

Politik 7

St. 1323a

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

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

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

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

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

whether but the happiness the same to be to be said of one and
έκάστου^G Pr τῶν^{ArtG} ἀνθρώπων^G καὶ^{Kon} πόλεως^G ἡ^{Kon} μὴ^{Pt} τὴν^{ArtA} αὐτήν,^{AdjA} λοιπόν^{Adv} ἐστιν^{PräAkt}
 of each of the humans and of a city or not the same, remaining is
εἰπεῖν.^{AorInfAkt} φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon} τοῦτο.^N Pr πάντες^N Pr γὰρ^{Pt} ἀν^{Pt} ὁμολογήσειαν^{AorAktOp}
 to say. clear but and this. all for would agree
εἶναι^{PräInfAkt} τὴν^{ArtA} αὐτήν.^{AdjA} ὥσοι^N Pr γὰρ^{Pt} ἐν^{Prp} πλούτῳ^D τὸ^{ArtA} ζῆν^{PräInfAkt} εὖ^{Adv}
 to be the same. as many as for in wealth the to live well
τίθενται^{PräM/P} ἔφ^{Prp} ἐνός,^G Pr οὗτοι^N Pr καὶ^{Kon} τὴν^{ArtA} πόλιν^A ὅλην,^{AdjA} ἐὰν^{Kon} οὐ^{PräAktKnj}
 set down upon one, these and the city whole, if ever may be
πλουσία,^{AdjN} μακαρίζουσιν.^{PräAkt} ὥσοι^N Pr τε^{Pt} τὸν^{ArtA} τυραννικὸν^{AdjA} βίον^A μάλιστα^{AdvSup}
 wealthy, call happy. as many as and the tyrannical life most
τιμῶσιν,^{PräAkt} οὗτοι^N Pr καὶ^{Kon} πόλιν^A τὴν^{ArtA} πλείστων^{AdjGSup} ἄρχουσαν^A ^{PräAkt}
 honor, these and city the of most ruling
εὐδαιμονεστάτην^{AdjASup} ἀν^{Pt} εἶναι^{PräInfAkt} φαίεν.^{AorAktOp} εἰ^{Kon} τέ^{Pt} τις^N Pr τὸν^{ArtA} ἔνα^A Pr δι^{Prp}
 happiest would to be they would say. if and someone the one through
ἀρετὴν^A ἀποδέχεται,^{PräM/P} καὶ^{Kon} πόλιν^A εὐδαιμονεστέραν^{AdjAKmp} φήσει^{FuAkt} τὴν^{ArtA}
 virtue approves, and city happier he will say the
σπουδαιοτέραν.^{AdjAKmp} ἀλλὰ^{Kon} ταῦτ'^N Pr ἥδη^{Adv} δύο^{AdjN} ἐστιν^{PräAkt} ἀ^N Pr δεῖται^{PräM/P}
 more excellent. but these things already two is which needs
σκέψεως,^G ἐν^N Pr μὲν^{Pt} πότερος^N Pr αἱρετώτερος^{AdjNKmp} βίος,^N ὁ^{ArtN} διὰ^{Prp} τοῦ^{ArtG}
 of examination, one indeed which of the two more choiceworthy life, the through the
συμπολιτεύεσθαι^{PräM/Plinf} καὶ^{Kon} κοινωνεῖν^{PräInfAkt} πόλεως^G ἡ^{Kon} μᾶλλον^{AdvKmp} ὁ^{ArtN} ξενικὸς^{AdjN}
 together be citizen and to share of a city or rather the alien
καὶ^{Kon} τῆς^{ArtG} πολιτικῆς^{AdjG} κοινωνίας^G ἀπολελυμένος,^N PerM/P ἔτι^{Adv} δὲ^{Pt} τίνα^A Pr πολιτείαν^A
 and of the political community having been released, yet but which constitution
Θετέον^{AdjN} καὶ^{Kon} ποίαν^A Pr διάθεσιν^A πόλεως^G ἀρίστην,^{AdjASup} εἴτε^{Kon} πᾶσιν^{AdjD} ὅντος^G ^{PräAkt}
 to be set and what kind of disposition of a city best, whether to all being
αἱρετοῦ^{AdjG} [[τοῦ]^{ArtG} κοινωνεῖν^{PräInfAkt} πόλεως^G εἴτε^{Kon} καὶ^{Kon} τισὶ^D Pr μὲν^{Pt} μὴ^{Pt} τοῖς^{ArtD} δὲ^{Pt}
 choiceworthy the to share of a city whether and to some indeed not to the but
πλείστοις.^{AdjDSup} ἐπεὶ^{Kon} δὲ^{Pt} τῆς^{ArtG} πολιτικῆς^{AdjG} διανοίας^G καὶ^{Kon} θεωρίας^G τοῦτο^N Pr ἐστιν^{PräAkt}
 most. since but of the political intelligence and contemplation this is
ἔργον,^N ἀλλ,^{Kon} οὐ^{Pt} τὸ^{ArtN} περὶ^{Prp} ἔκαστον^A Pr αἱρετόν,^{AdjN} ἡμεῖς^N Pr δὲ^{Pt} ταύτην^A Pr
 work, but not the about each choiceworthy, we but this
προηρήμεθα^{PerM/P} νῦν^{Adv} τὴν^{ArtA} σκέψιν,^A ἐκεῖνο^N Pr μὲν^{Pt} πάρεργον^N ἀν^{Pt} εἴη,^{PräAktOp} τοῦτο^N Pr δὲ^{Pt}
 we have chosen now the inquiry, that indeed by work would would be, this but
ἔργον^N τῆς^{ArtG} μεθόδου^G ταύτης.^G Pr ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} πολιτείαν^A
 work of the method this. that indeed therefore necessary to be constitution
ἀρίστην^{AdjASup} ταύτην^A Pr [[τὴν]^{ArtA} τάξιν^A καθ^{Prp} ἥν^A Pr καν^{Kon} ὁστισοῦν^N Pr ἀριστα^{AdvSup}
 best this the order according to which and if whoever best
πράττοι^{PräAktOp} καὶ^{Kon} ζῷη^{PräAktOp} μακαρίως,^{Adv} φανερόν^{AdjN} ἐστιν.^{PräAkt} ἀμφισβητεῖται^{PräM/P} δὲ^{Pt}
 would do and would live blessedly, evident is. is disputed but
παρ^{Prp} αὐτῶν^G Pr τῶν^{ArtG} ὁμολογούντων^G PräAkt τὸν^{ArtA} μετ^{Prp} ἀρετῆς^G εἶναι^{PräInfAkt} βίον^A
 from beside of them of the agreeing the with virtue to be life
αἱρετώτατον^{AdjASup} πότερον^{Kon} ὁ^{ArtN} πολιτικός^{AdjN} καὶ^{Kon} πρακτικός^{AdjN} βίος^N αἱρετὸς^{AdjN} ἡ^{Kon}
 most choiceworthy whether the political and practical life choiceworthy or
μᾶλλον^{AdvKmp} ὁ^{ArtN} πάντων^{AdjG} τῶν^{ArtG} ἔκτος^{Adv} ἀπολελυμένος,^N PerM/P οἷον^{Kon} θεωρητικός^{AdjN}
 rather the of all the outside having been released, such as contemplative
τις,^N Pr ὁ^A Pr μόνον^{Adv} τινές^N Pr φασιν^{PräAkt} εἶναι^{PräInfAkt} φιλόσοφον.^A σχεδὸν^{Adv} γὰρ^{Pt} τούτους^A Pr
 someone, whom only some they say to be philosopher. almost for these

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

St. 1324b

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

Καρχηδόνι^D φασὶ^{PräAkt} τὸν^{ArtA} ἐκ^{Prp} τῶν^{ArtG} κρίκων^G κόσμον^A λαμβάνειν^{PräInfAkt} ὅσας^A **ἄν**^{Pt}
 Carthage they say the from the rings adornment to receive as many as ever

στρατεύσωνται^{AorM/PKnj} στρατείας^A ἦν^{ImpAkt} δέ^{Pt} ποτε^{Adv} καὶ^{Kon} περὶ^{Prp} Μακεδονίαν^A νόμος^N τὸν^{ArtA}
 might campaign campaigns was but once and about Macedonia law the

μηθένα^{Pr} ἀπεκταγκότα^A_{PerAkt} πολέμιον^{AdjA} ἄνδρα^A περιεζωσθαι^{PräM/PInf} τὴν^{ArtA} φορβειάν^A ἐν^{Prp} δὲ^{Pt}
 no one having slain enemy man to gird about the feedbag in but

Σκύθαις^D οὐκ^{Pt} ἔξην^{ImpAkt} πίνειν^{PräInfAkt} ἐν^{Prp} ἔορτῇ^D τινι^D **σκύφον^A** περιφερόμενον^A_{PräM/P}
 Scythians not it was permitted to drink in festival some cup being carried around

τῷ^{ArtD} μηθένα^{Pr} ἀπεκταγκότι^D_{PerAkt} πολέμιον^{AdjA} ἐν^{Prp} δὲ^{Pt} τοῖς^{ArtD} Ἰβηρσιν,^D ἔθνει^D πολεμικῷ^A, AdjD
 to the no one having slain enemy in but the Iberians nation warlike,

τοσούτους^{AdjA} τὸν^{ArtA} ἀριθμὸν^A ὀβελίσκους^A καταπηγνύουσι^{PräAkt} περὶ^{Prp} τὸν^{ArtA} τάφου^A ὅσους^A **Pr**
 so many the number little spits they drive in around the tomb as many as

ἄν^{Pt} διαφθείρῃ^{PräAktKnj} τῶν^{ArtG} πολεμίων^G καὶ^{Kon} ἔτερα^{AdjN} δὴ^{Pt} παρ'^{Prp} ἐτέροις^{AdjD} ἔστι^{PräAkt}
 ever he destroy of the enemies and other indeed beside others there is

τοιαῦτα^{AdjN} πολλά, **AdjN** τὰ^{ArtN} μὲν^{Pt} νόμοις^D κατειλημένα^N_{PerM/P} τὰ^{ArtN} δὲ^{Pt} ἔθεσιν.^D
 such many, the on the one hand by laws having been fixed the but by customs.

καίτοι^{Pt} δόξειν^{AorAktOp} ἀν^{Pt} ἄγαν^{Adv} ἄτοπον^{AdjA} ἵσως^{Adv} εἴναι^{PräInfAkt} τοῖς^{ArtD} βουλομένοις^D_{PräM/P}
 and yet might seem ever too much strange perhaps to be to the being willing

ἐπισκοπεῖν, ^{PräInfAkt} εἰ^{Kon} τοῦτ^N **Pr** ἔστιν^{PräAkt} ἔργον^N τοῦ^{ArtG} πολιτικοῦ, **AdjG** τὸ^{ArtN} δύνασθαι^{PräM/PInf}
 to examine, if this is work of the statesman, the to be able

θεωρεῖν ^{PräInfAkt} ὅπως^{Kon} ἄρχη^{PräAktKnj} καὶ^{Kon} δεσπόζῃ^{PräAktKnj} τῶν^{ArtG} πλησίον, **AdjG** καὶ^{Kon}
 to observe how he rule and he be master of the neighbors, and

βουλομένων^G ^{PräM/P} καὶ^{Kon} μὴ^{Pt} βουλομένων.^G ^{PräM/P} πῶς^{Adv} γὰρ^{Pt} ἄν^{Pt} εἴη^{PräAktOp} τοῦτο^N **Pr**
 of the willing and not willing ones. how for ever would be this

πολιτικὸν^{AdjN} ἢ^{Kon} νομοθετικόν, **AdjN** ὅ^N **Pr** γε^{Pt} μηδὲ^{Kon} νόμιμόν^{AdjN} ἔστιν; ^{PräAkt} οὐ^{Pt} νόμιμον^{AdjN}
 political or lawgiving, which at least nor even lawful is; not lawful

δὲ^{Pt} τὸ^{ArtN} μὴ^{Pt} μόνον^{Adv} δικαίως^{Adv} ἀλλὰ^{Kon} καὶ^{Kon} ἀδίκως^{Adv} ἄρχειν, ^{PräInfAkt} κρατεῖν^{PräInfAkt} δέ^{Pt}
 but the not only justly but also unjustly to rule, to prevail but

ἔστι^{PräAkt} καὶ^{Kon} μὴ^{Pt} δικαίως. ^{Adv} ἀλλὰ^{Kon} μὴ^{Pt} οὐδὲ^{Kon} ἐν^{Prp} ταῖς^{ArtD} ἀλλαις^{AdjD} ἐπιστήμαις^D
 it is also not justly. but indeed nor even in the other sciences

τοῦτο^N **Pr ὄρωμεν.** ^{PräAkt} οὔτε^{Kon} γὰρ^{Pt} τοῦ^{ArtG} ιατροῦ^G οὔτε^{Kon} τοῦ^{ArtG} κυβερνήτου^G ἔργον^N ἔστι^{PräAkt}
 this we see neither for of the doctor nor of the helmsman work is

τὸ^{ArtN} ἢ^{Kon} πεῖσαι^{AorInfAkt} ἢ^{Kon} βιάσασθαι^{AorMedInf} τοῦ^{ArtG} μὲν^{Pt} τοὺς^{ArtA}
 the either to persuade or to force of the on the one hand the

θεραπευομένους^A ^{PräM/P} τοῦ^{ArtG} δὲ^{Pt} τοὺς^{ArtA} πλωτῆρας.^A ἀλλα^{Kon} εοίκασιν^{PerAkt} οἱ^{ArtN} πολλοὶ^{AdjN}
 being treated of the but the sailors. but they seem the many

τὴν^{ArtA} δεσποτικὴν^{AdjA} πολιτικὴν^{AdjA} οἴεσθαι^{PräM/PInf} είναι^{PräInfAkt} καὶ^{Kon} ὅπερ^N **Pr** αὐτοῖς^D **Pr**
 the despotic political to think to be, and the very thing to themselves

ἕκαστοι^N **Pr οὐ^{Pt}** φασιν^{PräAkt} είναι^{PräInfAkt} δίκαιοι^{AdjN} οὐδὲ^{Kon} συμφέρον, **AdjN** τοῦτ^N **Pr** οὐκ^{Pt}
 each not they say to be just nor even beneficial, this not

αἰσχύνονται^{PräM/P} πρὸς^{Prp} τοὺς^{ArtA} ἄλλους^{AdjA} ἀσκοῦντες.^N **PräAkt** αὐτοὶ^N **Pr** μὲν^{Pt} γὰρ^{Pt}
 they are ashamed toward the others practicing themselves on the one hand for

παρ', Prp αὐτοῖς^D **Pr** τὸ^{ArtN} δικαίως^{Adv} ἄρχειν^{PräInfAkt} ζητοῦσι, ^{PräAkt} πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA}
 among with themselves the justly to rule they seek, toward but the

ἄλλους^{AdjA} οὐδὲν^N **Pr** μέλει^{PräAkt} τῶν^{ArtG} δικαίων.^{AdjG} ἄτοπον^{AdjN} δὲ^{Pt} εἰ^{Kon} μὴ^{Pt} φύσει^D τὸ^{ArtN}
 others nothing it is a care of the just things. strange but if not by nature the

μὲν^{Pt} δεσποιστόν^{AdjN} ἔστι^{PräAkt} τὸ^{ArtN} δὲ^{Pt} οὐ^{Pt} δεσποιστόν, **AdjN** ὥστε^{Kon} εἰπερ^{Kon} ἔχει^{PräAkt}
 on the one hand masterable is the but not masterable, so that if indeed it has

τὸν^{ArtA} τρόπον^A τοῦτον, ^A **Pr** οὐ^{Pt} δεῖ^{PräAkt} πάντων^{AdjG} πειρᾶσθαι^{PräM/PInf} δεσπόζειν, ^{PräInfAkt}

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

St. 1325a

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

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

St. 1325b

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

not differing so much as much as man of woman or father of children or
δεσπότης^N δούλων.^G ὡστε^{Kon} ὁ^{ArtN} παραβαίνων^N PrÄkt οὐθὲν^A Pr ἀν^{Pt} τηλικούτον^{AdjA}
 master of slaves: so that the transgressing nothing would so great
κατορθώσειεν AorAktOp ὕστερον^{Adv} ὅσον^A Pr ἥδη^{Adv} παρεκβέβηκε PerAkt τῆς^{ArtG} ἀρετῆς.^G τοῖς^{ArtD}
 he would accomplish later as much as already he has deviated of the virtue. to the
γὰρ^{Pt} ὁμοίοις^{AdjD} τὸ^{ArtN} καλὸν^{AdjN} καὶ^{Kon} τὸ^{ArtN} δίκαιον^{AdjN} ἐν^{Prp} τῷ^{ArtD} ἐν^{Prp} μέρει, ^D τοῦτο^N Pr
 for like the noble and the just in the in part, this
γὰρ^{Pt} ἴσον^{AdjN} καὶ^{Kon} ὁμοιον.^{AdjN} τὸ^{ArtN} δὲ^{Pt} μὴ^{Pt} ἴσον^{AdjN} τοῖς^{ArtD} ἴσοις^{AdjD} καὶ^{Kon} τὸ^{ArtN} μὴ^{Pt}
 for equal and similar the but not equal to the equals and the not
ὁμοιον AdjN τοῖς^{ArtD} ὁμοίοις^{AdjD} παρὰ^{Prp} φύσιν,^A οὐδὲν^N Pr δὲ^{Pt} τῶν^{ArtG} παρὰ^{Prp} φύσιν^A καλόν.^{AdjN}
 similar to the similar against nature, nothing but of the against nature noble.
διὸ^{Kon} καὶ^{KonPt} ἄλλος^{AdjN} τις^N Pr ἢ^{PrÄktKnj} κρείττων^{AdjNKmp} κατ'^{Prp} ἀρετὴν^A καὶ^{Kon} κατὰ^{Prp}
 therefore and would other someone may be better according to virtue and according to
δύναμιν^A τὴν^{ArtA} πρακτικὴν^{AdjA} τῶν^{ArtG} ἀρίστων,^{AdjGSup} τούτῳ^D Pr καλὸν^{AdjN} ἀκολουθεῖν^{PrÄlfAkt}
 power the practical of the best, to this noble to follow
καὶ^{Kon} τούτῳ^D Pr πείθεσθαι^{PrÄM/Plnf} δίκαιον.^{AdjN} δεῖ^{PrÄkt} δ' ^{Pt} οὐ^{Pt} μόνον^{Adv} ἀρετὴν^A ἄλλᾳ^{Kon}
 and to this to obey just. it is necessary but not only virtue but
καὶ^{Kon} δύναμιν^A ὑπάρχειν,^{PrÄlfAkt} καθ'^{Prp} ἢν^A Pr ἔσται^{FuMed} πρακτικός.^{AdjN} ἄλλᾳ^{Kon} εἰ^{Kon} ταῦτα^N Pr
 and power to exist, according to which will be practical. but if these
λέγεται PrÄM/P καλῶς^{Adv} καὶ^{Kon} τὴν^{ArtA} εὔδαιμονίαν^A εὔπραγίαν^A θετέον,^{AdjN} καὶ^{Kon} κοινῇ^{Adv}
 is said well and the happiness success must be set, and in common
πάσης^{AdjG} πόλεως^G ἀν^{Pt} εἴη^{PrÄktOp} καὶ^{Kon} καθ'^{Prp} ἔκαστον^A Pr ἄριστος^{AdjNSup} βίος^N ὁ^{ArtN}
 of every city would would be and according to each best life the
πρακτικός. AdjN ἄλλᾳ^{Kon} τὸν^{ArtA} πρακτικὸν^{AdjA} οὐκ^{Pt} ἀναγκαῖον^{AdjN} εἶναι^{PrÄlfAkt} πρὸς^{Prp} ἐτέρους,^{AdjA}
 practical. but the practical not necessary to be toward others,
καθάπερ^{Kon} οἴονται^{PrÄM/P} τινες,^N Pr οὐδὲ^{Kon} τὰς^{ArtA} διανοίας^A εἶναι^{PrÄlfAkt} μόνας^{AdjA} ταύτας^A Pr
 just as they suppose some, nor the thoughts to be only these
πρακτικάς, AdjA τὰς^{ArtA} τῶν^{ArtG} ἀποβαίνοντων^G PrÄkt χάριν^A γιγνομένας^A PrÄM/P ἐκ^{Prp} τοῦ^{ArtG}
 practical, the of the resulting for the sake coming to be out of the
πράττειν, PrÄlfAkt ἄλλᾳ^{Kon} πολὺ^{Adv} μᾶλλον^{AdvKmp} τὰς^{ArtA} αὐτοτελεῖς^{AdjA} καὶ^{Kon} τὰς^{ArtA} αὐτῶν^G Pr
 to do, but much more the self complete and the their own
ἔνεκεν Prp θεωρίας^A καὶ^{Kon} διανοήσεις.^A ἡ^{ArtN} γὰρ^{Pt} εὐπραξία^N τέλος,^N ὡστε^{Kon} καὶ^{Kon} πρᾶξις^N
 for the sake contemplations and thoughts the for success end, so that also action
τις.^N Pr μάλιστα^{AdvSup} δὲ^{Pt} καὶ^{Kon} πράττειν^{PrÄlfAkt} λέγομεν^{PrÄkt} κυρίως^{Adv} καὶ^{Kon} τῷ^{ArtG}
 some. most of all but and to do we say properly and of the
ἔξωτερικῶν^{AdjG} πράξεων^G τοὺς^{ArtA} ταῖς^{ArtD} διανοίαις^D ἀρχιτέκτονας.^A ἄλλᾳ^{Kon} μὴν^{Pt} οὐδ,^{Kon}
 external actions the to the thoughts chief builders. but indeed nor
ἀπρακτεῖν PrÄlfAkt ἀναγκαῖον^{AdjN} τὰς^{ArtA} καθ'^{Prp} αὐτὰς^A Pr πόλεις^A ιδρυμένας^A PerM/P καὶ^{Kon}
 to be inactive necessary the according to their selves cities having been founded and
ζῆν^{PrÄlfAkt} οὕτω^{Adv} προηρημένας.^A PerM/P ἐνδέχεται^{PrÄM/P} γὰρ^{Pt} κατὰ^{Prp} μέρη^A καὶ^{Kon} τοῦτο^N Pr
 to live thus having been chosen it is possible for according to parts and this
συμβαίνειν. PrÄlfAkt πολλαὶ^{AdjN} γὰρ^{Pt} κοινωνίαι^N πρὸς^{Prp} ἄλληλα^A Pr τοῖς^{ArtD} μέρεσι^D τῆς^{ArtG} πόλεως^G
 to happen many for communities toward each other to the parts of the city
εἰσιν. PrÄkt ὁμοίως^{Adv} δὲ^{Pt} τοῦτο^N Pr ὑπάρχει^{PrÄkt} καὶ^{Kon} καθ'^{Prp} ἐνὸς^G Pr ὄτουοῦν^G Pr
 are. likewise but this exists and according to one of anyone whatsoever
τῶν^{ArtG} ἀνθρώπων.^G σχολῇ^D γὰρ^{Pt} ἀν^{Pt} ὁ^{ArtN} θεὸς^N εἴχε^{ImpAkt} καλῶς^{Adv} καὶ^{Kon} πᾶς^{AdjN} ὁ^{ArtN}
 of the humans with difficulty for would the god was having well and all the
κόσμος, N οῖς^D Pr οὐκ^{Pt} εἰσιν^{PrÄkt} ἔξωτερικα^{AdjN} πράξεις^N παρὰ^{Prp} τὰς^{ArtA} οἰκείας^{AdjA} τὰς^{ArtA}
 world, for whom not are external actions beside the own the

