

Politik 7

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

ζητοῦσι_{PräAkt} τὴν^{ArtA} ὑπερβολήν.^A ἡμεῖς^N_{Pr} δὲ^{Pt} αὐτοῖς^D_{Pr} ἔροῦμεν_{FuAkt} ὅτι_{Kon} ὥρδιον^{AdjN} μὲν^{Pt} περὶ^{Prp}
 they seek the excess. we but to them we will say that easy indeed about
 τούτων^G_{Pr} καὶ_{Kon} διὰ^{Prp} τῶν^{ArtG} ἔργων^G λαμβάνειν_{PräInfAkt} τὴν^{ArtA} πίστιν,^A ὥρῶντας^A_{PräAkt} ὅτι_{Kon}
 these and through the works to take the conviction, seeing that
 κτῶνται_{PräMed} καὶ_{Kon} φυλάττουσιν_{PräAkt} οὐ^{Pt} τὰς^{ArtA} ἀρετὰς^A τοῖς^{ArtD} ἐκτὸς^{Adv} ἀλλ'_{Kon} ἐκεῖνα^A_{Pr}
 they acquire and they guard not the virtues to the outside but those
 ταύταις,^D_{Pr}
 for these,

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καὶ_{Kon} τὸ^{ArtN} ζῆν_{PräInfAkt} εὐδαιμόνως,^{Adv} εἴτε^{Kon} ἐν^{Prp} τῷ^{ArtD} χαίρειν_{PräInfAkt} ἔστιν_{PräAkt} εἴτε^{Kon} ἐν^{Prp}
 and the to live happily, whether in the rejoicing is whether in
 ἀρετῇ^D τοῖς^{ArtD} ἀνθρώποις^D εἴτε^{Kon} ἐν^{Prp} ἀμφοῖν,^{DuD}_{Pr} ὅτι_{Kon} μᾶλλον_{AdvKmp} ὑπάρχει_{PräAkt} τοῖς^{ArtD} τὸ^{ArtA}
 virtue to the humans whether in both two, because more exists to those the
 ἥθος^A μὲν^{Pt} καὶ_{Kon} τὴν^{ArtA} διάνοιαν^A κεκοσμημένοις^D_{PerM/P} εἰς^{Prp} ὑπερβολήν,^A περὶ^{Prp} δὲ^{Pt} τὴν^{ArtA} ἔξω^{Adv}
 character indeed and the mind having been adorned into excess, about but the outside
 κτῆσιν^A τῶν^{ArtG} ἀγαθῶν^{AdjG} μετριάζουσιν,_{PräAkt} ἢ_{Kon} τοῖς^{ArtD} ἐκεῖνα^A_{Pr} μὲν^{Pt} κεκτημένοις^D_{PerMed}
 acquisition of the goods they moderate, or to the those indeed having acquired
 πλείω^{AdjAKmp} τῶν^{ArtG} χρησίμων,^{AdjG} ἐν^{Prp} δὲ^{Pt} τούτοις^D_{Pr} ἐλλείπουσιν_{PräAkt} οὐ^{Pt} μὴν^{Pt} ἀλλὰ_{Kon} καὶ_{Kon}
 more of the useful things, in but these they fall short not indeed but also
 κατὰ^{Prp} τὸν^{ArtA} λόγον^A σκοπουμένοις^D_{PräM/P} εὔσύνοπτόν^{AdjN} ἔστιν._{PräAkt} τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐκτὸς^{Adv}
 according to the account considering easy to survey is. the indeed for outside
 ἔχει_{PräAkt} πέρας,^A ὥσπερ_{Kon} ὅργανόν^A τι,^A_{Pr} (πᾶν^{AdjN} τε^{Pt} τὸ^{ArtN} χρήσιμον^{AdjN} εἰς^{Prp} τι),^A_{Pr} ὥν^G_{Pr}
 has limit, just as instrument some, (every and the useful into something), of which
 τὴν^{ArtA} ὑπερβολὴν^A ἢ_{Kon} βλάπτειν_{PräInfAkt} ἀναγκαῖον^{AdjN} ἢ_{Kon} μηθὲν^N_{Pr} ὅφελος^N εἶναι_{PräInfAkt} τοῖς^{ArtD}
 the excess or to harm necessary or nothing profit to be to the
 ἔχουσιν,^D_{PräAkt} τῶν^{ArtG} δὲ^{Pt} περὶ^{Prp} ψυχὴν^A ἔκαστον^{AdjN} ἀγαθῶν,^{AdjG} ὅσῳ^D_{Pr} περ^{Pt} ἀν^{Pt}
 having, of the but about soul each of goods, by how much indeed would
 ὑπερβάλλῃ,_{PräAktKnj} τοσούτῳ^D_{Pr} μᾶλλον_{AdvKmp} χρήσιμον^{AdjN} εἶναι,_{PräInfAkt} εἰ^{Kon} δεῖ_{PräAkt} καὶ_{Kon}
 surpass, by so much more useful to be, if it is necessary also
 τούτοις^D_{Pr} ἐπιλέγειν_{PräInfAkt} μὴ^{Pt} μόνον^{Adv} τὸ^{ArtA} καλὸν^{AdjA} ἀλλὰ_{Kon} καὶ_{Kon} τὸ^{ArtN} χρήσιμον.^{AdjN} ὅλως^{Adv}
 to these to add not only the noble but also the useful. wholly
 τε^{Pt} δῆλον^{AdjN} ὡς_{Kon} ἀκολουθεῖν_{PräInfAkt} φέρομεν_{FuAkt} τὴν^{ArtA} διάθεσιν^A τὴν^{ArtA} ἀρίστην^{AdjASup} ἔκάστου^G_{Pr}
 and clear that to follow we will say the disposition the best of each
 πράγματος^G πρὸς^{Prp} ἄλληλα^A_{Pr} κατὰ^{Prp} τὴν^{ArtA} ὑπεροχὴν^A ἡνπερ^A_{Pr} εἴληχε_{PerAkt} ταῦτα^N_{Pr} ὥν^G_{Pr}
 thing toward one another according to the preeminence which indeed has obtained these of which
 φαμεν_{PräAkt} αὐτὰς^A_{Pr} εἶναι_{PräInfAkt} διαθέσεις^A ταύτας.^A_{Pr} ὥστε^{Kon} εἴπερ_{Kon} ἔστιν_{PräAkt} ἢ^{ArtN} ψυχὴ^N καὶ_{Kon}
 we say them to be dispositions these. so that if indeed is the soul and
 τῆς^{ArtG} κτήσεως^G καὶ_{Kon} τοῦ^{ArtG} σώματος^G τιμιώτερον^{AdjNKmp} καὶ_{Kon} ἀπλῶς^{Adv} καὶ_{Kon} ἡμῖν,^D_{Pr} ἀνάγκη^N
 of the possession and of the of body more honorable and simply and to us, necessity
 καὶ_{Kon} τὴν^{ArtA} διάθεσιν^A τὴν^{ArtA} ἀρίστην^{AdjASup} ἔκάστου^G_{Pr} ἀνάλογον^{AdjA} τούτων^G_{Pr} ἔχειν._{PräInfAkt} ἔτι^{Adv}
 and the disposition the best of each proportionate of these to have. further
 δὲ^{Pt} τῆς^{ArtG} ψυχῆς^G ἔνεκεν^{Prp} ταῦτα^N_{Pr} πέφυκεν_{PerAkt} αἱρετὰ^{AdjN} καὶ_{Kon} δεῖ_{PräAkt} πάντας^A_{Pr}
 but of the soul because of these has by nature choiceworthy and it is necessary all
 αἱρεῖσθαι_{PräMedInf} τοὺς^{ArtA} εὖ^{Adv} φρονοῦντας,^A_{PräAkt} ἀλλ'_{Kon} οὐκ^{Pt} ἐκείνων^G_{Pr} ἔνεκεν^{Prp} τὴν^{ArtA}
 to choose the well thinking, but not of those for the sake of the
 ψυχῆν.^A ὅτι_{Kon} μὲν^{Pt} οὖν^{Pt} ἔκάστω^D_{Pr} τῆς^{ArtG} εὐδαιμονίας^G ἐπιβάλλει_{PräAkt} τοσοῦτον^A_{Pr} ὅσον^A_{Pr} περ^{Pt}
 soul. that indeed then to each of the happiness it imposes so much as indeed

