ever  
**ἀδικεῖσθαι νομίσωσιν. καὶ τοῦτο συμβαίνει κατὰ λόγον· παρ' οἵς γὰρ ὀφείλεσθαι**  
to be wronged they may think. and this happens according to reason· beside by to whom for to be owed  
**τὴν εὐεργεσίαν ὑπολαμβάνουσι, πρὸς τῷ βλάβει καὶ ταύτης ἀποστερεῖσθαι νομίζουσιν· ὅθεν**  
the benefit they suppose, besides the harm and of this to be deprived they think· whence  
**εἴρηται**  
has been said

**χαλεποὶ πόλεμοι γὰρ ἀδελφῶν**  
hard wars for of brothers

Eur. fr. 965

**καὶ**  
and

**οἵ τοι πέρα στέρεξαντες, 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**  
about indeed now of the being citizens, how many and to exist it is necessary also what sorts some the  
**φύσιν, ἔτι δὲ τὴν χώραν πόσην τέ τινα καὶ ποίαν τινά, διώρισται σχεδόν (οὐ γὰρ τὴν**  
nature, still but the land how great and some and what kind some, has been defined almost (not for the  
**αὐτὴν ἀκρίβειαν δεῖ ζητεῖν διά τε τῶν λόγων καὶ τῶν γιγνομένων διὰ τῆς**  
same precision it is necessary to seek through and the words also the things coming to be through the  
**αἰσθήσεως). ἐπεὶ δ' ὥσπερ τῶν ἄλλων τῶν κατὰ φύσιν συνεστώτων οὐ ταῦτα ἔστι**  
perception). since but just as of the others of the according to nature having been composed not these is  
**μόρια τῆς ὅλης συστάσεως ᾧν ἄνευ τὸ ὅλον οὐκ ἀν εἴη, δηλον ὡς οὐδὲ πόλεως μέρη**  
parts of the whole constitution of which without the whole not ever would be, clear that nor even of city parts  
**θετέον ὅσα ταῖς πόλεσιν ἀναγκαῖον ὑπάρχειν, οὐδ' ἄλλης κοινωνίας οὐδεμιᾶς ἔξ**  
to be set as many as to the cities necessary to exist, nor even of other community of none out of  
**ἥς ἐν τι τὸ γένος (ἐν γάρ τι καὶ κοινὸν εἶναι δεῖ καὶ ταῦτὸ τοῖς**  
of which one something the race (one for something and common to be it is necessary and the same to the  
**κοινωνοῖς, ἀν τε ἵσον ἀν τε ἄνισον μεταλαμβάνωσιν). οἷον εἴτε τροφὴ τοῦτό ἔστιν εἴτε**  
partners, ever and equal ever and unequal they share in· such as whether food this is whether  
**χώρας πλῆθος εἴτ' ἄλλο τι τῶν τοιούτων ἔστιν. ὅταν δ' ἦ τὸ μὲν τούτου**  
of land multitude whether other something of the such is. whenever but now may be the indeed of this  
**ἔνεκεν τὸ δ' οὐ ἔνεκεν, οὐθέν ἐν γε τούτοις κοινὸν ἄλλ' ἦ τῷ**

for the sake of the but now of which indeed to make to the but now to take. being made comes to be common, but is of property indeed it is necessary to the cities, nothing but now is the possession part of the city. many but now living parts of the possession is the but now city community some is of the equals, but now of virtue activity and use some complete, it has happened thus so that the indeed to be possible to share in of her it the but now a little or nothing, clear that this cause of the to become of city forms and differences and constitutions more another for way and through

**πολλὰ δὲ ἔμψυχα μέρη τῆς κτήσεώς ἐστιν· ή δὲ πόλις κοινωνία τίς ἐστι τῶν ὁμοίων,**

**ἔνεκεν δὲ ζωῆς τῆς ἐνδεχομένης ἀρίστης. ἐπεὶ δὲ ἐστὶν εὐδαιμονία τὸ ἄριστον, αὕτη**

**δὲ ἀρετῆς ἐνέργεια καὶ χρῆσίς τις τέλειος, συμβέβηκε δὲ οὕτως ὥστε τοὺς μὲν**

**ἐνδέχεσθαι μετέχειν αὐτῆς τοὺς δὲ μικρὸν ἢ μηδέν, δῆλον ὡς τοῦτ' αἴτιον τοῦ γίγνεσθαι**

**πόλεως εἶδη καὶ διαφορὰς καὶ πολιτείας πλείους· ἄλλον γάρ τρόπον καὶ δι'**

## 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.

**ἔπισκεπτέον δὲ καὶ πόσα ταυτί ἐστιν ὡν ἀνευ πόλις οὐκ ἀν εἴη· καὶ γὰρ**

to be examined but now and how many these here are of which without city not ever would be and for

**ἃ λέγομεν εἶναι μέρη πόλεως ἐν τούτοις ἀν εἴη, διὸ ἀναγκαῖον ὑπάρχειν. ληπτέον**

which we say to be parts of a city in these ever would be, therefore necessary to exist. to be taken

**τοίνυν τῶν ἔργων τὸν ἀριθμόν· ἐκ τούτων γάρ ἐσται δῆλον. πρῶτον μὲν οὖν ὑπάρχειν**

then of the works the number out of these for will be clear. first indeed now to exist

**δεῖ τροφήν, ἐπειτα τέχνας (πολλῶν γὰρ ὄργανων δεῖται τὸ ζῆν), τρίτον δὲ ὅπλα**

it is necessary food, then arts (of many for instruments needs the to live), thirdly but now arms

**(τοὺς γὰρ κοινωνοῦντας ἀναγκαῖον καὶ ἐν αὐτοῖς ἔχειν ὅπλα πρός τε τὴν ἀρχήν, τῶν**

(the for sharing together necessary and in their selves to have arms toward and the rule, of the

**ἀπειθούντων χάριν, καὶ πρὸς τοὺς ἔξωθεν ἀδικεῖν ἐπιχειροῦντας), ἔτι χρημάτων**

of the disobeying for the sake of, and against the from outside to do wrong attempting), still of funds

**τινὰ εὔπορίαν, ὅπως ἔχωσι καὶ πρὸς τὰς καθ' αὐτοὺς χρείας καὶ πρὸς [τὰς]**

some abundance, so that they may have and for the according to their selves needs and toward the

**πολεμικάς, πέμπτον δὲ καὶ πρῶτον τὴν περὶ τὸ θεῖον ἐπιμέλειαν, ἦν καλοῦσιν ιερατείαν, ἔκτον**

warlike, fifth but and first the about the divine care, which they call priesthood, sixth

**δὲ τὸν ἀριθμὸν καὶ πάντων ἀναγκαίοτατον κρίσιν περὶ τῶν συμφερόντων καὶ τῶν**

but now the number and of all most necessary judgment about of the advantageous things and of the

**δικαίων τῶν πρὸς ἄλλήλους. τὰ μὲν οὖν ἔργα ταῦτ' ἐστὶν ὡν δεῖται πᾶσα πόλις ὡς εἰπεῖν**

just things of the toward one another. the indeed now works these are of which needs every city as to speak

**(ἢ γὰρ πόλις πλῆθος ἐστιν οὐ τὸ τυχὸν ἀλλὰ πρὸς ζωὴν αὐταρκεῖς, ὡς φαμεν, ἐὰν**

(the for city multitude is not the chance occurring but toward life self sufficient, as we say, if ever

**δέ τι τυγχάνῃ τούτων ἐκλεῖπον, ἀδύνατον ἀπλῶς αὐτάρκη τὴν κοινωνίαν εἶναι**

but now something may happen of these lacking, impossible simply self sufficient the community to be

**ταύτην). ἀνάγκη τοίνυν κατὰ τὰς ἔργασίας ταύτας συνεστάναι πόλιν· δεῖ**

this necessity then according to the labors these to have been constituted city. it is necessary

**ἄρα γεωργῶν τ' εἶναι πλῆθος, οἱ παρασκευάσουσι τὴν τροφήν, καὶ τεχνίτας, καὶ τὸ**

therefore of farmers and to be multitude, who will prepare the food, and craftsmen, and the

**μάχιμον, καὶ τὸ εὔπορον, καὶ ιερεῖς, καὶ κριτὰς τῶν ἀναγκαίων καὶ συμφερόντων.**

fighting element, and the well resourced, and priests, and judges of the necessary things and advantageous things.

**διωρισμένων δὲ τούτων λοιπὸν σκέψασθαι πότερον πᾶσι κοινωνητέον πάντων τούτων**

having been defined but now of these remaining to consider whether for all to be shared of all of these

**(ἐνδέχεται γὰρ τοὺς αὐτοὺς ἀπαντας εἶναι καὶ γεωργοὺς καὶ τεχνίτας καὶ τοὺς βουλευομένους καὶ**

(it is possible for the same all to be and farmers and craftsmen and the deliberating and