αύτῶν.^G *Pr* ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} τὸν^{ArtA} αὐτὸν^{AdjA} βίον^A ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} τὸν^{ArtA}
 of them. that indeed then the same life necessary to be the

ἄριστον^{AdjASup} ἔκαστω^D *Pr* τε^{Pt} τῶν^{ArtG} ἀνθρώπων^G καὶ^{Kon} κοινῇ^{Adv} ταῖς^{ArtD} πόλεσι^D καὶ^{Kon} τοῖς^{ArtD}
 best to each and of the humans and in common to the cities and to the

ἀνθρώποις,^D φανερόν^{AdjN} ἐστιν.^{PräAkt} ἐπεὶ^{Kon} δὲ^{Pt} πεφροιμάσται^{PerM/P} τὰ^{ArtN} νῦν^{Adv} εἰρημένα^N_{PerM/P}
 humans, clear is. since but has been prefaced the now having been said

περὶ^{Prp} αύτῶν,^G *Pr* καὶ^{Kon} περὶ^{Prp} τὰς^{ArtA} ἄλλας^{AdjA} πολιτείας^A ἡμῖν^D *Pr* τεθεώρηται^{PerM/P} πρότερον,^{Adv}
 about of them, and about the other constitutions to us has been considered earlier,

ἀρχὴ^N τῶν^{ArtG} λοιπῶν^{AdjG} εἰπεῖν^{AorInfAkt} πρῶτον^{Adv} ποίας^A *Pr* τινὰς^A *Pr* δεῖ^{PräAkt} τὰς^{ArtA}
 beginning of the remaining to say first what kind of some it is necessary the

ὑποθέσεις^A εἶναι^{PräInfAkt} περὶ^{Prp} τῆς^{ArtG} μελλούσης^G *PräAkt* κατ^{'Prp} εὐχὴν^A
 assumptions to be about the being about to according to prayer wish

συνεστάναι^{PerInfAkt} πόλεως.^G οὐ^{Pt} γὰρ^{Pt} οἷόν^{AdjN} τε^{Pt} πολιτείαν^A γενέσθαι^{AorMedInf} τὴν^{ArtA}
 to have been constituted of city. not for possible and constitution to become the

ἀρίστην^{AdjASup} ἄνευ^{Prp} συμμέτρου^{AdjG} χορηγίας.^G διὸ^{Kon} δεῖ^{PräAkt} πολλὰ^{AdjN}
 best without proportionate supply. therefore it is necessary many things

προϋποτεθεῖσθαι^{PerM/PInf} καθάπερ^{Kon} εὐχομένους,^A *PräM/P* εἶναι^{PräInfAkt} μέντοι^{Pt} μηθὲν^N *Pr* τούτων^G
 to have been pre supposed just as praying, to be however nothing of these

ἀδύνατον.^{AdjN} λέγω^{PräAkt} δὲ^{Pt} οἷον^N *Pr* περὶ^{Prp} τε^{Pt} πλήθους^G πολιτῶν^G καὶ^{Kon} χώρας.^G ὥσπερ^{Kon} γὰρ^{Pt}
 impossible. I say but such as about and multitude of citizens and of land. just as for

καὶ^{Kon} τοῖς^{ArtD} ἄλλοις^{AdjD} δημιουργοῖς,^D οἷον^{Kon} ὑφάντῃ^D καὶ^{Kon} ναυπιγῷ,^D δεῖ^{PräAkt} τὴν^{ArtA}
 and to the other craftsmen, such as weaver and ship builder, it is necessary the

St. 1326a

ὕλην^A ὑπάρχειν^{PräInfAkt} ἐπιτηδείαν^{AdjA} οὔσαν^A *PräAkt* πρὸς^{Prp} τὴν^{ArtA} ἔργασίαν^A (ὅσῳ^D *Pr* γὰρ^{Pt}
 material to exist suitable being toward the work (by how much for

ἀν^{Pt} αὕτη^N *Pr* τυγχάνη^{PräAktKnj} παρεσκευασμένη^N *PerM/P* βέλτιον,^{AdjNKmp} ἀνάγκη^N καὶ^{Kon} τὸ^{ArtN}
 ever this may happen having been prepared better, necessity and the

γιγνόμενον^N *PräM/P* ὑπὸ^{Prp} τῆς^{ArtG} τέχνης^G εἶναι^{PräInfAkt} κάλλιον),^{AdjNKmp} οὕτω^{Adv} καὶ^{Kon} τῷ^{ArtD}
 becoming by the art to be (fairer), thus and to the

πολιτικῷ^{AdjD} καὶ^{Kon} τῷ^{ArtD} νομοθέτῃ^D δεῖ^{PräAkt} τὴν^{ArtA} οἰκείαν^{AdjA} ὕλην^A ὑπάρχειν^{PräInfAkt}
 statesman and to the lawgiver it is necessary the proper material to exist

ἐπιτηδείως^{Adv} ἔχουσαν.^A *PräAkt* ἐστὶ^{PräAkt} δὲ^{Pt} πολιτικῆς^{AdjG} χορηγίας^G πρῶτον^{Adv} τό^{ArtN} τε^{Pt} πλῆθος^N
 suitably having. is but of political supply first the and multitude

τῶν^{ArtG} ἀνθρώπων,^G πόσους^A *Pr* τε^{Pt} καὶ^{Kon} ποίους^A *Pr* τινὰς^A *Pr* ὑπάρχειν^{PräInfAkt} δεῖ^{PräAkt}
 of the humans, how many and also what sorts some to exist it is necessary

φύσει,^D καὶ^{Kon} κατὰ^{Prp} τὴν^{ArtA} χώραν^A ὥσαύτως,^{Adv} πόσην^A *Pr* τε^{Pt} εἶναι^{PräInfAkt} καὶ^{Kon} ποίαν^A
 by nature, and according to the land likewise, how great and to be and what kind

τινὰ^A *Pr* ταύτην.^A *Pr* οἴονται^{PräM/P} μὲν^{Pt} οὖν^{Pt} οἱ^{ArtN} πλειστοί^{AdjNSup} προσήκειν^{PräInfAkt} μεγάλην^{AdjA}
 some this. they suppose indeed then the most to be fitting great

εἶναι^{PräInfAkt} τὴν^{ArtA} εὐδαίμονα^{AdjA} πόλιν.^A εἰ^{Kon} δὲ^{Pt} τοῦτ'^N *Pr* ἀληθές,^{AdjN} ἀγνοοῦσι^{PräAkt}
 to be the happy city. if but this true, they are ignorant

ποία^{AdjN} μεγάλη^{AdjN} καὶ^{Kon} ποία^{AdjN} μικρὰ^{AdjN} πόλις.^N κατ^{'Prp} ἀριθμοῦ^G γὰρ^{Pt} πλῆθος^N
 what kind of great and what kind of small city. according to of number for multitude

τῶν^{ArtG} ἐνοικούντων^G *PräAkt* κρίνουσι^{PräAkt} τὴν^{ArtA} μεγάλην,^{AdjA} δεῖ^{PräAkt} δὲ^{Pt} μᾶλλον^{AdvKmp} μὴ^{Pt}
 of the inhabiting ones they judge the great, it is necessary but rather not

εἰς^{Prp} τὸ^{ArtA} πλῆθος^A εἰς^{Prp} δὲ^{Pt} δύναμιν^A ἀποβλέπειν.^{PräInfAkt} ἐστὶ^{PräAkt} γάρ^{Pt} τι^N *Pr* καὶ^{Kon}
 into the multitude into but capacity to look toward. there is for something also

πόλεως^G ἔργον,^N ὥστε^{Kon} τὴν^{ArtA} δυναμένην^A *PräM/P* τοῦτο^A *Pr* μάλιστ^{AdvSup} ἀποτελεῖν,^{PräInfAkt}
 of a city work, so that the being able this most of all to accomplish,

ταύτην^A _{Pr} οιητέον^{AdjN} εῖναι^{PräInfAkt} μεγίστην^{AdjASup} οἶον^{Kon} Ἰπποκράτην^A οὐκ^{Pt} ἄνθρωπον^A ἀλλ' _{Kon}
 this to be thought to be greatest, such as Hippocrates not man but
 ιατρὸν^A εῖναι^{PräInfAkt} μείζω^{AdjAKmp} φήσειν^{FuAktOp} ἀν^{Pt} τις^N _{Pr} τοῦ^{ArtG} διαφέροντος^G _{PräAkt}
 physician to be greater would say ever someone of the differing
 κατὰ^{Prp} τὸ^{ArtA} μέγεθος^A τοῦ^{ArtG} σώματος^G οὐ^{Pt} μὴν^{Pt} ἀλλὰ^{Kon} κὰν^{KonPt} εἰ^{Kon} δεῖ^{PräAkt}
 according to the size of the body. not indeed but and would if it is necessary
 κρίνειν^{PräInfAkt} πρὸς^{Prp} τὸ^{ArtA} πλῆθος^A ἀποβλέποντας^A _{PräAkt} οὐ^{Pt} κατὰ^{Prp} τὸ^{ArtA} τυχὸν^A _{AorSAkt}
 to judge toward the multitude looking toward, not according to the chance occurring
 πλῆθος^A τοῦτο^A _{Pr} ποιητέον^{AdjN} (ἀναγκαῖον^{AdjN} γὰρ^{Pt} ἐν^{Prp} ταῖς^{ArtD} πόλεσιν^D ἵσως^{Adv}
 multitude this to be done (necessary for in the cities perhaps
 ὑπάρχειν^{PräInfAkt} καὶ^{Kon} δούλων^G ἀριθμὸν^A πολλῶν^{AdjG} καὶ^{Kon} μετοίκων^G καὶ^{Kon} ξένων^G,
 to exist and of slaves number of many and of resident aliens and of foreigners),
 ἀλλ' _{Kon} ὅσοι^N _{Pr} πόλεώς^G εἰσι^{PräAkt} μέρος^N καὶ^{Kon} ἔξ^{Prp} ὡν^G _{Pr} συνίσταται^{PräM/P} πόλις^N
 but as many as of a city are part and out of of which is composed city
 οἰκείων^{AdjG} μορίων^G ἥ^{ArtN} γὰρ^{Pt} τούτων^{Pr} ὑπεροχὴ^N τοῦ^{ArtG} πλήθους^G μεγάλης^{AdjG} πόλεως^G
 of own parts the for of these superiority of the multitude of great city
 σημείον,^N ἔξ^{Prp} ἥ^G _{Pr} δὲ^{Pt} βάναυσοι^N μὲν^{Pt} ἔξέρχονται^{PräM/P} πολλοὶ^{AdjN} τὸν^{ArtA} ἀριθμὸν^A
 sign, out of of which but artisans on the one hand go out many the number
 ὀπλῖται^N δὲ^{Pt} ὄλιγοι,^{AdjN} ταύτην^A _{Pr} ἀδύνατον^{AdjN} εῖναι^{PräInfAkt} μεγάλην^{AdjA} οὐ^{Pt} γὰρ^{Pt} ταύτον^{AdjN}
 hoplites but few, this impossible to be great not for the same
 μεγάλη^{AdjN} τε^{Pt} πόλις^N καὶ^{Kon} πολυάνθρωπος^{AdjN} ἀλλὰ^{Kon} μὴν^{Pt} καὶ^{Kon} τοῦτο^N _{Pr} γε^{Pt} ἐκ^{Prp}
 great and also city and populous. but indeed also this at least out of
 τῶν^{ArtG} ἔργων^G φανερόν,^{AdjN} ὅτι^{Kon} χαλεπόν,^{AdjN} ἵσως^{Adv} δ'^{Pt} ἀδύνατον,^{AdjN} εύνομεῖσθαι^{PräM/Pinf}
 the works evident, that difficult, perhaps but impossible, to be well governed
 τὴν^{ArtA} λίαν^{Adv} πολυάνθρωπον.^{AdjA} τῶν^{ArtG} γοῦν^{Pt} δοκουσῶν^G _{PräAkt} πολιτεύεσθαι^{PräM/Pinf} καλῶς^{Adv}
 the very populous. of the at least seeming to be administered well
 οὐδεμίαν^{AdjA} ὄρωμεν^{PräAkt} οὖσαν^A _{PräAkt} ἀνειμένην^A _{PerM/P} πρὸς^{Prp} τὸ^{ArtA} πλῆθος^A τοῦτο^N _{Pr} δὲ^{Pt}
 no we see being loosened toward the multitude. this but
 δῆλον^{AdjN} καὶ^{Kon} διὰ^{Prp} τῆς^{ArtG} τῶν^{ArtG} λόγων^G πίστεως^G ὅ^{ArtN} τε^{Pt} γὰρ^{Pt} νόμος^N τάξις^N τίς^N _{Pr}
 clear also through the of the arguments credibility. the and also for law order some
 ἐστι,^{PräAkt} καὶ^{Kon} τὴν^{ArtA} εὔνομίαν^A ἀναγκαῖον^{AdjN} εὐταξίαν^A εῖναι^{PräInfAkt} ὁ^{ArtN} δὲ^{Pt} λίαν^{Adv}
 is and the good order necessary good order to be, the but very
 ὑπερβάλλων^N _{PräAkt} ἀριθμὸς^N οὐ^{Pt} δύναται^{PräM/P} μετέχειν^{PräInfAkt} τάξις^G θείας^{AdjG} γὰρ^{Pt} δὴ^{Pt}
 exceeding number not is able to share in of order of divine for indeed
 τοῦτο^N _{Pr} δυνάμεως^G ἔργον,^N ἥτις^N _{Pr} καὶ^{Kon} τόδε^N _{Pr} συνέχει^{PräAkt} τὸ^{ArtN} πᾶν.^{AdjN} διὸ^{Kon} καὶ^{Kon}
 this of power work, which and this holds together the whole. therefore also
 πόλιν^A ἥ^G _{Pr} μετὰ^{Prp} μεγέθους^G ὁ^{ArtN} λεχθεὶς^N _{AorPas} ὄρος^N ὑπάρχει,^{PräAkt} ταύτην^A _{Pr} εῖναι^{PräInfAkt}
 city of which with size the having been said definition exists, this to be
 καλλίστην^{AdjASup} ἀναγκαῖον.^{AdjN} ἐπεὶ^{Kon} τό^{ArtN} γε^{Pt} καλὸν^{AdjN} ἐν^{Prp} πλήθει^D καὶ^{Kon} μεγέθει^D
 fairest necessary since the at least noble in multitude and size
 εἴωθε^{PerAkt} γίνεσθαι,^{PräM/Pinf} ἀλλ' _{Kon} ἐστι^{PräAkt} τι^N _{Pr} καὶ^{Kon} πόλεως^G μεγέθους^G μέτρον,^N
 is accustomed to become, but there is something also of a city of size measure,
 ὥσπερ^{Kon} καὶ^{Kon} τῶν^{ArtG} ἄλλων^{AdjG} πάντων,^{AdjG} ζῷων^G φυτῶν^G ὄργανων^G καὶ^{Kon} γὰρ^{Pt}
 just as also of the other all, of animals of plants of instruments and for
 τούτων^G _{Pr} ἔκαστον^{AdjN} οὐτε^{Kon} λίαν^{Adv} μικρὸν^{AdjN} οὐτε^{Kon} κατὰ^{Prp} μέγεθος^A ὑπερβάλλον^N _{PräAkt}
 of these each neither very small nor according to size exceeding
 ξεῖ^{FuAkt} τὴν^{ArtA} αὐτοῦ^G _{Pr} δύναμιν,^A ἀλλ' _{Kon} ὅτε^{Adv} μὲν^{Pt} ὅλως^{Adv} ἐστερημένον^N _{PerM/P}
 will have the of himself power, but at times on the one hand wholly having been deprived
 ἐσται^{FuAkt} τῆς^{ArtG} φύσεως^G ὅτε^{Adv} δὲ^{Pt} φαύλως^{Adv} ἔχον,^N _{PräAkt} οἶον^{Kon} πλοῖον^N σπιθαμιαῖον^{AdjN}

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

St. 1326b

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

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

St. 1327a

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

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

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

St. 1327b

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

μὲν^{Pt} ὅρον^A ὑπάρχειν^{PräInfAkt} χρή,^{PräAkt} πρότερον^{Adv} εἴπομεν,^{AorSAkt} ποίους^A_{Pr} δέ^{Pt} τινας^A_{Pr} τὴν^{ArtA}
 indeed limit to exist it is needful, earlier we said, what sorts but some the

φύσιν^A εἶναι^{PräInfAkt} δεῖ,^{PräAkt} νῦν^{Adv} λέγωμεν.^{PräAktKnj} σχεδὸν^{Adv} δὴ^{Pt} κατανοήσειεν^{AorAktOp}
 nature to be it is necessary, now let us say. almost indeed would perceive

ἀν^{Pt} τις^N_{Pr} τοῦτο^A_{Pr} γε,^{Pt} βλέψας^N_{AorAkt} ἐπί^{Prp} τε^{Pt} τὰς^{ArtA} πόλεις^A τὰς^{ArtA} εὔδοκιμούσας^A_{PräAkt}
 ever someone this indeed, having looked upon and also the cities the flourishing

τῶν^{ArtG} Ἑλλήνων^G καὶ^{Kon} πρὸς^{Prp} πᾶσαν^{AdjA} τὴν^{ArtA} οἰκουμένην,^A ὡς^{Kon} διείληπται^{PerM/P} τοῖς^{ArtD}
 of the Greeks and toward all the inhabited world, as has been divided to the

ἔθνεσιν.^D τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐν^{Prp} τοῖς^{ArtD} ψυχροῖς^{AdjD} τόποις^D ἔθνη^N καὶ^{Kon} τὰ^{ArtN} περὶ^{Prp} τὴν^{ArtA}
 nations. the indeed for in the cold places nations and the around the

Εὐρώπην^A θυμοῦ^G μέν^{Pt} ἐστι^{PräAkt} πλήρη, ^{AdjN} διανοίας^G δὲ^{Pt} ἐνδεέστερα^{AdjNKmp} καὶ^{Kon} τέχνης,^G
 Europe of spirit indeed is full, of intelligence but more lacking and of art,

διόπερ^{Kon} ἐλεύθερα^{AdjN} μὲν^{Pt} διατελεῖ^{PräAkt} μᾶλλον,^{AdvKmp} ἀπολίτευτα^{AdjN} δὲ^{Pt} καὶ^{Kon} τῶν^{ArtG}
 therefore free indeed continues more, without polity but and of the

πλησίον^{AdjG} ἄρχειν^{PräInfAkt} οὐ^{Pt} δυνάμενα.^N_{PräM/P} τὰ^{ArtN} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} Ασίαν^A διανοητικὰ^{AdjN}
 neighbors to rule not being able the but about the Asia intelligent

μὲν^{Pt} καὶ^{Kon} τεχνικὰ^{AdjN} τὴν^{ArtA} ψυχήν,^A ἄθυμα^{AdjN} δὲ,^{Pt} διόπερ^{Kon} ἀρχόμενα^N_{PräM/P} καὶ^{Kon}
 indeed and artistic the soul, spiritless but, therefore being ruled and

δουλεύοντα^N_{PräAkt} διατελεῖ.^{PräAkt} τὸ^{ArtN} δὲ^{Pt} τῶν^{ArtG} Ἑλλήνων^G γένος,^N ὥσπερ^{Kon} μεσεύει^{PräAkt}
 being enslaved continues the but of the Greeks race, just as is middle

κατὰ^{Prp} τοὺς^{ArtA} τόπους,^A οὕτως^{Adv} ἀμφοῖν^{DuD}_{Pr} μετέχει.^{PräAkt} καὶ^{Kon} γὰρ^{Pt} ἐνθυμον^{AdjN} καὶ^{Kon}
 according to the places, thus of both two shares. and for spirited and

διανοητικόν^{AdjN} ἐστιν.^{PräAkt} διόπερ^{Kon} ἐλεύθερόν^{AdjN} τε^{Pt} διατελεῖ^{PräAkt} καὶ^{Kon} βέλτιστα^{AdvSup}
 intelligent is therefore free and continues also best

πολιτεύομενον^N_{PräM/P} καὶ^{Kon} δυνάμενον^N_{PräM/P} ἄρχειν^{PräInfAkt} πάντων,^{AdjG} μιᾶς^{AdjG} τυγχάνον^N_{PräAkt}
 being administered and being able to rule of all, of one happening

πολιτείας.^G τὴν^{ArtA} αὐτὴν^A_{Pr} δ'^{Pt} ἔχει^{PräAkt} διαφορὰν^A καὶ^{Kon} τὰ^{ArtN} τῶν^{ArtG} Ἑλλήνων^G ἔθνη^N πρὸς^{Prp}
 constitution. the it self but has difference and the of the Greeks nations toward