ἀρετῆς^G καὶ^{Kon} φρονήσεως^G καὶ^{Kon} τοῦ^{ArtG} πράττειν^{PräInfAkt} κατὰ^{Prp} ταύτας,^A ^{Pr} ζστω^{PräAktImv}
 of virtue and of prudence and of the to act according to these, let it be
 συνωμολογημένον^N ^{PerM/P} ἡμῖν,^D ^{Pr} μάρτυρι^D τῷ^{ArtD} θεῷ^D χρωμένοις,^D ^{PräM/P} δὲ^N ^{Pr} εὐδαίμων^{AdjN} μὲν^{Pt}
 agreed to us, witness to the to the god using, who happy indeed
 ἔστι^{PräAkt} καὶ^{Kon} μακάριος,^{AdjN} δι'^{Prp} οὐθὲν^A ^{Pr} δὲ^{Pt} τῷ^{ArtG} ἔξωτερικῶν^{AdjG} ἀγαθῶν^{AdjG} ἀλλὰ^{Kon} δι'^{Prp}
 is and blessed, through nothing but of the external goods but through
 αὐτὸν^{Pr} αὐτὸς^N ^{Pr} καὶ^{Kon} τῷ^{ArtD} ποιός^{AdjN} τις^N ^{Pr} εἰναι^{PräInfAkt} τὴν^{ArtA} φύσιν,^A ἐπεὶ^{Kon} καὶ^{Kon} τὴν^{ArtA}
 himself himself and to the of what sort someone to be the nature, since also the
 εὔτυχίαν^A τῆς^{ArtG} εὐδαιμονίας^G διὰ^{Prp} ταῦτ'^A ^{Pr} ἀναγκαῖον^{AdjN} ἐτέραν^{AdjA} εἰναι^{PräInfAkt} (τῷ^{ArtG} μὲν^{Pt}
 good fortune of the happiness through these necessary other to be (of the indeed
 γὰρ^{Pt} ἐκτὸς^{Adv} ἀγαθῶν^{AdjG} τῆς^{ArtG} ψυχῆς^G αἴτιον^{AdjN} ταῦτόματον^{AdjN} καὶ^{Kon} ἡ^{ArtN} τύχη,^N δίκαιος^{AdjN} δὲ^{Pt}
 for outside of goods of the soul cause spontaneous and the fortune, just but
 οὐδεὶς^N ^{Pr} οὐδὲ^{Kon} σώφρων^{AdjN} ἀπό^{Prp} τύχης^G οὐδὲ^{Kon} διὰ^{Prp} τὴν^{ArtA} τύχην^A ἔστιν^{PräAkt} ἔχόμενον^N ^{PräM/P}
 no one nor temperate from fortune nor through the fortune is). following
 δὲ^{Pt} ἔστι^{PräAkt} καὶ^{Kon} τῷ^{ArtG} αὐτῶν^G λόγων^G δεόμενον^N ^{PräM/P} καὶ^{Kon} πόλιν^A εὐδαιμονα^{AdjA} τὴν^{ArtA}
 but is also of the same arguments needing also city happy the
 ἀρίστην^{AdjASup} εἰναι^{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} ἔργον^N
 to do to the ones who not the noble things do. no thing but noble work
 οὔτε^{Kon} ἀνδρὸς^G οὔτε^{Kon} πόλεως^G χωρὶς^{Prp} ἀρετῆς^G καὶ^{Kon} φρονήσεως.^G ἀνδρείᾳ^N δὲ^{Pt} πόλεως^G καὶ^{Kon}
 neither of a man nor of a city without virtue and prudence. courage but of a city and
 δικαιοσύνη^N καὶ^{Kon} φρόνησις^N τὴν^{ArtA} αὐτὴν^{AdjA} εἶχε^{PräAkt} δύναμιν^A καὶ^{Kon} μορφὴν^A ὥν^G ^{Pr}
 justice and prudence the same has power and form of which
 μετασχὼν^N ^{AorSAkt} ἔκαστος^N ^{Pr} τῷ^{ArtG} ἀνθρώπων^G λέγεται^{PräM/P} δίκαιος^{AdjN} καὶ^{Kon} φρόνιμος^{AdjN} καὶ^{Kon}
 having shared each of the humans is said just and prudent and
 σώφρων.^{AdjN} ἀλλὰ^{Kon} γὰρ^{Pt} ταῦτα^N ^{Pr} μὲν^{Pt} ἐπὶ^{Prp} τοσοῦτον^A ^{Pr} ζστω^{PräAktImv} πεφροιμιασμένα^N ^{PerM/P}
 self controlled. but for these things indeed upon so much let it be having been prefaced
 τῷ^{ArtD} λόγῳ^D οὔτε^{Kon} γὰρ^{Pt} μὴ^{Pt} θιγγάνειν^{PräInfAkt} αὐτῶν^G δυνατόν,^{AdjN} οὔτε^{Kon} πάντας^{AdjA} τοὺς^{ArtA}
 to the speech. neither for not to touch of them possible, nor all the
 οἰκείους^{AdjA} ἐπεξελθεῖν^{AorSInfAkt} ἐνδέχεται^{PräM/P} λόγους,^A ἐτέρας^{AdjG} γάρ^{Pt} ἔστιν^{PräAkt} ἔργον^N σχολῆς^G
 proper to go through it is possible arguments, of another for is work of leisure
 ταῦτα.^N ^{Pr} νῦν^{Adv} δὲ^{Pt} ὑποκείσθω^{PräM/PlImv} τοσοῦτον,^A ^{Pr} δτι^{Kon} βίος^N μὲν^{Pt} ἄριστος,^{AdjNSup} καὶ^{Kon}
 these things. now but let it be assumed so much, that life indeed best, and
 χωρὶς^{Adv} ἔκάστω^D ^{Pr} καὶ^{Kon} κοινῇ^{Adv} ταῖς^{ArtD} πόλεσιν,^D ὁ^{ArtN} μετ'^{Prp} ἀρετῆς^G κεχορηγημένης^G ^{PerPas}
 separately to each and in common to the cities, the with virtue having been supplied

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ἐπὶ^{Prp} τοσοῦτον^A ^{Pr} ὥστε^{Kon} μετέχειν^{PräInfAkt} τῷ^{ArtG} κατ'^{Prp} ἀρετὴν^A πράξεων,^G πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA}
 to so much so that to share in of the according to virtue actions, toward but the
 ἀμφισβητοῦντας,^A ^{PräAkt} ἔάσαντας^A ^{AorAkt} ἐπὶ^{Prp} τῆς^{ArtG} νῦν^{Adv} μεθόδου,^G διασκεπτέον^{AdjN} ὕστερον,^{Adv} εἰ^{Kon}
 disputing, having let be on the now method, to be examined later, if
 τις^N ^{Pr} τοῖς^{ArtD} εἰρημένοις^D ^{PerM/P} τυγχάνει^{PräAkt} μὴ^{Pt} πειθόμενος.^N ^{PräM/P} πότερον^{Kon} δὲ^{Pt} τὴν^{ArtA}
 someone to the having been said happens not obeying. whether but the
 εὐδαιμονίαν^A τὴν^{ArtA} αὐτὴν^{AdjA} εἰναι^{PräInfAkt} φατέον^{AdjN} ἐνός^G ^{Pr} τε^{Pt} ἔκάστου^G ^{Pr} τῷ^{ArtG} ἀνθρώπων^G καὶ^{Kon}
 happiness the same to be to be said of one and of each of the humans and
 πόλεως^G ἡ^{Kon} μὴ^{Pt} τὴν^{ArtA} αὐτήν,^{AdjA} λοιπόν^{Adv} ἔστιν^{PräAkt} εἰπεῖν^{AorInfAkt} φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon}
 of a city or not the same, remaining is to say. clear but and

τοῦτο^N πρ^{πάντες}^N γὰρ^{Pt} ἀν^{Pt} ὁμολογήσειαν^{AorAktOp} εἰναι^{PräInfAkt} τὴν^{ArtA} αὐτήν^{AdjA} ὅσοι^N πρ^{γὰρ}^{Pt}
 this. all for would agree same. as many as for
 εν^{Prp} πλούτω^D τὸ^{ArtA} ζῆν^{PräInfAkt} εὖ^{Adv} τίθενται^{Präm/P} ἐφ^{Prp} ἐνός,^G πρ^{οὗτοι}^N καὶ^{Kon} τὴν^{ArtA} πόλιν^A
 in wealth the to live well set down upon one, these and the city
 ὅλην,^{AdjA} ἔὰν^{Kon} οὐ^{PräAktKnj} πλουσία,^{AdjN} μακαρίζουσιν^{PräAkt} ὕστοι^N τε^{Pt} τὸν^{ArtA} τυραννικὸν^{AdjA} βίον^A
 whole, if ever may be wealthy, call happy· as many as and the tyrannical life
 μάλιστα^{AdvSup} τιμῶσιν,^{PräAkt} οὗτοι^N καὶ^{Kon} πόλιν^A τὴν^{ArtA} πλείστων^{AdjGSup} ἄρχουσαν^A πρ^ά
 most honor, these and city the of most ruling
 εὐδαιμονεστάτην^{AdjASup} ἀν^{Pt} εἰναι^{PräInfAkt} φαῖεν^{AorAktOp} εἰ^{Kon} τε^{Pt} τις^N πρ^{τὸν}^{ArtA} ἔνα^A πρ^{δι}^{Prt} ἀρετὴν^A
 happiest would to be they would say if and someone the one through virtue
 ἀποδέχεται,^{Präm/P} καὶ^{Kon} πόλιν^A εὐδαιμονεστέραν^{AdjAKmp} φήσει^{FuAkt} τὴν^{ArtA} σπουδαιοτέραν.^{AdjAKmp} ἀλλὰ^{Kon}
 approves, and city happier he will say the more excellent. but
 ταῦτ^N ἥδη^{Adv} δύο^{AdjN} ἔστιν^{PräAkt} ἦ^N πρ^{δεῖται}^{Präm/P} σκέψεως,^G ἐν^N πρ^{μὲν}^{Pt} πότερος^N
 these things already two is which needs of examination, one indeed which of the two
 αἱρετώτερος^{AdjNKmp} βίος,^N ὁ^{ArtN} διὰ^{Prt} τοῦ^{ArtG} συμπολιτεύεσθαι^{Präm/PInf} καὶ^{Kon} κοινωνεῖν^{PräInfAkt} πόλεως^G
 more choiceworthy life, the through the together be citizen and to share of a city
 ή^{Kon} μᾶλλον^{AdvKmp} ὁ^{ArtN} ξενικός^{AdjN} καὶ^{Kon} τῆς^{ArtG} πολιτικῆς^{AdjG} κοινωνίας^G ἀπολελυμένος,^N
 or rather the alien and of the political community having been released, yet
 δε^{Pt} τίνα^A πολιτείαν^A θετέον^{AdjN} καὶ^{Kon} ποίαν^A διάθεσιν^A πόλεως^G ἀρίστην,^{AdjASup} εἴτε^{Kon} πᾶσιν^{AdjD}
 but which constitution to be set and what kind of disposition of a city best, whether to all
 ὅντος^G πρ^ά αἱρετοῦ^{AdjG} [[τοῦ]^{ArtG} κοινωνεῖν^{PräInfAkt} πόλεως^G εἴτε^{Kon} καὶ^{Kon} τισ^D πρ^{μὲν} μὴ^{Pt} τοῖς^{ArtD}
 being choiceworthy the to share of a city whether and to some indeed not to the
 δε^{Pt} πλείστοις.^{AdjDSup} ἐπει^{Kon} δε^{Pt} τῆς^{ArtG} πολιτικῆς^{AdjG} διανοίας^G καὶ^{Kon} θεωρίας^G τοῦτ^N πρ^έστιν^{PräAkt}
 but most. since but of the political intelligence and contemplation this is
 ἔργον,^N ἀλλ['] κον^{Ou} οὐ^{Pt} τὸ^{ArtN} περὶ^{Prt} ἔκαστον^A πρ^{αἱρετόν,} AdjN ήμεῖς^N πρ^{δε}^{Pt} ταύτην^A προηρήμεθα^{PerM/P}
 work, but not the about each choiceworthy, we but this we have chosen
 νῦν^{Adv} τὴν^{ArtA} σκέψιν,^A ἐκεῖνο^N πρ^{μὲν}^{Pt} πάρεργον^N ἀν^{Pt} εἴη,^{PräAktOp} τοῦτο^N πρ^{δε}^{Pt} ἔργον^N τῆς^{ArtG} μεθόδου^G
 now the inquiry, that indeed by work would would be, this but work of the method
 ταύτης.^G πρ^ότι^{Kon} μὲν^{Pt} οὖν^{Pt} ἀναγκαῖον^{AdjN} εἰναι^{PräInfAkt} πολιτείαν^A ἀρίστην^{AdjASup} ταύτην^A [[τὴν]]^{ArtA}
 this. that indeed therefore necessary to be constitution best this the
 τάξιν^A καθ^{Prp} ἦν^A πρ^{καν}^{Kon} ὁστισοῦν^N πρ^άριστα^{AdvSup} πράττοι^{PräAktOp} καὶ^{Kon} ζώη^{PräAktOp}
 order according to which and if whoever best would do and would live
 μακαρίως,^{Adv} φανερόν^{AdjN} ἔστιν^{PräAkt} ἀμφισβητεῖται^{Präm/P} δε^{Pt} παρ^{Prt} αὐτῶν^G τῶν^{ArtG}
 blessedly, evident is· disputed but from beside of them of the
 ὁμολογούντων^G πρ^ά πρ^τ τὸν^{ArtA} μετ^{Prt} ἀρετῆς^G εἰναι^{PräInfAkt} βίον^A αἱρετώτατον^{AdjASup} πότερον^{Kon} ὁ^{ArtN}
 agreeing the with virtue to be life most choiceworthy whether the
 πολιτικὸς^{AdjN} καὶ^{Kon} πρακτικὸς^{AdjN} βίος^N αἱρετὸς^{AdjN} ή^{Kon} μᾶλλον^{AdvKmp} ὁ^{ArtN} πάντων^{AdjG} τῶν^{ArtG}
 political and practical life choiceworthy or rather the of all the
 ἔκτος^{Adv} ἀπολελυμένος,^N περ^{M/P} οἶον^{Kon} θεωρητικός^{AdjN} τις^N πρ^{δν}^A πόνον^{Adv} τινές^N πρ^{φασιν}^{PräAkt}
 outside having been released, such as contemplative someone, whom only some they say
 εἰναι^{PräInfAkt} φιλόσοφον.^A σχεδὸν^{Adv} γὰρ^{Pt} τούτους^A τοὺς^{ArtA} δύο^{AdjA} βίους^A τῶν^{ArtG} ἀνθρώπων^G οἱ^{ArtN}
 to be philosopher. almost for these the two lives of the humans the
 φιλοτιμότατοι^{AdjNSup} πρὸς^{Prt} ἀρετὴν^A φαίνονται^{Präm/P} προαιρούμενοι,^N πρ^άΜ/Π καὶ^{Kon} τῶν^{ArtG}
 most ambitious toward virtue appear choosing before, and of the
 προτέρων^{AdjGKmp} καὶ^{Kon} τῶν^{ArtG} νῦν^{Adv} λέγω^{PräAkt} δε^{Pt} δύο^{AdjA} τόν^{ArtA} τε^{Pt} πολιτικὸν^{AdjA} καὶ^{Kon} τὸν^{ArtA}
 former and of the now· I say but two the and political and the
 φιλόσοφον.^A διαφέρει^{PräAkt} δε^{Pt} οὐ^{Pt} μικρὸν^{AdjA} ποτέρως^{Adv} ἔχει^{PräAkt} τὸ^{ArtN} ἀληθές.^N ἀνάγκη^N γὰρ^{Pt}
 philosopher. differs but not small in what way it has the truth· necessity for