**δικάζοντας), ἢ καθ' ἔκαστον ἔργον τῶν εἰρημένων ἄλλους ὑποθετέον, ἢ τὰ μὲν ἴδια**

judging), or according to each task of the having been said others to be assigned, or the indeed private τὰ δὲ κοινὰ τούτων ἔξ ἀνάγκης ἐστίν. οὐκ ἐν πάσῃ δὲ ταύτῳ πολιτείᾳ. καθάπερ γὰρ the but now common of these out of necessity is. not in every but now the same constitution. just as for εἴπομεν, ἐνδέχεται καὶ πάντας κοινωνεῖν πάντων καὶ μὴ πάντας πάντων ἀλλὰ τινὰς τινῶν. ταῦτα we said, it is possible and all to share of all and not all of all but some of some. these γὰρ καὶ ποιεῖ τὰς πολιτείας ἑτέρας· ἐν μὲν γὰρ ταῖς δημοκρατίαις μετέχουσι πάντες πάντων, ἐν δὲ for also makes the constitutions different in indeed for in the democracies share in all of all, in but ταῖς ὀλιγαρχίαις τούναντίον. ἐπεὶ δὲ τυγχάνομεν σκοποῦντες περὶ τῆς ἀρίστης πολιτείας, αὕτη in the oligarchies the opposite. since but now we happen examining about of the best constitution, this δ' ἐστὶ καθ' ἡν ἡ πόλις ἀν εἴη μάλιστ' εὔδαιμων, τὴν δ' εὔδαιμονίαν ὅτι but now is according to which the city ever would be most happy, the but now happiness that χωρὶς ἀρετῆς ἀδύνατον ὑπάρχειν εἴρηται πρότερον, φανερὸν ἐκ τούτων ὡς ἐν τῇ κάλλιστα apart from virtue impossible to exist has been said earlier, clear from these that in the most finely πολιτευομένη πόλει καὶ τῇ κεκτημένῃ δικαίους ἄνδρας ἀπλῶς, ἀλλὰ μὴ πρὸς τὴν being administered city and the having acquired just men simply, but not with respect to the ὑπόθεσιν, οὔτε βάναυσον βίον οὔτ' ἀγοραῖον δεῖ ζῆν τοὺς πολίτας (ἀγεννής γὰρ ὁ hypothesis, neither vulgar life nor of market it is necessary to live the citizens ignoble for the τοιούτος βίος καὶ πρὸς ἀρετὴν ὑπεναντίος), οὐδὲ δὴ γεωργοὺς εἶναι τοὺς μέλλοντας such life and toward virtue opposed), 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 βουλευόμενον περὶ τῶν actions the political). since but now and the warlike and the deliberating about of συμφερόντων καὶ κρίνον περὶ τῶν δικαίων ἐνυπάρχει καὶ μέρη φαίνεται τῆς πόλεως μάλιστα the beneficial things and judging about of the just things is inherent and parts appears of the city most ὄντα, πότερον ἔτερα καὶ ταῦτα θετέον ἡ τοῖς αὐτοῖς ἀποδοτέον ἀμφω; φανερὸν δὲ καὶ τοῦτο, being, whether other and these to be set or to the same to be assigned both; clear but also this, διότι τρόπον μὲν τινα τοῖς αὐτοῖς τρόπον δέ τινα καὶ ἔτεροις. ἡ μὲν γὰρ ἑτέρας because manner indeed some to the same manner but some and to others. in which way indeed for different ἀκμῆς ἐκάτερον τῶν ἔργων, καὶ τὸ μὲν δεῖται φρονήσεως τὸ δὲ δυνάμεως, ἔτεροις. ἡ of peak each of the works, and the indeed needs of prudence the but of power, to others. in which way δὲ τῶν ἀδυνάτων ἐστὶ τοὺς δυναμένους βιάζεσθαι καὶ κωλύειν, τούτους ὑπομένειν ἀρχομένους but of the unable ones is the being able to force and to hinder, these to endure being ruled ἀεί, ταύτη δὲ τοῖς αὐτοῖς. οἱ γὰρ τῶν ὅπλων κύριοι καὶ [τοῦ] μένειν ἡ μὴ μένειν κύριοι always, in this way but to the same. the for of the arms masters and of to remain or not to remain masters τὴν πολιτείαν. λείπεται τοίνυν τοῖς αὐτοῖς μὲν ἀμφοτέροις ἀποδιδόναι τὴν πολιτείαν ταύτην, μὴ the constitution. remains then to the same indeed to both to assign the constitution this, not ἄμα δέ, ἀλλ' ὥσπερ πέψυκεν ἡ μὲν δύναμις ἐν νεωτέροις, ἡ δὲ φρόνησις ἐν at once but, but just as has by nature the indeed power in the younger men, the but prudence in πρεσβυτέροις εἶναι, ἔοικεν οὕτως ἀμφοῖν νενεμῆσθαι συμφέρειν καὶ δίκαιόν ἐστιν. ἔχει γὰρ the older men to be, it seems thus to both to have been assigned to benefit and just is. has for αὐτη ἡ διαίρεσις τὸ κατ' ἀξίαν. ἀλλὰ μὴν καὶ τὰς κτήσεις δεῖ εἶναι περὶ τούτους. this the division the according to worth. but indeed also the possessions it is necessary to be about these. ἀναγκαῖον γὰρ εὐπορίαν ὑπάρχειν τοῖς πολίταις, πολίται δὲ οὗτοι. τὸ γὰρ βάναυσον οὐ μετέχει τῆς necessary for prosperity to exist to the citizens, citizens but these. the for vulgar not shares in of πόλεως, οὐδ' ἄλλο οὐθὲν γένος ὁ μὴ τῆς ἀρετῆς δημιουργόν ἐστιν. τοῦτο δὲ δῆλον ἐκ τῆς the city, nor other nothing kind which not of the virtue productive is. this but clear from of ὑποθέσεως· τὸ μὲν γὰρ εὔδαιμονεῖν ἀναγκαῖον ὑπάρχειν μετὰ τῆς ἀρετῆς, εὔδαιμονα δὲ πόλιν οὐκ the hypothesis. the indeed for to be happy necessary to exist with the virtue, happy but city not εἰς μέρος τι βλέψαντας δεῖ λέγειν αὐτῆς, ἀλλ' εἰς πάντας τοὺς πολίτας. φανερὸν δὲ καὶ into part some having looked it is necessary to say of her, but into all the citizens. clear but also ὅτι δεῖ τὰς κτήσεις εἶναι τούτων, εἴπερ ἀναγκαῖον εἶναι τοὺς γεωργοὺς δούλους ἡ that it is necessary the possessions to be of these, if indeed necessary to be the farmers slaves or βαρβάρους περιοίκους. λοιπὸν δ' ἐκ τῶν καταριθμηθέντων τὸ τῶν Ἱερέων γένος. barbarians perioeci. remaining but out of of the having been enumerated the of the priests class. φανερὰ δὲ καὶ ἡ τούτων τάξις. οὔτε γὰρ γεωργὸν οὔτε βάναυσον Ἱερέα καταστατέον (ὑπὸ γὰρ

clear but also the of these order. neither for farmer nor vulgar priest to be appointed (under by for τῶν πολιτῶν πρέπει τιμᾶσθαι τοὺς θεούς). ἐπεὶ δὲ διήρηται τὸ πολιτικὸν εἰς δύο the citizens it behooves to be honored the gods) since but has been divided the political element into two μέρη, τοῦτ' ἐστὶ τό τε ὀπλιτικὸν καὶ τὸ βουλευτικόν, πρέπει δὲ τὴν τε parts, this is the and also hoplite element and the deliberative element, it behooves but the and also θεραπείαν ἀποδιδόναι τοῖς θεοῖς καὶ τὴν ἀνάπτασιν ἔχειν περὶ αὐτοὺς τοὺς διὰ τὸν χρόνον service to render to the gods and the rest to have about themselves the through the time ἀπειρηκότας, τούτοις ἀν εἴη τὰς [περὶ αὐτοὺς] ιερωσύνας ἀποδοτέον. ὃν μὲν τοίνυν having ceased, to these ever might be the [about them] priesthoods to be assigned. of which indeed then ἄνευ πόλις οὐ συνίσταται καὶ ὅσα μέρη πόλεως, εἴρηται (γεωργοὺς μὲν γὰρ καὶ without city not is constituted and as many as parts of city, has been said (farmers indeed for and τεχνίτας καὶ πᾶν τὸ θητικὸν ἀναγκαῖον ὑπάρχειν ταῖς πόλεσιν, μέρη δὲ τῆς πόλεως τό τε craftsmen and every the menial necessary to exist to the cities, parts but of the city the and also ὀπλιτικὸν καὶ βουλευτικόν), καὶ κεχώρισται δὴ τούτων ἔκαστον, τὸ μὲν ἀεὶ τὸ hoplite element and deliberative element), and has been separated indeed of these each, the indeed always the δὲ κατὰ μέρος. ἔοικε δὲ οὐ νῦν οὐδὲ νεωστὶ τοῦτ' εἶναι γνώριμον τοῖς περὶ πολιτείας but according to part. it seems but not now nor newly this to be known to about constitution φιλοσοφούσιν, ὅτι δεῖ διηρῆσθαι χωρὶς κατὰ γένη 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 Αἰγύπτῳ 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 Αἴγυπτου 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 περὶ 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 the Italy by much older than these. they say for the learned men of there dwelling Ἰταλόν τινα γενέσθαι βασιλέα τῆς Οἰνωτρίας, ἀφ' οὗ τό τε ὄνομα μεταβαλόντας Ἰταλοὺς to become some Italian king of of Oinotria, from whom the and also name having changed Italians ἀντ' Οἰνωτρῶν κληθῆναι καὶ τὴν ἀκτὴν ταύτην τῆς Εὐρώπης Ἰταλίαν τούτομα λαβεῖν, instead of Oinotrians to be called and the shore this of Europe Italy the name to take, ὅση τετύχηκεν ἐντὸς οὗσα τοῦ κόλπου τοῦ Σκυλλητικοῦ καὶ τοῦ Λαμητικοῦ· ἀπέχει δὲ ταῦτα as much as has happened inside being of the gulf of Scyllitic and of Lametic. is apart but these ἀπ' ἀλλήλων ὁδὸν ἡμισείας ἡμέρας. τοῦτον δὴ λέγουσι τὸν Ἰταλὸν νομάδας τοὺς Οἰνωτρούς from one another distance of half day. this indeed they say the Italian nomads the Oinotrians ὄντας ποιῆσαι γεωργούς, καὶ νόμους ἄλλους τε αὐτοῖς θέσθαι καὶ τὰ συσσιτία καταστῆσαι being to make farmers, and laws other and also to them to set and the common meals to establish πρῶτον· διὸ καὶ νῦν ἔτι τῶν ἀπ' ἐκείνου τινὲς χρῶνται τοῖς συσσιτίοις καὶ τῶν νόμων first. therefore and also now still of the from that man some use the together meals and of the laws ἐνίοις. ὥκουν δὲ τὸ μὲν πρὸς τὴν Τυρρηνίαν Ὀπίκοι καὶ πρότερον καὶ νῦν καλούμενοι some. they were dwelling but the indeed toward the Tyrrhenia Opici and formerly and now being called τὴν ἐπωνυμίαν Αὔσονες, τὸ δὲ πρὸς τὴν Ἰαπυγίαν καὶ τὸν Ἰόνιον Χῶνες, τὴν καλουμένην Σύρτιν· the surname Ausones, the but toward the Iapygia and the Ionian Chones, the being called Syrtis· ἥσαν δὲ καὶ οἱ Χῶνες Οἰνωτροὶ τὸ γένος. ἡ μὲν οὖν τῶν συσσιτίων τάξις ἐντεῦθεν they were but also the Chones Oinotrians the class. the indeed now of the together meals order from here γέγονε πρῶτον, ὁ δὲ χωρισμὸς ὁ κατὰ γένος τοῦ πολιτικοῦ πλήθους ἔξ has come to be first, the but separation the according to class of political the multitude out of Αἰγύπτου· πολὺ γὰρ ὑπερτείνει τοῖς χρόνοις τὴν Μίνω βασιλείαν ἡ Σεσώστριος. σχεδὸν μὲν οὖν Egypt. much for surpasses in the times the of minos kingship the Sesostrian. almost indeed now καὶ τὰ ἄλλα δεῖ νομίζειν εὑρῆσθαι πολλάκις ἐν τῷ πολλῷ χρόνῳ, μᾶλλον δ' ἀπειράκις. and the other it is necessary to think to be found often in the much time, rather and countless times. τὰ μὲν γὰρ ἀναγκαῖα τὴν χρείαν διδάσκειν εἰκός αὐτὴν, τὰ δ' εἰς εύσχημοσύνην καὶ the indeed for necessary things the need to teach likely it, the and into decorum and περιουσίαν ὑπαρχόντων ἥδη τούτων εύλογον λαμβάνειν τὴν αὔξησιν· ὥστε καὶ τὰ περὶ τὰς