ἄλληλα.^A_{Pr} τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἔχει^{PräAkt} τὴν^{ArtA} φύσιν^A μονόκωλον,^{AdjA} τὰ^{ArtN} δὲ^{Pt} εὖ^{Adv}
 each other. the indeed for has the nature single limbed, the but well

κέκραται^{PerM/P} πρὸς^{Prp} ἀμφοτέρας^{AdjA} τὰς^{ArtA} δυνάμεις^A ταύτας.^A_{Pr} φανερὸν^{AdjN} τοίνυν^{Pt} ὅτι^{Kon}
 has been mixed toward both the powers these. clear then that

δεῖ^{PräAkt} διανοητικός^{AdjA} τε^{Pt} εἶναι^{PräInfAkt} καὶ^{Kon} θυμοειδῆς^{AdjA} τὴν^{ArtA} φύσιν^A τοὺς^{ArtA}
 it is necessary intelligent and to be also spirited in kind the nature the

μέλλοντας^A_{PräAkt} εύαγγελος^{AdjA} ἔσεσθαι^{FulInfM/P} τῷ^{ArtD} νομοθέτῃ^D πρὸς^{Prp} τὴν^{ArtA} ἀρετήν.^A ὅπερ^N_{Pr}
 being about to easy to lead to be the lawgiver toward the virtue. which very

γάρ^{Pt} φασί^{PräAkt} τινες^N_{Pr} δεῖν^{PräInfAkt} ὑπάρχειν^{PräInfAkt} τοῖς^{ArtD} φύλαξι,^D τὸ^{ArtN} φιλητικός^{AdjA} μὲν^{Pt}
 for they say some to be needful to exist to the guards, the friendly indeed

εἶναι^{PräInfAkt} τῶν^{ArtG} γνωρίμων^{AdjG} πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA} ἀγνῶτας^{AdjA} ἀγρίους,^{AdjA} ὁ^{ArtN} θυμός^N
 to be of the acquaintances toward but the unknown wild, the spirit

ἐστιν^{PräAkt} ὁ^{ArtN} ποιῶν^N_{PräAkt} τὸ^{ArtN} φιλητικόν.^N αὐτη^N_{Pr} γάρ^{Pt} ἐστιν^{PräAkt} ἡ^{ArtN} τῆς^{ArtG} ψυχῆς^G
 is the making the friendliness this for is the of the soul

St. 1328a

δύναμις^N ἡ^D_{Pr} φιλοῦμεν.^{PräAkt} σημεῖον^N δέ^{Pt} πρὸς^{Prp} γάρ^{Pt} τοὺς^{ArtA} συνήθεις^{AdjA} καὶ^{Kon} φίλους^A
 power by which we love. sign but toward for the familiar and friends

ὁ^{ArtN} θυμός^N αἴρεται^{PräM/P} μᾶλλον^{AdvKmp} ἡ^{Kon} πρὸς^{Prp} τοὺς^{ArtA} ἀγνῶτας,^{AdjA} ὀλιγωρεῖσθαι^{PräM/Pinf}
 the spirit is raised more than toward the unknown, to be slighted

νομίσας.^N_{AorAkt} διὸ^{Kon} καὶ^{Kon} Ἀρχίλοχος^N προσηκόντως^{Adv} τοῖς^{ArtD} φίλοις^D ἐγκαλῶν^N_{PräAkt}
 having supposed. therefore and Archilochus appropriately to the friends accusing

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

σὺ N Pr **γὰρ** Pt **δὴ** Pt **παρὰ** Prp **φίλων** G **ἀπάγχεαι.** PräM/P
you for indeed from beside friends you are strangled.

καὶ Kon **τὸν** ArtN **ἄρχοντα** PräAkt **δὲ** Pt **καὶ** Kon **τὸν** ArtN **έλεύθερον** AdjN **ἀπὸ** Prp **τῆς** ArtG **δυνάμεως** G **ταύτης** G Pr
and the ruling but and the free from the power of this
ὑπάρχει PräAkt **πᾶσιν** AdjD **ἄρχικὸν** AdjN **γὰρ** Pt **καὶ** Kon **ἀήττητον** AdjN **ὁ** ArtN **θυμός.** N **οὐ** Pt **καλῶς** Adv **δὲ** Pt
exists to all ruling for and unconquered the spirit. not well but
ἔχει PräAkt **λέγειν** PräInfAkt **χαλεποὺς** AdjA **εἶναι** PräInfAkt **πρὸς** Prp **τοὺς** ArtA **ἀγνῶτας.** AdjA **πρὸς** Prp **οὐθένα** A Pr
has to say hard to be toward the unknown. toward no one
γὰρ Pt **εἶναι** PräInfAkt **χρὴ** PräAkt **τοιοῦτον,** AdjA **οὐδέ** Kon **εἰσιν** PräAkt **οἱ** ArtN **μεγαλόψυχοι** AdjN **τὴν** ArtA
for to be it is needful such, nor are the great souled the
φύσιν A **ἄγριοι,** AdjN **πλὴν** Prp **πρὸς** Prp **τοὺς** ArtA **ἀδικοῦντας.** A PräAkt **τοῦτο** N Pr **δὲ** Pt **μᾶλλον** AdvKmp **ἔτι** Adv
nature wild, except toward the wrong doing. this but more still
πρὸς Prp **τοὺς** ArtA **συνήθεις** AdjA **πάσχουσιν,** PräAkt **ὅπερ** N Pr **εἴρηται** PerM/P **πρότερον,** Adv **ἄν** Pt
toward the familiar they suffer, which very has been said earlier, ever
ἀδικεῖσθαι PräM/Plnf **νομίσωσιν.** AorAktKnj **καὶ** Kon **τοῦτο** N Pr **συμβαίνει** PräAkt **κατὰ** Prp **λόγον.** A **παρ'** Prp
to be wronged they may think. and this happens according to reason. beside by
οἵς D Pr **γὰρ** Pt **όφείλεσθαι** PräM/Plnf **τὴν** ArtA **εὔεργεσίαν** A **ὑπολαμβάνουσι,** PräAkt **πρὸς** Prp **τῷ** ArtD **βλάβει** D
to whom for to be owed the benefit they suppose, besides the harm
καὶ Kon **ταύτης** G Pr **ἀποστερεῖσθαι** PräM/Plnf **νομίζουσιν.** PräAkt **ὅθεν** Adv **εἴρηται** PerM/P
and of this to be deprived they think. whence has been said

χαλεποὶ AdjN **πόλεμοι** N **γὰρ** Pt **ἀδελφῶν** G
hard wars for of brothers

Eur. fr. 965

καὶ Kon
and

οἵ N Pr **τοι** Pt **πέρα** Adv **στέρξαντες,** N AorAkt **οἵδε** N Pr **καὶ** Kon **πέρα** Adv
who indeed beyond having loved, these here and beyond

μισοῦσιν. PräAkt
they hate.

Anon. fr. 78 (Nauck)

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

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

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ἄλλων^{AdjG} ἔκαστοι^{AdjN} τοῦτο^N **Pr** θηρεύοντες^N **PräAkt** τούς^{ArtA} τε^{Pt} βίους^A ἐτέρους^{AdjA}
 of others each this hunting the and lives other
ποιοῦνται^{PräM/P} καὶ^{Kon} τὰς^{ArtA} πολιτείας.^A ἐπισκεπτέον^{AdjN} δὲ^{Pt} καὶ^{Kon} πόσα^{AdjN} ταυτὶ^N **Pr**

make for themselves also the constitutions. to be examined but now and how many these here
ἐστιν_{PräAkt} **ῶν**^G **Pr** **ἄνευ**_{Prp} **πόλις**^N **οὐκ**_{Pt} **ἀν**_{Pt} **εἴη**_{PräAktOp} **καὶ**_{Kon} **γὰρ**_{Pt} **ἀ**^A **Pr** **λέγομεν**_{PräAkt}
 are of which without city not ever would be: and for which we say
εἶναι_{PräInfAkt} **μέρη**^A **πόλεως**^G **ἐν**_{Prp} **τούτοις**^D **Pr** **ἀν**_{Pt} **εἴη**_{PräAktOp} **διὸ**_{Kon} **ἀναγκαῖον**_{AdjN}
 to be parts of a city in these ever would be, therefore necessary
ὑπάρχειν_{PräInfAkt} **ληπτέον**_{AdjN} **τοίνυν**_{Pt} **τῶν**_{ArtG} **ἔργων**^G **τὸν**_{ArtA} **ἀριθμόν.**^A **ἐκ**_{Prp} **τούτων**^G **Pr** **γὰρ**_{Pt}
 to exist. to be taken then of the works the number out of these for
ἐσται_{FuAkt} **δῆλον.**_{AdjN} **πρῶτον**_{Adv} **μὲν**_{Pt} **οὖν**_{Pt} **ὑπάρχειν**_{PräInfAkt} **δεῖ**_{PräAkt} **τροφήν,**^A **ἔπειτα**_{Adv}
 will be clear. first indeed now to exist it is necessary food, then
τέχνας^A (**πολλῶν**_{AdjG} **γὰρ**_{Pt} **ὄργανων**^G **δεῖται**_{PräM/P} **τὸ**_{ArtN} **ζῆν**),_{PräInfAkt} **τρίτον**_{Adv} **δὲ**_{Pt} **ὅπλα**^A
 arts (of many for instruments needs the to live), thirdly but now arms
(**τοὺς**_{ArtA} **γὰρ**_{Pt} **κοινωνοῦντας**^A **PräAkt** **ἀναγκαῖον**_{AdjN} **καὶ**_{Kon} **ἐν**_{Prp} **αὐτοῖς**^D **Pr** **ἔχειν**_{PräInfAkt} **ὅπλα**^A
(the for sharing together necessary and in their selves to have arms
πρὸς_{Prp} **τε**_{Pt} **τὴν**_{ArtA} **ἀρχήν,**^A **τῶν**_{ArtG} **ἀπειθούντων**^G **PräAkt** **χάριν,**^A **καὶ**_{Kon} **πρὸς**_{Prp} **τοὺς**_{ArtA}
toward and the rule, of the of the disobeying for the sake of, and against the
ἔξωθεν_{Adv} **ἀδικεῖν**_{PräInfAkt} **ἐπιχειροῦντας**,^A **PräAkt** **ἔτι**_{Adv} **χρημάτων**^G **τινὰ**_{AdjA} **εὔπορίαν,**^A **ὅπως**_{Kon}
from outside to do wrong attempting), still of funds some abundance, so that
ἔχωσι_{PräAktKnj} **καὶ**_{Kon} **πρὸς**_{Prp} **τὰς**_{ArtA} **καθ'**_{Prp} **αὐτοὺς**^A **Pr** **χρείας**^A **καὶ**_{Kon} **πρὸς**_{Prp} **τὰς**_{ArtA}
they may have and for the according to their selves needs and toward the
πολεμικάς,_{AdjA} **πέμπτον**_{Adv} **δὲ**_{Pt} **καὶ**_{Kon} **πρῶτον**_{Adv} **τὴν**_{ArtA} **περὶ**_{Prp} **τὸ**_{ArtA} **θεον**_{AdjA} **ἐπιμέλειαν,**^A **ἥν**^A **Pr**
warlike, fifth but and first the about the divine care, which
καλοῦσιν_{PräAkt} **ἱερατείαν,**^A **ἔκτον**_{Adv} **δὲ**_{Pt} **τὸν**_{ArtA} **ἀριθμὸν**^A **καὶ**_{Kon} **πάντων**_{AdjG}
they call priesthood, sixth but now the number and of all
ἀναγκαιότατον_{AdjASup} **κρίσιν**^A **περὶ**_{Prp} **τῶν**_{ArtG} **συμφερόντων**^G **PräAkt** **καὶ**_{Kon} **τῶν**_{ArtG} **δικαίων**_{AdjG}
most necessary judgment about of the advantageous things and of the just things
τῶν_{ArtG} **πρὸς**_{Prp} **ἀλλήλους.**^A **Pr** **τὰ**_{ArtN} **μὲν**_{Pt} **οὖν**_{Pt} **ἔργα**^N **ταῦτ'Ν** **Pr** **ἐστὶν**_{PräAkt} **ῶν**^G **Pr** **δεῖται**_{PräM/P}
of the toward one another. the indeed now works these are of which needs
πᾶσα_{AdjN} **πόλις**^N **ώς**_{Kon} **εἰπεῖν**_{AorInfAkt} **(****ἡ**_{ArtN} **γὰρ**_{Pt} **πόλις**^N **πλῆθος**^N **ἐστιν**_{PräAkt} **οὐ**_{Pt} **τὸ**_{ArtN}
every city as to speak (the for city multitude is not the
τυχὸν^N **AorSAkt** **ἀλλὰ**_{Kon} **πρὸς**_{Prp} **ζωὴν**^A **αὐταρκεῖς,**_{AdjN} **ώς**_{Kon} **φαμεν,**_{PräAkt} **ἐὰν**_{Kon} **δέ**_{Pt} **τι**^N **Pr**
chance occurring but toward life self sufficient, as we say, if ever but now something
τυγχάνῃ_{PräAktKnj} **τούτων**^G **Pr** **ἐκλεῖπον,**^A **PräAkt** **ἀδύνατον**_{AdjN} **ἀπλῶς**_{Adv} **αὐτάρκη**_{AdjA} **τὴν**_{ArtA} **κοινωνίαν**^A
may happen of these lacking, impossible simply self sufficient the community
εἶναι_{PräInfAkt} **ταύτην).**^A **Pr** **ἀνάγκη**^N **τοίνυν**_{Pt} **κατὰ**_{Prp} **τὰς**_{ArtA} **ἔργασίας**^A **ταύτας**_{Pr}
to be this necessity then according to the labors these
συνεστάναι_{PerInfAkt} **πόλιν.**^A **δεῖ**_{PräAkt} **ἄρα**_{Pt} **γεωργῶν**^G **τ'Pt** **εἶναι**_{PräInfAkt} **πλῆθος,**^N **οἱ**^N **Pr**
to have been constituted city it is necessary therefore of farmers and to be multitude, who
παρασκευάσουσι_{FuAkt} **τὴν**_{ArtA} **τροφήν,**^A **καὶ**_{Kon} **τεχνίτας,**^A **καὶ**_{Kon} **τὸ**_{ArtN} **μάχιμον,**_{AdjN} **καὶ**_{Kon} **τὸ**_{ArtN}
will prepare the food, and craftsmen, and the fighting element, and the
εὔπορον,_{AdjN} **καὶ**_{Kon} **ἱερεῖς,**^A **καὶ**_{Kon} **κριταῖς**^A **τῶν**_{ArtG} **ἀναγκαῖων**_{AdjG} **καὶ**_{Kon} **συμφερόντων.**^G **PräAkt**
well resourced, and priests, and judges of the necessary things and advantageous things.
διωρισμένων_{PerM/P} **δὲ**_{Pt} **τούτων**^G **Pr** **λοιπὸν**_{Adv} **σκέψασθαι**_{AorMedInf} **πότερον**_{Kon} **πᾶσι**_{AdjD}
having been defined but now of these remaining to consider whether for all
κοινωνητέον_{AdjN} **πάντων**_{AdjG} **τούτων**^G **Pr** **(****ἐνδέχεται**_{PräM/P} **γὰρ**_{Pt} **τοὺς**_{ArtA} **αὐτοὺς**^A **Pr** **ἄπαντας**_{AdjA}
to be shared of all of these (it is possible for the same all
εἶναι_{PräInfAkt} **καὶ**_{Kon} **γεωργοὺς**^A **καὶ**_{Kon} **τεχνίτας**^A **καὶ**_{Kon} **τοὺς**_{ArtA} **βουλευομένους**^A **PräM/P** **καὶ**_{Kon}
to be and farmers and craftsmen and the deliberating and
δικάζοντας,^A **PräAkt** **ἢ**_{Kon} **καθ'**_{Prp} **ἔκαστον**_{AdjA} **ἔργον**^A **τῶν**_{ArtG} **εἰρημένων**^G **PerM/P** **ἄλλους**_{AdjA}
judging), or according to each task of the having been said others

ὑποθετέον, AdjN ή Kon τὰ ArtN μὲν Pt ιδια AdjN τὰ ArtN δὲ Pt κοινὰ AdjN τούτων^G Pr ἐξ^{Prp} ἀνάγκης^G
 to be assigned, or the indeed private the but now common of these out of necessity

ἔστιν. PräAkt οὐκ^{Pt} ἐν^{Prp} πάσῃ^{AdjD} δὲ^{Pt} ταύτῳ^{AdjN} πολιτείᾳ.^D καθάπερ^{Kon} γὰρ^{Pt} εἴπομεν,^{AorAkt}
 is. not in every but now the same constitution. just as for we said,

ἔνδεχεται^{PräM/P} καὶ^{Kon} πάντας^{AdjA} κοινωνεῖν^{PräInfAkt} πάντων^{AdjG} καὶ^{Kon} μὴ^{Pt} πάντας^{AdjA} πάντων^{AdjG}
 it is possible and all to share of all and not all of all

ἀλλὰ^{Kon} τινὰς^A Pr τινῶν.^G Pr ταύτα^N Pr γὰρ^{Pt} καὶ^{Kon} ποιεῖ^{PräAkt} τὰς^{ArtA} πολιτείας^A ἐτέρας^{AdjA} ἐν^{Prp}
 but some of some. these for also makes the constitutions different in

μὲν^{Pt} γὰρ^{Pt} ταῖς^{ArtD} δημοκρατίαις^D μετέχουσι^{PräAkt} πάντες^{AdjN} πάντων,^{AdjG} ἐν^{Prp} δὲ^{Pt} ταῖς^{ArtD}
 indeed for in the democracies share in all of all, in but in the

ὀλιγαρχίαις^D τούναντίον.^{AdjN} ἐπει^{Kon} δὲ^{Pt} τυγχάνομεν^{PräAkt} σκοποῦντες^N Pr περὶ^{Prp} τῆς^{ArtG}
 oligarchies the opposite. since but now we happen examining about of the

ἀρίστης^{AdjGSup} πολιτείας,^G αὕτη^N Pr δέ^{Pt} ἔστι^{PräAkt} καθ^{Prp} ἡν^A Pr ἡ^{ArtN} πόλις^N ἀν^{Pt} εἴη^{PräAktOp}
 best constitution, this but now is according to which the city ever would be

μάλιστ^{AdvSup} εύδαιμων,^{AdjN} τὴν^{ArtA} δέ^{Pt} εύδαιμονίαν^A ὅτι^{Kon} χωρὶς^{Prp} ἀρετῆς^G ἀδύνατον^{AdjN}
 most happy, the but now happiness that apart from virtue impossible

ὑπάρχειν^{PräInfAkt} εἴρηται^{PerM/P} πρότερον,^{Adv} φανερὸν^{AdjN} ἐκ^{Prp} τούτων^G Pr ὡς^{Kon} ἐν^{Prp} τῇ^{ArtD}
 to exist has been said earlier, clear from these that in the

κάλλιστα^{AdvSup} πολιτευομένη^D Präm/P πόλει^D καὶ^{Kon} τῇ^{ArtD} κεκτημένη^D PerM/P δικαίους^{AdjA} ἄνδρας^A
 most finely being administered city and the having acquired just men

ἀπλῶς, Adv ἀλλὰ^{Kon} μὴ^{Pt} πρὸς^{Prp} τὴν^{ArtA} ὑπόθεσιν,^A οὔτε^{Kon} βάναυσον^{AdjA} βίον^A οὔτε^{Kon}
 simply, but not with respect to the hypothesis, neither vulgar life nor

ἀγοραῖον^{AdjA} δεῖ^{PräAkt} ζῆν^{PräInfAkt} τοὺς^{ArtA} πολίτας^A (ἀγεννῆς^{AdjN} γὰρ^{Pt} ὁ^{ArtN} τοιοῦτος^{AdjN} βίος^N
 of market it is necessary to live the citizens (ignoble for the such life

καὶ^{Kon} πρὸς^{Prp} ἀρετὴν^A ὑπεναντίος),^{AdjN} οὐδὲ^{Kon} δὴ^{Pt} γεωργοὺς^A εἰναι^{PräInfAkt} τοὺς^{ArtA}
 and toward virtue opposed), nor even indeed farmers to be the

μέλλοντας^A PräAkt
 being about to

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ἔσεσθαι^{FuMedInf} (δεῖ^{PräAkt} γὰρ^{Pt} σχολῆς^G καὶ^{Kon} πρὸς^{Prp} τὴν^{ArtA} γένεσιν^A τῆς^{ArtG} ἀρετῆς^G
 to be going to be (it is necessary for leisure and for the coming to be of the virtue

καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} πράξεις^A τὰς^{ArtA} πολιτικάς).^{AdjA} ἐπει^{Kon} δὲ^{Pt} καὶ^{Kon} τὸ^{ArtN} πολεμικὸν^{AdjN}
 and for the actions the political). since but now and the warlike

καὶ^{Kon} τὸ^{ArtN} βουλευόμενον^N Präm/P περὶ^{Prp} τῶν^{ArtG} συμφερόντων^G PräAkt καὶ^{Kon} κρίνον^N PräAkt περὶ^{Prp}
 and the deliberating about of the beneficial things and judging about

τῶν^{ArtG} δικαίων^{AdjG} ἔνυπάρχει^{PräAkt} καὶ^{Kon} μέρη^N φαίνεται^{PräM/P} τῆς^{ArtG} πόλεως^G μάλιστα^{AdvSup}
 of the just things is inherent and parts appears of the city most

ὄντα,^A PräAkt πότερον^{Kon} ἔτερα^{AdjA} καὶ^{Kon} ταῦτα^A Pr θετέον^{AdjN} ἡ Kon τοῖς^{ArtD} αὐτοῖς^{AdjD}
 being, whether other and these to be set or to the same

ἀποδοτέον^{AdjN} ἄμφω;^{AdjDuN} φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon} τοῦτο,^N Pr διότι^{Kon} τρόπον^A μέν^{Pt} τινα^A Pr
 to be assigned both; clear but also this, because manner indeed some

τοῖς^{ArtD} αὐτοῖς^{AdjD} τρόπον^A δέ^{Pt} τινα^A Pr καὶ^{Kon} ἐτέροις.^{AdjD} ἢ^{Pr} μὲν^{Pt} γὰρ^{Pt} ἐτέρας^{AdjG}
 to the same manner but some and to others. in which way indeed for different

ἀκμῆς^G ἐκάτερον^N Pr τῶν^{ArtG} ἔργων,^G καὶ^{Kon} τὸ^{ArtN} μὲν^{Pt} δεῖται^{PräM/P} φρονήσεως^G τὸ^{ArtN} δὲ^{Pt}
 of peak each of the works, and the indeed needs of prudence the but

δυνάμεως,^G ἐτέροις.^{AdjD} ἢ^{Pr} δὲ^{Pt} τῶν^{ArtG} ἀδυνάτων^{AdjG} ἔστι^{PräAkt} τοὺς^{ArtA}
 of power, to others. in which way but of the unable ones is the

δυναμένους^A PräM/P βιάζεσθαι^{PräM/Plinf} καὶ^{Kon} κωλύειν,^{PräInfAkt} τούτους^A Pr ὑπομένειν^{PräInfAkt}
 being able to force and to hinder, these to endure

ἀρχομένους^A PräM/P ἀεί, Adv ταύτη^D Pr δὲ^{Pt} τοῖς^{ArtD} αὐτοῖς^{AdjD} οἱ^{ArtN} γὰρ^{Pt} τῶν^{ArtG} ὅπλων^G κύριοι^{AdjN}
 being ruled always, in this way but to the same. the for of the arms masters

καὶ^{Kon} [[τοῦ]]^{ArtG} μένειν^{PräInfAkt} ἢ^{Kon} μὴ^{Pt} μένειν^{PräInfAkt} κύριοι^{AdjN} τὴν^{ArtA} πολιτείαν.^A
 and of to remain or not to remain masters the constitution.