τόν^{ArtA} γε^{Pt} εὖ^{Adv} φρονοῦντα^A_{PräAkt} πρὸς^{Prp} τὸν^{ArtA} βελτίω^{AdjAKmp} σκοπὸν^A συντάττεσθαι, _{PräM/Plnf}
 the at least well thinking toward the better aim to arrange together,
 καὶ^{Kon} τῶν^{ArtG} ἀνθρώπων^G ἔκαστον^A_{Pr} καὶ^{Kon} κοινῇ^{Adv} τὴν^{ArtA} πολιτείαν.^A νομίζουσι_{PräAkt} δ'^{Pt} οἱ^{ArtN}
 and of the humans each and in common the constitution. they think but the
 μὲν^{Pt} τὸ^{ArtN} τῶν^{ArtG} πέλας^G ἄρχειν_{PräInfAkt} δεσποτικῶς^{Adv} μὲν^{Pt} γιγνόμενον^A_{PräM/P} μετ'^{Prp} ἀδικίας^G
 indeed the of the neighbors to rule despotically indeed becoming with injustice
 τινὸς^G πρ. εῖναι_{PräInfAkt} τῆς^{ArtG} μεγίστης,^{AdjGSup} πολιτικῶς^{Adv} δε^{Pt} τὸ^{ArtN} μὲν^{Pt} ἀδικον^{AdjN} οὐκ^{Pt}
 of some to be of the greatest, politically but the indeed unjust not
 ἔχειν,_{PräInfAkt} ἐμπόδιον^N δὲ^{Pt} ἔχειν_{PräInfAkt} τῇ^{ArtD} περὶ^{Prp} αὐτὸν^A_{Pr} εὐημερίᾳ.^D τούτων^G_{Pr} δ'^{Pt} ὥσπερ^{Kon}
 to have, hindrance but to have to the about him prosperity. of these but just as
 ἔξ^{Prp} ἐναντίας^{AdjG} ἔτεροι^{AdjN} τυγχάνουσι_{PräAkt} δοξάζοντες^N_{PräAkt} μόνον^{Adv} γὰρ^{Pt} ἀνδρὸς^G τὸν^{ArtA}
 out of opposite others happen thinking. only for of a man the
 πρακτικὸν^{AdjA} εῖναι_{PräInfAkt} βίον^A καὶ^{Kon} πολιτικόν,^{AdjA} ἔφ^{Prp} ἐκάστης^G_{Pr} γὰρ^{Pt} ἀρετῆς^G οὐκ^{Pt} εῖναι_{PräInfAkt}
 practical to be life and political, upon of each for of virtue not to be
 πράξεις^N μᾶλλον^{AdvKmp} τοῖς^{ArtD} ἰδιώταις^D
 actions rather to the private persons

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ἢ^{Kon} τοῖς^{ArtD} τὰ^{ArtA} κοινὰ^{AdjA} πράττουσι^D_{PräAkt} καὶ^{Kon} πολιτευομένοις.^D _{PräM/P} οἱ^{ArtN} μὲν^{Pt} οὖν^{Pt}
 than to the the common doing and being citizens. the indeed therefore
 οὕτως^{Adv} ὑπολαμβάνουσιν,_{PräAkt} οἱ^{ArtN} δὲ^{Pt} τὸν^{ArtA} δεσποτικὸν^{AdjA} καὶ^{Kon} τυραννικὸν^{AdjA} τρόπον^A τῆς^{ArtG}
 thus suppose, the but the despotic and tyrannical manner of the
 πολιτείας^G εῖναι_{PräInfAkt} μόνον^{Adv} εὐδαίμονά^{AdjA} φασιν._{PräAkt} παρ'^{Prp} ἐνίοις^D_{Pr} δὲ^{Pt} καὶ^{Kon} τῆς^{ArtG}
 constitution to be only happy they say. among some but also of the
 πολιτείας^G οὗτος^N_{Pr} ὅρος^N καὶ^{Kon} τῶν^{ArtG} νόμων^G ὅπιως^{Kon} δεσπόζωσι_{PräAktKnj} τῶν^{ArtG} πέλας.^G διὸ^{Kon}
 constitution this definition and of the laws how they rule as masters of the neighbors. therefore
 καὶ^{Kon} τῶν^{ArtG} πλείστων^{AdjGSup} νομίμων^{AdjG} χύδην^{Adv} ὡς^{Kon} εἰπεῖν_{AorInfAkt} κειμένων^G_{PräM/P} παρὰ^{Prp}
 and of the most customary laws promiscuously as to say lying beside
 τοῖς^{ArtD} πλείστοις,^{AdjDSup} ὅμως^{Adv} εἰ^{Kon} πού^{Adv} τῷ^N_{Pr} πρὸς^{Prp} ἐν^A_{Pr} οἱ^{ArtN} νόμοι^N βλέπουσι,_{PräAkt} νόμοι^N
 to the most, nevertheless if somewhere something toward one the laws look,
 τοῦ^{ArtG} κρατεῖν_{PräInfAkt} στοχάζονται_{PräM/P} πάντες,^N_{Pr} ὥσπερ^{Kon} ἐν^{Prp} Λακεδαίμονι^D καὶ^{Kon} Κρήτῃ^D πρὸς^{Prp}
 of the to prevail aim all, just as in Lacedaemon and Crete toward
 τοὺς^{ArtA} πολέμους^A συντέτακται_{PerM/P} σχεδὸν^{Adv} ἣ^N_{Pr} τε^{Pt} παιδεία^N καὶ^{Kon} τῷ^{ArtN} τῶν^{ArtG} νόμων^G πλῆθος.^N
 the wars has been arranged almost which and education and the of the laws multitude·
 ἔτι^{Adv} δέ^{Pt} ἐν^{Prp} τοῖς^{ArtD} ἔθνεσι^D πᾶσι^{AdjD} τοῖς^{ArtD} δυναμένοις^D _{PräM/P} πλεονεκτεῖν_{PräInfAkt} ἢ^{ArtN}
 further but in the nations all the to the being able to take advantage the
 τοιαύτη^{AdjN} τετίμηται_{PerM/P} δύναμις,^N οἷον^{Kon} ἐν^{Prp} Σκύθαις^D καὶ^{Kon} Πέρσαις^D καὶ^{Kon} Θρᾳξ^D καὶ^{Kon}
 such has been honored power, such as in Scythians and Persians and Thracians and
 Κελτοῖς.^D ἐν^{Prp} ἐνίοις^{AdjD} γὰρ^{Pt} καὶ^{Kon} νόμοι^N τινές^N_{Pr} εἰσι_{PräAkt} παροξύνοντες^N_{PräAkt} πρὸς^{Prp} τὴν^{ArtA}
 Celts. in some for and laws some are provoking toward the
 ἀρετὴν^A ταύτην,^A_{Pr} καθάπερ^{Kon} ἐν^{Prp} Καρχηδόνι^D φασὶ_{PräAkt} τὸν^{ArtA} ἐκ^{Prp} τῶν^{ArtG} κρίκων^G κόσμον^A
 virtue this, just as in Carthage they say the from the rings adornment
 λαμβάνειν_{PräInfAkt} ὅσας^A_{Pr} ἀν^{Pt} στρατεύσωνται_{AorM/PKnj} στρατείας.^A ἦν^{ImpAkt} δέ^{Pt} ποτε^{Adv} καὶ^{Kon}
 to receive as many as ever might campaign campaigns. was but once and
 περὶ^{Prp} Μακεδονίαν^A νόμος^N τὸν^{ArtA} μηθένα^A_{Pr} ἀπεκταγκότα^A_{PerAkt} πολέμιον^{AdjA} ἄνδρα^A περιεζῶσθαι_{PräM/Plnf}
 about Macedonia law the no one having slain enemy man to gird about
 τὴν^{ArtA} φορβειάν.^A ἐν^{Prp} δὲ^{Pt} Σκύθαις^D οὐκ^{Pt} ἔξην^{ImpAkt} πίνειν_{PräInfAkt} ἐν^{Prp} ἔορτῇ^D τινι^D_{Pr} σκύφον^A
 the feedbag in but Scythians not it was permitted to drink in festival some cup