surplus of things existing already these reasonable constitutions to think it is necessary the same to have manner. that but all ancient, sign the about **Αἴγυπτόν ἐστιν· οὗτοι γὰρ ἀρχαιότατοι μὲν δοκοῦσιν εἶναι, νόμων δὲ τετυχήκασιν** [άεὶ] καὶ Egypt is these for most ancient indeed seem to be, of laws but they have obtained always and **τάξεως πολιτικῆς.** διὸ δεῖ τοῖς μὲν εὐρημένοις ίκανῶς χρῆσθαι, τὰ δὲ of order political. therefore it is necessary to the on the one hand having been found sufficiently to use, the but **παραλειπέμενα πειρᾶσθαι ζητεῖν.** δτι 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, εἱρηται πρότερον, καὶ διότι τοὺς** having acquired and of of the constitution partaking, has been said earlier, and because the **γεωργοῦντας αὐτῶν ἔτερους εἶναι δεῖ, καὶ πόσην τινὰ χρή καὶ ποίαν εἶναι τὴν 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 οὔτε 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, οὕτ' 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' ἣν 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 ιδίων 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 ἐστιν. ἀναγκαῖον τοίνυν εἰς δύο μέρη διηρῆσθαι** the gods expenses common of all of the city is. necessary then into two parts to be divided **τὴν χώραν, καὶ τὴν μὲν εἶναι κοινὴν τὴν δὲ τῶν ιδιωτῶν, καὶ τούτων ἔκατέραν** the land, and the indeed to be common the but of the private men, and of these each of the two **διηρῆσθαι δίχα πάλιν, τῆς μὲν κοινῆς τὸ μὲν ἔτερον μέρος εἰς τὰς πρὸς τοὺς** to be divided separately again, of the common on the one hand the indeed other part into the toward the **θεοὺς λειτουργίας τὸ δὲ ἔτερον εἰς τὴν τῶν συσσιτίων δαπάνην, τῆς δὲ τῶν ιδιωτῶν τὸ** gods 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 ἔκαστω** 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 οὗσον οὕτως ἔχει καὶ τὸ** having been allotted of both the places all may share. the and for equal thus holds and the **δίκαιον καὶ τὸ πρὸς τοὺς ἀστυγείτονας πολέμους ὁμονοητικώτερον. ὅπου γὰρ μὴ τοῦτον ἔχει τὸν** just and the toward the town neighbor wars more concordant. where for not this has the **τρόπον, οἱ μὲν ὀλιγωροῦσι τῆς πρὸς τοὺς ὄμόρους ἔχθρας, οἱ δὲ λίαν φροντίζουσι καὶ παρὰ** manner, the indeed slight of toward the bordering enmities, the but exceedingly care and beyond **τὸ καλόν. διὸ παρ' ἐνίοις νόμος ἐστὶ τοὺς γειτνιῶντας τοῖς ὄμόροις μὴ συμμετέχειν βουλῆς** the noble. therefore among some law is the adjoining to the neighbors not to share of counsel **τῶν πρὸς αὐτοὺς πολέμων, ὡς διὰ τὸ ίδιον οὐκ ἀν δυναμένους βουλεύσασθαι καλῶς. τὴν μὲν** of toward them wars, as because of the own not ever being able to deliberate well. the indeed **οὖν χώραν ἀνάγκη διηρῆσθαι τὸν τρόπον τοῦτον διὰ τὰς προειρημένας αἰτίας· τοὺς δὲ** now land necessity to be divided the manner this through the having been said before causes the but **γεωργήσοντας μάλιστα μέν, εἰ δεῖ κατ' εὐχήν, δούλους εἶναι, μήτε** being about to farm most indeed, if it is necessary according to prayer wish, slaves to be, neither **όμοφύλων πάντων μήτε θυμοειδῶν (οὕτω γὰρ ἀν πρός τε τὴν ἐργασίαν εἶν χρήσιμοι 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 περιοίκους 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 ιδίοις εἶναι ιδίους 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 ἀθλὸν προκεῖσθαι τὴν ἐλευθερίαν, ὕστερον 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, εἴρηται 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 ὑγίειαν (αὕτη 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 ὑγιεινότεραι, δεύτερον δ' [αἱ] κατὰ βορέαν· εύχειμεροι 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 εὐέξοδον εἶναι χρή, τοῖς δ' ἐναντίοις δυσπρόσοδον καὶ δυσπερίληπτον, ὄδάτων easy to go out to be needful is, to the but to the adversaries hard to approach and hard to encompass, of waters τε καὶ ναμάτων μάλιστα μὲν ὑπάρχειν πλῆθος οἰκεῖον, εἰ δὲ μή, τοῦτο γε εὔρηται both and of springs most of all indeed to be present multitude proper, if but not, this at least has been found διὰ τοῦ κατασκευάζειν ὑποδοχὰς ὄμβριοις ὕδασιν ἀφθόνους καὶ μεγάλας, ὥστε μηδέποτε through the to construct cisterns for rain waters abundant and large, so that never ὑπολείπειν εἰργομένους τῆς χώρας διὰ πόλεμον· ἐπεὶ δὲ δεῖ περὶ ύγιείας φροντίζειν τῶν to be left being shut out of the land through war· since but it is necessary about health to care of ἐνοικούντων, τοῦτο δ' ἐστὶν ἐν τῷ κεῖσθαι τὸν τόπον ἐν τε τοιούτῳ καὶ πρὸς the inhabiting ones, this but is in the to be situated the place in and also such a and toward τοιούτον καλῶς, δεύτερον δὲ ὕδασιν ὑγιεινοῖς χρῆσθαι, καὶ τούτου τὴν ἐπιμέλειαν ἔχειν μὴ 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 ύγιειαν· ἡ δὲ τῶν ὄδάτων καὶ τοῦ πνεύματος δύναμις τοιαύτην ἔχει τὴν φύσιν. διόπερ toward the health· the but of the of waters and of the spirit power such holds the nature. therefore ἐν ταῖς εὖ φρονούσαις δεῖ διωρίσθαι πόλεσιν, ἐὰν μὴ πάνθ' ὅμοια μηδ' ἀφθονία in the well thinking it is necessary to be defined to cities, if not all things alike nor abundance τοιούτων ἢ ναμάτων, χωρὶς τά τε εἰς τροφὴν ὕδατα καὶ τὰ πρὸς τὴν ἄλλην χρείαν. περὶ of such may be of springs, apart the and also into nourishment waters and the toward the other need. about δὲ τόπων ἐρυμῶν οὐ πάσαις ὄμοίως ἔχει τὸ συμφέρον ταῖς πολιτείαις· οἷον ἀκρόπολις but of places strong not to all equally holds the advantage to the constitutions· for instance acropolis ὀλιγαρχικὸν καὶ μοναρχικόν, δημοκρατικὸν δ' ὄμαλότης, ἀριστοκρατικὸν δὲ οὐδέτερον, ἀλλὰ μᾶλλον oligarchic and monarchic, democratic but evenness, aristocratic but neither, but rather ισχυροὶ τόποι πλείους. ἡ δὲ τῶν ἴδιων οἰκήσεων διάθεσις ἡδίων μὲν νομίζεται καὶ strong places more numerous. the but of the own of dwellings arrangement sweeter indeed is thought and χρησιμωτέρα πρὸς τὰς ἄλλας πράξεις, ἀν εὔτομος ἢ καὶ κατὰ τὸν νεώτερον καὶ τὸν more useful toward the other actions, if easily cut may be and according to the newer and the Ἰπποδάμειον τρόπον, πρὸς δὲ τὰς πολεμικὰς ἀσφαλείας τούναντίον ὡς εἶχον κατὰ τὸν Hippodamian manner, toward but the warlike safeties the opposite as they had according to the ἀρχαῖον χρόνον· δυσείσοδος γὰρ ἐκείνη τοῖς ξενικοῖς καὶ δυσεξερεύνητος τοῖς ἐπιτιθεμένοις. ancient time· hard to enter for that one to the outsiders and hard to search to the attacking. διὸ δεῖ τούτων ἀμφοτέρων μετέχειν (ἐνδέχεται γάρ, ἀν τις οὕτως κατασκευάζῃ therefore it is necessary of these both to share (it is possible for, ever someone thus may construct καθάπερ ἐν τοῖς γεωργοῖς ἃς καλοῦσι τινες τῶν ἀμπέλων συστάδας), καὶ τὴν μὲν ὅλην μὴ just as in the farmers which they call some of the vines clusters), and the indeed whole not ποιεῖν πόλιν εὔτομον, κατὰ μέρη δὲ καὶ τόπους· οὕτω γὰρ καὶ πρὸς ἀσφάλειαν καὶ πρὸς to make city easily cut, according to parts but and places· thus for and toward safety and toward κόσμον ἔξει καλῶς. περὶ δὲ τειχῶν, οἱ μὴ φάσκοντες δεῖν ἔχειν τὰς τῆς ἀρετῆς

order it will have well. about but of walls, those not asserting to be necessary to have the virtue of the cities very anciently they suppose, and these seeing being refuted by deed the laying claim to the multitude differing not thus having adorned. it is but toward indeed the like and not much to the multitude differing not καλὸν τὸ πειράσθαι σώζεσθαι διὰ τῆς τῶν τειχῶν ἐρυμνότητος· ἐπεὶ δὲ καὶ συμβαίνει noble the to try to save oneself through the of the walls strength· since but and to happen ἐνδέχεται πλείω τὴν ὑπεροχὴν γίγνεσθαι τῶν ἐπιόντων τῆς ἀνθρωπίνης τῆς ἐν τοῖς ὄλιγοις it is possible more the superiority to come to be of the coming on of the human of the in the few ἀρετῆς, εἰ δεῖ σώζεσθαι καὶ μὴ πάσχειν κακῶς μηδὲ ὑβρίζεσθαι, τὴν ἀσφαλεστάτην of virtue, if it is necessary to be saved and not to suffer badly nor to be insulted, the safest ἐρυμνότητα τῶν τειχῶν οἰητέον εἶναι πολεμικωτάτην, strength of the walls to be supposed to be most warlike,

## St. 1331a

ἄλλως τε καὶ νῦν εὔρημένων 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 γὰρ τὸ τείχη μὴ περιβάλλειν ταῖς πόλεσιν ἀξιούν καὶ τὸ τὴν χώραν sieges. like for the walls not to surround to the cities to deem worthy and the the land εὐέμβολον ζητεῖν καὶ περιαιρεῖν τοὺς ὄρεινοὺς τόπους, ὁμοίως 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 it is permitted both ways to use to the cities, and as having walls and as not having, to the but μὴ κεκτημένοις οὐκ ἔξεστιν. εἰ δὴ τοῦτον ἔχει τὸν τρόπον, οὐχ ὅτι τείχη μόνον not having not it is permitted. if indeed this holds the manner, not that walls only περιβλητέον, ἀλλὰ καὶ τούτων ἐπιμελητέον, ὅπως καὶ πρὸς κόσμον ἔχῃ τῇ πόλει must be put around, but and of these it must be cared for, so that and toward order may have to the city πρεπόντως καὶ πρὸς τὰς πολεμικὰς χρείας, τάς τε ἄλλας καὶ τὰς νῦν ἐπεξευρημένας. ὥσπερ befittingly and toward the warlike needs, the and also other and the now having been invented. just as γὰρ τοῖς ἐπιτιθεμένοις ἐπιμελές ἔστι δι' ὃν τρόπων πλεονεκτήσουσιν, οὕτω τὰ μὲν for to the attacking careful is through which ways they will have advantage, thus the indeed εὔρηται τὰ δὲ δεῖ ζητεῖν καὶ φιλοσοφεῖν καὶ τοὺς φυλαττομένους· ἀρχὴν γὰρ has been found the but it is necessary to seek and to consider and the being guarded· a beginning for οὐδὲ ἐπιχειρούσιν ἐπιτίθεσθαι τοῖς εὖ παρεσκευασμένοις. ἐπεὶ δὲ δεῖ τὸ μὲν πλῆθος not even they attempt to attack to the well having been prepared. since but it is necessary the indeed multitude τῶν πολιτῶν ἐν συσσιτίοις κατανενεμῆσθαι, τὰ δὲ τείχη διειλῆφθαι φυλακτηρίοις καὶ of the citizens in common meals to be distributed, the but walls to have been divided guard posts and πύργοις κατὰ τόπους ἐπικαίρους, δῆλον ὡς ταῦτα προκαλεῖται παρασκευάζειν ἔνια τῶν towers according to places opportune, clear as these is called forth to prepare some of the συσσιτίων ἐν τούτοις τοῖς φυλακτηρίοις. καὶ ταῦτα μὲν δὴ τοῦτον ἀν τις διακοσμήσεις of common meals in these the guard posts. and these indeed now this ever someone would arrange τὸν τρόπον· τὰς δὲ τοῖς θείοις ἀποδεδομένας οἰκήσεις καὶ τὰ κυριώτατα τῶν ἀρχέων the manner· the but to the divine having been given over dwellings and the most principal of the records συσσίτια ἀρμόττει τόπον ἐπιτήδειόν τε ἔχειν καὶ τὸν αὐτόν, ὅσα μὴ τῶν ιερῶν ὁ νόμος together meals fits place suitable and to have also the same, whatever not of the sacred the law ἀφορίζει χωρὶς ἣ τι μαντεῖον ἄλλο πυθόχρηστον. εἴη δ' ἀν τοιούτος ὁ τόπος ὅστις separates apart or some oracle other Pytho oracular. might be but ever such the place who which ἐπιφάνειάν τε ἔχει πρὸς τὴν τῆς θέσεως ἀρετὴν ίκανῶς καὶ πρὸς τὰ γειτνιῶντα μέρη τῆς appearance and has toward the of the position excellence sufficiently and toward the neighboring parts of the πόλεως ἐρυμνοτέρως. πρέπει δ' ὑπὸ μὲν τοῦτον τὸν τόπον τοιαύτης ἀγορᾶς εἶναι κατασκευὴν city more fortified. it is fitting but under indeed this the place of such of market to be construction οἵαν καὶ περὶ Θετταλίαν νομίζουσιν ἦν ἐλευθέραν καλοῦσιν, αὕτη δ' ἔστιν ἦν δεῖ such as and about Thessaly they think which free they call, this but is which it is necessary καθαρὰν εἶναι τῶν ὠνίων πάντων, καὶ μήτε βάναυσον μήτε γεωργὸν μήτ' ἄλλον μηδένα τοιούτον