λείπεται^{PräM/P} τοίνυν^{Pt} τοῖς^{ArtD} αὐτοῖς^{AdjD} μὲν^{Pt} ἀμφοτέροις^{AdjD} ἀποδιδόναι^{PräInfAkt} τὴν^{ArtA}
 remains then to the same indeed to both to assign the

πολιτείαν^A ταύτην,^A Pr μὴ^{Pt} ἄμα^{Adv} δέ,^{Pt} ἀλλ'^{Kon} ὥσπερ^{Kon} πέψυκεν^{PerAkt} ἢ^{ArtN} μὲν^{Pt} δύναμις^N ἐν^{Prp}
 constitution this, not at once but, but just as has by nature the indeed power in

νεωτέροις,^{AdjDKmp} ἡ^{ArtN} δὲ^{Pt} φρόνησις^N ἐν^{Prp} πρεσβυτέροις^{AdjDKmp} εἰναι,^{PräInfAkt} ζοικεν^{PerAkt}
 the younger men, the but prudence in the older men to be, it seems

οὕτως^{Adv} ἀμφοῖν^{AdjDuD} νενεμήσθαι^{PerM/Plnf} συμφέρειν^{PräInfAkt} καὶ^{Kon} δίκαιον^{AdjN} ἔστιν.^{PräAkt}
 thus to both to have been assigned to benefit and just is

ἔχει^{PräAkt} γὰρ^{Pt} αὕτη^N Pr ἡ^{ArtN} διαιρεσις^N τὸ^{ArtN} κατ'^{Prp} ἀξίαν.^A ἀλλὰ^{Kon} μὴν^{Pt} καὶ^{Kon} τὰς^{ArtA}
 has for this the division the according to worth. but indeed also the

κτήσεις^A δεῖ^{PräAkt} εἰναι^{PräInfAkt} περὶ^{Prp} τούτους.^A Pr ἀναγκαῖον^{AdjN} γὰρ^{Pt} εὔπορίαν^A
 possessions it is necessary to be about these. necessary for prosperity

ὑπάρχειν^{PräInfAkt} τοῖς^{ArtD} πολίταις,^D πολίται^N δὲ^{Pt} οὐτοι.^N Pr τὸ^{ArtN} γὰρ^{Pt} βάναυσον^{AdjN} οὐ^{Pt}
 to exist to the citizens, citizens but these. the for vulgar not

μετέχει^{PräAkt} τῆς^{ArtG} πόλεως,^G οὐδ'^{Kon} ἄλλο^{AdjN} οὐθὲν^N Pr γένος^N ὃ^N Pr μὴ^{Pt} τῆς^{ArtG} ἀρετῆς^G
 shares in of the city, nor other nothing kind which not of the virtue

δημιουργόν^{AdjN} ἔστιν.^{PräAkt} τοῦτο^N Pr δὲ^{Pt} δῆλον^{AdjN} ἐκ^{Prp} τῆς^{ArtG} ὑποθέσεως.^G τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 productive is. this but clear from of the hypothesis. the indeed for

εὐδαιμονεῖν^{PräInfAkt} ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfAkt} μετὰ^{Prp} τῆς^{ArtG} ἀρετῆς,^G εὐδαιμονα^{AdjA} δὲ^{Pt}
 to be happy necessary to exist with the virtue, happy but

πόλιν^A οὐκ^{Pt} εἰς^{Prp} μέρος^A τι^A Pr βλέψαντας^A AorSAkt δεῖ^{PräAkt} λέγειν^{PräInfAkt} αὐτῆς,^G Pr ἀλλ'^{Kon}
 city not into part some having looked it is necessary to say of her, but

εἰς^{Prp} πάντας^{AdjA} τοὺς^{ArtA} πολίτας.^A φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon} ὅτι^{Kon} δεῖ^{PräAkt} τὰς^{ArtA} κτήσεις^A
 into all the citizens. clear but also that it is necessary the possessions

εἶναι^{PräInfAkt} τούτων,^G Pr εἴπερ^{Kon} ἀναγκαῖον^{AdjN} εἶναι^{PräInfAkt} τοὺς^{ArtA} γεωργοὺς^A δούλους^A ἢ^{Kon}
 to be of these, if indeed necessary to be the farmers slaves or

βαρβάρους^{AdjA} περιοίκους.^A λοιπὸν^{AdjN} δὲ^{Pt} ἐκ^{Prp} τῶν^{ArtG} καταριθμηθέντων^G AorSpas τὸ^{ArtN} τῶν^{ArtG}
 barbarians perioeci. remaining but out of of the having been enumerated the of

ιερέων^G γένος.^N φανερὰ^{AdjN} δὲ^{Pt} καὶ^{Kon} ἡ^{ArtN} τούτων^G Pr τάξις.^N οὗτε^{Kon} γὰρ^{Pt} γεωργὸν^A οὗτε^{Kon}
 the priests class. clear but also the of these order. neither for farmer nor

βάναυσον^{AdjA} ιερέα^A καταστατέον^{AdjN} (ὑπὸ^{Prp} γὰρ^{Pt} τῶν^{ArtG} πολιτῶν^G πρέπει^{PräAkt} τιμᾶσθαι^{PräM/Plnf}
 vulgar priest to be appointed (under by for the citizens it behooves to be honored

τοὺς^{ArtA} θεούς).^A ἐπει^{Kon} δὲ^{Pt} διήρηται^{PerM/P} τὸ^{ArtN} πολιτικὸν^{AdjN} εἰς^{Prp} δύο^{AdjA} μέρη,^A τοῦτ'^N Pr
 the gods. since but has been divided the political element into two parts, this

ἔστι^{PräAkt} τό^{ArtN} τε^{Pt} ὀπλιτικὸν^{AdjN} καὶ^{Kon} τὸ^{ArtN} βουλευτικόν,^{AdjN} πρέπει^{PräAkt} δὲ^{Pt} τὴν^{ArtA}
 is the and also hoplite element and the deliberative element, it behooves but the

τε^{Pt} θεραπείαν^A ἀποδιδόναι^{PräInfAkt} τοῖς^{ArtD} θεοῖς^D καὶ^{Kon} τὴν^{ArtA} ἀνάπτασιν^A ἔχειν^{PräInfAkt}
 and also service to render to the gods and the rest to have

περὶ^{Prp} αὐτοὺς^A Pr τοὺς^{ArtA} διὰ^{Prp} τὸν^{ArtA} χρόνον^A ἀπειρηκότας,^A PerAkt τούτοις^D Pr ἀν^{Pt} εἴη^{PräAktOp}
 about themselves the through the time having ceased, to these ever might be

τὰς^{ArtA} [[περὶ^{Prp} αὐτοὺς]^A Pr] ιερωσύνας^A ἀποδοτέον.^{AdjN} ὃν^G Pr μὲν^{Pt} τοίνυν^{Pt} ἀνευ^{Prp} πόλις^N οὐ^{Pt}
 the [about them] priesthoods to be assigned. of which indeed then without city not

συνίσταται^{PräM/P} καὶ^{Kon} ὅσα^N Pr μέρη^N πόλεως,^G εἱρηται^{PerM/P} (γεωργοὺς^A μὲν^{Pt} γὰρ^{Pt} καὶ^{Kon}
 is constituted and as many as parts of city, has been said (farmers indeed for and

τεχνίτας^A καὶ^{Kon} πᾶν^{AdjN} τὸ^{ArtN} θητικὸν^{AdjN} ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfAkt} ταῖς^{ArtD} πόλεσιν,^D μέρη^N

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

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

class. the indeed now of the together meals order from here has come to be first,
ό^{ArtN} **δὲ**^{Pt} **χωρισμὸς**^N **ό**^{ArtN} **κατὰ**^{Prp} **γένος**^A **τοῦ**^{ArtG} **πολιτικοῦ**^{AdjG} **πλήθους**^G **ἐξ**^{Prp} **Αἰγύπτου.**^G
 the but separation the according to class of political the multitude out of Egypt.
πολὺ^{Adv} **γὰρ**^{Pt} **ὑπερτείνει**^{PräAkt} **τοῖς**^{ArtD} **χρόνοις**^D **τὴν**^{ArtA} **Μίνω**^G **βασιλείαν**^A **ἡ**^{ArtN} **Σεσώστριος.**^{AdjN}
 much for surpasses in the times the of minos kingship the Sesostrian.
σχεδὸν^{Adv} **μὲν**^{Pt} **οὖν**^{Pt} **καὶ**^{Kon} **τὰ**^{ArtA} **ἄλλα**^{AdjA} **δεῖ**^{PräAkt} **νομίζειν**^{PräInfAkt} **εὑρῆσθαι**^{AorSPasInf}
 almost indeed now and the other it is necessary to think to be found
πολλάκις^{Adv} **ἐν**^{Prp} **τῷ**^{ArtD} **πολλῷ**^{AdjD} **χρόνῳ**^D **μᾶλλον**^{AdvKmp} **δὲ**^{Kon} **ἀπειράκις.**^{Adv} **τὰ**^{ArtN} **μὲν**^{Pt} **γὰρ**^{Pt}
 often in the much time, rather and countless times. the indeed for
ἀναγκαῖα^{AdjN} **τὴν**^{ArtA} **χρείαν**^A **διδάσκειν**^{PräInfAkt} **εἰκὸς**^N **PerAkt** **αὐτήν,**^A **τὰ**^{ArtN} **δὲ**^{Kon} **εἰς**^{Prp}
 necessary things the need to teach likely it, the and into
εὐσχημοσύνην^A **καὶ**^{Kon} **περιουσίαν**^A **ὑπαρχόντων**^G **τούτων**^G **εὔλογον**^{AdjN}
 decorum and surplus of things existing already these reasonable
λαμβάνειν^{PräInfAkt} **τὴν**^{ArtA} **αὔξησιν.**^A **ώστε**^{Kon} **καὶ**^{Kon} **τὰ**^{ArtN} **περὶ**^{Prp} **τὰς**^{ArtA} **πολιτείας**^A **οἶσθαι**^{Präm/PInf}
 to take the growth so that also the about the constitutions to think
δεῖ^{PräAkt} **τὸν**^{ArtA} **αὐτὸν**^A **ἔχειν**^{PräInfAkt} **τρόπον.**^A **ὅτι**^{Kon} **δὲ**^{Pt} **πάντα**^{AdjNSup} **μὲν**^{Pt} **δοκοῦσιν**^{PräAkt}
 it is necessary the same to have manner. that but all ancient, sign
τὰ^{ArtN} **περὶ**^{Prp} **Αἴγυπτόν**^A **ἐστιν.**^{PräAkt} **οὗτοι**^N **γὰρ**^{Pt} **ἀρχαιότατοι**^{AdjNSup} **μὲν**^{Pt} **δοκοῦσιν**^{PräAkt}
 the about Egypt is. these for most ancient indeed seem
εἶναι,^{PräInfAkt} **νόμων**^G **δὲ**^{Pt} **τετυχήκασιν**^{PerAkt} **【άει】**^{Adv} **καὶ**^{Kon} **τάξεως**^G **πολιτικῆς.**^{AdjG} **διὸ**^{Kon}
 to be, of laws but they have obtained always and of order political. therefore
δεῖ^{PräAkt} **τοῖς**^{ArtD} **μὲν**^{Pt} **εὑρημένοις**^D **PerM/P** **ἰκανῶς**^{Adv} **χρῆσθαι,**^{Präm/PInf} **τὰ**^{ArtN} **δὲ**^{Pt}
 it is necessary to the on the one hand having been found sufficiently to use, the but
παραλελειμμένα^N **PerM/P** **πειράσθαι**^{Präm/PInf} **ζητεῖν.**^{PräInfAkt} **ὅτι**^{Kon} **μὲν**^{Pt} **οὖν**^{Pt} **δεῖ**^{PräAkt} **τὴν**^{ArtA}
 having been left aside to try to seek. that indeed now it is necessary the
χώραν^A **εἶναι**^{PräInfAkt} **τῶν**^{ArtG} **ὄπλα**^A **κεκτημένων**^G **PerM/P** **καὶ**^{Kon} **τῶν**^{ArtG} **τῆς**^{ArtG} **πολιτείας**^G
 land to be of arms having acquired and of of the constitution
μετεχόντων,^G **PräAkt** **εἰρηται**^{PerM/P} **πρότερον,**^{Adv} **καὶ**^{Kon} **διότι**^{Kon} **τοὺς**^{ArtA} **γεωργοῦντας**^A **PräAkt** **αὐτῶν**^G **Pr**
 partaking, has been said earlier, and because the ones farming of them
ἔτέρους^{AdjA} **εἶναι**^{PräInfAkt} **δεῖ,**^{PräAkt} **καὶ**^{Kon} **πόσην**^{AdjA} **τινὰ**^A **χρή**^{PräAkt} **καὶ**^{Kon} **ποίαν**^{AdjA}
 others to be it is necessary, and how great some it is needful and what kind
εἶναι^{PräInfAkt} **τὴν**^{ArtA} **χώραν.**^A **περὶ**^{Prp} **δὲ**^{Pt} **τῆς**^{ArtG} **διανομῆς**^G **καὶ**^{Kon} **τῶν**^{ArtG} **γεωργούντων,**^G **PräAkt**
 to be the land about but of the distribution and of the ones farming,
τίνας^A **Pr** **καὶ**^{Kon} **ποίους**^{AdjA} **εἶναι**^{PräInfAkt} **χρή,**^{PräAkt} **λεκτέον**^{AdjN} **πρῶτον,**^{Adv} **ἔπειδὴ**^{Kon} **οὔτε**^{Kon}
 which ones and what sorts to be it is needful, to be said first, since neither
κοινήν^{AdjA} **φαμεν**^{PräAkt} **εἶναι**^{PräInfAkt} **δεῖν**^{PräInfAkt} **τὴν**^{ArtA}
 common we say to be to be necessary the

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

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

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

St. 1330b

πρὸς^{Prp} τὸ^{ArtA} τὰς^{ArtA} πολιτικὰς^{AdjA} πράξεις^A καὶ^{Kon} πολεμικὰς^{AdjA} καλῶς^{Adv} ἔχει_{PräAkt} πρὸς^{Prp}
 toward the the political actions and warlike well holds.
 μὲν^{Pt} οὖν^{Pt} τὰς^{ArtA} πολεμικὰς^{AdjA} αὐτοῖς^D πρὸς^{Pt} εὐέξιδον^{AdjA} εἶναι_{PräInfAkt} χρή,_{PräAkt} τοῖς^{ArtD} δ^{Pt}
 indeed now the warlike to them indeed easy to go out to be needful is, to the but
 ἐναντίοις^{AdjD} δυσπρόσοδον^{AdjA} καὶ^{Kon} δυσπερίληπτον,^{AdjA} ὄντας^G τε^{Pt} καὶ^{Kon} ναμάτων^G
 to the adversaries hard to approach and hard to encompass, of waters both and of springs
 μάλιστα^{AdvSup} μὲν^{Pt} ὑπάρχειν_{PräInfAkt} πλῆθος^N οἰκεῖον,^{AdjN} εἰ^{Kon} δὲ^{Pt} μή,^{Pt} τοῦτο^N πρ. γε^{Pt}
 most of all indeed to be present multitude proper, if but not, this at least
 εὔρηται_{PerM/P} διὰ^{Prp} τοῦ^{ArtG} κατασκευάζειν_{PräInfAkt} ὑποδοχὰς^A ὄμβριοις^{AdjD} ὕδασιν^D ἀφθόνους^{AdjA}
 has been found through the to construct cisterns for rain waters abundant
 καὶ^{Kon} μεγάλας,^{AdjA} ὥστε^{Kon} μηδέποτε^{Adv} ὑπολείπειν_{PräInfAkt} εἰργομένους^A πρäM/P τῆς^{ArtG} χώρας^G
 and large, so that never to be left being shut out of the land
 διὰ^{Prp} πόλεμον.^A ἐπει^{Kon} δὲ^{Pt} δεῖ_{PräAkt} περὶ^{Prp} ὑγιείας^G φροντίζειν_{PräInfAkt} τῶν^{ArtG}
 through war since but it is necessary about health to care of
 ἐνοικούντων,^G πρäAkt τοῦτο^N δ^{Pt} ἐστὶν_{PräAkt} ἐν^{Prp} τῷ^{ArtD} κεῖσθαι_{PräM/Plnf} τὸν^{ArtA} τόπον^A ἐν^{Prp}
 the inhabiting ones, this but is in the to be situated the place in
 τε^{Pt} τοιούτῳ^{AdjD} καὶ^{Kon} πρὸς^{Prp} τοιοῦτον^{AdjA} καλῶς,^{Adv} δεύτερον^{Adv} δὲ^{Pt} ὕδασιν^D ὑγιεινοῖς^{AdjD}
 and also such a and toward such a well, secondly but waters healthful
 χρῆσθαι,_{PräM/Plnf} καὶ^{Kon} τούτου^G πρ. τὴν^{ArtA} ἐπιμέλειαν^A ἔχειν_{PräInfAkt} μή^{Pt} παρέργως.^{Adv} οἷς^D πρ. γὰρ^{Pt}
 to use, and of this the care to have not incidentally. by which for
 πλείστοις^{AdjDSup} χρώμεθα_{PräM/P} πρὸς^{Prp} τὸ^{ArtA} σῶμα^A καὶ^{Kon} πλειστάκις,^{Adv} ταῦτα^N πρ.
 most we use toward the body and very often, these
 πλείστον^{AdjNSup} συμβάλλεται_{PräM/P} πρὸς^{Prp} τὴν^{ArtA} ὑγίειαν.^A ἡ^{ArtN} δὲ^{Pt} τῶν^{ArtG} ὄντας^G καὶ^{Kon}
 most contributes toward the health the but of the of waters and
 τοῦ^{ArtG} πνεύματος^G δύναμις^N τοιαύτην^{AdjA} ἔχει_{PräAkt} τὴν^{ArtA} φύσιν^A διόπερ^{Kon} ἐν^{Prp} ταῖς^{ArtD} εὖ^{Adv}
 of the spirit power such holds the nature. therefore in the well
 φρονούσαις^D π्रäAkt δεῖ_{PräAkt} διωρίσθαι_{AorPasInf} πόλεσιν,^D ἐὰν^{Kon} μή^{Pt} πάνθ^A πρ. ὄμοια^{AdjN} μηδ^{Kon}
 thinking it is necessary to be defined to cities, if not all things alike nor
 ἀφθονία^N τοιούτων^{AdjG} ἢ^{PräAktKnj} ναμάτων,^G χωρὶς^{Adv} τὰ^{ArtN} τε^{Pt} εἰς^{Prp} τροφὴν^A ὕδατα^A καὶ^{Kon}
 abundance of such may be of springs, apart the and also into nourishment waters and

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

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ἄλλως^{Adv} τε^{Pt} καὶ^{Kon} νῦν^{Adv} εὑρημένων^G περ^{M/P} τῶν^{ArtG} περὶ^{Prp} τὰ^{ArtA} βέλη^A καὶ^{Kon} τὰς^{ArtA}
 otherwise and also now of things found concerning the darts and the

μηχανὰς^A εἰς^{Prp} ἀκρίβειαν^A πρὸς^{Prp} τὰς^{ArtA} πολιορκίας.^A ὅμοιον^{AdjN} γὰρ^{Pt} τὸ^{ArtN} τείχη^A μὴ^{Pt}
 machines into precision toward the sieges. like for the walls not

περιβάλλειν^{PräInfAkt} ταῖς^{ArtD} πόλεσιν^D ὀξιοῦν^{PräInfAkt} καὶ^{Kon} τὸ^{ArtN} τὴν^{ArtA} χώραν^A εὐέμβολον^{AdjA}
 to surround to the cities to deem worthy and the the land easily enterable

ζητεῖν^{PräInfAkt} καὶ^{Kon} περιαιρεῖν^{PräInfAkt} τοὺς^{ArtA} ὄρεινοὺς^{AdjA} τόπους,^A ὁμοίως^{Adv} δὲ^{Pt} καὶ^{Kon}
 to seek and to remove the mountainous places, similarly but and