περιφερόμενον^A PräM/P τῷ^{ArtD} μηθένα^A Pr ἀπεκταγότι^D PerAkt πολέμιον^{.AdjA} ἐν^{Prp} δὲ^{Pt} τοῖς^{ArtD} Ἰβηρσιν,^D
 being carried around to the no one having slain enemy· in but the Iberians,
 ἔθνει^D πολεμικῷ^{AdjD} τοσούτους^{AdjA} τὸν^{ArtA} ἀριθμὸν^A ὄβελίσκους^A καταπηγνύουσι^{PräAkt} περὶ^{Prp} τὸν^{ArtA}
 nation warlike, so many the number little spits they drive in around the
 τάφον^A ὅσους^A Pr ἀν^{Pt} διαφθείρῃ^{PräAktKnj} τῶν^{ArtG} πολεμίων^G καὶ^{Kon} ἔτερα^{AdjN} δὴ^{Pt} παρ^{Prp} ἔτεροις^{AdjD}
 tomb as many as ever he destroy of the enemies· and other indeed beside others
 ἔστι^{PräAkt} τοιαῦτα^{AdjN} πολλά,^{AdjN} τὰ^{ArtN} μὲν^{Pt} νόμοις^D κατειλημένα^N PerM/P τὰ^{ArtN} δὲ^{Pt}
 there is such many, the on the one hand by laws having been fixed the but
 ἔθεσιν.^D καίτοι^{Pt} δόξειν^{AorAktOp} ἀν^{Pt} ἄγαν^{Adv} ἄτοπον^{AdjA} ἵσως^{Adv} εἴναι^{PräInfAkt} τοῖς^{ArtD}
 by customs. and yet might seem ever too much strange perhaps to be to the
 βουλομένοις^D PräM/P ἐπισκοπῆν,^{PräInfAkt} εἰ^{Kon} τοῦτο^N Pr ἔστιν^{PräAkt} ἔργον^N τοῦ^{ArtG} πολιτικοῦ^{AdjG} τὸ^{ArtN}
 being willing to examine, if this is work of the statesman, the
 δύνασθαι^{PräM/Plnf} θεωρεῖν^{PräInfAkt} ὅπως^{Kon} ἄρχῃ^{PräAktKnj} καὶ^{Kon} δεσπόζῃ^{PräAktKnj} τῶν^{ArtG} πλησίον,^{AdjG}
 to be able to observe how he rule and he be master of the neighbors,
 καὶ^{Kon} βουλομένων^G PräM/P καὶ^{Kon} μὴ^{Pt} βουλομένων.^G PräM/P πῶς^{Adv} γὰρ^{Pt} ἀν^{Pt} εἴη^{PräAktOp} τοῦτο^N Pr
 and of the willing and not willing ones. how for ever would be this
 πολιτικὸν^{AdjN} ἢ^{Kon} νομοθετικόν,^{AdjN} ὃ^N Pr γε^{Pt} μηδὲ^{Kon} νόμιμόν^{AdjN} ἔστιν;^{PräAkt} οὐ^{Pt} νόμιμον^{AdjN} δὲ^{Pt}
 political or lawgiving, which at least nor even lawful is; not lawful but
 τὸ^{ArtN} μὴ^{Pt} μόνον^{Adv} δικαίως^{Adv} ἀλλὰ^{Kon} καὶ^{Kon} ἀδίκως^{Adv} ἄρχειν,^{PräInfAkt} κρατεῖν^{PräInfAkt} δὲ^{Pt} ἔστι^{PräAkt}
 the not only justly but also unjustly to rule, to prevail but it is
 καὶ^{Kon} μὴ^{Pt} δικαίως.^{Adv} ἀλλὰ^{Kon} μὴν^{Pt} οὐδὲ^{Kon} ἐν^{Prp} ταῖς^{ArtD} ἀλλαις^{AdjD} ἐπιστήμαις^D τοῦτο^N Pr
 also not justly. but indeed nor even in the other sciences this
 ὥρῶμεν.^{PräAkt} οὔτε^{Kon} γὰρ^{Pt} τοῦ^{ArtG} ιατροῦ^G οὔτε^{Kon} τοῦ^{ArtG} κυβερνήτου^G ἔργον^N ἔστι^{PräAkt} τὸ^{ArtN} ἢ^{Kon}
 we see. neither for of the doctor nor of the helmsman work is the either
 πεῖσαι^{AorInfAkt} ή^{Kon} βιάσασθαι^{AorMedInf} τοῦ^{ArtG} μὲν^{Pt} τοὺς^{ArtA} θεραπευομένους^A PräM/P τοῦ^{ArtG}
 to persuade or to force of the on the one hand the being treated of the
 δὲ^{Pt} τοὺς^{ArtA} πλωτῆρας.^A ἀλλὰ^{Kon} ἔοικασιν^{PerAkt} οἱ^{ArtN} πολλοὶ^{AdjN} τὴν^{ArtA} δεσποτικὴν^{AdjA} πολιτικὴν^{AdjA}
 but the sailors. but they seem the many the despotic political
 οἶεσθαι^{PräM/Plnf} εἶναι^{PräInfAkt} καὶ^{Kon} ὅπερ^N Pr αὐτοῖς^D Pr ἔκαστοι^N Pr οὐ^{Pt} φασιν^{PräAkt} εἶναι^{PräInfAkt}
 to think to be, and the very thing to themselves each not they say to be
 δίκαιον^{AdjN} οὐδὲ^{Kon} συμφέρον,^{AdjN} τοῦτο^N Pr οὐκ^{Pt} αἰσχύνονται^{PräM/P} πρὸς^{Prp} τοὺς^{ArtA} ἄλλους^{AdjA}
 just nor even beneficial, this not they are ashamed toward the others
 ἀσκοῦντες.^N PräAkt αὐτοὶ^N Pr μὲν^{Pt} γὰρ^{Pt} παρ^{Prp} αὐτοῖς^D Pr τὸ^{ArtN} δικαίως^{Adv} ἄρχειν^{PräInfAkt}
 practicing· themselves on the one hand for among with themselves the justly to rule
 ζητοῦσι,^{PräAkt} πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA} ἄλλους^{AdjA} οὐδὲν^N Pr μέλει^{PräAkt} τῶν^{ArtG} δικαίων.^{AdjG} ἄτοπον^{AdjN} δὲ^{Pt}
 they seek, toward but the others nothing it is a care of the just things. strange but
 εἰ^{Kon} μὴ^{Pt} φύσει^D τὸ^{ArtN} μὲν^{Pt} δεσποστόν^{AdjN} ἔστι^{PräAkt} τὸ^{ArtN} δὲ^{Pt} οὐ^{Pt} δεσποστόν,^{AdjN}
 if not by nature the on the one hand masterable is the but not masterable,
 ὥστε^{Kon} εἴπερ^{Kon} ἔχει^{PräAkt} τὸν^{ArtA} τρόπον^A τοῦτον,^A Pr οὐ^{Pt} δεῖ^{PräAkt} πάντων^{AdjG} πειρᾶσθαι^{PräM/Plnf}
 so that if indeed it has the manner this, not it is necessary of all to try
 δεσπόζειν,^{PräInfAkt} ἀλλὰ^{Kon} τῶν^{ArtG} δεσποστῶν,^{AdjG} ὥσπερ^{Kon} οὐδὲ^{Kon} θηρεύειν^{PräInfAkt} ἐπὶ^{Prp} θοίνην^A ἢ^{Kon}
 to be master, but of the masterable ones, just as not even to hunt for feast or
 θυσίαν^A ἀνθρώπους,^A ἀλλὰ^{Kon} τὸ^{ArtN} πρὸς^{Prp} τοῦτο^A Pr θηρευτόν.^{AdjN} ἔστι^{PräAkt} δὲ^{Pt} θηρευτὸν^{AdjN} ὃ^N Pr ἀν^{Pt}
 sacrifice humans, but the for this huntable· is but huntable which ever
 ἄγριον^{AdjN} ἢ^{PräAktKnj} ἔδεστὸν^{AdjN} ζῷον.^N ἀλλὰ^{Kon} μὴν^{Pt} εἴη^{PräAktOp} γ'^{Pt} ἀν^{Pt} καὶ^{Kon}
 wild be edible animal. but indeed would be at least ever also