clean to be of the wares of all, and neither vulgar nor farmer nor other no one such  
παραβάλλειν μὴ καλούμενον ὑπὸ τῶν ἀρχόντων. εἴη δ' ἀν εὔχαρις ὁ τόπος, εἰ καὶ τὰ γυμνάσια  
to bring near not being called by the rulers. might be but ever pleasant the place, if and the gymnasia  
τῶν πρεσβυτέρων ἔχοι τὴν τάξιν ἐνταῦθα· πρέπει γὰρ διηρῆσθαι κατὰ τὰς  
of the elders may have the order here. it is fitting for to have been divided according to the  
ἡλικίας καὶ τοῦτον τὸν κόσμον, καὶ παρὰ μὲν τοῖς νεωτέροις ἄρχοντάς τινας διατρίβειν, τοὺς  
ages and this the order, and with indeed the younger men rulers some to spend time, the  
δὲ πρεσβυτέρους παρὰ τοῖς ἄρχουσιν· ἡ γὰρ ἐν ὄφθαλμοῖς τῶν ἀρχόντων παρουσία μάλιστα  
but elders with the ruling ones. the for in eyes of the rulers presence most  
ἔμποιεῖ τὴν ἀληθινὴν αἰδῶ καὶ τὸν τῶν ἐλευθέρων  
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' ἄρχειων 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  
about the contracts undertakes the care, about and records of lawsuits and the summonses and the  
ἄλλην τὴν τοιαύτην διοίκησιν, ἔτι δὲ περὶ τὴν ἀγορανομίαν καὶ τὴν καλουμένην ἀστυνομίαν,  
other the such administration, yet but about the market supervision and the being called city regulation,  
πρὸς ἀγορὰ μὲν δεῖ καὶ συνόδῳ τινὶ κοινῇ κατεσκευάσθαι, τοιοῦτος δ' ὁ περὶ τὴν  
at 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  
necessary market is place. to have leisure indeed for the upper we set, this but toward the  
ἀναγκαίας πράξεις. μεμιησθαι δὲ χρὴ τὴν εἰρημένην τάξιν καὶ τὰ περὶ τὴν χώραν· καὶ  
necessary actions. to have imitated but needful is the having been said order and the about the land. and  
γὰρ ἔκει τοῖς ἄρχουσιν οὓς καλοῦσιν οἱ μὲν ὄλωροὺς οἱ δὲ ἀγρονόμους καὶ φυλακτήρια καὶ  
for there to the ruling ones whom they call the indeed wood wardens the but field overseers and guard posts and  
συσσίτια πρὸς φυλακὴν 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 εὐχῆς 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 πόλιν  
which things and what sorts it is necessary to have been constituted the being about to to be going to be city  
μακαρίαν καὶ πολιτεύσεσθαι καλῶς, λεκτέον. ἐπεὶ δὲ δύ' ἔστιν ἐν οἷς γίγνεται τὸ  
blessed and to be about to administer well, to be said. since but two is in which ones is becoming the  
εὖ πᾶσι, τούτοιν δ' ἔστιν ἐν μὲν ἐν τῷ τὸν σκοπὸν κεῖσθαι καὶ τὸ τέλος τῶν πράξεων  
well to all, of these two but is one indeed in the the aim to be set and the end of the actions  
ὁρθῶς, ἐν δὲ τὰς πρὸς τὸ τέλος φερούσας πράξεις εὑρίσκειν (ἐνδέχεται γὰρ ταῦτα καὶ διαφωνεῖν  
rightly, one but the toward the end bringing actions to find (it is possible for these and to disagree  
ἀλλήλοις καὶ συμφωνεῖν· ἐνίστε γὰρ ὁ μὲν σκοπὸς ἔκκειται καλῶς, ἐν δὲ τῷ πράττειν τοῦ  
with one another and to agree. at times for the indeed aim is set out well, in but the to act of the  
τυχεῖν αύτοῦ διαμαρτάνουσιν, ὅτε δὲ τῶν μὲν πρὸς τὸ τέλος πάντων ἐπιτυγχάνουσιν, ἀλλὰ  
to succeed of it they miss, at times but of the indeed toward the end of all they succeed, but  
τὸ τέλος ἔθεντο φαύλον, ὅτε δὲ ἔκατέρου διαμαρτάνουσιν, οἷον περὶ ιατρικήν· οὕτε  
the end they set bad, at times but of each of two they miss, for example about medicine. neither  
γὰρ ποίον τι δεῖ τὸ ὄγιαῖνον εἶναι σῶμα κρίνουσιν ἐνίστε καλῶς, οὕτε πρὸς

for what kind something it is necessary the being healthy to be body they judge at times well, nor toward τὸν ὑποκείμενον αὐτοῖς ὅρον τυγχάνουσι τῶν ποιητικῶν. δεῖ δ' ἐν ταῖς τέχναις καὶ the underlying one to them limit they happen upon of the productive· it is necessary but in the arts and ἐπιστήμαις ταῦτα ἀμφότερα κρατεῖσθαι, τὸ τέλος καὶ τὰς εἰς τὸ τέλος πράξεις), ὅτι μὲν οὖν sciences these both to be mastered, the end and the into the end actions), that indeed now τοῦ τε εὗρην καὶ τῆς εὐδαιμονίας ἐφίενται πάντες, φανερόν, ἀλλὰ τούτων τοῖς μὲν of the and well to live and of the happiness they strive after all, clear, but of these to the indeed ἔξουσία τυγχάνει τοῖς δὲ οὕτω, διά τινα τύχην ἡ φύσιν (δεῖται γὰρ καὶ χορηγίας power befalls to the but not, through some fortune or nature (needs for also provision

## St. 1332a

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' εὔθὺς οὐκ ὄρθως 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 ἀρίστην πολιτείαν ἰδεῖν, αὕτη δ' ἔστι καθ' ἣν 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' ἣν 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 ἐκείνων ὄφελος) 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 ἔξι ὑποθέσεως ἀλλ' ἀπλῶς. λέγω δ' ἔξι 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 μὲν εἰσιν, for instance the about the just actions, the just punishments and penalties from virtue indeed are, ἀναγκαῖαι δέ, καὶ τὸ καλῶς ἀναγκαῖως ἔχουσιν (αιρετώτερον 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 εὐπορίας ἀπλῶς εἰσὶ 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· κατασκευαὶ γὰρ ἀγαθῶν εἰσὶ 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 ἀλλαις 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 ἐναντίοις ἔστιν (καὶ γὰρ τοῦτο διώρισται κατὰ τοὺς ἥθικοὺς λόγους, ὅτι τοιοῦτός opposites is (and for this has been distinguished according to the ethical discourses, that such a ἔστιν ὁ σπουδαῖος, ὃ 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 καλὰς εἶναι ταύτας ἀπλῶς). διὸ καὶ νομίζουσιν ἀνθρώποι the uses necessary excellent and noble to be these simply)- therefore also think humans τῆς εὐδαιμονίας αἴτια τὰ ἔκτὸς εἶναι τῶν ἀγαθῶν, ὥσπερ εἰ τοῦ κιθαρίζειν λαμπρὸν καὶ of the happiness causes the external to be of the goods, just as if of the to play the lyre brilliant and καλῶς αἰτιῶντο τὴν λύραν μᾶλλον τῆς τέχνης. ἀναγκαῖον τοίνυν ἐκ τῶν εἰρημένων τὰ μὲν well 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 ὡν ἡ τύχη κυρία (κυρίαν γὰρ ὑπάρχειν τίθεμεν). τὸ δὲ σπουδαίαν εἶναι τὴν constitution of which the fortune sovereign (sovereign for to be present we set)- the but excellent to be the πόλιν οὐκέτι τύχης ἔργον ἀλλ' ἐπιστήμης καὶ προαιρέσεως. ἀλλὰ μὴν σπουδαία γε πόλις city no longer of fortune work but of knowledge and of choice. but indeed excellent at least city ἔστι τῷ τοὺς πολίτας τοὺς μετέχοντας τῆς πολιτείας εἶναι σπουδαίους· ἡμῖν δὲ πάντες οἱ is in that the citizens who participating in the constitution to be excellent· to us but all the πολῖται μετέχουσι τῆς πολιτείας. τοῦτ' ἄρα σκεπτέον, πῶς ἀνὴρ γίνεται σπουδαῖος. καὶ γὰρ εἰ citizens participate in the constitution. this then to be examined, how a man becomes excellent. and for if πάντας ἐνδέχεται σπουδαίους εἶναι, μὴ καθ' ἔκαστον δὲ τῶν πολιτῶν, οὕτως

all it is possible excellent to be, not according to each but of the citizens, thus  
**αίρετώτερον· ἀκολουθεῖ γὰρ τῷ καθ' ἔκαστον καὶ τὸ πάντας. ἀλλὰ μὴν ἀγαθοί γε**  
more choiceworthy. it follows for to the according to each and the all. but indeed good at least  
**καὶ σπουδαῖοι γίγνονται διὰ τριῶν. τὰ τρία δὲ ταῦτα ἐστι φύσις ἔθος λόγος. καὶ γὰρ φῦναι**  
and excellent become through three. the three but these are nature habit reason. and for to be born  
**δεῖ πρῶτον, οἷον ἄνθρωπον ἀλλὰ μὴ τῶν ἄλλων τι ζώων· εἴτα καὶ ποιόν τινα**  
it is necessary first, for instance a human but not of the other some animals. then and of what kind some  
**τὸ σῶμα καὶ τὴν ψυχήν. ἔνια δὲ οὐθὲν ὕφελος**  
the body and the soul. some things but no thing profit