ταῖς^{ArtD} οἰκήσεσι^D ταῖς^{ArtD} ιδίαις^{AdjD} μὴ^{Pt} περιβάλλειν^{PräInfAkt} τοίχους^A ὡς^{Kon} ἀνάνδρων^{AdjG}
 to the dwellings the private not to surround walls as of unmanly

ἐσομένων^G ΦuM/P τῶν^{ArtG} κατοικούντων.^G PräAkt ἀλλὰ^{Kon} μὴ^{Pt} οὐδὲ^{Kon} τοῦτο^N Pr γε^{Pt} δεῖ^{PräAkt}
 being about to be of the inhabiting. but indeed not even this at least it is necessary

λανθάνειν,^{PräInfAkt} ὅτι^{Kon} τοῖς^{ArtD} μὲν^{Pt} περιβεβλημένοις^D PerM/P τείχη^A περὶ^{Prp} τὴν^{ArtA} πόλιν^A
 to escape notice, that to the indeed having been surrounded walls around the city

ξεστιν^{PräAkt} ἀμφοτέρως^{Adv} χρῆσθαι^{PräM/PlInf} ταῖς^{ArtD} πόλεσιν,^D καὶ^{Kon} ὡς^{Kon} ἔχούσαις^D PräAkt τείχη^A
 it is permitted both ways to use to the cities, and as having walls

καὶ^{Kon} ὡς^{Kon} μὴ^{Pt} ἔχούσαις,^D PräAkt τοῖς^{ArtD} δὲ^{Pt} μὴ^{Pt} κεκτημένοις^D PerM/P οὐκ^{Pt} ξεστιν.^{PräAkt} εἰ^{Kon}
 and as not having, to the but not having not it is permitted. if

δὴ^{Pt} τοῦτον^A Pr ἔχει^{PräAkt} τὸν^{ArtA} τρόπον,^A οὐχ^{Pt} ὅτι^{Kon} τείχη^A μόνον^{Adv} περιβλητέον,^{AdjN} ἀλλὰ^{Kon}
 indeed this holds the manner, not that walls only must be put around, but

καὶ^{Kon} τούτων^G Pr ἐπιμελητέον,^{AdjN} ὅπως^{Kon} καὶ^{Kon} πρὸς^{Prp} κόσμον^A ἔχη^{PräAktKnj} τῇ^{ArtD} πόλει^D
 and of these it must be cared for, so that and toward order may have to the city

πρεπόντως^{Adv} καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} πολεμικὰς^{AdjA} χρείας,^A τάς^{ArtA} τε^{Pt} ἄλλας^{AdjA} καὶ^{Kon} τὰς^{ArtA}
 befittingly and toward the warlike needs, the and also other and the

νῦν^{Adv} ἐπεξευρημένας.^A PerM/P ὥσπερ^{Kon} γὰρ^{Pt} τοῖς^{ArtD} ἐπιτιθεμένοις^D PräM/P ἐπιμελές^{AdjN} ἔστι^{PräAkt}
 now having been invented. just as for to the attacking careful is

δι'^{Prp} ὕν^G Pr τρόπων^G πλεονεκτήσουσιν,^{FuAkt} οὕτω^{Adv} τὰ^{ArtN} μὲν^{Pt} εὑρηται^{PerM/P} τὰ^{ArtN} δὲ^{Pt}
 through which ways they will have advantage, thus the indeed has been found the but

δεῖ^{PräAkt} ζητεῖν^{PräInfAkt} καὶ^{Kon} φιλοσοφεῖν^{PräInfAkt} καὶ^{Kon} τοὺς^{ArtA} φυλαττομένους.^A PräM/P
 it is necessary to seek and to consider and the being guarded.

ἀρχὴν^A γὰρ^{Pt} οὐδὲ^{Kon} ἐπιχειροῦσιν^{PräAkt} ἐπιτίθεσθαι^{PräM/PlInf} τοῖς^{ArtD} εὖ^{Adv}
 a beginning for not even they attempt to attack to the well

παρεσκευασμένοις.^D PerM/P ἐπει^{Kon} δὲ^{Pt} δεῖ^{PräAkt} τὸ^{ArtN} μὲν^{Pt} πλῆθος^N τῶν^{ArtG} πολιτῶν^G ἐν^{Prp}
 having been prepared. since but it is necessary the indeed multitude of the citizens in

συσσιτίοις^D κατανενεμῆσθαι,^{PerM/PlInf} τὰ^{ArtN} δὲ^{Pt} τείχη^N διειλῆφθαι^{PerM/PlInf} φυλακτηρίοις^D καὶ^{Kon}
 common meals to be distributed, the but walls to have been divided guard posts and

πύργοις^D κατὰ^{Prp} τόπους^A ἐπικαίρους,^{AdjA} δῆλον^{AdjN} ὡς^{Kon} ταῦτα^N Pr προκαλεῖται^{PräM/P}
 towers according to places opportune, clear as these is called forth

παρασκευάζειν^{PräInfAkt} ἔνια^{AdjN} τῶν^{ArtG} συσσιτίων^G ἐν^{Prp} τούτοις^D Pr τοῖς^{ArtD} φυλακτηρίοις.^D
 to prepare some of the of common meals in these the guard posts.

καὶ^{Kon} ταῦτα^N Pr μὲν^{Pt} δὴ^{Pt} τοῦτον^A Pr ἀν^{Pt} τις^N Pr διακοσμήσει^{AorAktOp} τὸν^{ArtA} τρόπον.^A τὰς^{ArtA} δὲ^{Pt}
 and these indeed now this ever someone would arrange the manner the but

τοῖς^{ArtD} θείοις^{AdjD} ἀποδεδομένας^A PerM/P οἰκήσεις^N καὶ^{Kon} τὰ^{ArtA} κυριώτατα^{AdjASup} τῶν^{ArtG} ἀρχείων^G
 to the divine having been given over dwellings and the most principal of the records

συσσίτια^N ἀρμόττει^{PräAkt} τόπον^A ἐπιτήδειόν^{AdjA} τε^{Pt} ἔχειν^{PräInfAkt} καὶ^{Kon} τὸν^{ArtA} αὐτόν,^{AdjA}
 together meals fits place suitable and to have also the same,

ὅσα^N Pr μὴ^{Pt} τῶν^{ArtG} ἱερῶν^{AdjG} ὁ^{ArtN} νόμος^N ἀφορίζει^{PräAkt} χωρὶς^{Adv} ἢ^{Kon} τι^N Pr μαντεῖον^N ἄλλο^{AdjN}
 whatever not of the sacred the law separates apart or some oracle other

πυθόχρηστον.^{AdjN} εἴη^{PräAktOp} δ'^{Pt} ἀν^{Pt} τοιοῦτος^{AdjN} ὁ^{ArtN} τόπος^N ὅστις^N Pr ἐπιφάνειάν^A τε^{Pt}
 Pytho oracular. might be but ever such the place who which appearance and

ἔχει^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} τῇ^{ArtG} θέσεως^G ἀρετὴν^A ίκανῶς^{Adv} καὶ^{Kon} πρὸς^{Prp} τὰ^{ArtA}

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

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

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

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

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

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

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

βέλτιον. AdjNKmp **τὴν** ArtA **μὲν** Pt **τοίνυν** Pt **φύσιν** A **οῖους** AdjA **εἶναι** PräInfAkt **δεῖ** PräAkt **τοὺς** ArtA
 better. the indeed then nature of what sort to be it is necessary those

μέλλοντας A PräAkt **εὔχειρώτους** AdjA **έσεσθαι** FuM/Plnf **τῷ** ArtD **νομοθέτη,** D **διωρίσμεθα** PerM/P **πρότερον** Adv
 being about to easy to manage to be going to be to the lawgiver, we have defined earlier.

τὸ ArtN **δεῖ** Pt **λοιπὸν** AdjN **ἔργον** N **ἡδη** Adv **παιδείας.** G **τὰ** ArtN **μὲν** Pt **γάρ** Pt **ἐθιζόμενοι** N PräM/P
 the but remaining work already of education. the indeed for being habituated

μανθάνουσι PräAkt **τὰ** ArtN **δέ** Pt **ἀκούοντες.** N PräAkt **έπει** Kon **δεῖ** Pt **πᾶσα** AdjN **πολιτικὴ** AdjN **κοινωνία** N
 learn the but hearing. since but every political community

συνέστηκεν PerAkt **ξεῖ** Prp **ἀρχόντων** G PräAkt **καὶ** Kon **ἀρχομένων,** G PräM/P **τοῦτο** N Pr **δῆ** Pt **σκεπτέον,** AdjN
 has been constituted from ruling and being ruled, this indeed to be examined,

εἰ Kon **έτέρους** AdjA **εἶναι** PräInfAkt **δεῖ** PräAkt **τοὺς** ArtA **ἀρχοντας** A PräAkt **καὶ** Kon **τοὺς** ArtA
 whether different to be it is necessary the rulers and the

ἀρχομένους A PräM/P **ἢ** Kon **τοὺς** ArtA **αὐτοὺς** A Pr **διὰ** Prp **βίου.** G **δῆλον** AdjN **γάρ** Pt **ώς** Kon **ἀκολουθεῖν** PräInfAkt
 ruled or the same through life. clear for that to follow

δεήσει FuAkt **καὶ** Kon **τὴν** ArtA **παιδείαν** A **κατὰ** Prp **τὴν** ArtA **διαίρεσιν** A **ταύτην.** A Pr **εἰ** Kon **μὲν** Pt **τοίνυν** Pt
 will be necessary and the education according to the division this. if indeed then

εἴησαν PräAktOp **τοσοῦτον** AdjN **διαφέροντες** N PräAkt **ἄτεροι** AdjN **τῶν** ArtG **ἄλλων** AdjG **ὅσον** Adv **τοὺς** ArtA
 would be so much differing one party of the others as much as the

θεοὺς A **καὶ** Kon **τοὺς** ArtA **ἥρωας** A **ἡγούμεθα** PräM/P **τῶν** ArtG **ἀνθρώπων** G **διαφέρειν,** PräInfAkt **εὐθὺς** Adv
 gods and the heroes we deem of the humans to differ, straightway

πρῶτον Adv **κατὰ** Prp **τὸ** ArtN **σῶμα** A **πολλὴν** AdjA **ἔχοντες** N PräAkt **ὑπερβολήν,** A **εἴτα** Adv **κατὰ** Prp
 first in respect to the body much having excess, then in respect to

τὴν ArtA **ψυχήν,** A **ώστε** Kon **ἀναμφισβήτητον** AdjN **εἶναι** PräInfAkt **καὶ** Kon **φανερὰν** AdjA **τὴν** ArtA **ὑπεροχὴν** A
 the soul, so that indisputable to be and manifest the preeminence

τοῖς ArtD **ἀρχομένοις** D PräM/P **τὴν** ArtA **τῶν** ArtG **ἀρχόντων,** G PräAkt **δῆλον** AdjN **ὅτι** Kon **βέλτιον** AdjNKmp **ἀεὶ** Adv
 to the being ruled the of the rulers, clear that better always

τοὺς ArtA **αὐτοὺς** AdjA **τοὺς** ArtA **μὲν** Pt **ἀρχεῖν** PräInfAkt **τοὺς** ArtA **δέ** Pt **ἀρχεσθαι** PräM/Plnf **καθάπαξ.** Adv **επεὶ** Kon
 the same the indeed to rule the but to be ruled once for all. since

δεῖ Pt **τοῦτ'** A Pr **οὐ** Pt **ράδιον** AdjN **λαβεῖν** AorSinfAkt **οὐδ'** Kon **ἔστιν** PräAkt **ώσπερ** Kon **ἐν** Prp **Ἰνδοῖς** D **φησι** PräAkt
 but this not easy to take nor is just as in Indians says

Σκύλαξ N **εἶναι** PräInfAkt **τοὺς** ArtA **βασιλέας** A **τοσοῦτον** AdjA **διαφέροντας** A PräAkt **τῶν** ArtG **ἀρχομένων,** G PräM/P
 Skylax to be the kings so much differing of the being ruled,

φανερὸν AdjN **ὅτι** Kon **διὰ** Prp **πολλὰς** AdjA **αἰτίας** A **ἀναγκαῖον** AdjN **πάντας** AdjA **όμοιώς** Adv **κοινωνεῖν** PräInfAkt
 clear that through many causes necessary all alike to share

τοῦ ArtG **κατὰ** Prp **μέρος** A **ἀρχεῖν** PräInfAkt **καὶ** Kon **ἀρχεσθαι.** PräM/Plnf **τό** ArtN **τε** Pt **γάρ** Pt **ἴσον** AdjN
 of the according to part to rule and to be ruled. the and also for equal

ταύτὸν AdjN **τοῖς** ArtD **όμοιοις,** AdjD **καὶ** Kon **χαλεπὸν** AdjN **μένειν** PräInfAkt **τὴν** ArtA **πολιτείαν** A **τὴν** ArtA
 the same to the equals, and difficult to remain the constitution the

συνεστηκιαν PerAkt **παρὰ** Prp **τὸ** ArtA **δίκαιον.** AdjA **μετὰ** Prp **γάρ** Pt **τῶν** ArtG **ἀρχομένων** G PräM/P
 having been constituted contrary to the just. with for of the being ruled

ὑπάρχουσι PräAkt **νεωτερίζειν** PräInfAkt **βουλόμενοι** N PräM/P **πάντες** AdjN **οἱ** ArtN **κατὰ** Prp **τὴν** ArtA **χώραν,** A
 are present to revolutionize wishing all the throughout the country,

τοσούτους AdjA **τε** Pt **εἶναι** PräInfAkt **τοὺς** ArtA **ἐν** Prp **τῷ** ArtD **πολιτεύματι** D **τὸ** ArtN **πλῆθος** N **ώστε** Kon
 so many and also to be the in the polity the multitude so that

εἶναι PräInfAkt **κρείττους** AdjAKmp **πάντων** AdjG **τούτων** G Pr **ἔν** N Pr **τι** N Pr **τῶν** ArtG **ἀδυνάτων** AdjG
 to be better than all of these one something of the impossible things

ἔστιν. PräAkt **ἀλλὰ** Kon **μὴν** Pt **ὅτι** Kon **γε** Pt **δεῖ** PräAkt **τοὺς** ArtA **ἀρχοντας** A PräAkt **διαφέρειν** PräInfAkt
 is. but indeed that at least it is necessary the ruling to differ

τῶν ArtG **ἀρχομένων,** G PräM/P **ἀναμφισβήτητον.** AdjN **πῶς** Adv **οὖν** Pt **ταῦτ'** A Pr **ἔσται** FuAkt **καὶ** Kon **πῶς** Adv

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

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παιδείαν, *A* **ἔστιν**, *PräAkt* **ώς**, *Kon* **τὴν**, *ArtA* **αὐτὴν**, *AdjA* **ἀναγκαῖον**, *AdjN* **ἔστιδ'**, *Pt* **πρ** **ώς**, *Kon* **ἔτεραν**, *AdjA*
 education there is as the same necessary, there is but as other
εἶναι., *PräInfAkt* **τὸν**, *ArtA* **τε**, *Pt* **γὰρ**, *Pt* **μέλλοντα**, *A* **καλῶς**, *Adv* **ἄρχειν**, *PräInfAkt* **ἀρχθῆναι**, *AorPasInflf*
 to be. the and also for being about to well to rule to be ruled
φασι, *PräAkt* **δεῖν**, *PräInfAkt* **πρώτον.**, *Adv* **(ἔστι**, *PräAkt* **δεῖ**, *Pt* **ἄρχή**, *N* **καθάπερ**, *Kon* **ἐν**, *Prp* **τοῖς**, *ArtD* **πρώτοις**, *AdjD*
 they say to be necessary first. (there is but office, just as in the first
εἴρηται, *PerM/P* **λόγοις**, *D* **ἡ**, *ArtN* **μὲν**, *Pt* **τοῦ**, *ArtG* **ἄρχοντος**, *G* **χάριν**, *A* **ἡ**, *ArtN* **δεῖ**, *Pt* **τοῦ**, *ArtG*
 has been said discourses, the indeed of the ruling one for the sake the but of the
άρχομένου., *PräM/P* **τούτων**, *G* **δεῖ**, *Pt* **τὴν**, *ArtA* **μὲν**, *Pt* **δεσποτικὴν**, *AdjA* **εἶναι**, *PräInfAkt* **φαμεν**, *PräAkt* **τὴν**, *ArtA*
 being ruled. of these but the indeed despotic to be we say, the
δεῖ, *Pt* **τῶν**, *ArtG* **ἐλευθέρων.**, *AdjG* **διαφέρει**, *PräAkt* **δ'**, *Pt* **ἔνια**, *AdjN* **τῶν**, *ArtG* **ἐπιταττομένων**, *G* **οὐ**, *Pt* **τοῖς**, *ArtD*
 but of the free. differs but some of the being ordered not by the
ἔργοις, *D* **ἄλλα**, *Kon* **τῷ**, *ArtD* **τίνος**, *G* **ἔνεκα.**, *Prp* **διὸ**, *Kon* **πολλὰ**, *AdjN* **τῶν**, *ArtG* **εἶναι**, *PräInfAkt*
 works but by the of what for the sake. therefore many of the to be
δοκούντων, *PräAkt* **διακονικῶν**, *AdjG* **ἔργων**, *G* **καὶ**, *Kon* **τῶν**, *ArtG* **νέων**, *AdjG* **τοῖς**, *ArtD* **ἐλευθέροις**, *AdjD* **καλὸν**, *AdjN*
 seeming ministerial of works and of the young to the free noble
διακονεῖν., *PräInfAkt* **πρὸς**, *Prp* **γὰρ**, *Pt* **τὸ**, *ArtA* **καλὸν**, *AdjA* **καὶ**, *Kon* **τὸ**, *ArtN* **μὴ**, *Pt* **καλὸν**, *AdjN* **οὐχ**, *Pt* **οὔτω**, *Adv*
 to serve. toward for the noble and the not noble not thus
διαφέρουσιν, *PräAkt* **αἱ**, *ArtN* **πράξεις**, *N* **καθ'**, *Prp* **αὐτὰς**, *A* **ώς**, *Kon* **ἐν**, *Prp* **τῷ**, *ArtD* **τέλει**, *D* **καὶ**, *Kon* **τῷ**, *ArtD*
 they differ the actions according to themselves as in the end and the
τίνος, *G* **ἔνεκεν.**, *Prp* **)** **ἐπει**, *Kon* **δεῖ**, *Pt* **πολίτου**, *G* **καὶ**, *Kon* **ἄρχοντος**, *G* **τὴν**, *ArtA* **αὐτὴν**, *AdjA* **ἀρετὴν**, *A*
 of what for the sake. since but of citizen and of ruler the same virtue
εἶναι, *PräInfAkt* **φαμεν**, *PräAkt* **καὶ**, *Kon* **τοῦ**, *ArtG* **ἀρίστου**, *AdjGSup* **ἀνδρός**, *G* **τὸν**, *ArtA* **δ'**, *Pt* **αὐτὸν**, *Pr*
 to be we say and of the best man, the but same
άρχόμενόν, *PräM/P* **τε**, *Pt* **δεῖν**, *PräInfAkt* **γίγνεσθαι**, *PräM/Plnf* **πρότερον**, *Adv* **καὶ**, *Kon* **ἄρχοντα**, *PräAkt*
 being ruled and also to be necessary to become earlier and ruler
ὑστερον, *Adv* **τοῦτο**, *N* **ἄν**, *Pt* **εἴη**, *PräAktOp* **τῷ**, *ArtD* **νομοθέτη**, *D* **πραγματευτέον**, *AdjN* **ὅπως**, *Kon* **ἄνδρες**, *N*
 later, this ever would be to the lawgiver to be worked at, how men
ἀγαθοί, *AdjN* **γίγνωνται**, *PräM/PKnj* **καὶ**, *Kon* **διὰ**, *Prp* **τίνων**, *G* **ἐπιτηδευμάτων**, *G* **καὶ**, *Kon* **τί**, *N* **πρ** **τὸ**, *ArtN* **τέλος**, *N*