καθ^{Prp} ἔαυτὴν^A _{Pr} μία^{AdjN} πόλις^N εύδαιμων, _{AdjN} ἥ^N _{Pr} πολιτεύεται_{PräM/P} δηλονότι^{Adv} καλῶς, _{Adv} εἴπερ^{Kon}
 according to her self one city happy, which is governed clearly well, if indeed
 ἐνδέχεται_{PräM/P} πόλιν^A οἰκεῖσθαι_{PräM/Plnf} που^{Adv} καθ^{Prp} ἔαυτὴν^A _{Pr} νόμοις^D χρωμένην^A _{PräM/P}
 it is possible city to dwell somewhere according to her self with laws using
 σπουδαίοις, _{AdjD} ἡς^G _{Pr} τῆς^{ArtG} πολιτείας^G ἥ^{ArtN} σύνταξις^N οὐ^{Pt} πρὸς^{Prp} πόλεμον^A ούδε^{Kon} πρὸς^{Prp} τὸ^{ArtA}
 serious, of which of the constitution the arrangement not toward war nor toward the
 κρατεῖν_{PräInfAkt} ἔσται_{FuMed} τῶν^{ArtG} πολεμίων^G μηθὲν^N _{Pr} γὰρ^{Pt} ὑπαρχέτω_{PräAktImv} τοιοῦτον.^{AdjN} δῆλον^{AdjN}
 to prevail will be of the enemies nothing for let exist such. clear
 ἄρα^{Pt} ὅτι^{Kon} πάσας^{AdjA} τὰς^{ArtA} πρὸς^{Prp} τὸν^{ArtA} πόλεμον^A ἐπιμελείας^A καλὰς^{AdjA} μὲν^{Pt} θετέον,^{AdjN}
 then that all the toward the war cares noble on the one hand to be set,
 οὐχ^{Pt} ὡς^{Kon} τέλος^N δὲ^{Pt} πάντων^{AdjG} ἀκρότατον,^{AdjNSup} ἀλλα^{Kon} ἐκείνου^G _{Pr} χάριν^A ταύτας.^A _{Pr} τοῦ^{ArtG}
 not as end but of all highest, but of that for the sake these. of the
 δὲ^{Pt} νομοθέτου^G τοῦ^{ArtG} σπουδαίου^{AdjG} ἔστι_{PräAkt} τὸ^{ArtN} θεάσασθαι_{AorMedInf} πόλιν^A καὶ^{Kon} γένος^A
 but lawgiver of the excellent is the to behold city and race
 ἀνθρώπων^G καὶ^{Kon} πᾶσαν^{AdjA} ἄλλην^{AdjA} κοινωνίαν,^A ζωῆς^G ἀγαθῆς^{AdjG} πῶς^{Adv} μεθέξουσι_{FuAkt} καὶ^{Kon}
 of men and every other community, of life good how they will partake and
 τῆς^{ArtG} ἐνδεχομένης^G _{PräM/P} αὐτοῖς^D _{Pr} εύδαιμονίας.^G διοίσει_{FuAkt} μέντοι^{Pt} τῶν^{ArtG} ταττομένων^G _{PräM/P}
 of the possible to them happiness. will differ however of the being ordered
 ἔνια^N _{Pr} νομίμων.^{AdjG} καὶ^{Kon} τοῦτο^N _{Pr} τῆς^{ArtG} νομοθετικῆς^{AdjG} ἔστιν_{PräAkt} ἵδεῖν,_{AorInfAkt} ἔάν^{Kon} τινες^N _{Pr}
 some customary and this of the legislative is to see, if ever some
 ὑπάρχωσι_{PräAktKnj} γειτνιῶντες,^N _{PräAkt} ποῖα^N _{Pr} πρὸς^{Prp} ποίους^A _{Pr} ἀσκητέον^{AdjN} ἥ^{Kon} πῶς^{Adv} τοῖς^{ArtD}
 are present neighboring, what kind of toward which ones to be practised or how to the
 καθήκουσι^D _{PräAkt} πρὸς^{Prp} ἐκάστους^A _{Pr} χρηστέον.^{AdjN} ἀλλα^{Kon} τοῦτο^N _{Pr} μὲν^{Pt} καὶ^{Kon} ὕστερον^{Adv}
 fitting toward each to be used. but this on the one hand and ever later
 τύχοι_{AorAktOp} τῆς^{ArtG} προσηκούσης^G _{PräAkt} σκέψεως,^G πρὸς^{Prp} τί^A _{Pr} τέλος^N δεῖ_{PräAkt} τὴν^{ArtA}
 might befall of the fitting inquiry, toward what end it is necessary the
 ἀρίστην^{AdjASup} πολιτείαν^A συντείνειν._{PräInfAkt} πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA} ὁμολογοῦντας^A _{PräAkt} μὲν^{Pt}
 best constitution to tend toward but the agreeing on the one hand
 τὸν^{ArtA} μετ^{Pt} ἀρετῆς^G εἶναι_{PräInfAkt} βίον^A αἱρετώτατον,_{AdjASup} διαφερομένους^A _{PräM/P} δὲ^{Pt} περὶ^{Prp} τῆς^{ArtG}
 the with virtue to be life most choiceworthy, differing but about the
 χρήσεως^G αὐτοῦ,^G _{Pr} λεκτέον^{AdjN} ἡμῖν^D _{Pr} πρὸς^{Prp} ἀμφοτέρους^{AdjA} αὐτούς^A _{Pr} (οἱ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 use of it, to be said to us toward both them (the on the one hand for
 ἀποδοκιμάζουσι_{PräAkt} τὰς^{ArtA} πολιτικὰς^{AdjA} ἀρχάς,^A νομίζοντες^N _{PräAkt} τὸν^{ArtA} τοῦ^{ArtG} ἔλευθέρου^{AdjG} βίον^A
 they reject the political offices, thinking the of the free life
 ξτερόν^{AdjA} τινα^A _{Pr} εἶναι_{PräInfAkt} τοῦ^{ArtG} πολιτικοῦ^{AdjG} καὶ^{Kon} πάντων^{AdjG} αἱρετώτατον,_{AdjASup} οἱ^{ArtN} δὲ^{Pt}
 different some to be of the political and of all most choiceworthy, the but
 τοῦτον^A _{Pr} ἀριστον.^{AdjASup} ἀδύνατον^{AdjN} γὰρ^{Pt} τὸν^{ArtA} μηθὲν^A _{Pr} πράττοντα^A _{PräAkt} πράττειν_{PräInfAkt} εὖ^{Adv}
 this best impossible for the nothing doing to do well,
 τὴν^{ArtA} δέ^{Kon} εὐπραγίαν^A καὶ^{Kon} τὴν^{ArtA} εύδαιμονίαν^A εἶναι_{PräInfAkt} ταύτον^A _{Pr} ὅτι^{Kon} τὰ^{ArtN}
 the but success and the happiness to be the same) that the
 μὲν^{Pt} ἀμφότεροι^{AdjN} λέγουσιν_{PräAkt} ὅρθως^{Adv} τὰ^{ArtN} δὲ^{Pt} οὐκ^{Pt} ὅρθως,^{Adv} οἱ^{ArtN} μὲν^{Pt}
 on the one hand both say rightly the but not rightly, the on the one hand
 ὅτι^{Kon} ὁ^{ArtN} τοῦ^{ArtG} ἔλευθέρου^{AdjG} βίος^N τοῦ^{ArtG} δεσποτικοῦ^{AdjG} ἀμείνων.^{AdjNKmp} τοῦτο^N _{Pr} γὰρ^{Pt}
 that the of the free life of the despotic better. this for
 ἀληθές^{AdjN} οὐθὲν^N _{Pr} γὰρ^{Pt} τό^{ArtN} γε^{Pt} δούλω^D ἥ^{Kon} δοῦλος^N χρῆσθαι_{PräM/Plnf} σεμνόν.^{AdjN} ἥ^{ArtN}
 true nothing for the at least to a slave in so far as slave to use august. the
 γὰρ^{Pt} ἐπίταξις^N ἥ^{ArtN} περὶ^{Prp} τῶν^{ArtG} ἀναγκαίων^{AdjG} οὐδενὸς^G _{Pr} μετέχει_{PräAkt} τῶν^{ArtG} καλῶν.^{AdjG} τὸ^{ArtN}
 for command the about the necessary of nothing shares in of the noble things. the

μέντοι^{Pt} νομίζειν^{PräInfAkt} πᾶσαν^{AdjA} ἀρχὴν^A εἶναι^{PräInfAkt} δεσποτείαν^A οὐκ^{Pt} ὁρθόν.^{AdjN} οὐ^{Pt} γὰρ^{Pt}
 however to think every rule to be despotism not right not for
 ἔλαττον^{AdjNKmp} διέστηκεν^{PerAkt} ἡ^{ArtN} τῶν^{ArtG} ἐλευθέρων^{AdjG} ἀρχὴ^N τῆς^{ArtG} τῶν^{ArtG} δούλων^G ἥ^{Kon} αὐτὸν^N
 less stands apart the of the free rule of the of the slaves than the very
 τὸ^{ArtN} φύσει^D ἐλεύθερον^{AdjN} τοῦ^{ArtG} φύσει^D δούλου^G διώρισται^{PerM/P} δὲ^{Pt} περὶ^{Prp} αὐτῶν^G
 the by nature free of the by nature of a slave. has been distinguished but about them
 ίκανῶς^{Adv} ἐν^{Prp} τοῖς^{ArtD} πρώτοις^{AdjD} λόγοις.^D τὸ^{ArtN} δὲ^{Pt} μᾶλλον^{AdvKmp} ἐπαινεῖν^{PräInfAkt} τὸ^{ArtN}
 sufficiently in the first discourses. the but rather to praise the
 ἀπρακτεῖν^{PräInfAkt} τοῦ^{ArtG} πράττειν^{PräInfAkt} οὐκ^{Pt} ἀληθές.^{AdjN} ἡ^{ArtN} γὰρ^{Pt} εὐδαιμονία^N πρᾶξις^N ἔστιν,^{PräAkt}
 to be inactive than to do not true· the for happiness action is,
 ἔτι^{Adv} δὲ^{Pt} πολλῶν^{AdjG} καὶ^{Kon} καλῶν^{AdjG} τέλος^N ἔχουσιν^{PräAkt} αἱ^{ArtN} τῶν^{ArtG} δικαίων^{AdjG} καὶ^{Kon}
 still but of many and of noble end have the of the just and
 σωφρόνων^{AdjG} πράξις.^N καίτοι^{Pt} τάχ^{Adv} ἂν^{Pt} ὑπολάβοι^{AorSAktOp} τις^N τούτων^G οὕτω^{Adv}
 temperate actions. and yet perhaps would suppose someone of these thus
 διωρισμένων^G PerM/P ὅτι^{Kon} τὸ^{ArtN} κύριον^{AdjN} εἶναι^{PräInfAkt} πάντων^{AdjG} ἄριστον.^{AdjNSup} οὕτω^{Adv} γὰρ^{Pt}
 having been distinguished that the controlling to be of all best· thus for
 ἀν^{Pt} πλείστων^{AdjGSup} καὶ^{Kon} καλλίστων^{AdjGSup} κύριος^N εἴη^{PräAktOp} πράξεων.^G ὕστε^{Kon} οὐ^{Pt} δεῖ^{PräInfAkt}
 would of most and of most noble master would be of actions. so that not to be necessary
 τὸν^{ArtA} δυνάμενον^A Präm/P ἀρχεῖν^{PräInfAkt} παριέναι^{PräInfAkt} τῷ^{ArtD} πλησίον,^{AdjD} ἀλλὰ^{Kon} μᾶλλον^{AdvKmp}
 the being able to rule to pass over to the neighbor, but rather
 ἀφαιρεῖσθαι,^{Präm/PlIn} καὶ^{Kon} μήτε^{Kon} πατέρα^A παίδων^G μήτε^{Kon} παῖδας^A πατρὸς^G μήθε^{Kon} ὅλως^{Adv} φίλον^A
 to take away, and nor father of children nor children of father nor at all friend
 φίλου^G μηθένα^A Pr ὑπόλογον^{AdjA} ποιεῖσθαι^{Präm/PlIn} μηδὲ^{Kon} πρὸς^{Prp} τοῦτο^A Pr φροντίζειν.^{PräInfAkt} τὸ^{ArtN}
 of friend no one accountable to make for oneself nor toward this to care· the
 γὰρ^{Pt} ἄριστον.^{AdjNSup} αἰρετώτατον,^{AdjNSup} τὸ^{ArtN} δέ^{Pt} εὖ^{Adv} πράττειν^{PräInfAkt} ἄριστον.^{AdjNSup} τοῦτο^N Pr
 for best most choiceworthy, the but well to do best. this
 μὲν^{Pt} οὖν^{Pt} ἀληθῶς^{Adv} ἵσως^{Adv} λέγουσιν,^{PräAkt} εἴπερ^{Kon}
 indeed then truly perhaps they say, if indeed