## St. 1332b

**φῦναι· τὰ γὰρ ἔθη μεταβαλεῖν ποιεῖ· ἔνια γὰρ εἰσι, 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 λόγων·**  
mostly indeed by the nature lives, a little but some things also to the customs, human but also by reason.  
**μόνος γὰρ ἔχει λόγον· ὥστε δεῖ ταῦτα συμφωνεῖν ἀλλήλοις. πολλὰ γὰρ παρὰ**  
alone for has reason. so that it is necessary these to agree with one another. many things for against  
**τοὺς ἔθισμοὺς καὶ τὴν φύσιν πράττουσι διὰ τὸν λόγον, εὰν πεισθῶσιν ἄλλως**  
the habituations and the nature they do because of the reason, if ever be persuaded otherwise  
**ἔχειν βέλτιον. τὴν μὲν τοίνυν φύσιν οἶους εἶναι δεῖ τοὺς μέλλοντας**  
to be the case better. the indeed then nature of what sort to be it is necessary those being about to  
**εύχειρώτους ἔσεσθαι τῷ νομοθέτῃ, διωρίσμεθα πρότερον· τὸ δὲ λοιπὸν ἔργον ἡδη**  
easy to manage to be going to be to the lawgiver, we have defined earlier. the but remaining work already  
**παιδείας. τὰ μὲν γὰρ ἔθιζόμενοι μανθάνουσι τὰ δ' ἀκούοντες. ἐπεὶ δὲ πᾶσα πολιτικὴ**  
of education. the indeed for being habituated learn the but hearing. since but every political  
**κοινωνία συνέστηκεν ἐξ ἀρχόντων καὶ ἀρχομένων, τοῦτο δὴ σκεπτέον, εἰ ἔτέρους**  
community has been constituted from ruling and being ruled, this indeed to be examined, whether different  
**εἶναι δεῖ τοὺς ἀρχοντας καὶ τοὺς ἀρχομένους ἢ τοὺς αὐτοὺς διὰ βίου· δῆλον γὰρ ὡς**  
to be it is necessary the rulers and the ruled or the same through life. clear for that  
**ἀκολουθεῖν δεήσει καὶ τὴν παιδείαν κατὰ τὴν διαιρεσιν ταύτην. εἰ μὲν τοίνυν εἴησαν**  
to follow will be necessary and the education according to the division this. if indeed then would be  
**τοσοῦτον διαφέροντες ἄτεροι τῶν ἄλλων ὅσον τοὺς θεοὺς καὶ τοὺς ἥρωας ἡγούμεθα τῶν**  
so much differing one party of the others as much as the gods and the heroes we deem of the  
**ἄνθρωπων διαφέρειν, εὐθὺς πρῶτον κατὰ τὸ σῶμα πολλὴν ἔχοντες ὑπερβολήν, εἴτα**  
humans to differ, straightway first in respect to the body much having excess, then  
**κατὰ τὴν ψυχήν, ὥστε ἀναμφισβήτητον εἶναι καὶ φανερὰν τὴν ὑπεροχὴν τοῖς ἀρχομένοις τὴν**  
in respect to the soul, so that indisputable to be and manifest the preeminence to the being ruled the  
**τῶν ἀρχόντων, δῆλον ὅτι βέλτιον ἀεὶ τοὺς αὐτοὺς τοὺς μὲν ἀρχεῖν τοὺς δ' ἀρχεσθαι καθάπαξ·**  
of the rulers, clear that better always the same the indeed to rule the but to be ruled once for all.  
**ἐπεὶ δὲ τοῦτ' οὐ δύσιον λαβεῖν οὐδὲν ἔστιν ὥσπερ ἐν Ἰνδοῖς φησι Σκύλας εἶναι τοὺς βασιλέας**  
since but this not easy to take nor is just as in Indians says Skylax to be the kings  
**τοσοῦτον διαφέροντας τῶν ἀρχομένων, φανερὸν ὅτι διὰ πολλὰς αἰτίας ἀναγκαῖον πάντας ὁμοίως**  
so much differing of the being ruled, clear that through many causes necessary all alike  
**κοινωνεῖν τοῦ κατὰ μέρος ἀρχεῖν καὶ ἀρχεσθαι. τό τε γὰρ ἵσον ταῦτὸν τοῖς ὁμοίοις,**  
to share of the according to part to rule and to be ruled. the and also for equal the same to the equals,  
**καὶ χαλεπὸν μένειν τὴν πολιτείαν τὴν συνεστηκυῖαν παρὰ τὸ δίκαιον. μετὰ γὰρ τῶν**  
and difficult to remain the constitution the having been constituted contrary to the just. with for of the  
**ἀρχομένων ὑπάρχουσι νεωτερίζειν βουλόμενοι πάντες οἱ κατὰ τὴν χώραν, τοσοῦτους τε**  
being ruled are present to revolutionize wishing all the throughout the country, so many and also  
**εἶναι τοὺς ἐν τῷ πολιτεύματι τὸ πλῆθος ὥστ' εἶναι κρείττους πάντων τούτων ἐν τι τῶν**  
to be the in the polity the multitude so that to be better than all of these one something of the  
**ἀδυνάτων ἔστιν. ἀλλὰ μὴν ὅτι γε δεῖ τοὺς ἀρχοντας διαφέρειν τῶν**  
impossible things is. but indeed that at least it is necessary the ruling to differ from the  
**ἀρχομένων, ἀναμφισβήτητον. πῶς οὖν ταῦτ' ἔσται καὶ πῶς μεθέξουσι, δεῖ σκέψασθαι τὸν**  
being ruled, undisputed. how then these will be and how they will share, it is necessary to examine the  
**νομοθέτην. εἴρηται δὲ πρότερον περὶ αὐτοῦ. ἡ γὰρ φύσις δέδωκε τὴν διαιρεσιν ποιήσασα**

lawgiver. has been said but earlier about him. the for nature has given the division having made  
αύτὸν τὸ γένει ταύτο τὸ μὲν νεώτερον τὸ δὲ πρεσβύτερον, ὃν τοῖς μὲν ἄρχεσθαι  
itself the kind the same the indeed younger the but older, of which to the indeed to be ruled  
πρέπει τοῖς δ' ἄρχειν· ἀγανάκτει δὲ οὐδεὶς καθ' ἡλικίαν ἄρχόμενος, οὐδὲ νομίζει εἶναι  
it is fitting to the but to rule: is indignant but no one according to age being ruled, nor thinks to be  
κρείττων, ἄλλως τε καὶ μέλλων ἀντιλαμβάνειν τοῦτον τὸν ἔρανον ὅταν τύχη<sup>1</sup>  
better, otherwise and also and being about to to take in turn this the contribution whenever may happen  
τῆς ίκνουμένης ἡλικίας. ἔστι μὲν ἄρα ὡς τοὺς αὐτοὺς ἄρχειν καὶ ἄρχεσθαι φατέον, ἔστι δὲ  
of the arriving of age. there is indeed then as the same to rule and to be ruled to be said, there is but  
ώς ἐτέρους. ὥστε καὶ τὴν  
as others. so that and the

## St. 1333a

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 ἀρχή, 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 ἄρχομένου. τούτων δὲ τὴν μὲν  
has been said discourses, the indeed of the ruling one for the sake the but of the being ruled. of these but the indeed  
δεσποτικὴν εἶναί φαμεν, τὴν δὲ τῶν ἐλευθέρων. διαφέρει δ' ἐνια τῶν ἐπιταττομένων οὐ τοῖς  
despotic to be we say, the but of the free. differs but some of the being ordered not by the  
ἔργοις ἄλλὰ τῷ τίνος ἔνεκα. διὸ πολλὰ τῶν εἶναι δοκούντων διακονικῶν ἔργων καὶ<sup>2</sup>  
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 οὐχ 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 εἶναί 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 ύστερον, 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 ἄνδρες ἀγαθοὶ γίγνωνται, καὶ διὰ τίνων ἐπιτηδευμάτων, καὶ τί<sup>3</sup>  
lawgiver to be worked at, how men good may become, and through which of practices, and what  
τὸ τέλος τῆς ἀρίστης ζωῆς. διήρηται δὲ δύο μέρη τῆς ψυχῆς, ὃν τὸ μὲν ἔχει λόγον  
the 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 λόγῳ 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' ἀς 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  
rather the end, to the indeed thus dividing as we we say not unclear how to be said. always for  
τὸ χεῖρον τοῦ βελτίονός ἔστιν ἔνεκεν, καὶ τοῦτο φανερὸν ὁμοίως ἐν τε τοῖς κατὰ<sup>4</sup>  
the worse of the better is for the sake, and this clear alike in and also the according to  
τέχνην καὶ τοῖς κατὰ φύσιν· βέλτιον δὲ τὸ λόγον ἔχον. διήρηται τε διχῆ,  
art and the according to nature. better but the reason having. has been divided and also in two,  
καθ' ὅντερ εἰώθαμεν τρόπον διαιρεῖν. ὁ μὲν γὰρ πρακτικός ἔστι λόγος ὁ δὲ  
according to which indeed we are accustomed manner to divide. the indeed for practical is reason the but  
θεωρητικός. ὡσαύτως οὖν ἀνάγκη διηρήσθαι καὶ τοῦτο τὸ μέρος δηλονότι. καὶ τὰς πράξεις  
theoretical. likewise then necessity to have been divided and this the part clearly. and the actions  
δ' ἀνάλογον ἐροῦμεν ἔχειν, καὶ δεῖ τὰς τοῦ φύσει βελτίονος αἱρετωτέρας εἶναι  
but proportionate we will say to have, and it is necessary the of the by nature better more choiceworthy to be  
τοῖς δυναμένοις τυγχάνειν ἢ πασῶν ἢ τοῖν δυοῖν· αἰεὶ γὰρ ἐκάστῳ τοῦθ' αἱρετώτατον  
to the being able to happen upon or of all or of the two two. always for to each this most choiceworthy  
οὐ τυχεῖν ἔστιν ἀκροτάτου. διήρηται δὲ καὶ πᾶς ὁ βίος εἰς ἀσχολίαν καὶ σχολὴν καὶ  
of which to succeed is highest. has been divided but and whole the life into busyness and leisure and  
εἰς πόλεμον καὶ εἰρήνην, καὶ τῶν πρακτῶν τὰ μὲν εἰς τὰ ἀναγκαῖα καὶ χρήσιμα τὰ δὲ εἰς τὰ  
into war and peace, and of the practical the indeed into the necessary and useful the but into the  
καλά. περὶ ὃν ἀνάγκη τὴν αὐτὴν αἱρεσιν εἶναι καὶ τοῖς τῆς ψυχῆς μέρεσι καὶ ταῖς πράξεσιν

noble. about of which necessity the same choice to be and to the of the soul parts and the actions αύτῶν, πόλεμον μὲν εἰρήνης χάριν, ἀσχολίαν δὲ σχολῆς, τὰ δ' ἀναγκαῖα καὶ χρήσιμα τῶν of them, war indeed of peace for the sake, busyness but of leisure, the but necessary and useful of the καλῶν ἔνεκεν. πρὸς πάντα μὲν τοίνυν τῷ πολιτικῷ βλέποντι νομοθετητέον, καὶ κατὰ τὰ noble for the sake. toward all indeed then to the political looking to be legislated, and according to the μέρη τῆς ψυχῆς καὶ κατὰ τὰς πράξεις αύτῶν, μᾶλλον δὲ πρὸς τὰ βελτίω καὶ τὰ τέλη. parts of the soul and according to the actions of them, more but toward the better things and the ends. τὸν αὐτὸν δὲ τρόπον καὶ περὶ τοὺς βίους καὶ τὰς τῶν πραγμάτων αἱρέσεις· δεῖ μὲν γὰρ the 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,