good may become, and through which of practices, and what the end
 τῆς^{ArtG} ἀρίστης^{AdjGSup} ζωῆς.^G διήρηται^{PerM/P} δὲ^{Pt} δύο^{AdjN} μέρη^N τῆς^{ArtG} ψυχῆς,^G ὡν^G πρ^{Pr} τὸ^{ArtN}
 of the best life. has been divided but two parts of the soul, of which the
 μὲν^{Pt} ἔχει^{PräAkt} λόγον^A καθ'^{Prp} αὐτό,^A πρ^{Pr} τὸ^{ArtN} δ'^{Pt} οὐκ^{Pt} ἔχει^{PräAkt} μὲν^{Pt} καθ'^{Prp} αὐτό^A
 indeed has reason according to itself, the but not has indeed according to it self
 λόγῳ^D δ'^{Pt} ὑπακούειν^{PräInfAkt} δυνάμενον.^A πρᾶμ/π
 to reason but to obey being able· of which we say the virtues to be
 καθ'^{Prp} ἀς^A πρ^{Pr} ἀνὴρ^N ἀγαθὸς^{AdjN} λέγεται^{PrāM/P} πιας.^{Adv} τούτων^G πρ^{Pr} δὲ^{Pt} ἐν^{Ppr} ποτέρῳ^D πr
 according to which man good is said in some way. of these but in which of two
 μᾶλλον^{AdvKmp} τὸ^{ArtN} τέλος,^N τοῖς^{ArtD} μὲν^{Pt} οὕτω^{Adv} διαιροῦσιν^{PräAkt} ὡς^{Kon} ἡμεῖς^N πr φαμεν^{PräAkt}
 rather the end, to the indeed thus dividing as we we say
 οὐκ^{Pt} ἄδηλον^{AdjN} πῶς^{Adv} λεκτέον.^{AdjN} αἰεὶ^{Adv} γὰρ^{Pt} τὸ^{ArtN} χειρον^{AdjNKmp} τοῦ^{ArtG} βελτίονός^{AdjGKmp}
 not unclear how to be said. always for the worse of the better
 ἐστιν^{PräAkt} ἐνεκεν,^{Prp} καὶ^{Kon} τοῦτο^N πr φανερὸν^{AdjN} ὅμοιως^{Adv} ἐν^{Ppr} τε^{Pt} τοῖς^{ArtD} κατὰ^{Prp}
 is for the sake, and this clear alike in and also the according to
 τέχνην^A καὶ^{Kon} τοῖς^{ArtD} κατὰ^{Prp} φύσιν.^A βέλτιον^{AdjNKmp} δὲ^{Pt} τὸ^{ArtN} λόγον^A ἔχον.^N πr
 art and the according to nature· better but the reason having.
 διήρηται^{PerM/P} τε^{Pt} διχῇ^{Adv} καθ'^{Prp} ὄνπερ^A πr εἰώθαμεν^{PerAkt} τρόπον^A διαιρεῖν· πr
 has been divided and also in two, according to which indeed we are accustomed manner to divide·
 δ^{ArtN} μὲν^{Pt} γὰρ^{Pt} πρακτικός^{AdjN} ἐστι^{PräAkt} λόγος^N ὁ^{ArtN} δὲ^{Pt} θεωρητικός.^{AdjN} ὡσαύτως^{Adv} οὖν^{Pt}
 the indeed for practical is reason the but theoretical. likewise then
 ἀνάγκη^N διηρῆσθαι^{PerM/Plinf} καὶ^{Kon} τοῦτο^N πr τὸ^{ArtN} μέρος^N δηλονότι.^{Adv} καὶ^{Kon} τὰς^{ArtA} πράξεις^A δ'^{Pt}
 necessity to have been divided and this the part clearly. and the actions but
 ἀνάλογον^{AdjN} ἐροῦμεν^{FuAkt} ἔχειν,^{PräInfAkt} καὶ^{Kon} δεῖ^{PräAkt} τὰς^{ArtA} τοῦ^{ArtG} φύσει^D
 proportionate we will say to have, and it is necessary the of the by nature
 βελτίονος^{AdjGKmp} αἱρετώτερας^{AdjAKmp} εἶναι^{PräInfAkt} τοῖς^{ArtD} δυναμένοις^D πr τυγχάνειν^{PräInfAkt}
 better more choiceworthy to be to the being able to happen upon
 ή^{Kon} πασῶν^{AdjG} ή^{Kon} τοῖν^{ArtDuG} δυοῖν.^{AdjDuG} αἰεὶ^{Adv} γὰρ^{Pt} ἐκάστω^D πr αἱρετώτατον^{AdjNSup}
 or of all or of the two two· always for to each this most choiceworthy
 οὐ^G πr τυχεῖν^{AorSinfAkt} ἐστιν^{PräAkt} ἀκροτάτου.^{AdjGSup} διήρηται^{PerM/P} δὲ^{Pt} καὶ^{Kon} πᾶς^{AdjN} ὁ^{ArtN}
 of which to succeed is highest. has been divided but and whole the
 βίος^N εἰς^{Ppr} ἀσχολίαν^A καὶ^{Kon} σχολὴν^A καὶ^{Kon} εἰς^{Ppr} πόλεμον^A καὶ^{Kon} εἰρήνην,^A καὶ^{Kon} τῶν^{ArtG}
 life into busyness and leisure and into war and peace, and of the
 πρακτῶν^{AdjG} τὰ^{ArtN} μὲν^{Pt} εἰς^{Ppr} τὰ^{ArtN} ἀναγκαῖα^{AdjN} καὶ^{Kon} χρήσιμα^{AdjN} τὰ^{ArtN} δὲ^{Pt} εἰς^{Ppr} τὰ^{ArtN}
 practical the indeed into the necessary and useful the but into the
 καλά.^{AdjN} περὶ^{Ppr} ὡν^G πr ἀνάγκη^N τὴν^{ArtA} αὐτὴν^{AdjA} αἱρεσιν^A εἶναι^{PräInfAkt} καὶ^{Kon} τοῖς^{ArtD} τῆς^{ArtG}
 noble. about of which necessity the same choice to be and to the of the
 ψυχῆς^G μέρεσι^D καὶ^{Kon} ταῖς^{ArtD} πράξεσιν^D αὐτῶν,^G πr πόλεμον^A μὲν^{Pt} εἰρήνης^G χάριν,^A ἀσχολίαν^A
 soul parts and the actions of them, war indeed of peace for the sake, busyness
 δὲ^{Pt} σχολῆς,^G τὰ^{ArtN} δ'^{Pt} ἀναγκαῖα^{AdjN} καὶ^{Kon} χρήσιμα^{AdjN} τῶν^{ArtG} καλῶν^{AdjG} ἐνεκεν.^{Prp} πρὸς^{Prp}
 but of leisure, the but necessary and useful of the noble for the sake. toward
 πάντα^{AdjA} μὲν^{Pt} τοίνυν^{Pt} τῶ^{ArtD} πολιτικῶ^{AdjD} βλέποντι^D πr νομοθετητέον,^{AdjN} καὶ^{Kon} κατὰ^{Prp}
 all indeed then to the political looking to be legislated, and according to
 τὰ^{ArtA} μέρη^A τῆς^{ArtG} ψυχῆς^G καὶ^{Kon} κατὰ^{Prp} τὰς^{ArtA} πράξεις^A αὐτῶν,^G πr μᾶλλον^{AdvKmp} δὲ^{Pt}
 the parts of the soul and according to the actions of them, more but
 πρὸς^{Prp} τὰ^{ArtA} βελτίω^{AdjAKmp} καὶ^{Kon} τὰ^{ArtA} τέλη.^A τὸν^{ArtA} αὐτὸν^{AdjA} δὲ^{Pt} τρόπον^A καὶ^{Kon} περὶ^{Ppr}
 toward the better things and the ends. the same but manner and about
 τοὺς^{ArtA} βίους^A καὶ^{Kon} τὰς^{ArtA} τῶν^{ArtG} πραγμάτων^G αἱρέσεις^A δεῖ^{PräAkt} μὲν^{Pt} γὰρ^{Pt}
 the lives and the of the affairs choices· it is necessary indeed for

ἀσχολεῖν **PräInfAkt** δύνασθαι **PräM/Plnf** καὶ **Kon** πολεμεῖν, **PräInfAkt**
to be busy to be able and to make war,

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μᾶλλον^{AdvKmp} δ'^{Pt} εἰρήνη^A ἄγειν **PräInfAkt** καὶ **Kon** σχολάζειν, **PräInfAkt** καὶ **Kon** τάναγκαῖα **ArtAdjA** καὶ **Kon**
rather more but peace to lead and to have leisure, and the necessary things and
τὰ **ArtA** χρήσιμα **AdjA** δὲ ^{Pt} πράττειν, **PräInfAkt** τὰ **ArtA** δὲ ^{Pt} καλὰ **AdjA** δεῖ **PräAkt** μᾶλλον. **AdvKmp**
the useful things but to do, the but noble things it is necessary more.
ώστε **Kon** πρὸς **Prp** τούτους^A **Pr** τοὺς **ArtA** σκοποὺς^A καὶ **Kon** παῖδας^A ἔτι **Adv** ὄντας^A **PräAkt** παίδευτον **AdjN**
so that toward these the aims and children still being must be educated
καὶ **Kon** τὰς **ArtA** ἄλλας^{AdjA} ἡλικίας,^A ὥσαι^N **Pr** δέονται **PräM/P** παίδειας.^G οἱ **ArtN** δὲ ^{Pt} νῦν **Adv**
and the other ages, as many as are in need of education. the but now
ἄριστα **AdvSup** δοκοῦντες^N **PräAkt** πολιτεύεσθαι **PräM/Plnf** τῶν **ArtG** Ἐλλήνων, ^G καὶ **Kon** τῶν **ArtG** νομοθετῶν^G
best seeming to be administering of the Greeks, and of the lawgivers
οἱ **ArtN** ταύτας^A **Pr** καταστήσαντες^N **AorAkt** τὰς **ArtA** πολιτείας, ^A οὔτε **Kon** πρὸς **Prp** τὸ **ArtA** βέλτιστον **AdjASup**
the ones these having established the constitutions, neither toward the best
τέλος^A φαίνονται **PräM/P** συντάξαντες^N **AorAkt** τὰ **ArtA** περὶ **Prp** τὰς **ArtA** πολιτείας ^A οὔτε **Kon** πρὸς **Prp**
end appear having arranged the about the constitutions nor toward
πάσας^{AdjA} τὰς **ArtA** ἀρετὰς^A τοὺς **ArtA** νόμους^A καὶ **Kon** τὴν **ArtA** παίδειαν, ^A ἄλλα **Kon** φορτικῶς **Adv**
all the virtues the laws and the education, but coarsely
ἀπέκλιναν **AorAkt** πρὸς **Prp** τὰς **ArtA** χρησίμους^{AdjA} εἶναι **PräInfAkt** δοκούσας^A **PräAkt** καὶ **Kon**
they inclined toward the useful to be seeming more grasping
πλεονεκτικωτέρας. **AdjAKmp** παραπλησίως **Adv** δὲ ^{Pt} τούτοις^D **Pr** καὶ **Kon** τῶν **ArtG** ὕστερόν **Adv** τινες^N **Pr**
similarly. but to these and of the the later some
γραψάντων^G **AorAkt** ἀπεφήναντο **AorMed** τὴν **ArtA** αὐτὴν^{AdjA} δόξαν. ^A ἐπαινοῦντες^N **PräAkt** γὰρ **Pt** τὴν **ArtA**
having written they declared the same opinion praising for the
Λακεδαιμονίων^G πολιτείαν^A ἄγανται **PräM/P** τοῦ **ArtG** νομοθέτου ^G τὸν **ArtA** σκοπόν, ^A ὅτι **Kon** πάντα **AdjA**
of the Lacedaemonians constitution they admire of the lawgiver the aim, that all things
πρὸς **Prp** τὸ **ArtA** κρατεῖν **PräInfAkt** καὶ **Kon** πρὸς **Prp** πόλεμον^A ἐνομοθέτησεν. **AorAkt** ἣ ^A **Pr** καὶ **Kon**
toward the to prevail and toward war he legislated. which things also
κατὰ **Prp** τὸν **ArtA** λόγον^A ἐστὶν **PräAkt** εὐέλεγκτα **AdjN** καὶ **Kon** τοῖς **ArtD** ἔργοις^D ἐξελήλεγκται **PerM/P**
according to the account is easy to refute and by the deeds has been refuted
νῦν. **Adv** ὥσπερ **Kon** γὰρ **Pt** οἱ **ArtN** πλεῖστοι **AdjNSup** τῶν **ArtG** ἀνθρώπων^G ζηλοῦσι **PräAkt** τὸ **ArtA** πολλῶν **AdjG**
now. just as for the most of men they admire the of many
δεσπόζειν, **PräInfAkt** ὅτι **Kon** πολλὴ **AdjN** χορηγία^N γίγνεται **PräM/P** τῶν **ArtG** εύτυχημάτων, ^G οὕτω **Adv** καὶ **Kon**
to be master, because much provision comes to be of the good fortunes, thus also
Θίβρων^N ἀγάμενος^N **PräM/P** φαίνεται **PräM/P** τὸν **ArtA** τῶν **ArtG** Λακώνων^G νομοθέτην, ^A καὶ **Kon** τῶν **ArtG**
Thibron admiring appears the of the the Laconians lawgiver, and of the
ἄλλων^{AdjG} ἔκαστος^{AdjN} τῶν **ArtG** γραφόντων^G **PräAkt** περὶ **Prp** τῆς **ArtG** πολιτείας^G αὐτῶν, ^G **Pr** ὅτι **Kon**
others each of the writing about the constitution of them, that
διὰ **Prp** τὸ **ArtA** γεγυμνάσθαι **PerM/Plnf** πρὸς **Prp** τοὺς **ArtA** κινδύνους^A πολλῶν **AdjG** ἥρχον. **ImpAkt** καίτοι **Kon**
because of the having been trained toward the dangers of many they ruled· and yet
δῆλον^{AdjN} ὡς **Kon** ἐπειδὴ **Kon** νῦν **Adv** γε ^{Pt} οὐκέτι **Adv** ὑπάρχει **PräAkt** τοῖς **ArtD** Λάκωσι^D τὸ **ArtN**
clear that since now at least no longer exists to the Laconians the
ἄρχειν, **PräInfAkt** οὐκ **Pt** εύδαιμονες, **AdjN** οὐδὲ **Kon** ὁ **ArtN** νομοθέτης^N ἀγαθός^{AdjN} εἴστι **PräAkt** δὲ ^{Pt} τοῦτο^N **Pr**
to rule, not happy, nor the lawgiver good. is but this
γελοῖον, **AdjN** εἰ **Kon** μένοντες^N **PräAkt** ἐν **Prp** τοῖς **ArtD** νόμοις^D αὐτοῦ, ^G **Pr** καὶ **Kon** μηδενὸς^G **Pr**
ridiculous, if remaining in the laws of him, and of no one
ἐμποδίζοντος^G **PräAkt** πρὸς **Prp** τὸ **ArtA** χρῆσθαι **PräM/Plnf** τοῖς **ArtD** νόμοις, ^D ἀποβεβλήκασι **PerAkt** τὸ **ArtA**
hindering toward the to use the laws, they have cast away the

ζῆν PräInfAkt καλῶς Adv οὐκ Pt ὥρθως Adv δ' Pt ὑπολαμβάνουσιν PräAkt οὐδὲ Kon περὶ Prp τῆς ArtG ἀρχῆς G
 to live well. not rightly but they suppose nor about the rule

ἦν^A Pr δεῖ PräAkt τιμῶντα^A PräAkt φαίνεσθαι PräM/Plnf τὸν ArtA νομοθέτην^A τοῦ ArtG γὰρ Pt
 which it is necessary honoring to appear the lawgiver of the for

δεσποτικῶς Adv ἄρχειν PräInfAkt ἡ ArtN τῶν ArtG ἐλευθέρων^{AdjG} ἀρχὴ^N καλλίων^{AdjNKmp} καὶ Kon
 despotically to rule the of the free rule nobler and

μᾶλλον^{AdvKmp} μετ'^{Prp} ἀρετῆς^G ἔτι Adv δὲ^{Pt} οὐ^{Pt} διὰ^{Prp} τοῦτο^N Pr δεῖ PräAkt τὴν ArtA πόλιν^A
 more with virtue. further but not because of this it is necessary the city

εὐδαίμονα^{AdjA} νομίζειν PräInfAkt καὶ Kon τὸν ArtA νομοθέτην^A ἐπαινεῖν, PräInfAkt ὅτι Kon κρατεῖν PräInfAkt
 happy to consider and the lawgiver to praise, that to prevail

ἥσκησεν AorAkt ἐπὶ^{Prp} τῷ^{ArtA} τῶν^{ArtG} πέλας^{AdjG} ἄρχειν^{PräInfAkt} ταῦτα^N Pr γὰρ^{Pt} μεγάλην^{AdjA} ἔχει^{PräAkt}
 he practised toward the of the neighbors to rule· these for great has

βλάβην^A δῆλον^{AdjN} γὰρ^{Pt} ὅτι Kon καὶ Kon τῶν^{ArtG} πολιτῶν^G τῷ^{ArtD} δυναμένω^D PräM/P τοῦτο^A Pr
 harm. clear for that also of the citizens to the being able this

πειρατέον^{AdjN} διώκειν, PräInfAkt ὅπως^{Kon} δύνηται PräM/PKnj τῆς ArtG οἰκείας^{AdjG} πόλεως^G ἄρχειν^{PräInfAkt}
 must attempt to pursue, so that he may be able of the own city to rule·

ὅπερ^A Pr ἐγκαλοῦσιν PräAkt οἱ^{ArtN} Λάκωνες^N Παυσανία^D τῷ^{ArtD} βασιλεῖ,^D καίπερ^{Kon} ἔχοντι^D PräAkt
 which very they accuse the Laconians Pausanias the king, although having

τηλικαύτην^{AdjA} τιμήν^A οὔτε^{Kon} δὴ^{Pt} πολιτικὸς^{AdjN} τῶν^{ArtG} τοιούτων^{AdjG} λόγων^G καὶ^{Kon} νόμων^G
 so great honor. neither indeed political of the such discourses and laws

οὐθεὶς^N Pr οὔτε^{Kon} ὡφέλιμος^{AdjN} οὔτε^{Kon} ἀληθής^{AdjN} ἐστιν^{PräAkt} ταῦτα^{ArtAdjN} γὰρ^{Pt} ἄριστα^{AdvSup}
 no one nor useful nor true is. the same things for best

καὶ^{Kon} ιδίᾳ^{Adv} καὶ^{Kon} κοινῇ^{Adv} τόν^{ArtA} τε^{Pt} νομοθέτην^A ἐμποιεῖν^{PräInfAkt} δεῖ^{PräAkt} ταῦτα^A Pr
 both privately and publicly, the and lawgiver to implant it is necessary these things

ταῖς^{ArtD} ψυχαῖς^D τῶν^{ArtG} ἀνθρώπων^G τήν^{ArtA} τε^{Pt} τῶν^{ArtG} πολεμικῶν^{AdjG} ἄσκησιν^A οὐ^{Pt} τούτου^G Pr
 to the souls of the men· the and of the warlike training not of this

χάριν^A δεῖ^{PräAkt} μελετᾶν, PräInfAkt ίνα^{Kon} καταδουλώσωνται AorM/PKnj τοὺς^{ArtA}
 for the sake it is necessary to practice, in order that they may enslave the

ἀναξίους, AdjA ἀλλ, Kon ίνα^{Kon} πρῶτον^{AdvSup} μὲν^{Pt} αὐτοὶ^N Pr μὴ^{Pt} δουλεύσωσιν AorAktKnj ἐτέροις, AdjD
 unworthy, but in order that first indeed themselves not they may be slaves to others,

ἔπειτα^{Adv} ὅπως^{Kon} ζητῶσι PräAktKnj τὴν^{ArtA} ἡγεμονίαν^A τῆς^{ArtG}

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ὡφελείας^G ἔνεκα^{Prp} τῶν^{ArtG} ἀρχομένων^G PräM/P ἀλλὰ^{Kon} μὴ^{Pt} πάντων^{AdjG} δεσποτείας^G τρίτον^{Adv}
 benefit for the sake of the being ruled, but not of all despotism· third

δὲ^{Pt} τῷ^{ArtN} δεσπόζειν PräInfAkt τῶν^{ArtG} ἀξίων^{AdjG} δουλεύειν^{PräInfAkt} ὅτι^{Kon} δὲ^{Pt} δεῖ^{PräAkt} τὸν^{ArtA}
 but the to be master of the worthy to be slaves. that but it is necessary the

νομοθέτην^A μᾶλλον^{AdvKmp} σπουδάζειν PräInfAkt ὅπως^{Kon} καὶ^{Kon} τὴν^{ArtA} περὶ^{Prp} τὰ^{ArtA} πολεμικὰ^{AdjA}
 lawgiver more to be eager so that and the about the warlike things

καὶ^{Kon} τὴν^{ArtA} ἄλλην^{AdjA} νομοθεσίαν^A τοῦ^{ArtG} σχολάζειν PräInfAkt ἔνεκεν^{Prp} τάξῃ^{AorAktKnj} καὶ^{Kon}
 and the other legislation of the to have leisure for the sake he may arrange and

τῆς^{ArtG} εἰρήνης^G μαρτυρεῖ PräAkt τὰ^{ArtN} γιγνόμενα^N PräM/P τοῖς^{ArtD} λόγοις^D αἱ^{ArtN} γὰρ^{Pt}
 of the peace, bears witness the things happening to the arguments. the for

πλεῖσται^{AdjNSup} τῶν^{ArtG} τοιούτων^{AdjG} πόλεων^G πολεμοῦσαι^N PräAkt μὲν^{Pt} σώζονται, PräM/P
 most of the such cities warring indeed are saved,

κατακτησάμεναι^N AorMed δὲ^{Pt} τὴν^{ArtA} ἀρχὴν^A ἀπόλλυνται^{PräM/P} τὴν^{ArtA} γὰρ^{Pt} βαφὴν^A ἀνιᾶσιν, PräAkt
 having gained but the rule perish. the for temper they relax,

ὡσπερ^{Kon} ὁ^{ArtN} σίδηρος^N εἰρήνην^A ἄγοντες^N PräAkt αἴτιος^{AdjN} δ'^{Pt} ὁ^{ArtN} νομοθέτης^N οὐ^{Pt}
 just as the iron, peace leading. responsible but the lawgiver not

παιδεύσας^N **AorAkt** δύνασθαι^{PräM/Plnf} σχολάζειν^{PräInfAkt} ἐπεὶ^{Kon} δὲ^{Pt} τὸ^{ArtN} αὐτὸ^{AdjN} τέλος^N
 having educated to be able to have leisure. since but the same end

εἶναι^{PräInfAkt} φαίνεται^{PräM/P} καὶ^{Kon} κοινῇ^{Adv} καὶ^{Kon} ιδίᾳ^{Adv} τοῖς^{ArtD} ἀνθρώποις,^D καὶ^{Kon} τὸν^{ArtA}
 to be appears both publicly and privately to the humans, and the

αὐτὸν^{AdjA} ὅρον^A ἀναγκαῖον^{AdjA} εἶναι^{PräInfAkt} τῷ^{ArtD} τε^{Pt} ἀρίστῳ^{AdjDSup} ἀνδρὶ^D καὶ^{Kon} τῇ^{ArtD}
 same criterion necessary to be to the and best man and to the

ἀρίστῃ^{AdjDSup} πολιτείᾳ,^D φανερὸν^{AdjN} ὅτι^{Kon} δεῖ^{PräAkt} τὰς^{ArtA} εἰς^{Prp} τὴν^{ArtA} σχολὴν^A ἀρετὰς^A
 best constitution, clear that it is necessary the into the leisure virtues

ὑπάρχειν^{PräInfAkt} τέλος^N γάρ,^{Pt} ὥσπερ^{Kon} εἴρηται^{PerM/P} πολλάκις,^{Adv} εἰρήνη^N μὲν^{Pt} πολέμου^G σχολὴ^N
 to exist· end for, just as has been said many times, peace indeed of war leisure

δὲ^{Pt} ἀσχολίας.^G χρήσιμοι^{AdjN} δὲ^{Pt} τῶν^{ArtG} ἀρετῶν^G εἰσι^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} σχολὴν^A καὶ^{Kon}
 but of busyness. useful but of the virtues are toward the leisure and

διαγωγὴν^A ὡν^G τε^{Pt} ἐν^{Prp} τῇ^{ArtD} σχολῇ^D τὸ^{ArtN} ἔργον^N καὶ^{Kon} ὡν^G ἐν^{Prp} τῇ^{ArtD} ἀσχολίᾳ.^D
 conduct of life of which and in the leisure the work and of which in the busyness.