St. 1325b

ὑπάρξει^{FuAkt} τοῖς^{ArtD} ἀποστεροῦσι^D PräAkt καὶ^{Kon} βιαζομένοις^D Präm/P τὸ^{ArtN} τῶν^{ArtG} ὄντων^G PräAkt
 will belong to the depriving and coercing the of the being
 αἱρετώτατον.^{AdjNSup} ἀλλά^{Kon} ἵσως^{Adv} οὐχ^{Pt} οἶον^{AdjN} τε^{Pt} ὑπάρχειν,^{PräInfAkt} ἀλλά^{Kon} ὑποτίθενται^{Präm/P}
 most choiceworthy· but perhaps not possible and to belong, but they assume
 τοῦτο^A Pr ψεῦδος.^N οὐ^{Pt} γὰρ^{Pt} ἔτι^{Adv} καλὰς^{AdjA} τὰς^{ArtA} πράξεις^A ἐνδέχεται^{Präm/P} εἶναι^{PräInfAkt} τῷ^{ArtD} μὴ^{Pt}
 this falsehood. not for still noble the actions it is possible to be to the not
 διαφέροντι^D PräAkt τοσοῦτον^A Pr ὕσον^A Pr ἀνὴρ^N γυναικὸς^G ἥ^{Kon} πατὴρ^N τέκνων^G ἥ^{Kon} δεσπότης^N
 differing so much as much as man of woman or father of children or master
 δούλων.^G ὕστε^{Kon} δέ^{ArtN} παραβαίνων^N PräAkt οὐθὲν^A Pr ἀν^{Pt} τηλικοῦτον^{AdjA} κατορθώσειν^{AorAktOp} ὕστερον^{Adv}
 of slaves· so that the transgressing nothing would so great he would accomplish later
 ὕσον^A Pr ἥδη^{Adv} παρεκβέβηκε^{PerAkt} τῆς^{ArtG} ἀρετῆς.^G τοῖς^{ArtD} γὰρ^{Pt} ὅμοίοις^{AdjD} τὸ^{ArtN} καλὸν^{AdjN} καὶ^{Kon}
 as much as already he has deviated of the virtue. to the for like the noble and
 τὸ^{ArtN} δίκαιον^{AdjN} ἐν^{Prp} τῷ^{ArtD} ἐν^{Prp} μέρει,^D τοῦτο^N Pr γὰρ^{Pt} ἕσον^{AdjN} καὶ^{Kon} ὅμοιον.^{AdjN} τὸ^{ArtN} δέ^{Pt} μὴ^{Pt}
 the just in the in part, this for equal and similar the but not
 ἕσον^{AdjN} τοῖς^{ArtD} ἕσοις^{AdjD} καὶ^{Kon} τὸ^{ArtN} μὴ^{Pt} ὅμοιον^{AdjN} τοῖς^{ArtD} ὅμοίοις^{AdjD} παρὰ^{Prp} φύσιν,^A οὐδὲν^N Pr δέ^{Pt}
 equal to the equals and the not similar to the similar against nature, nothing but
 τῶν^{ArtG} παρὰ^{Prp} φύσιν^A καλόν.^{AdjN} διὸ^{Kon} κἀ^{KonPt} ἄλλος^{AdjN} τις^N Pr ἥ^{PräAktKnj} κρείττων^{AdjNKmp}
 of the against nature noble. therefore and would other someone may be better

κατ' ^{Prp} ἀρετὴν^A καὶ ^{Kon} κατὰ ^{Prp} δύναμιν^A τὴν ^{ArtA} πρακτικὴν^{AdjA} τῶν ^{ArtG} ἀρίστων, ^{AdjGSup} τούτῳ^D _{Pr}
 according to virtue and according to power the practical of the best, to this
 καλὸν^{AdjN} ἀκολουθεῖν _{PräInflAkt} καὶ ^{Kon} τούτῳ^D _{Pr} πείθεσθαι _{PräM/PInf} δίκαιον. ^{AdjN} δεῖ _{PräAkt} δόπτην^{Pt} οὐ _{Pt}
 noble to follow and to this to obey just. it is necessary but not
 μόνον^{Adv} ἀρετὴν^A ἀλλὰ ^{Kon} καὶ ^{Kon} δύναμιν^A ὑπάρχειν, _{PräInflAkt} καθ' ^{Prp} ἦν^A _{Pr} ἔσται _{FuMed} πρακτικός. ^{AdjN}
 only virtue but and power to exist, according to which will be practical.
 ἀλλὰ ^{Kon} εἰ ^{Kon} ταῦτα^N _{Pr} λέγεται _{PräM/P} καλῶς^{Adv} καὶ ^{Kon} τὴν ^{ArtA} εὔδαιμονίαν^A εὐπραγίαν^A θετέον, ^{AdjN} καὶ ^{Kon}
 but if these is said well and the happiness success must be set, and
 κοινῇ^{Adv} πάσης^{AdjG} πόλεως^G ἀν^{Pt} εἴη _{PräAktOp} καὶ ^{Kon} καθ' ^{Prp} ἔκαστον^A _{Pr} ἄριστος^{AdjNSup} βίος^N ὁ _{ArtN}
 in common of every city would would be and according to each best life the
 πρακτικός. ^{AdjN} ἀλλὰ ^{Kon} τὸν ^{ArtA} πρακτικὸν^{AdjA} οὐδὲ _{Pt} ἀναγκαῖον^{AdjN} εἶναι _{PräInflAkt} πρὸς ^{Prp} ἐτέρους, ^{AdjA}
 practical. but the practical not necessary to be toward others,
 καθάπερ^{Kon} οἴονταί _{PräM/P} τινες, ^N _{Pr} οὐδὲ ^{Kon} τὰς^{ArtA} διανοίας^A εἶναι _{PräInflAkt} μόνας^{AdjA} ταύτας^A _{Pr}
 just as they suppose some, nor the thoughts to be only these
 πρακτικάς, ^{AdjA} τὰς^{ArtA} τῶν ^{ArtG} ἀποβαινόντων^G _{PräAkt} 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, _{PräInflAkt} ἀλλὰ ^{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
 ξνεκεν^{Prp} θεωρίας^A καὶ ^{Kon} διανοήσεις^A ἡ ^{ArtN} γὰρ^{Pt} εὐπραξία^N τέλος, ^N ὥστε ^{Kon} καὶ ^{Kon} πρᾶξις^N τις. ^N _{Pr}
 for the sake contemplations and thoughts the for success end, so that also action some.
 μάλιστα^{AdvSup} δὲ _{Pt} καὶ ^{Kon} πράττειν _{PräInflAkt} λέγομεν_{PräAkt} κυρίως^{Adv} καὶ ^{Kon} τῶν ^{ArtG} ἔξωτερικῶν^{AdjG}
 most of all but and to do we say properly and of the external
 πράξεων^G τοὺς^{ArtA} ταῖς^{ArtD} διανοίαις^D ἀρχιτέκτονας. ^A ἀλλὰ ^{Kon} μὴν^{Pt} οὐδὲ ^{Kon} ἀπρακτεῖν _{PräInflAkt}
 actions the to the thoughts chief builders. but indeed nor to be inactive
 ἀναγκαῖον^{AdjN} τὰς^{ArtA} καθ' ^{Prp} αὐτὰς^A _{Pr} πόλεις^A ἰδρυμένας^A _{PerM/P} καὶ ^{Kon} ζῆν_{PräInflAkt} οὕτω^{Adv}
 necessary the according to their selves cities having been founded and to live thus
 προηρημένας. ^A _{PerM/P} ἐνδέχεται _{PräM/P} γὰρ^{Pt} κατὰ ^{Prp} μέρος^A καὶ ^{Kon} τοῦτο^N _{Pr} συμβαίνειν. _{PräInflAkt}
 having been chosen. it is possible for according to parts and this to happen.
 πολλαὶ^{AdjN} γὰρ^{Pt} κοινωνίαι^N πρὸς^{Prp} ἄλληλα^A _{Pr} τοῖς^{ArtD} μέρεσι^D τῆς^{ArtG} πόλεώς^G εἰσιν. _{PräAkt} ὅμοιώς^{Adv} δὲ _{Pt}
 many for communities toward each other to the parts of the city are. likewise but
 τοῦτο^N _{Pr} ὑπάρχει _{PräAkt} καὶ ^{Kon} καθ' ^{Prp} ἔνδος^G _{Pr} ὄτουοῦν^G _{Pr} τῶν ^{ArtG} ἀνθρώπων. ^G σχολῆ^D
 this exists and according to one of anyone whatsoever of the humans with difficulty
 γὰρ^{Pt} ἀν^{Pt} ὁ ^{ArtN} θεὸς^N εἶχε _{ImpAkt} καλῶς^{Adv} καὶ ^{Kon} πᾶς^{AdjN} ὁ ^{ArtN} κόσμος, ^N οἷς^D _{Pr} οὐδὲ _{Pt} εἰσιν _{PräAkt}
 for would the god was having well and all the world, for whom not are
 ἔξωτερικαί ^{AdjN} πράξεις^N παρὰ ^{Prp} τὰς^{ArtA} οἰκείας^{AdjA} τὰς^{ArtA} αὐτῶν. ^G _{Pr} ὅτι ^{Kon} μὲν^{Pt} οὖν^{Pt} τὸν^{ArtA} αὐτὸν^{AdjA}
 external actions beside the own the of them. that indeed then the same
 βίον^A ἀναγκαῖον^{AdjN} εἶναι _{PräInflAkt} τὸν^{ArtA} ἄριστον^{AdjASup} ἔκάστω^D _{Pr} τε^{Pt} τῶν ^{ArtG} ἀνθρώπων^G καὶ ^{Kon}
 life necessary to be the best to each and of the humans and
 κοινῇ^{Adv} ταῖς^{ArtD} πόλεσι^D καὶ ^{Kon} τοῖς^{ArtD} ἀνθρώποις, ^D φανερόν^{AdjN} ἔστιν. _{PräAkt} ἐπεὶ^{Kon} δὲ _{Pt}
 in common to the cities and to the humans, clear is. since but
 πεφροιμίασται^{PerM/P} τὰ^{ArtN} νῦν^{Adv} εἰρημένα^N _{PerM/P} περὶ^{Prp} αὐτῶν, ^G _{Pr} καὶ ^{Kon} περὶ^{Prp} τὰς^{ArtA} ἄλλας^{AdjA}
 has been prefaced the now having been said about of them, and about the other
 πολιτείας^A ἡμῖν^D _{Pr} τεθεώρηται _{PerM/P} πρότερον, ^{Adv} ἀρχὴ^N τῶν ^{ArtG} λοιπῶν^{AdjG} εἰπεῖν _{AorInflAkt} πρῶτον^{Adv}
 constitutions to us has been considered earlier, beginning of the remaining to say first
 ποίας^A _{Pr} τινὰς^A _{Pr} δεῖ _{PräAkt} τὰς^{ArtA} ὑποθέσεις^A εἶναι _{PräInflAkt} περὶ^{Prp} τῆς^{ArtG} μελλούσης^G _{PräAkt}
 what kind of some it is necessary the assumptions to be about the being about to
 κατ' ^{Prp} εὐχὴν^A συνεστάναι _{PerInflAkt} πόλεως. ^G οὐ^{Pt} γὰρ^{Pt} οἶον^{AdjN} τε^{Pt} πολιτείαν^A
 according to prayer wish to have been constituted of city. not for possible and constitution