## St. 133b

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 σκοποὺς 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 υῦν 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, οὔτε πρὸς τὸ βέλτιστον τέλος φαίνονται συντάξαντες τὰ περὶ τὰς πολιτείας οὔτε 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 ὑστερόν 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 the lawgiver the aim, that all things toward the to prevail and toward war he legislated. which things καὶ κατὰ τὸν λόγον ἐστὶν εὐέλεγκτα καὶ τοῖς ἔργοις ἔξελήλεγκται υῦν. ὥσπερ γὰρ οἱ also according to the account is easy to refute and by the deeds has been refuted now. just as for the πλεῖστοι τῶν ἀνθρώπων ζηλοῦσι τὸ πολλῶν δεσπόζειν, ὅτι πολλὴ χορηγία γίγνεται τῶν most of men they admire the of many to be master, because much provision comes to be of the εὐτυχημάτων, οὕτω καὶ Θίβρων ἀγάμενος φαίνεται τὸν τῶν Λακώνων νομοθέτην, καὶ τῶν ἄλλων good fortunes, thus also Thibron admiring appears the of the Laconians lawgiver, and of the others ἔκαστος τῶν γραφόντων περὶ τῆς πολιτείας αύτῶν, 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 ἡρον· καίτοι δῆλον ὡς ἐπειδὴ υῦν γε οὐκέτι ὑπάρχει τοῖς Λάκωσι τὸ dangers of many they ruled. and yet clear that since now at least no longer exists to the Laconians the ἀρχεῖν, οὐκ εὐδαίμονες, οὐδὲ 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 not rightly but they suppose nor about the rule which it is necessary honoring to appear the νομοθέτην· τοῦ γὰρ δεσποτικῶς ἀρχεῖν ἡ τῶν ἐλευθέρων ἀρχὴ καλλίων καὶ μᾶλλον μετ' ἀρετῆς. lawgiver. of the for despotically to rule the of the free rule nobler and more with virtue. ἔτι δὲ οὐ διὰ τοῦτο δεῖ τὴν πόλιν εὐδαίμονα νομίζειν καὶ τὸν νομοθέτην ἐπαινεῖν, further but not because of this it is necessary the city happy to consider and the lawgiver to praise, ὅτι κρατεῖν ἡσκησεν ἐπὶ τὸ τῶν πέλας ἀρχεῖν· ταῦτα γὰρ μεγάλην ἔχει βλάβην. δῆλον γὰρ that to prevail he practised toward the of the neighbors to rule. these for great has harm. clear for ὅτι καὶ τῶν πολιτῶν τῷ δυναμένῳ τοῦτο πειρατέον διώκειν, ὅπως δύνηται τῆς οἰκείας that also of the citizens to the being able this must attempt to pursue, so that he may be able of the own πόλεως ἀρχεῖν· ὅπερ ἐγκαλοῦσιν οἱ Λάκωνες Παυσανίδ τῷ βασιλεῖ, καίπερ ἔχοντι τηλικαύτην city to rule. which very they accuse the Laconians Pausanias the king, although having so great τιμήν. οὕτε δὴ πολιτικὸς τῶν τοιούτων λόγων καὶ νόμων οὐθεὶς οὕτε ὠφέλιμος οὕτε ἀληθής.

honor, neither indeed political of the such discourses and laws no one nor useful nor true  
ἐστιν. ταῦτα γὰρ ἄριστα καὶ ιδίᾳ καὶ κοινῇ, τὸν τε νομοθέτην ἐμποιεῖν δεῖ  
is. the same things for best both privately and publicly, the and lawgiver to implant it is necessary  
ταῦτα ταῖς ψυχαῖς τῶν ἀνθρώπων· τὴν τε τῶν πολεμικῶν ἀσκησιν οὐ τούτου χάριν  
these things to the souls of the men· the and of the warlike training not of this for the sake  
δεῖ μελετᾶν, ἵνα καταδουλώσωνται τοὺς ἀναξίους, ἀλλ' ἵνα πρῶτον μὲν  
it is necessary to practice, in order that they may enslave the unworthy, but in order that first indeed  
αὐτοὶ μὴ δουλεύσωσιν ἐτέροις, ἐπειτα ὅπως ζητῶσι τὴν ἡγεμονίαν τῆς  
themselves not they may be slaves to others, then so that they seek the leadership of the

## St. 1334a

ἀφελείας 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  
ἀξίων 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 τάξη 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 ἀνιάσιν,  
warring indeed are saved, having gained but the rule perish. the for temper they relax,  
ώσπερ ὁ σίδηρος, εἰρήνην ἄγοντες. αἴτιος δ' ὁ νομοθέτης οὐ παιδεύσας δύνασθαι  
just as the iron, peace leading. responsible but the lawgiver not having educated to be able  
σχολάζειν. ἐπεὶ δὲ τὸ αὐτὸν τέλος εἶναι φαίνεται καὶ κοινῇ καὶ ιδίᾳ τοῖς ἀνθρώποις, καὶ τὸν  
to have leisure. since but the same end to be appears both publicly and privately to the humans, and the  
αὐτὸν ὄρον ἀναγκαῖον εἶναι τῷ τε ἀρίστῳ ἀνδρὶ καὶ τῇ ἀρίστῃ πολιτείᾳ, φανερὸν ὅτι  
same criterion necessary to be to the and best man and to the best constitution, clear that  
δεῖ τὰς εἰς τὴν σχολὴν ἀρετὰς ὑπάρχειν· τέλος γάρ, ὥσπερ εἴρηται πολλάκις, εἰρήνη  
it is necessary the into the leisure virtues to exist· end for, just as has been said many times, peace  
μὲν πολέμου σχολὴ δ' ἀσχολίας. χρήσιμοι δὲ τῶν ἀρετῶν εἰσὶ πρὸς τὴν σχολὴν καὶ διαγωγὴν  
indeed of war leisure but of busyness. useful but of the virtues are toward the leisure and conduct of life  
ῶν τε ἐν τῇ σχολῇ τὸ ἔργον καὶ ὕν τῇ ἀσχολίᾳ. δεῖ γὰρ πολλὰ τῶν  
of which and in the leisure the work and of which in the busyness. it is necessary for many things of the  
ἀναγκαίων ὑπάρχειν ὅπως ἔξη σχολάζειν· διὸ σώφρονα τὴν πόλιν εἶναι  
necessary to be present so that it may be permitted to have leisure· therefore temperate the city to be  
προσήκει καὶ ἀνδρείαν καὶ καρτερικήν· κατὰ γὰρ τὴν παροιμίαν, οὐ σχολὴ δούλοις, οἱ δὲ μὴ  
it behooves and courage and steadfast· according to for the proverb, no leisure for slaves, the but not  
δυνάμενοι κινδυνεύειν ἀνδρείως δούλοι τῶν ἐπιόντων εἰσίν. ἀνδρείας μὲν οὖν καὶ καρτερίας  
being able to risk bravely slaves of the coming on are. of courage indeed then and of endurance  
δεῖ πρὸς τὴν ἀσχολίαν, φιλοσοφίας δὲ πρὸς τὴν σχολήν, σωφροσύνης δὲ καὶ δικαιοσύνης  
it is necessary toward the busyness, of philosophy but toward the leisure, of temperance but and of justice  
ἐν ἀμφοτέροις τοῖς χρόνοις, καὶ μᾶλλον εἰρήνην ἄγουσι καὶ σχολάζουσιν· ὁ μὲν γὰρ πόλεμος  
in both the times, and more peace they lead and they are at leisure· the indeed for war  
ἀναγκάζει δικαίους εἶναι καὶ σωφρονεῖν, ἡ δὲ τῆς εὔτυχίας ἀπόλαυσις καὶ τὸ  
forces just to be and to be temperate, the but of the of good fortune enjoyment and the  
σχολάζειν μετ' εἰρήνης ὑβριστὰς ποιεῖ μᾶλλον. πολλῆς οὖν δεῖ δικαιοσύνης καὶ πολλῆς  
to be at leisure with peace insolent makes more. much then it is necessary of justice and much  
σωφροσύνης τοὺς ἄριστα δοκοῦντας πράττειν καὶ πάντων τῶν μακαριζομένων ἀπολαύοντας,  
of temperance those best seeming to act and of all the being called happy enjoying,  
οἷον εἴ τινές εἰσιν, ὥσπερ οἱ ποιηταί φασιν, ἐν μακάρων νήσοις· μάλιστα γὰρ οὗτοι  
for example if some are, just as the poets say, in of the blessed islands· most of all for these  
δεήσονται φιλοσοφίας καὶ σωφροσύνης καὶ δικαιοσύνης, ὅσῳ μᾶλλον σχολάζουσιν ἐν  
will need of philosophy and of temperance and of justice, by how much more they are at leisure in  
ἀφθονίᾳ τῶν τοιούτων ἀγαθῶν. διότι μὲν οὖν τὴν μέλλουσαν εύδαιμονήσειν καὶ σπουδαίαν  
abundance of the such goods. because indeed then the being about to to be happy and excellent  
ἔσεσθαι πόλιν τούτων δεῖ τῶν ἀρετῶν μετέχειν, φανερόν. αἰσχροῦ γὰρ ὄντος μὴ  
to be city of these it is necessary of the virtues to share in, clear. of shameful for being not  
δύνασθαι χρῆσθαι τοῖς ἀγαθοῖς, ἔτι μᾶλλον τὸ μὴ δύνασθαι ἐν τῷ σχολάζειν χρῆσθαι, ἀλλ'

to be able to use the good things, still more the not to be able in the to be at leisure to use, but  
**ἀσχολοῦντας μὲν καὶ πολεμοῦντας φαίνεσθαι ἀγαθούς, εἰρήνην δ' ἄγοντας καὶ σχολάζοντας**  
being busy indeed and warring to appear good, peace but leading and being at leisure  
**ἀνδραποδώδεις.** διὸ δεῖ μὴ καθάπερ ἡ Λακεδαιμονίων πόλις τὴν ἀρετὴν ἀσκεῖν.

slave like. therefore it is necessary not just as the of Lacedaemonians city the virtue to practice.  
**ἐκεῖνοι μὲν γὰρ οὐ ταύτη διαφέρουσι τῶν ἄλλων,**  
those indeed for not in this way they differ of the others,