δεῖ^{PräAkt} γὰρ^{Pt} πολλὰ^{AdjN} τῶν^{ArtG} ἀναγκαίων^{AdjG} ὑπάρχειν^{PräInfAkt} ὅπως^{Kon} ἔξῆ^{PräAktKnj}
 it is necessary for many things of the necessary to be present so that it may be permitted

σχολάζειν^{PräInfAkt} διὸ^{Kon} σώφρονα^{AdjA} τὴν^{ArtA} πόλιν^A εἶναι^{PräInfAkt} προσήκει^{PräAkt} καὶ^{Kon} ἀνδρείαν^A
 to have leisure· therefore temperate the city to be it behooves and courage

καὶ^{Kon} καρτερικήν.^{AdjA} κατὰ^{Prp} γὰρ^{Pt} τὴν^{ArtA} παροιμίαν,^A οὐ^{Pt} σχολὴ^N δούλοις,^D οἱ^{ArtN} δὲ^{Pt} μὴ^{Pt}
 and steadfast· according to for the proverb, no leisure for slaves, the but not

δυνάμενοι^N **PräM/P** κινδυνεύειν^{PräInfAkt} ἀνδρείως^{Adv} δοῦλοι^N τῶν^{ArtG} ἐπιόντων^G **PräAkt** εἰσίν.^{PräAkt}
 being able to risk bravely slaves of the coming on are.

ἀνδρείας^G μὲν^{Pt} οὖν^{Pt} καὶ^{Kon} καρτερίας^G δεῖ^{PräAkt} πρὸς^{Prp} τὴν^{ArtA} ἀσχολίαν,^A φιλοσοφίας^G δὲ^{Pt}
 of courage indeed then and of endurance it is necessary toward the busyness, of philosophy but

πρὸς^{Prp} τὴν^{ArtA} σχολήν,^A σωφροσύνης^G δὲ^{Pt} καὶ^{Kon} δικαιοσύνης^G ἐν^{Prp} ἀμφοτέροις^{AdjD} τοῖς^{ArtD}
 toward the leisure, of temperance but and of justice in both the

χρόνοις,^D καὶ^{Kon} μᾶλλον^{AdvKmp} εἰρήνην^A ἄγουσι^{PräAkt} καὶ^{Kon} σχολάζουσιν^{PräAkt} ὁ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 times, and more peace they lead and they are at leisure· the indeed for

πόλεμος^N ἀναγκάζει^{PräAkt} δικαίους^{AdjA} εἶναι^{PräInfAkt} καὶ^{Kon} σωφρονεῖν^{PräInfAkt} ἡ^{ArtN} δὲ^{Pt} τῆς^{ArtG}
 war forces just to be and to be temperate, the but of the

εὐτυχίας^G ἀπόλαυσις^N καὶ^{Kon} τὸ^{ArtN} σχολάζειν^{PräInfAkt} μετ^{Prp} εἰρήνης^G ὑβριστὰς^{AdjA} ποιεῖ^{PräAkt}
 of good fortune enjoyment and the to be at leisure with peace insolent makes

μᾶλλον.^{AdvKmp} πολλῆς^{AdjG} οὖν^{Pt} δεῖ^{PräAkt} δικαιοσύνης^G καὶ^{Kon} πολλῆς^{AdjG} σωφροσύνης^G τοὺς^{ArtA}
 more. much then it is necessary of justice and much of temperance those

ἀριστα^{AdvSup} δοκοῦντας^A **PräAkt** πράττειν^{PräInfAkt} καὶ^{Kon} πάντων^{AdjG} τῶν^{ArtG} μακαριζομένων^G **PräM/P**
 best seeming to act and of all the being called happy

ἀπολαύοντας,^A **PräAkt** οἷον^{Kon} εἰ^{Kon} τινές^N **Pr** εἰσιν,^{PräAkt} ὥσπερ^{Kon} οἱ^{ArtN} ποιηταί^N φασιν,^{PräAkt}
 enjoying, for example if some are, just as the poets say,

ἐν^{Prp} μακάρων^{AdjG} νήσοις.^D μάλιστα^{AdvSup} γὰρ^{Pt} οὗτοι^N **Pr** δεήσονται^{FuM/P} φιλοσοφίας^G καὶ^{Kon}
 in of the blessed islands· most of all for these will need of philosophy and

σωφροσύνης^G καὶ^{Kon} δικαιοσύνης,^G ὕσω^D **Pr** μᾶλλον^{AdvKmp} σχολάζουσιν^{PräAkt} ἐν^{Prp} ἀφθονίᾳ^D
 of temperance and of justice, by how much more they are at leisure in abundance

τῶν^{ArtG} τοιούτων^{AdjG} ἀγαθῶν.^{AdjG} διότι^{Kon} μὲν^{Pt} οὖν^{Pt} τὴν^{ArtA} μέλλουσαν^A **PräAkt**
 of the such goods. because indeed then the being about to

εὐδαιμονήσειν^{FulInfAkt} καὶ^{Kon} σπουδαίαν^{AdjA} ἔσεσθαι^{FuM/Plnf} πόλιν^A τούτων^G **Pr** δεῖ^{PräAkt} τῶν^{ArtG}
 to be happy and excellent to be city of these it is necessary of the

ἀρετῶν^G μετέχειν,^{PräInfAkt} φανερόν.^{AdjN} αἰσχροῦ^{AdjG} γὰρ^{Pt} ὄντος^G **PräAkt** μὴ^{Pt} δύνασθαι^{PräM/Plnf} ἐν^{Prp}
 virtues to share in, clear. of shameful for being not to be able

χρῆσθαι^{PräM/Plnf} τοῖς^{ArtD} ἀγαθοῖς,^{AdjD} ἔτι^{Adv} μᾶλλον^{AdvKmp} τὸ^{ArtN} μὴ^{Pt} δύνασθαι^{PräM/Plnf} ἐν^{Prp}

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

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τῶ^{ArtD} **μὴ^{Pt}** **νομίζειν^{PräInfAkt}** **ταύτα^{AdjA}** **τοῖς^{ArtD}** **ἄλλοις^{AdjD}** **μέγιστα^{AdjASup}** **τῶν^{ArtG}** **ἀγαθῶν,^{AdjG}**
 in the not to deem the same things to the others greatest of the goods,
ἀλλὰ^{Kon} **τῶ^{ArtD}** **γίνεσθαι^{PräM/Plnf}** **ταύτα^A_{Pr}** **μᾶλλον^{AdvKmp}** **διὰ^{Prp}** **τινὸς^G_{Pr}** **ἀρετῆς.^G** **ἐπει^{Kon}** **δὲ^{Pt}**
 but in the to become these more through some virtue since but now
μείζω^{AdjAKmp} **τε^{Pt}** **ἀγαθὰ^{AdjA}** **ταύτα^A_{Pr}** **καὶ^{Kon}** **τὴν^{ArtA}** **ἀπόλαυσιν^A** **τὴν^{ArtA}** **τούτων^G_{Pr}** **ἡ^{Kon}** **τὴν^{ArtA}**
 greater and good things these and the enjoyment the of these or the
τῶν^{ArtG} **ἀρετῶν^G** **καὶ^{Kon}** **ὅτι^{Kon}** **διὰ^{Prp}** **αὐτήν^A_{Pr}** **φανερὸν^{AdjN}** **ἐκ^{Prp}** **τούτων.^G_{Pr}** **πῶς^{Adv}** **δὲ^{Pt}** **καὶ^{Kon}**
 of the virtues [[and that]]. [[because of herself]] clear from these how but also
διὰ^{Prp} **τίνων^G_{Pr}** **ἔσται,^{FuM/P}** **τοῦτο^N_{Pr}** **δὴ^{Pt}** **θεωρητέον.^{AdjN}** **τυγχάνομεν^{PräAkt}** **δὴ^{Pt}** **διηρημένοι^N_{PerM/P}**
 through which it will be, this indeed to be considered. we happen indeed having been divided
πρότερον^{Adv} **ὅτι^{Kon}** **φύσεως^G** **καὶ^{Kon}** **ἔθους^G** **καὶ^{Kon}** **λόγου^G** **δεῖ.^{PräAkt}** **τούτων^G_{Pr}** **δὲ^{Pt}** **ποίους^A_{Pr}**
 earlier that of nature and of custom and of reason it is necessary. of these but what sort
μὲν^{Pt} **τινας^A_{Pr}** **εἶναι^{PräInfAkt}** **χρὴ^{PräAkt}** **τὴν^{ArtA}** **φύσιν,^A** **διώρισται^{PerM/P}** **πρότερον,^{Adv}** **λοιπὸν^{AdjN}** **δὲ^{Pt}**
 indeed some to be must the nature, has been defined earlier, remaining but
θεωρησαί^{AorInfAkt} **πότερον^{Kon}** **παιδευτέοι^{AdjN}** **τῶ^{ArtD}** **λόγῳ^D** **πρότερον^{Adv}** **ἡ^{Kon}** **τοῖς^{ArtD}** **ἔθεσιν.^D**
 to consider whether to be educated by the reason earlier or to the customs.
ταύτα^N_{Pr} **γὰρ^{Pt}** **δεῖ^{PräAkt}** **πρὸς^{Prp}** **ἄλληλα^A_{Pr}** **συμφωνεῖν^{PräInfAkt}** **συμφωνίαν^A** **τὴν^{ArtA}**
 these things for it is necessary toward one another to agree agreement the
ἀρίστην.^{AdjASup} **ἐνδέχεται^{PräM/P}** **γὰρ^{Pt}** **διημαρτηκέναι^{PerAktInf}** **τὸν^{ArtA}** **λόγου^A** **τῆς^{ArtG}** **βελτίστης^{AdjGSup}**
 best it is possible for to have erred the reason of the best
ὑποθέσεως,^G **καὶ^{Kon}** **διὰ^{Prp}** **τῶν^{ArtG}** **ἐθῶν^G** **όμοιώς^{Adv}** **ἴχθαι.^{PerM/Plnf}** **φανερὸν^{AdjN}** **δὴ^{Pt}** **τοῦτο^N_{Pr}**
 hypothesis, and through the customs likewise to have been led. clear indeed this
γε^{Pt} **πρῶτον^{Adv}** **μέν,^{Pt}** **καθάπερ^{Kon}** **ἐν^{Prp}** **τοῖς^{ArtD}** **ἄλλοις,^{AdjD}** **ώς^{Kon}** **ἡ^{ArtN}** **γένεσις^N** **ἀπ'^{Prp}**
 at least first indeed, just as in the others, that the coming to be from
ἀρχῆς^G **ἔστι^{PräAkt}** **καὶ^{Kon}** **τὸ^{ArtN}** **τέλος^N** **ἀπό^{Prp}** **τινος^G_{Pr}** **ἀρχῆς^G** **ἄλλου^{AdjG}** **τέλους,^G** **ὁ^{ArtN}** **δὲ^{Pt}** **λόγος^N**
 beginning is and the end from something beginning of another end, the but reason
ἡμῖν^D_{Pr} **καὶ^{Kon}** **ὁ^{ArtN}** **νοῦς^N** **τῆς^{ArtG}** **φύσεως^G** **τέλος,^N** **ώστε^{Kon}** **πρὸς^{Prp}** **τούτους^A_{Pr}** **τὴν^{ArtA}** **γένεσιν^A**
 to us and the mind of the nature end, so that toward these the coming to be
καὶ^{Kon} **τὴν^{ArtA}** **τῶν^{ArtG}** **ἐθῶν^G** **δεῖ^{PräAkt}** **παρασκευάζειν^{PräInfAkt}** **μελέτην.^A** **ἔπειτα^{Adv}** **ώσπερ^{Kon}**
 and the of the habits it is necessary to prepare training then just as
ψυχὴ^N **καὶ^{Kon}** **σῶμα^N** **δύ^{AdjN}** **ἔστιν,^{PräAkt}** **οὕτω^{Adv}** **καὶ^{Kon}** **τῆς^{ArtG}** **ψυχῆς^G** **όρωμεν^{PräAkt}** **δύο^{AdjN}** **μέρη,^A**
 soul and body two is, thus also of the soul we see two parts,
τό^{ArtN} **τε^{Pt}** **ἄλογον^{AdjN}** **καὶ^{Kon}** **τὸ^{ArtN}** **λόγον^A** **ἔχον,^N_{PräAkt}** **καὶ^{Kon}** **τὰς^{ArtA}** **ἔξεις^A** **τὰς^{ArtA}** **τούτων^G_{Pr}**
 the and irrational and the reason having, and the states the of these
δύο^{AdjA} **τὸν^{ArtA}** **ἀριθμόν,^A** **ῶν^G_{Pr}** **τὸ^{ArtN}** **μέν^{Pt}** **ἔστιν^{PräAkt}** **ὄρεξις^N** **τὸ^{ArtN}** **δὲ^{Pt}** **νοῦς,^N** **ώσπερ^{Kon}** **δὲ^{Pt}**
 two the number, of which the indeed is appetite the but mind, just as but
τὸ^{ArtN} **σῶμα^N** **πρότερον^{Adv}** **τῇ^{ArtD}** **γενέσει^D** **τῆς^{ArtG}** **ψυχῆς,^G** **οὕτω^{Adv}** **καὶ^{Kon}** **τὸ^{ArtN}** **ἄλογον^{AdjN}** **τοῦ^{ArtG}**

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

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πατέρων^G **βοήθεια^N** **τοῖς^{ArtD}** **τέκνοις,^D** **οὔτε^{Kon}** **λίαν^{Adv}** **πάρεγγυς^{Adv}** **εἰναι^{PrÄInfAkt}** **(πολλὴν^{AdjA}** γὰρ Pt
 of fathers help to the children), neither excessively near at hand to be (much for
ἔχει^{PrÄAkt} **δυσχέρειαν.^A** ἢ N Pr **τε^{Pt}** γὰρ Pt **αἰδὼς^N** **ἡττον^{AdvKmp}** **ὑπάρχει^{PrÄAkt}** **τοῖς^{ArtD}** **τοιούτοις^{AdjD}**
 has difficulty which and for modesty less exists to the such
ώσπερ^{Kon} **ἡλικιώταις^D** **καὶ^{Kon}** **περὶ^{Prp}** **τὴν^{ArtA}** **οἰκονομίαν^A** **ἔγκληματικὸν^{AdjN}** **τὸ^{ArtN}**
 just as to peers and around the household management accusatory the
πάρεγγυς^{AdjN} **ἔτι^{Adv}** δ', Pt **ὅθεν^{Adv}** **ἀρχόμενοι^N** PrÄM/P **δεῦρο^{Adv}** **μετέβημεν,^{AorSAkt}** **ὅπως^{Kon}** **τὰ^{ArtA}**
 nearness) further but now, whence beginning hither we went, so that the
σώματα^A **τῶν^{ArtG}** **γεννωμένων^G** PrÄM/P **ὑπάρχη^{PrÄAktKnj}** **πρὸς^{Prp}** **τὴν^{ArtA}** **τοῦ^{ArtG}** **νομοθέτου^G** **βούλησιν.^A**
 bodies of the being born may be toward the of the lawgiver will.
σχεδὸν^{Adv} **δὴ^{Pt}** **πάντα^{AdjN}** **ταῦτα^N** Pr **συμβαίνει^{PrÄAkt}** **κατὰ^{Prp}** **μίαν^{AdjA}** **ἐπιμέλειαν.^A** **ἔπει^{Kon}** γὰρ Pt

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

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

St. 1335b

καὶ^{Kon} περὶ^{Prp} τῶν^{ArtG} πνευμάτων^G οἱ^{ArtN} φυσικοί,^{AdjN} τὰ^{ArtN} βόρεια^{AdjN} τῶν^{ArtG} νοτίων^{AdjG}
 and about of the winds the naturalists, the northern of the southern
 ἔπαινοῦντες^N ^{PräAkt} μᾶλλον.^{AdvKmp} ποίων^{AdjG} δέ^{Pt} τινων^G ^{Pr} τῶν^{ArtG} σωμάτων^G ὑπαρχόντων^G ^{PräAkt}
 praising rather. of what kinds then of some of the bodies existing
 μάλιστ^{AdvSup} ἀν^{Pt} ὄφελος^N εἰη^{PräAktOp} τοῖς^{ArtD} γεννωμένοις,^D ^{PräM/P} ἐπιστήσασι^D ^{AorAkt} μὲν^{Pt}
 most would benefit would be to the being born, to the having considered indeed
 μᾶλλον^{AdvKmp} λεκτέον^{AdjN} ἐν^{Prp} τοῖς^{ArtD} περὶ^{Prp} τῆς^{ArtG} παιδονομίας,^G τύπῳ^D δὲ^{Pt} ίκανὸν^{AdjN}
 rather to be said in the about the child rearing, in outline but sufficient
 εἰπεῖν^{AorInfAkt} καὶ^{Kon} νῦν.^{Adv} οὔτε^{Kon} γὰρ^{Pt} ή^{ArtN} τῶν^{ArtG} ἀθλητῶν^G χρήσιμος^{AdjN} ξεις^N πρὸς^{Prp}
 to say also now. neither for the of the athletes useful condition toward
 πολιτικὴν^{AdjA} εὔεξίαν^A οὐδὲ^{Kon} πρὸς^{Prp} ὑγίειαν^A καὶ^{Kon} τεκνοποίαν,^A οὔτε^{Kon} ή^{ArtN} θεραπευτικὴ^{AdjN}
 civic fitness nor toward health and procreation, nor the curative
 καὶ^{Kon} κακοπονητικὴ^{AdjN} λίαν,^{Adv} ἀλλ'^{Kon} ή^{ArtN} μέση^{AdjN} τούτων.^G ^{Pr} πεπονημένην^A ^{PerM/P} μὲν^{Pt} οὖν^{Pt}
 and ill toiling excessively, but the middle of these. worked indeed now
 ἔχειν^{PräInfAkt} δεῖ^{PräAkt} τὴν^{ArtA} ἔξιν,^A πεπονημένην^A ^{PerM/P} δὲ^{Pt} πόνοις^D μὴ^{Pt} βιαίοις,^{AdjD} μηδὲ^{Kon}
 to have it is necessary the state, worked but by labors not violent, nor
 πρὸς^{Prp} ἔνα^A ^{Pr} μόνον,^{AdjA} ὕσπερ^{Kon} ή^{ArtN} τῶν^{ArtG} ἀθλητῶν^G έξις,^N ἀλλὰ^{Kon} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG}
 toward one only, just as the of the athletes condition, but toward the of the
 ἔλευθερίων^{AdjG} πράξεις.^A ὁμοίως^{Adv} δὲ^{Pt} δεῖ^{PräAkt} ταῦτα^N ^{Pr} ὑπάρχειν^{PräInfAkt} ἀνδράσι^D καὶ^{Kon}
 liberal actions. likewise but it is necessary these to exist to men and
 γυναιξίν.^D χρὴ^{PräAkt} δὲ^{Pt} καὶ^{Kon} τὰς^{ArtA} ἔγκυους^{AdjA} ἐπιμελεῖσθαι^{PräM/Plnf} τῶν^{ArtG} σωμάτων,^G μὴ^{Pt}
 to women. needful is but also the pregnant to care for of the bodies, not
 ράθυμούσας^A ^{PräAkt} μηδὲ^{Kon} ἀραι^{AdjD} τροφῇ^D χρωμένας.^A ^{PräM/P} τοῦτο^N ^{Pr} δὲ^{Pt} ράδιον^{AdjN} τῷ^{ArtD}
 being sluggish nor thin diet using. this but easy to the
 νομοθέτη^D ποιῆσαι^{AorInfAkt} προστάξαντι^D ^{AorAkt} καθ'^{Prp} ήμέραν^A τινὰ^A ^{Pr} ποιεῖσθαι^{PräM/Plnf}
 lawgiver to do having ordered according to day some to make
 πορείαν^A πρὸς^{Prp} θεῶν^G ἀποθεραπείαν^A τῶν^{ArtG} εἰληχότων^G ^{PerAkt} τὴν^{ArtA} περὶ^{Prp} τῆς^{ArtG} γενέσεως^G
 walk toward of gods service of the having obtained the about of the birth
 τιμήν.^A τὴν^{ArtA} μέντοι^{Pt} διάνοιαν^A τούναντίον^{Adv} τῶν^{ArtG} σωμάτων^G ράθυμοτέρως^{AdvKmp}
 honor. the however mind contrariwise of the bodies more sluggishly

ἀρμόττει **PräAkt** διάγειν **PräInfAkt** ἀπολαύοντα **N PräAkt** γὰρ **Pt** φαίνεται **PräM/P** τὰ **ArtN** γεννώμενα **N PräM/P**
 it fits to spend· enjoying for seems the being born

τῆς ArtG ἔχούσης **G PräAkt** ὥσπερ **Kon** τὰ **ArtN** φυόμενα **N PräM/P** τῆς **ArtG** γῆς **G** περὶ **Prp** δὲ **Pt** ἀποθέσεως **G**
 of the having just as the growing of the earth. about but exposure

καὶ Kon τροφῆς **G** τῶν **ArtG** γιγνομένων **G PräM/P** ἔστω **PräAktImv** νόμος **N** μηδὲν **N Pr** πεπηρωμένον **N PerM/P**
 and nourishment of the being born let there be law nothing maimed