γενέσθαι^{AorMedInf} τὴν^{ArtA} ἀρίστην^{AdjASup} ἄνευ^{Prp} συμμέτρου^{AdjG} χορηγίας.^G διὸ^{Kon} δεῖ^{PräAkt}
 to become the best without proportionate supply. therefore it is necessary
 πολλὰ^{AdjN} προϋποτεθεῖσθαι^{PerM/Plnf} καθάπερ^{Kon} εὔχομένους,^A εἶναι^{PräM/P} μέντοι^{Pt} μηθὲν^N
 many things to have been pre supposed just as praying, to be however nothing
 τούτων^G ἀδύνατον.^{AdjN} λέγω^{PräAkt} δὲ^{Pt} οἷον^N περὶ^{Prp} τε^{Pt} πλήθους^G πολιτῶν^G καὶ^{Kon} χώρας.^G ὥσπερ^{Kon}
 of these impossible. I say but such as about and multitude of citizens and of land. just as
 γὰρ^{Pt} καὶ^{Kon} τοῖς^{ArtD} ἄλλοις^{AdjD} δημιουργοῖς,^D οἷον^{Kon} ὑφάντη^D καὶ^{Kon} ναυπηγῷ,^D δεῖ^{PräAkt} τὴν^{ArtA}
 for and to the other craftsmen, such as weaver and ship builder, it is necessary the

St. 1326a

ὕλην^A ὑπάρχειν^{PräInfAkt} ἐπιτηδείαν^{AdjA} οὖσαν^A πρὸς^{Prp} τὴν^{ArtA} ἐργασίαν^A (ὅσῳ^D γὰρ^{Pt} ἀν^{Pt}
 material to exist suitable being toward the work (by how much for ever
 αὕτη^N τυγχάνη^{PräAktKnj} παρεσκευασμένη^N βέλτιον,^{AdjNKmp} ἀνάγκη^N καὶ^{Kon} τὸ^{ArtN} γιγνόμενον^N
 this may happen having been prepared better, necessity and the becoming
 ὑπὸ^{Prp} τῆς^{ArtG} τέχνης^G εἶναι^{PräInfAkt} κάλλιον),^{AdjNKmp} οὕτω^{Adv} καὶ^{Kon} τῷ^{ArtD} πολιτικῷ^{AdjD} καὶ^{Kon} τῷ^{ArtD}
 by the art to be (fairer), thus and to the statesman and to the
 νομοθέτη^D δεῖ^{PräAkt} τὴν^{ArtA} οἰκείαν^{AdjA} ὕλην^A ὑπάρχειν^{PräInfAkt} ἐπιτηδείως^{Adv} ἔχουσαν.^A
 lawgiver it is necessary the proper material to exist suitably having.
 ἔστι^{PräAkt} δὲ^{Pt} πολιτικῆς^{AdjG} χορηγίας^G πρῶτον^{Adv} τό^{ArtN} τε^{Pt} πλῆθος^N τῶν^{ArtG} ἀνθρώπων,^G πόσους^A τε^{Pt}
 is but of political supply first the and multitude of the humans, how many and
 καὶ^{Kon} ποίους^A τινὰς^A ὑπάρχειν^{PräInfAkt} δεῖ^{PräAkt} φύσει,^D καὶ^{Kon} κατὰ^{Prp} τὴν^{ArtA} χώραν^A
 also what sorts some to exist it is necessary by nature, and according to the land
 ὡσαύτως,^{Adv} πόσην^A τε^{Pt} εἶναι^{PräInfAkt} καὶ^{Kon} ποίαν^A τινὰ^A ταύτην.^A οἴονται^{PräM/P} μὲν^{Pt} οὖν^{Pt}
 likewise, how great and to be and what kind some this. they suppose indeed then
 οἱ^{ArtN} πλεῖστοι^{AdjNSup} προσήκειν^{PräInfAkt} μεγάλην^{AdjA} εἶναι^{PräInfAkt} τὴν^{ArtA} εὐδαίμονα^{AdjA} πόλιν.^A εἰ^{Kon} δεῖ^{Pt}
 the most to be fitting great to be the happy city. if but
 τοῦτ'^N ἀληθές,^{AdjN} ἀγνοοῦσι^{PräAkt} ποία^{AdjN} μεγάλη^{AdjN} καὶ^{Kon} ποία^{AdjN} μικρὰ^{AdjN} πόλις.^N
 this true, they are ignorant what kind of great and what kind of small city.
 κατ^{Prp} ἀριθμοῦ^G γὰρ^{Pt} πλῆθος^N τῶν^{ArtG} ἐνοικούντων^G κρίνουσι^{PräAkt} τὴν^{ArtA} μεγάλην,^{AdjA}
 according to of number for multitude of the inhabiting ones they judge the great,
 δεῖ^{PräAkt} δὲ^{Pt} μᾶλλον^{AdvKmp} μὴ^{Pt} εἰ^{Prp} τὸ^{ArtA} πλῆθος^A εἰ^{Prp} δὲ^{Pt} δύναμιν^A ἀποβλέπειν.^{PräInfAkt}
 it is necessary but rather not into the multitude into but capacity to look toward.
 ἔστι^{PräAkt} γάρ^{Pt} τι^N καὶ^{Kon} πόλεως^G ἔργον,^N ὕστε^{Kon} τὴν^{ArtA} δυναμένην^A τοῦτο^A πράλιστ^{AdvSup}
 there is for something also of a city work, so that the being able this most of all
 ἀποτελεῖν,^{PräInfAkt} ταύτην^A οἰητέον^{AdjN} εἶναι^{PräInfAkt} μεγίστην,^{AdjASup} οἷον^{Kon} Ἰπποκράτην^A οὐ^{Pt}
 to accomplish, this to be thought to be greatest, such as Hippocrates not
 ἀνθρωπον^A ἀλλ^{Kon} ἰατρὸν^A εἶναι^{PräInfAkt} μείζω^{AdjAKmp} φήσειν^{FuAktOp} ἀν^{Pt} τις^N τοῦ^{ArtG}
 man but physician to be greater would say ever someone of the
 διαφέροντος^G πράkt^{PräAkt} κατὰ^{Prp} τὸ^{ArtA} μέγεθος^A τοῦ^{ArtG} σώματος.^G οὐ^{Pt} μὴν^{Pt} ἀλλὰ^{Kon} καὶ^{KonPt} εἰ^{Kon}
 differing according to the size of the body. not indeed but and would if
 δεῖ^{PräAkt} κρίνειν^{PräInfAkt} πρὸς^{Prp} τὸ^{ArtA} πλῆθος^A ἀποβλέποντας,^A οὐ^{Pt} κατὰ^{Prp} τὸ^{ArtA}
 it is necessary to judge toward the multitude looking toward, not according to the
 τυχὸν^A πλῆθος^A τοῦτο^A ποιητέον^{AdjN} (ἀναγκαῖον^{AdjN} γὰρ^{Pt} ἐν^{Prp} ταῖς^{ArtD} πόλεσιν^D ἵσως^{Adv}
 chance occurring 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 ἀλλ^{Kon}
 to exist and of slaves number of many and of resident aliens and of foreigners), but
 ὅσοι^N πόλεώς^G εἰσι^{PräAkt} μέρος^N καὶ^{Kon} ἔξ^{Prp} ὥν^G συνίσταται^{PräM/P} πόλις^N οἰκείων^{AdjG} μορίων.^G
 as many as of a city are part and out of of which is composed city of own parts·

ἦ^{ArtN} γὰρ^{Pt} τούτων^G _{Pr} ὑπεροχὴ^N τοῦ^{ArtG} πλήθους^G μεγάλης^{AdjG} πόλεως^G σημεῖον,^N ἔξ^{Prp} ἥ^G _{Pr} δὲ^{Pt}
 the for of these superiority of the multitude of great city sign, out of of which but
 βάναυσοι^N μὲν^{Pt} ἔξέρχονται^{PräM/P} πολλοὶ^{AdjN} τὸν^{ArtA} ἀριθμὸν^A ὅπλῖται^N δὲ^{Pt} ὀλίγοι,^{AdjN} ταύτην^A _{Pr}
 artisans on the one hand go out many the number hoplites but few, this
 ἀδύνατον^{AdjN} εἴναι^{PräInfAkt} μεγάλην.^{AdjA} οὐ^{Pt} γὰρ^{Pt} ταύτὸν^{AdjN} μεγάλη^{AdjN} τε^{Pt} πόλις^N καὶ^{Kon}
 impossible to be great not for the same great and also city and
 πολυάνθρωπος.^{AdjN} ἀλλὰ^{Kon} μὴν^{Pt} καὶ^{Kon} τοῦτο^N _{Pr} γε^{Pt} ἐκ^{Prp} τῶν^{ArtG} ἔργων^G φανερόν,^{AdjN} ὅτι^{Kon}
 populous. but indeed also this at least out of the works evident, that
 χαλεπόν,^{AdjN} ἵσως^{Adv} δ'^{Pt} ἀδύνατον,^{AdjN} εύνομεῖσθαι^{PräM/PInf} τὴν^{ArtA} λίαν^{Adv} πολυάνθρωπον.^{AdjA} τῶν^{ArtG}
 difficult, perhaps but impossible, to be well governed the very populous· of the
 γοῦν^{Pt} δοκουσῶν^G _{PräAkt} πολιτεύεσθαι^{PräM/PInf} καλῶς^{Adv} οὐδεμίαν^{AdjA} ὅρῶμεν^{PräAkt} οὖσαν^A _{PräAkt}
 at least seeming to be administered well no we see being
 ἀνειμένην^A _{PerM/P} πρὸς^{Prp} τὸ^{ArtA} πλῆθος.^A τοῦτο^N _{Pr} δὲ^{Pt} δῆλον^{AdjN} καὶ^{Kon} διὰ^{Prp} τῆς^{ArtG} τῶν^{ArtG} λόγων^G
 loosened toward the multitude. this but clear also through the of the arguments
 πίστεως.^G ὁ^{ArtN} τε^{Pt} γὰρ^{Pt} νόμος^N τάξις^N τίς^N _{Pr} ἐστι,^{PräAkt} καὶ^{Kon} τὴν^{ArtA} εύνομίαν^A ἀναγκαῖον^{AdjN}
 credibility. the and also for law order some is, and the good order necessary
 εὔταξίαν^A εἴναι,^{PräInfAkt} ὁ^{ArtN} δὲ^{Pt} λίαν^{Adv} ὑπερβάλλων^N _{PräAkt} ἀριθμὸς^N οὐ^{Pt} δύναται,^{PräM/P} μετέχειν^{PräInfAkt}
 good order to be, the but very exceeding number not is able to share in
 τάξεως.^G θείας^{AdjG} γὰρ^{Pt} δῆ^{Pt} τοῦτο^N _{Pr} δυνάμεως^G ἔργον,^N ἡτις^N _{Pr} καὶ^{Kon} τόδε^N _{Pr} συνέχει^{PräAkt} τὸ^{ArtN}
 of order· of divine for indeed this of power work, which and this holds together the
 πᾶν.^{AdjN} διὸ^{Kon} καὶ^{Kon} πόλιν^A ἥ^G _{Pr} μετὰ^{Prp} μεγέθους^G ὁ^{ArtN} λεχθεὶς^N _{AorPas} ὅρος^N ὑπάρχει,^{PräAkt}
 whole. therefore also city of which with size the having been said definition exists,
 ταύτην^A _{Pr} εἴναι^{PräInfAkt} καλλίστην^{AdjASup} ἀναγκαῖον.^{AdjN} ἐπεὶ^{Kon} τό^{ArtN} γε^{Pt} καλὸν^{AdjN} ἐν^{Prp} πλήθει^D
 this to be fairest necessary· since the at least noble in multitude
 καὶ^{Kon} μεγέθει^D εἴωθε^{PerAkt} γίνεσθαι,^{PräM/PInf} ἀλλά^{Kon} ἐστι^{PräAkt} τι^N _{Pr} καὶ^{Kon} πόλεως^G μεγέθους^G
 and size is accustomed to become, but there is something also of a city of size
 μέτρον,^N ὕσπερ^{Kon} καὶ^{Kon} τῶν^{ArtG} ἄλλων^{AdjG} πάντων,^{AdjG} ζώων^G φυτῶν^G ὄργάνων.^G καὶ^{Kon} γὰρ^{Pt}
 measure, just as also of the other all, of animals of plants of instruments· and for
 τούτων^G _{Pr} ἔκαστον^{AdjN} οὔτε^{Kon} λίαν^{Adv} μικρὸν^{AdjN} οὔτε^{Kon} κατὰ^{Prp} μέγεθος^A ὑπερβάλλον^N _{PräAkt}
 of these each neither very small nor according to size exceeding
 ξει_{FuAkt} τὴν^{ArtA} αὐτοῦ^G _{Pr} δύναμιν,^A ἀλλά^{Kon} ὅτε^{Adv} μὲν^{Pt} ὅλως^{Adv} ἔστερημένον^N _{PerM/P}
 will have the of himself power, but at times on the one hand wholly having been deprived
 ἔσται_{FuAkt} τῆς^{ArtG} φύσεως^G ὅτε^{Adv} δὲ^{Pt} φαύλως^{Adv} ἔχον,^N _{PräAkt} οἶον^{Kon} πλοῖον^N σπιθαμιαῖον^{AdjN}
 will be of the nature at times but poorly having, for instance ship span long
 μὲν^{Pt} οὐ^{Pt} ἔσται_{FuAkt} πλοῖον^N ὅλως,^{Adv} οὐδὲ^{Kon} δυοῖν^{AdjDuG} σταδίοιν,^{DuG} εἰς^{Prp} δὲ^{Pt} τὶ^A _{Pr}
 on the one hand not will be ship at all, nor two of stadia, into but some
 μέγεθος^A ἔλθον^N _{AorSAkt} ὅτε^{Adv}
 size having come at times