## St. 1334b

**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 ταύτα καὶ τὴν ἀπόλαυσιν τὴν τούτων ἥ**  
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 πρότερον 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 ἥχθαι.**  
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**  
clear indeed this at least first indeed, just as in the others, that the coming to be from beginning  
**ἔστι καὶ τὸ τέλος ἀπό τινος ἀρχῆς ἄλλου τέλους, ὁ δὲ λόγος ἡμῖν καὶ ὁ νοῦς τῆς φύσεως**  
is and the end from something beginning of another end, the but reason to us and the mind of the nature  
**τέλος, ὡστε πρὸς τούτους τὴν γένεσιν καὶ τὴν τῶν ἔθων δεῖ παρασκευάζειν μελέτην.**  
end, so that toward these the coming to be and the of the habits it is necessary to prepare training.  
**ἔπειτα ὡσπερ ψυχὴ καὶ σῶμα δύ' ἔστιν, οὕτω καὶ τῆς ψυχῆς ὄρῶμεν δύο μέρη, τὸ τε ἄλογον καὶ**  
then just as soul and body two is, thus also of the soul we see two parts, the and irrational and  
**τὸ λόγον ἔχον, καὶ τὰς ἔξεις τὰς τούτων δύο τὸν ἀριθμόν, ὡν τὸ μέν ἔστιν ὅρεξις τὸ δὲ νοῦς,**  
the reason having, and the states the of these two the number, of which the indeed is appetite the but mind,  
**ὡσπερ δὲ τὸ σῶμα πρότερον τῇ γενέσει τῆς ψυχῆς, οὕτω καὶ τὸ ἄλογον τοῦ λόγον ἔχοντος.**  
just as but the body earlier to the birth of the soul, thus also the irrational of the reason having.  
**φανερὸν δὲ καὶ τοῦτο· θυμὸς γὰρ καὶ βούλησις, ἔτι δὲ ἐπιθυμία, καὶ γενομένοις εύθὺς ὑπάρχει**  
clear but also this spirit for and wish, still but desire, and to the born immediately exists  
**τοῖς παιδίοις, ὁ δὲ λογισμὸς καὶ ὁ νοῦς προϊοῦσιν ἐγγίγνεσθαι πέψυκεν. διὸ πρῶτον**  
to the children, the but reasoning and the mind as they advance to arise is by nature. therefore first  
**μὲν τοῦ σώματος τὴν ἐπιμέλειαν ἀναγκαῖον εἶναι προτέραν ἢ τὴν τῆς ψυχῆς, ἔπειτα τὴν τῆς**  
indeed of the body the care necessary to be prior than the of the soul, then the of the  
**ὄρεξεως, ἔνεκα μέντοι τοῦ νοῦ τὴν τῆς ὄρεξεως, τὴν δὲ τοῦ σώματος τῆς ψυχῆς.**  
appetite, for the sake of however the mind the of the appetite, the but of the body of the soul.  
**εἴπερ οὖν ἀπ' ἀρχῆς τὸν νομοθέτην ὄρᾶν δεῖ δόπως βέλτιστα τὰ σώματα γένηται**  
if indeed then from beginning the lawgiver to see it is necessary how best the bodies may become  
**τῶν τρεφομένων, πρῶτον μὲν ἐπιμελητέον περὶ τὴν σύζευξιν, πότε καὶ ποίους τινὰς ὄντας**  
of the being nourished, first indeed to be cared for about the joining, when and what sort some being  
**χρὴ ποιεῖσθαι πρὸς ἄλλήλους τὴν γαμικὴν ὄμιλίαν. δεῖ δ' ἀποβλέποντα**  
must to make for oneself toward one another the marital association. it is necessary but looking toward  
**νομοθετεῖν ταύτην τὴν κοινωνίαν πρὸς αὐτούς τε καὶ τὸν τοῦ ζῆν χρόνον, ἵνα**  
to legislate this the community toward them and also the of the to live time, in order that  
**συγκαταβαίνωσι ταῖς ἡλικίαις ἐπὶ τὸν αὐτὸν καιρὸν καὶ μὴ διαφωνῶσιν αἱ δυνάμεις**  
they may go down together to the ages to the same season and not they may disagree the powers  
**τοῦ μὲν ἔτι δυναμένου γεννῆν τῆς δὲ μὴ δυναμένης, ἡ ταύτης μὲν τοῦ δ' ἀνδρὸς μὴ (ταῦτα**  
of the indeed still being able to beget of the but not being able, or of this indeed of the but man not (these  
**γὰρ ποιεῖ καὶ στάσεις πρὸς ἄλλήλους καὶ διαφοράς)· ἔπειτα καὶ πρὸς τὴν τῶν τέκνων διαδοχήν,**

for makes and factions toward one another and differences). then and toward the of the children succession,  
δεῖ γὰρ οὔτε λίαν ὑπολείπεσθαι ταῖς ἡλικίαις τὰ τέκνα τῶν πατέρων (ἀνόνητος  
it is necessary for neither too much to be left behind to the ages the children of the fathers (unprofitable  
γὰρ τοῖς μὲν πρεσβυτέροις ἡ χάρις παρὰ τῶν τέκνων, ἡ δὲ παρὰ τῶν  
for to the indeed elder the gratitude from the children, the but from the

## St. 1335a

πατέρων βοήθεια τοῖς τέκνοις), οὔτε λίαν πάρεγγυς εἶναι (πολλὴν γὰρ ἔχει δυσχέρειαν· ἡ  
of fathers help to the children), neither excessively near at hand to be (much for has difficulty· which  
τε γὰρ αἰδὼς ἡττον ὑπάρχει τοῖς τοιούτοις ὥσπερ ἡλικιώταις καὶ περὶ τὴν οἰκονομίαν  
and 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  
being born may be toward the of the lawgiver will. almost indeed all these happens  
κατὰ μίαν ἐπιμέλειαν. ἐπεὶ γὰρ ὥρισται τέλος τῆς γεννήσεως ὡς ἐπὶ τὸ πλεῖστον  
according to one care. since for has been defined end of the begetting as upon the most  
εἴπειν ἀνδράσι μὲν ὁ τῶν ἐβδομήκοντα ἑτῶν ἀριθμὸς ἐσχατος, πεντήκοντα δὲ γυναιξί,  
to say to men indeed the of the seventy years number last, fifty but to women,  
δεῖ τὴν ἀρχὴν τῆς συζεύξεως κατὰ τὴν ἡλικίαν εἰς τοὺς χρόνους καταβαίνειν  
it is necessary the beginning of the union according to the age into the times to go down  
τούτους. ἔστι δ' ὁ τῶν νέων συνδυασμὸς φαῦλος πρὸς τὴν τεκνοποιίαν· ἐν γὰρ πᾶσι ζῷοις  
these. there is but the of the young coupling base toward the procreation in for to all animals  
ἀτελῆ τὰ τῶν νέων ἔκγονα, καὶ θηλυτόκα μᾶλλον καὶ μικρὰ τὴν μορφήν, ὥστ' ἀναγκαῖον  
incomplete the of the young offspring, and female bearing rather and small the form, so that necessary  
ταύτῳ τοῦτο συμβαίνειν καὶ ἐπὶ τῶν ἀνθρώπων. τεκμήριον δέ· ἐν δσαις γὰρ τῶν πόλεων  
the same this to happen and upon of the humans. sign but in as many as for of the cities  
ἐπιχωριάζεται τὸ νέους συζευγνύναι καὶ νέας, ἀτελεῖς καὶ μικροὶ τὰ σώματά εἰσιν. ἔτι  
it is customary the young men to yoke and young women, incomplete and small the bodies are. further  
δὲ ἐν τοῖς τόκοις αἱ νέαι πονοῦσί τε μᾶλλον καὶ διαφθείρονται πλείους· διὸ καὶ τὸν  
but in the births the young women labor and rather and are destroyed more· therefore also the  
χρησμὸν γενέσθαι τινές φασι διὰ τοιαύτην αἰτίαν τοῖς Τροιζηνίοις, ὡς πολλῶν  
oracle to come to be some say through such cause to the Troezenians, as of many  
διαφθειρομένων διὰ τὸ γαμίσκεσθαι τὰς νεωτέρας, ἀλλ' οὐ πρὸς τὴν τῶν καρπῶν κομιδήν.  
of being destroyed through the to be married the younger, but not toward the of the fruits bringing in.  
ἔτι δὲ καὶ πρὸς σωφροσύνην συμφέρει τὰς ἐκδόσεις ποιεῖσθαι πρεσβυτέραις·  
further but also toward temperance it contributes the givings in marriage to make to elder ones·  
ἀκολαστότεραι γὰρ εἶναι δοκοῦσι νέαι χρησάμεναι ταῖς συνουσίαις. καὶ τὰ τῶν ἀρρένων δὲ  
more licentious for to be they seem young women having used the intercourses. and the of the males but  
σώματα βλάπτεσθαι δοκεῖ πρὸς τὴν αὔξησιν, ἐὰν ἔτι τοῦ σπέρματος αὔξανομένου ποιῶνται τὴν  
bodies to be harmed seems toward the growth, if still of the seed being increasing they make the  
συνουσίαν· καὶ γὰρ τούτου τις ὥρισμένος χρόνος, ὃν οὐχ ὑπερβαίνει πληθύον ἔτι, [ἢ μικρόν].  
intercourse· and for of this some determined time, which not surpasses increasing still, [or little].  
διὸ τὰς μὲν ἀρμόττει περὶ τὴν τῶν ὀκτωκαίδεκα ἑτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἐπτὰ  
therefore the indeed it fits around the of the eighteen of years age to yoke, the but seven  
καὶ τριάκοντα ἢ μικρόν πρότερον· ἐν τοσούτῳ γὰρ ἀκμάζουσί τε τοῖς σώμασιν ἡ σύζευξις  
and thirty or small earlier in so much for they are in prime and to the bodies the union  
ἔσται, καὶ πρὸς τὴν παῦλαν τῆς τεκνοποιίας συγκαταβήσεται τοῖς χρόνοις εύκαιρως· ἔτι δὲ  
will be, and toward the cessation of the procreation will go down together to the times timely· further but  
ἡ διαδοχὴ τῶν τέκνων τοῖς μὲν ἀρχομένοις ἔσται τῆς ἀκμῆς, ἐὰν γίγνηται κατὰ λόγον  
the succession of the children to the indeed being begun will be of the prime, if is born according to account  
εὐθὺς ἡ γένεσις, τοῖς δὲ ἡδη καταλελυμένης τῆς ἡλικίας πρὸς τὸν τῶν ἐβδομήκοντα  
immediately the generation, to the but already of having been relaxed of the age toward the of the seventy  
ἑτῶν ἀριθμόν. περὶ μὲν οὖν τοῦ πότε δεῖ ποιεῖσθαι τὴν σύζευξιν εἱρηται, τοῖς δὲ  
years number. about indeed now of the when it is necessary to make the union has been said, to the but  
περὶ τὴν ὥραν χρόνοις δεῖ χρῆσθαι οἵς οἱ πολλοὶ χρώνται, καλῶς καὶ υἱὸν  
around the season times it is necessary to use by which the many use, well and now  
ὅρισαντες χειμῶνος τὴν συναυλίαν ποιεῖσθαι ταύτην. δεῖ δὲ καὶ αὐτοὺς ἡδη θεωρεῖν

having defined of winter the cohabitation to make this. it is necessary but also themselves already to consider πρὸς τὴν τεκνοποίαν τά τε παρὰ τῶν ἰατρῶν λεγόμενα καὶ τὰ παρὰ τῶν φυσικῶν· οἵ toward the procreation the and beside of the physicians being said also the beside of the natural philosophers· who τε γὰρ ἰατροὶ τοὺς καιροὺς τῶν σωμάτων ἰκανῶς λέγουσι, 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,

ἔπιστήσασι μὲν μᾶλλον λεκτέον ἐν τοῖς περὶ τῆς παιδονομίας, τύπῳ δὲ ἰκανὸν 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 εὔξειν οὐδὲ πρὸς ὑγίειαν 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 procreation, nor the curative and ill toiling excessively, but the middle of these. worked

μὲν οὖν ἔχειν δεῖ τὴν ἔξιν, πεπονημένην δὲ πόνοις μὴ βιαίοις, μηδὲ πρὸς ἔνα μόνον, indeed now to have it is necessary the state, worked but by labors not violent, nor toward one only,

ώσπερ ἡ τῶν ἀθλητῶν ἔξις, ἀλλὰ πρὸς τὰς τῶν ἐλευθερίων πράξεις. ὁμοίως δὲ δεῖ just as the of the athletes condition, but toward the of the liberal actions. likewise but it is necessary

ταῦτα ὑπάρχειν ἀνδράσι καὶ γυναικίν. χρὴ δὲ καὶ τὰς ἐγκύους ἐπιμελεῖσθαι τῶν σωμάτων, μὴ these to exist to men and to women. needful is but also the pregnant to care for of the bodies, not

ράθυμούσας μηδ' ἀραιὰ τροφῇ χρωμένας. τοῦτο δὲ ὥρδιον τῷ νομοθέτῃ ποιῆσαι προστάξαντι

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 ράθυμοτέρως ἀρμόττει διάγειν· of the birth honor. the however mind contrariwise of the bodies more sluggishly it fits to spend-

ἀπολαύοντα γὰρ φαίνεται τὰ γεννώμενα τῆς ἔχουσης ὡσπερ τὰ φυόμενα τῆς γῆς. περὶ δὲ

enjoying for seems the being born of the having just as the growing of the earth. about but

ἀποθέσεως καὶ τροφῆς τῶν γιγνομένων ἔστω νόμος μηδὲν πεπηρωμένον τρέφειν, διὰ δὲ

exposure and nourishing of the being born let there be law nothing maimed to rear, through but

πλῆθος τέκνων ἡ τάξις τῶν ἔθῶν κωλύῃ μηθὲν ἀποτίθεσθαι τῶν γιγνομένων·

multitude of children the order of the customs may prevent nothing to expose of the of the being born.