τρέψειν, PräInfAkt διὰ **Prp** δὲ **Pt** πλῆθος **N** τέκνων **G** ή **ArtN** τάξις **N** τῶν **ArtG** ἔθων **G** κωλύῃ **PräAktKnj** μηθὲν **N Pr**
 to rear, through but multitude of children the order of the customs may prevent nothing

ἀποτίθεσθαι PräM/PlInf τῶν **ArtG** γιγνομένων **G PräM/P** ὄρισθηναι **AorPasInf** δὲ **Pt** δεῖ **PräAkt** τῆς **ArtG**
 to expose of the of the being born to be defined but it is necessary of the

τεκνοποίας ^G τὸ **ArtN** πλῆθος, ^A ἐὰν **Kon** δέ **Pt** τισὶ ^D **Pr** γίγνηται **PräM/PKj** παρὰ **Prp** ταῦτα ^A **Pr**
 procreation the number, if but to some it happens contrary to these

συνδυασθέντων, ^G AorPas πρὶν **Kon** αἰσθησιν ^A ἐγγενέσθαι **AorMedInf** καὶ **Kon** ζωὴν ^A ἐμποιεῖσθαι **PräM/PlInf**
 of the having been coupled, before perception to arise and life to effect

δεῖ PräAkt τὴν **ArtA** ἄμβλωσιν ^A τὸ **ArtN** γὰρ **Pt** ὅσιον **AdjN** καὶ **Kon** τὸ **ArtN** μὴ **Pt** διωρισμένον ^A **PerPas** τῇ **ArtD**
 it is necessary the abortion the for holy and the not defined by the

αἰσθήσει ^D καὶ **Kon** τῷ **ArtD** ζῆν **PräInfAkt** ἔσται. **FuAkt** ἐπει **Kon** δ' **Pt** ή **ArtN** μὲν **Pt** ἀρχὴ ^N τῆς **ArtG** ἡλικίας ^G
 perception and by the to live will be. since but now the indeed beginning of the age

ἀνδρὶ ^D καὶ **Kon** γυναικὶ ^D διώρισται, **PerM/P** πότε **Adv** ἀρχεσθαι **PräM/PlInf** χρὴ **PräAkt** τῆς **ArtG**
 for a man and for a woman has been defined, when to begin it is needful of the

συζεύξεως, ^G καὶ **Kon** πόσον **AdjA** χρόνον ^A λειτουργεῖν **PräInfAkt** ἀρμόττει **PräAkt** πρὸς **Prp** τεκνοποίαν ^A
 union, and how much time to perform service it fits toward procreation

ώρισθω. AorPasImv τὰ **ArtN** γὰρ **Pt** τῶν **ArtG** πρεσβυτέρων **AdjG** ἔκγονα, ^N καθάπερ **Kon** τὰ **ArtN** τῶν **ArtG**
 let it be determined. the things for of the elder offspring, just as the things of the

νεωτέρων, AdjGKmp ἀτελῆ **AdjN** γίγνεται **PräM/P** καὶ **Kon** τοῖς **ArtD** σώμασι ^D καὶ **Kon** ταῖς **ArtD** διανοίαις, ^D
 younger, incomplete become and to the bodies and to the minds,

τὰ **ArtN δὲ **Pt** τῶν **ArtG** γεγηρακότων ^G **PerAkt** ἀσθενῆ. **AdjN** διὸ **Kon** κατὰ **Prp** τὴν **ArtA** τῆς **ArtG** διανοίας ^G
 the things but of the having grown old weak therefore according to the of the mind**

ἀκμήν. ^A αὐτῇ ^{N Pr} δ' **Pt** ἔστιν **PräAkt** ἐν **Prp** τοῖς **ArtD** πλείστοις **AdjDSup** ἦνπερ ^A **Pr** τῶν **ArtG** ποιητῶν ^G
 prime. this but is in the most which indeed of the poets

τινες ^{N Pr} ειρήκασιν **PerAkt** οἱ **ArtN** μετροῦντες ^{N PräAkt} ταῖς **ArtD** ἐβδομάσι ^D τὴν **ArtA** ἡλικίαν, ^A περὶ **Prp**
 some have said the ones measuring by the sevens the age, about

τὸν **ArtA χρόνον ^A** τὸν **ArtA** τῶν **ArtG** πεντήκοντα **Adj** ἑτῶν. ^G ὥστε **Kon** τέτταρσιν **AdjD** η̄ **Kon** πέντε **Adj** ἑτεσιν ^D
 the time the of the fifty years. so that by four or five years

ὑπερβάλλοντα ^A PräAkt τὴν **ArtA** ἡλικίαν ^A ταύτην ^{A Pr} ἀφεῖσθαι **AorSMedInf** δεῖ **PräAkt** τῆς **ArtG** εἰς **Prp**
 exceeding the age this to refrain it is necessary from the into

τὸν **ArtA φανερὸν **AdjA**** γεννήσεως ^G τὸ **ArtN** δὲ **Pt** λοιπὸν **AdjN** ὑγιείας ^G χάριν ^A η̄ **Kon** τινος ^{G Pr} ἄλλης **AdjG**
 the open begetting the but remaining of health for the sake or of some other

τοιαύτης **AdjG** αἰτίας ^G φαίνεσθαι **PräM/PlInf** δεῖ **PräAkt** ποιουμένους ^{A PräM/P} τὴν **ArtA** ὁμιλίαν. ^A περὶ **Prp**
 such cause to appear it is necessary making the intercourse. about

δὲ **Pt τῆς **ArtG** πρὸς **Prp** ἄλλην **AdjA** η̄ **Kon** πρὸς **Prp** ἄλλον, **AdjA** ἔστω **PräAktImv** μὲν **Pt** ἀπλῶς **Adv** μὴ **Pt**
 but of the toward another female or toward another male, let it be indeed simply not**

καλὸν **AdjN** ἀπτόμενον ^{A PräM/P} φαίνεσθαι **PräM/PlInf** μηδαμῆ **Adv** μηδαμῶς, **Adv** ὅταν **Kon** η̄ **PräAktKnj** καὶ **Kon**
 noble touching to appear nowhere in no way, whenever may be and

προσαγορευθῆ **AorPasKnj** πόσις ^N περὶ **Prp** δὲ **Pt** τὸν **ArtA** χρόνον ^A τὸν **ArtA** τῆς **ArtG** τεκνοποίας ^G
 be addressed husband about but the time the of the procreation

St. 1336a

ἐάν **Kon** τις ^{N Pr} φαίνηται **PräM/PKj** τοιοῦτόν **AdjA** τι ^{A Pr} δρῶν, ^{N PräAkt} ἀτιμίᾳ ^D
 if someone appear such something doing, with disfranchisement

ζημιούσθω Präm/Plmv **πρεπούσῃ** D PräAkt **πρὸς** Prp **τὴν** ArtA **ἀμαρτίαν.** A **γενομένων** G AorMed **δὲ** Pt **τῶν** ArtG
 let him be penalized fitting toward the offense. of the having come to be but of the

τέκνων G **οἴεσθαι** Präm/Plinf **δεῖ** PräAkt **μεγάλην** AdjA **εἶναι** PräInflAkt **διαφορὰν** A **πρὸς** Prp **τὴν** ArtA **τῶν** ArtG
 children to think it is necessary great to be difference toward the of the

σωμάτων G **δύναμιν** A **τὴν** ArtA **τροφήν,** A **όποια** AdjN **τις** N Pr **ἄν** Pt **ἴ.** PräAktKnj **φαίνεται** PräM/P **δὲ** Pt **διά** Prp
 bodies power the nourishment, of what kind someone ever may be. appears but through

τε Pt **τῶν** ArtG **ἄλλων** AdjG **ζώων** G **ἐπισκοποῦσι,** D PräAkt **καὶ** Kon **διὰ** Prp **τῶν** ArtG **ἐθνῶν** G **οἵς** D Pr
 and also of the other animals to the examining, and through of the nations to whom

ἐπιμελές AdjN **ἐστιν** PräAkt **ἄγειν** PräInflAkt **εἰς** Prp **τὴν** ArtA **πολεμικὴν** AdjA **ἔξιν,** A **ἡ** ArtN **τοῦ** ArtG **γάλακτος** G
 a concern is to lead into the warlike habit, the of the milk

πλήθουσα N PräAkt **τροφὴ** N **μάλιστ'** AdvSup **οἰκεία** AdjN **τοῖς** ArtD **σώμασιν,** D [ἡ] ArtN **ἀοινοτέρα** AdjNKmp **δὲ** Pt
 abounding nourishment most suitable to the bodies, the less wine mixed but

διὰ Prp **τὰ** ArtA **νοσήματα.** A **ἔτι** Adv **δὲ** Pt **καὶ** Kon **κινήσεις** A **ὅσας** AdjA **ἐνδέχεται** PräM/P **ποιεῖσθαι** PräM/Plinf
 because of the sicknesses. further but also movements as many as it is possible to make

τηλικούτων AdjG **συμφέρει.** PräAkt **πρὸς** Prp **δὲ** Pt **τὸ** ArtA **μὴ** Pt **διαστρέφεσθαι** PräM/Plinf **τὰ** ArtA **μέλη** A
 of such age is beneficial. toward but the not to be twisted the limbs

δι Prp **ἀπαλότητα** A **χρῶνται** PräM/P **καὶ** Kon **νῦν** Adv **ἔνια** AdjN **τῶν** ArtG **ἐθνῶν** G **όργανοις** D **τισὶ** D Pr
 because of softness use and now some of the nations instruments some

μηχανικοῖς, AdjD **ἄ** N Pr **τὸ** ArtA **σῶμα** A **ποιεῖ** PräAkt **τῶν** ArtG **τοιούτων** AdjG **ἀστραβές.** AdjN **συμφέρει** PräAkt
 mechanical, which the body makes of the such steady. is beneficial

δ Pt **εὐθὺς** Adv **καὶ** Kon **πρὸς** Prp **τὰ** ArtA **ψύχη** A **συνεθίζειν** PräInflAkt **ἐκ** Prp **μικρῶν** AdjG **παίδων.** G **τοῦτο** N Pr
 but now immediately and toward the cold to accustom out of of small children this

γὰρ Pt **καὶ** Kon **πρὸς** Prp **ὑγίειαν** A **καὶ** Kon **πρὸς** Prp **πολεμικὰς** AdjA **πράξεις** A **εὐχρηστότατον.** AdjNSup **διὸ** Kon
 for also toward health and toward warlike actions most useful. therefore

παρὰ Prp **πολλοῖς** AdjD **ἐστι** PräAkt **τῶν** ArtG **βαρβάρων** G **ἔθος** N **τοῖς** ArtD **μὲν** Pt **εἰς** Prp **ποταμὸν** A
 among many is of the barbarians custom to the indeed into river

ἀποβάπτειν PräInflAkt **τὰ** ArtA **γιγνόμενα** A PräM/P **ψυχρόν,** AdjA **τοῖς** ArtD **δὲ** Pt **σκέπασμα** A **μικρὸν** AdjA
 to dip the being born cold, to the but covering small

ἀμπίσχειν, PräInflAkt **οἷον** Kon **Κελτοῖς.** D **πάντα** AdjA **γὰρ** Pt **ὅσα** N Pr **δυνατὸν** AdjN **ἐθίζειν** PräInflAkt
 to wrap around, such as to the Celts. all things for as many as possible to accustom

εὐθὺς Adv **ἀρχομένων** G PräM/P **βέλτιον** AdjNKmp **ἐθίζειν** PräInflAkt **μέν,** Pt **ἐκ** Prp **προσαγωγῆς** G **δ** Pt
 immediately of the beginning better to accustom indeed, from gradual approach but now

ἐθίζειν. PräInflAkt **εὔφυης** AdjN **δ** Pt **ἡ** ArtN **τῶν** ArtG **παίδων** G **ἔξις** N **διὰ** Prp **θερμότητα** A **πρὸς** Prp **τὴν** ArtA
 to accustom well disposed but now the of the children state through warmth toward the

τῶν ArtG **ψυχρῶν** AdjG **ἀσκησιν.** A **περὶ** Prp **μὲν** Pt **οὖν** Pt **τὴν** ArtA **πρώτην** AdjA **συμφέρει** PräAkt
 of the cold things exercise. about indeed then the first it is beneficial

ποιεῖσθαι PräM/Plinf **τὴν** ArtA **ἐπιμέλειαν** A **τοιαύτην** AdjA **τε** Pt **καὶ** Kon **τὴν** ArtA **ταύτη** D Pr **παραπλησίαν.** AdjA
 to make the care such and also and the to this similar

τὴν ArtA **δ** Pt **ἔχομένην** A PräM/P **ταύτης** G Pr **ἡλικίαν** A **μέχρι** Prp **πέντε** Adj **ἔτῶν,** G **ἡν** A Pr **οὕτε** Kon **πω** Pt
 the but now following of this age up to five years, which neither yet

πρὸς Prp **μάθησιν** A **καλῶς** Adv **ἔχει** PräAkt **προσάγειν** PräInflAkt **οὐδεμίαν** AdjA **οὕτε** Kon **πρὸς** Prp **ἀναγκαίους** AdjA
 toward learning well it is fitting to bring near none nor toward necessary

πόνους, A **ὅπως** Kon **μὴ** Pt **τὴν** ArtA **αὔξησιν** A **ἐμποδίζωσιν,** PräAktKnj **δεῖ** PräAkt **τοσαύτης** AdjG
 toils, so that not the growth they may hinder, it is necessary so great

τυγχάνειν PräInflAkt **κινήσεως** G **ώστε** Kon **διαφεύγειν** PräInflAkt **τὴν** ArtA **ἀργίαν** A **τῶν** ArtG **σωμάτων.** G **ἡν** A Pr
 to obtain movement so that to escape the idleness of the bodies which

χρὴ PräAkt **παρασκευάζειν** PräInflAkt **καὶ** Kon **δι** Prp **ἄλλων** AdjG **πράξεων** G **καὶ** Kon **διὰ** Prp **τῆς** ArtG **παιδιᾶς.** G
 it is needful to prepare and through other actions and through the play.

δεῖ PräAkt **δὲ** Pt **καὶ** Kon **τὰς** ArtA **παιδιὰς** A **εἶναι** PräInflAkt **μήτε** Kon **ἀνελευθέρους** AdjA **μήτε** Kon

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

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

to speak anything of the such we banish, clear that even the
Θεωρεῖν_{PräInfAkt} ή_{Kon} γραφὰς^A ή_{Kon} λόγους^A ἀσχήμονας.^{AdjA} ἐπιμελὲς^{AdjN} μὲν^{Pt} οὖν^{Pt} ἔστω_{PräAktImv}
 to look at or writings or speeches shameful. careful indeed now let it be
τοῖς_{ArtD} ἄρχουσι^D μηθέν,^N_{Pr} μήτε_{Kon} ἄγαλμα^A μήτε_{Kon} γραφήν,^A εἴναι_{PräInfAkt} τοιούτων^{AdjG} πράξεων^G
 to the rulers nothing, neither statue nor painting, to be of such deeds
 μίμησιν,^A εἰ_{Kon} μὴ^{Pt} παρά^{Prp} τισι^D_{Pr} θεοῖς^D τοιούτοις^{AdjD} οἷς^D_{Pr} καὶ_{Kon} τὸν^{ArtA} τωθασμὸν^A
 imitation, if not beside at some gods such to whom also the mockery
ἀποδίδωσιν_{PräAkt} ὁ^{ArtN} νόμος.^N πρὸς^{Prp} δὲ^{Pt} τούτους^A_{Pr} ἀφίησιν_{PräAkt} ὁ^{ArtN} νόμος^N τοὺς^{ArtA} τὴν^{ArtA}
 accords the law. toward but these allows the law those the
ἡλικίαν^A ἔχοντας^A_{PräAkt} ἔτι^{Adv} τὴν^{ArtA} ίκνουμένην^A_{PräM/P} καὶ_{Kon} ὑπὲρ^{Prp} αὐτῶν^G_{Pr} καὶ_{Kon}
 age having still the coming and on behalf of themselves and
τέκνων^G καὶ_{Kon} γυναικῶν^G τιμαλφεῖν_{PräInfAkt} τοὺς^{ArtA} θεούς.^A τοὺς^{ArtA} δὲ^{Pt} νεωτέρους^{AdjA} οὔτε_{Kon}
 of children and of women to honor richly the gods. the but younger neither
ιάμβων^G οὔτε_{Kon} κωμῳδίας^G θεατὰς^A ἔστεον,^{AdjN} πρὶν_{Kon} ή_{Kon} τὴν^{ArtA} ἡλικίαν^A
 of iambics nor of comedies spectators it must be allowed, before or the age
λάβωσιν_{AorAktKnj} ἐν^{Prp} ή^D_{Pr} καὶ_{Kon} κατακλίσεως^G ὑπάρξει_{FuAkt} κοινωνεῖν_{PräInfAkt} ἥδη^{Adv} καὶ_{Kon}
 they may get in which even of reclining there will be to share already and
 μέθης,^G καὶ_{Kon} τῆς^{ArtG} ἀπὸ^{Prp} τῶν^{ArtG} τοιούτων^{AdjG} γιγνομένης^G_{PräM/P} βλάβης^G ἀπαθεῖς^{AdjA}
 of drunkenness, and of the from the such being produced harm unaffected
ἡ^{ArtN} παιδεία^N ποιήσει_{FuAkt} πάντως.^{Adv} νῦν^{Adv} μὲν^{Pt} οὖν^{Pt} ἐν^{Prp} παραδρομῇ^D τοῦτον^A_{Pr}
 the education will make altogether. now indeed now in passing by this
πεποιήμεθα_{PerM/P} τὸν^{ArtA} λόγον.^A ύστερον^{Adv} δ'^{Pt} ἐπιστήσαντας^A_{AorAkt} δεῖ_{PräAkt} διορίσαι_{AorInfAkt}
 we have made the discourse. later but having considered it is necessary to define
μᾶλλον,_{AdvKmp} εἴτε_{Kon} μὴ^{Pt} δεῖ_{PräAkt} πρῶτον^{AdjA} εἴτε_{Kon} δεῖ_{PräAkt} διαπορήσαντας,^A_{AorAkt}
 more, whether not it is necessary first or it is necessary having inquired,
καὶ_{Kon} πῶς^{Adv} δεῖ_{PräAkt} κατὰ^{Prp} δὲ^{Pt} τὸν^{ArtA} παρόντα^{AdjA} καιρὸν^A ἐμνήσθημεν_{AorM/P} ὡς_{Kon}
 and how it is necessary according to but the present occasion we mentioned as
ἀναγκαῖον._{AdjA} ἵσως^{Adv} γὰρ^{Pt} οὐ^{Pt} κακῶς^{Adv} ἔλεγε_{ImpAkt} τὸ^{ArtN} τοιοῦτον^{AdjN} Θεόδωρος^N ὁ^{ArtN}
 necessary. perhaps for not badly he was saying the such Theodorus the
τῆς^{ArtG} τραγῳδίας^G ὑποκριτής.^N οὐθενὶ^D_{Pr} γὰρ^{Pt} πώποτε^{Adv} παρῆκεν_{ImpAkt} ἔαυτοῦ^G_{Pr}
 of the tragedy actor. to no one for ever he was allowing of himself
προεισάγειν,_{PräInfAkt} οὐδὲ_{Kon} τῶν^{ArtG} εὔτελῶν^{AdjG} ὑποκριτῶν,^G ὡς_{Kon} οἰκειουμένων^G_{PräM/P} τῶν^{ArtG}
 to bring on before, nor of the cheap actors, as becoming intimate of the
θεατῶν^G ταῖς^{ArtD} πρώταις^{AdjD} ἀκοαῖς^D συμβαίνει_{PräAkt} δὲ^{Pt} ταύτῳ^{AdjN} τοῦτο^N_{Pr} καὶ_{Kon} πρὸς^{Prp}
 spectators with the first hearings. it happens but the same this also toward
τὰς^{ArtA} τῶν^{ArtG} ἀνθρώπων^G ὄμιλίας^A καὶ_{Kon} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG} πραγμάτων.^G πάντα^{AdjA} γὰρ^{Pt}
 the of the men associations and toward the of the affairs. all for
στέργομεν_{PräAkt} τὰ^{ArtA} πρώτα^{AdjA} μᾶλλον._{AdvKmp} διὸ_{Kon} δεῖ_{PräAkt} τοῖς^{ArtD} νέοις^{AdjD} πάντα^{AdjA}
 we are fond of the first things rather. therefore it is necessary to the young all
ποιεῖν_{PräInfAkt} ξένα^{AdjA} τὰ^{ArtA} φαῦλα,^{AdjA} μάλιστα^{AdvSup} δ'^{Pt} αὐτῶν^G_{Pr} ὕστερος^N_{Pr} ἔχει_{PräAkt} ή_{Kon}
 to make foreign the base things, most of all of them as many as it has or
μοχθηρίαν^A ή_{Kon} δυσμένειαν.^A διελθόντων^G_{AorSAkt} δὲ^{Pt} τῶν^{ArtG} πέντε^{Adj} ἑτῶν^G τὰ^{ArtA} δύο^{AdjA} μέχρι^{Prp}
 depravity or ill will. having gone through but of the five years the two up to
τῶν^{ArtG} ἐπτὰ^{Adj} δεῖ_{PräAkt} θεωρούς^A ἥδη^{Adv} γίγνεσθαι_{PräM/PInf} τῶν^{ArtG} μαθήσεων^G ἀς^A_{Pr}
 of the seven it is necessary observers already to become of the learnings which
δεήσει_{FuAkt} μανθάνειν_{PräInfAkt} αὐτούς.^A_{Pr} δύο^{AdjN} δ'^{Pt} εἰσὶν_{PräAkt} ἡλικίαι^N πρὸς^{Prp} ἀς^A_{Pr}
 it will be needful to learn them. two but are ages toward which
ἀναγκαῖον_{AdjN} διηρῆσθαι_{PerM/PInf} τὴν^{ArtA} παιδείαν,^A πρὸς^{Prp} τὴν^{ArtA} ἀπὸ^{Prp} τῶν^{ArtG} ἐπτὰ^{Adj} μέχρι^{Prp}
 necessary to have been divided the education, toward the from the the seven up to

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

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