όρισθηναι δὲ δεῖ τῆς τεκνοποίας τὸ πλῆθος, ἐὰν δέ τισι γίγνηται παρὰ ταῦτα to be defined but 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 ἀρχεσθαι 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 ὡρίσθω.

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 ἡνπερ 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 ἐβδομάσι τὴν ἡλικίαν, περὶ τὸν χρόνον τὸν τῶν πεντήκοντα ἑτῶν. ὥστε the ones measuring by the sevens the age, about the time the of the fifty years. so that

τέτταρσιν 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 ὑγιείας χάριν ἡ 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 ἡ πρὸς ἄλλουν, ἔστω

it is necessary making the intercourse. about but of the toward another female or toward another male, let it be  
μὲν ἀπλῶς μὴ καλὸν ἀπτόμενον φαίνεσθαι μηδαμῆ μηδαμῶς, ὅταν ἦ καὶ προσαγορευθῆ  
indeed simply not noble touching to appear nowhere in no way, whenever may be and be addressed  
πόσις· περὶ δὲ τὸν χρόνον τὸν τῆς τεκνοποιίας  
husband· about but the time the of the procreation

## St. 1336a

έάν τις φαίνηται τοιοῦτον 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 οἰεσθαι 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, ὁποία τις ἀν ἦ. 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 ἔθνων οἵ ἐπιμελές ἐστιν 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, ἡ 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 διαστρέψεσθαι 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 ἔθνων ὄργανοις τισὶ μηχανικοῖς, ἀ 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' εὔθὺς καὶ πρὸς τὰ ψύχη συνεθίζειν ἐκ μικρῶν παίδων· τοῦτο γὰρ καὶ πρὸς ὑγίειαν καὶ  
but now immediately and toward the cold to accustom out of of small children this for also toward health and  
πρὸς πολεμικὰς πράξεις εὐχρηστότατον. διὸ παρὰ πολλοῖς ἐστι 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 ἐθίζειν εὔθὺς 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' ἔθίζειν· εὐφυὴς 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 ψυχρῶν 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' ἔχομένην ταύτης ἡλικίαν μέχρι<sup>την</sup>  
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  
five years, which neither yet toward learning well it is fitting to bring near none nor toward  
ἀναγκαίους πόνους, ὅπως μὴ τὴν αὔξησιν ἐμποδίζωσιν, δεῖ τοσαύτης τυγχάνειν κινήσεως  
necessary toils, so that not the growth they may hinder, it is necessary so great to obtain movement  
ῶστε διαφεύγειν τὴν ἀργίαν τῶν σωμάτων· ἦν χρὴ παρασκευάζειν καὶ διὰ ἄλλων  
so that to escape the idleness of the bodies which it is needful to prepare and through other  
πράξεων καὶ διὰ τῆς παιδιᾶς. δεῖ δὲ καὶ τὰς παιδιὰς εἶναι μήτε ἀνελευθέρους μήτε  
actions and through the play. it is necessary but now also the games to be neither servile nor  
ἐπιπόνους μήτε ἀνειμένας. καὶ περὶ λόγων δὲ καὶ μύθων, ποίους τινὰς ἀκούειν δεῖ  
toilsome nor loose. and about sayings but now and myths, what sort some to hear it is necessary  
τοὺς τηλικούτους, ἐπιμελὲς ἔστω τοῖς ἀρχουσιν οὓς καλοῦσι παιδονόμους. πάντα γὰρ  
the of such age, careful let it be to the rulers whom they call child overseers. all things for  
δεῖ τὰ τοιαῦτα προοδοποιεῖν πρὸς τὰς ὕστερον διατριβάς· διὸ τὰς παιδιὰς εἶναι  
it is necessary the such to prepare the way toward the later pursuits. therefore the games to be  
δεῖ τὰς πολλὰς μιμήσεις τῶν ὕστερον σπουδαζομένων. τὰς δὲ διατάσεις τῶν  
it is necessary the many imitations of the later being pursued in earnest. the but stretches of the  
παίδων καὶ κλαυθμοὺς οὐκ ὄρθως ἀπαγορεύουσιν οἱ κωλύοντες ἐν τοῖς νόμοις· συμφέρουσι γὰρ πρὸς  
children and weeping not rightly forbid the hindering in the laws. they benefit for toward  
αὔξησιν· γίγνεται γὰρ τρόπον τινὰ γυμνασία τοῖς σώμασιν· ἡ γὰρ τοῦ πνεύματος κάθεξις ποιεῖ  
growth becomes for in a way some trainings to the bodies. the for of the breath retention makes  
τὴν ἰσχὺν τοῖς πονοῦσιν, ὃ συμβαίνει καὶ τοῖς παιδίοις διατεινομένοις. ἐπισκεπτέον δὲ

the strength to the laboring, which happens also to the little children being stretched. to be examined but  
**τοῖς παιδιονόμοις τὴν τούτων διαγωγήν, τὴν τ' ἄλλην καὶ ὅπως ὅτι ἡκιστα μετὰ δούλων**  
for the child overseers the of these way of life, the and also other and how that least with slaves  
**ἔσται. ταύτην γὰρ τὴν ἡλικίαν,**  
will be. this for the age,

## St. 1336b

**καὶ μέχρι τῶν ἐπτὰ ἑτῶν, 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 ὄραμάτων 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, ὥσπερ 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 ὄτιοῦν 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  
**τοιούτον· ἐὰν δέ τις φαίνηται τι λέγων ἡ πράττων τῶν ἀπηγορευμένων, τὸν μὲν**  
such if ever but someone may appear something saying or doing of the forbidden things, the indeed  
**ἐλεύθερον μὲν μήπω δὲ κατακλίσεως ἡξιωμένον ἐν τοῖς συσσιτίοις ἀτιμίαις**  
free indeed not yet but of reclining having been thought worthy in the common meals with dishonors  
**κολάζειν καὶ πληγαῖς, τὸν δὲ πρεσβύτερον τῆς ἡλικίας ταύτης ἀτιμίαις ἀνελευθέροις**  
to punish and with blows, the but older of the age this with dishonors unfree  
**ἀνδραποδωδίας 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 ἡ γραφὰς ἡ λόγους ἀσχήμονας. ἐπιμελὲς μὲν οὖν ἔστω τοῖς ἄρχουσι μηθέν, μήτε**  
to look at or writings or speeches shameful. careful indeed now let it be to the rulers nothing, neither  
**ἄγαλμα μήτε γραφήν, εἶναι τοιούτων πράξεων μίμησιν, εἰ μὴ παρά τισι θεοῖς τοιούτοις οἵς**  
statue nor painting, to be of such deeds imitation, if not beside at some gods such to whom  
**καὶ τὸν τωθασμὸν ἀποδίδωσιν ὁ νόμος. πρὸς δὲ τούτους ἀφίησιν ὁ νόμος τοὺς τὴν ἡλικίαν**  
also the mockery accords the law. toward but these allows the law those the age  
**ἔχοντας ἔτι τὴν ίκνουμένην καὶ ὑπὲρ αὐτῶν καὶ τέκνων καὶ γυναικῶν τιμαλφεῖν τοὺς**  
having still the coming and on behalf of themselves and of children and of women to honor richly the  
**θεούς· τοὺς δὲ νεωτέρους οὕτ' ιάμβων οὕτε κωμῳδίας θεατὰς ἔστεον, πρὶν ἡ τὴν**  
gods the but younger neither of iambics nor of comedies spectators it must be allowed, before or the  
**ἡλικίαν λάβωσιν ἐν ἣ καὶ κατακλίσεως ὑπάρξει κοινωνεῖν ἥδη καὶ μέθης, καὶ τῆς**  
age they may get in which even of reclining there will be to share already and of drunkenness, and of  
**ἀπὸ τῶν τοιούτων γιγνομένης βλάβης ἀπαθεῖς ἡ παιδεία ποιήσει πάντως. νῦν μὲν οὖν ἐν**  
the from the such being produced harm unaffected the education will make altogether. now indeed now in  
**παραδρομῇ τοῦτον πεποιήμεθα τὸν λόγον· ὕστερον δ' ἐπιστήσαντας δεῖ διορίσαι**  
passing by this we have made the discourse later but having considered it is necessary to define  
**μᾶλλον, εἴτε μὴ δεῖ πρῶτον εἴτε δεῖ διαπορήσαντας, καὶ πῶς δεῖ.**  
more, whether not it is necessary first or it is necessary having inquired, and how it is necessary.  
**κατὰ δὲ τὸν παρόντα καιρὸν ἐμνήσθημεν ὡς ἀναγκαῖον. Ἰσως γὰρ οὐ κακῶς ἔλεγε τὸ**  
according to but the present occasion we mentioned as necessary. perhaps for not badly he was saying the  
**τοιοῦτον Θεόδωρος ὁ τῆς τραγῳδίας ὑποκριτής· οὐθενὶ γὰρ πώποτε παρῆκεν ἔαυτοῦ**  
such Theodorus the of the tragedy actor to no one for ever he was allowing of himself  
**προεισάγειν, οὐδὲ τῶν εύτελῶν ὑποκριτῶν, ὡς οἰκειουμένων τῶν θεατῶν ταῖς πρώταις**  
to bring on before, nor of the cheap actors, as becoming intimate of the spectators with the first  
**ἀκοαῖς· συμβαίνει δὲ ταύτο τοῦτο καὶ πρὸς τὰς τῶν ἀνθρώπων ὄμιλίας καὶ πρὸς τὰς τῶν**  
hearings it happens but the same this also toward the of the men associations and toward the of the  
**πραγμάτων· πάντα γὰρ στέργομεν τὰ πρῶτα μᾶλλον. διὸ δεῖ τοῖς νέοις πάντα**  
affairs all for we are fond of the first things rather. therefore it is necessary to the young all  
**ποιεῖν ξένα τὰ φαῦλα, μάλιστα δ' αὐτῶν ὄσα ἔχει ἡ μοχθηρίαν ἡ δυσμένειαν.**  
to make foreign the base things, most of all of them as many as it has or depravity or ill will.  
**διελθόντων δὲ τῶν πέντε ἑτῶν τὰ δύο μέχρι τῶν ἐπτὰ δεῖ θεωροὺς ἥδη**  
having gone through but of the five years the two up to of the seven it is necessary observers already  
**γίγνεσθαι τῶν μαθήσεων ἃς δεήσει μανθάνειν αὐτούς. δύο δ' εἰσὶν ἡλικίαι πρὸς ἃς**

to become of the learnings which it will be needful to learn them. two but are ages toward which  
**ἀναγκαῖον διηρῆσθαι τὴν παιδείαν, πρὸς τὴν ἀπὸ τῶν ἐπτὰ μέχρι ἡβῆς καὶ πάλιν μετὰ**  
necessary to have been divided the education, toward the from the seven up to of puberty and again after  
**πρὸς τὴν ἄφ' ἡβῆς μέχρι τῶν ἑνὸς καὶ εἴκοσιν ἔτῶν. οἱ γὰρ ταῖς ἐβδομάσι διαιροῦντες τὰς**  
toward the from of puberty up to of the one and twenty of years. the for by the sevens dividing the  
**ἡλικίας ὡς ἐπὶ τὸ πολὺ λέγουσιν οὐ**  
ages as for the most part they say 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, ἐπειτα 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' ἴδιον 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.