St. 1326b

μὲν^{Pt} διὰ^{Prp} σμικρότητα^A φαύλην^{AdjA} ποιήσει_{FuAkt} τὴν^{ArtA} ναυτιλίαν^A ὅτε^{Adv} δὲ^{Pt} διὰ^{Prp}
 on the one hand because of smallness poor will make the seamanship, at times but because of
 τὴν^{ArtA} ὑπερβολὴν.^A ὁμοίως^{Adv} δὲ^{Pt} καὶ^{Kon} πόλις^N _{ArtN} μὲν^{Pt} ἔξ^{Prp} ὀλίγων^{AdjG} λίαν^{Adv} οὐ^{KP}
 the excess· similarly but also city the on the one hand out of few very not
 αὐτάρκης^{AdjN} (ἥ^{ArtN} δὲ^{Pt} πόλις^N αὐτάρκες),^{AdjN} ἥ^{ArtN} δὲ^{Pt} ἐκ^{Prp} πολλῶν^{AdjG} ἄγαν^{Adv} ἐν^{Prp}
 self sufficient (the but city self sufficient), which but out of many excessively in
 μὲν^{Pt} τοῖς^{ArtD} ἀναγκαῖοις^{AdjD} αὐτάρκης^{AdjN} ὕσπερ^{Kon} ॥δ॥^{Pt} ἔθνος,^N ἀλλά^{Kon} οὐ^{Pt} πόλις.^N
 on the one hand the necessities self sufficient just as but nation, but not city·

πολιτείαν^A γὰρ^{Pt} οὐ^{Pt} ὥρδιον^{AdjN} ὑπάρχειν· PräInfAkt τίς^N_{Pr} γὰρ^{Pt} στρατηγὸς^N ἔσται_{FuAkt} τοῦ^{ArtG} λίαν^{Adv}
 constitution for not easy to exist who for general will be of the very
 ὑπερβάλλοντος^G PräAkt πλήθους,^G ἢ Kon τίς^N_{Pr} κῆρυξ^N μὴ^{Pt} Στεντόρειος,^{AdjN} διὸ_{Kon} πρώτην^{AdjA}
 exceeding multitude, or who herald not stentorian; therefore first
 μὲν^{Pt} εἶναι_{PräInfAkt} πόλιν^A ἀναγκαῖον^{AdjN} τὴν^{ArtA} ἐκ^{Prp} τοσούτου^G_{Pr} πλήθους^G δὲ^N_{Pr}
 on the one hand to be city necessary the from out of so much of multitude which
 πρῶτον^{AdjN} πλῆθος^N αὐταρκεῖ^{AdjN} πρὸς^{Prp} τὸ^{ArtA} εὖ^{Adv} ζῆν_{PräInfAkt} ἔστι_{PräAkt} κατὰ^{Prp} τὴν^{ArtA}
 first number self sufficient toward the well to live is according to the
 πολιτικὴν^{AdjA} κοινωνίαν.^A ἐνδέχεται_{PräM/P} δὲ^{Pt} καὶ_{Kon} τὴν^{ArtA} ταύτης^G_{Pr} ὑπερβάλλουσαν^A PräAkt κατὰ^{Prp}
 political community: it is possible but also the of this exceeding according to
 πλῆθος^A εἶναι_{PräInfAkt} μείζω^{AdjAKmp} πόλιν,^A ἀλλὰ_{Kon} τοῦτο^N_{Pr} οὐκ^{Pt} ἔστιν_{PräAkt} ὥσπερ_{Kon} εἴπομεν,_{AorSAkt}
 number to be greater city, but this not is, just as we said,
 ἀόριστον.^{AdjN} τίς^N_{Pr} δὲ^{Pt} ἔστιν_{PräAkt} ὁ^{ArtN} τῆς^{ArtG} ὑπερβολῆς^G ὅρος,^N ἐκ^{Prp} τῶν^{ArtG} ἔργων^G ἵδειν_{AorSlnfAkt}
 undefined. what but is the of the excess limit, out of the deeds to see
 ὥρδιον.^{AdjN} εἰσι_{PräAkt} γὰρ^{Pt} αἱ^{ArtN} πράξεις^N τῆς^{ArtG} πόλεως^G τῶν^{ArtG} μὲν^{Pt} ἀρχόντων^G_{PräAkt}
 easy. are for the actions of the city of the on the one hand rulers
 τῶν^{ArtG} δὲ^{Pt} ἀρχομένων,^G PräM/P ἄρχοντος^G PräAkt δὲ^{Pt} ἐπίταξις^N καὶ_{Kon} κρίσις^N ἔργον.^N πρὸς^{Prp} δὲ^{Pt} τὸ^{ArtA}
 of the but ruled, of a ruler but ordering and judgment task for but the
 κρίνειν PräInfAkt περὶ^{Prp} τῶν^{ArtG} δικαίων^{AdjG} καὶ_{Kon} πρὸς^{Prp} τὸ^{ArtA} τὰς^{ArtA} ἀρχὰς^A διανέμειν PräInfAkt
 to judge about the just things and for the the offices to distribute
 κατ^{Prp} ἀξίαν^A ἀναγκαῖον^{AdjN} γνωρίζειν PräInfAkt ἀλλήλους,^A_{Pr} ποιοί^{AdjN} τινές^N_{Pr} εἰσι_{PräAkt} τοὺς^{ArtA}
 according to merit necessary to know one another, what sort some are, the
 πολίτας,^A ὡς_{Kon} ὅπου^{Adv} τοῦτο^N_{Pr} μὴ^{Pt} συμβαίνει_{PräAkt} γίγνεσθαι_{PräM/Plnf} φαύλως^{Adv} ἀνάγκη^N
 citizens, as where this not happens to happen, badly necessity
 γίγνεσθαι PräM/Plnf τὰ^{ArtA} περὶ^{Prp} τὰς^{ArtA} ἀρχὰς^A καὶ_{Kon} τὰς^{ArtA} κρίσεις.^A περὶ^{Prp} ἀμφότερα^{AdjA} γὰρ^{Pt} οὐ^{Pt}
 to happen the about the offices and the judgments. concerning both for not
 δίκαιον^{AdjN} αὐτοσχεδιάζειν, PräInfAkt ὅπερ^N_{Pr} ἐν^{Prp} τῇ^{ArtD} πολυναθρωπίᾳ^D τῇ^{ArtD} λίαν^{Adv} ὑπάρχει_{PräAkt}
 just to improvise, the very thing in the populousness the very exists
 φανερῶς.^{Adv} ἔτι^{Adv} δὲ^{Pt} ξένοις^D καὶ_{Kon} μετοίκοις^D ὥρδιον^{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} οὔτός^N_{Pr} ἔστι_{PräAkt} πόλεως^G ὅρος^N ἄριστος,^{AdjNSup} ἥ^{ArtN}
 multitude. clear then that this is of a city limit best, the
 μεγίστη^{AdjNSup} τοῦ^{ArtG} πλήθους^G ὑπερβολὴ^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} παραπλησίως^{Adv}
 on the one hand then of size of city let it be defined the manner this. similarly
 δὲ^{Pt} καὶ_{Kon} τὰ^{ArtN} περὶ^{Prp} τῆς^{ArtG} χώρας^G ἔχει_{PräAkt} περὶ^{Prp} μὲν^{Pt} γὰρ^{Pt} τοῦ^{ArtG} ποίαν^{AdjA} τινά,^A_{Pr}
 but and the about of the land holds. about indeed for as to what kind some,
 δῆλον^{AdjN} ὅτι_{Kon} τὴν^{ArtA} αὐτάρκεστάτην^{AdjASup} πᾶς^{AdjN} τις^N_{Pr} ἀν^{Pt} ἐπαινέσειν_{AorAktOp} (τοιαύτην^{AdjA} δὲ^{Pt}
 clear that the most self sufficient every one would praise (such but
 ἀναγκαῖον^{AdjN} εἶναι_{PräInfAkt} τὴν^{ArtA} παντοφόρον.^{AdjA} τὸ^{ArtN} γὰρ^{Pt} πάντα^{AdjA} ὑπάρχειν PräInfAkt καὶ_{Kon}
 necessary to be the all bearing the for all things to exist and
 δεῖσθαι PräM/Plnf μηθενὸς^G_{Pr} αὐταρκεῖ^{AdjN} πλήθει^D δὲ^{Pt} καὶ_{Kon} μεγέθει^D τοσαύτην^{AdjA} ὥστε_{Kon}
 to need of nothing self sufficient by multitude but and by size so great so that
 δύνασθαι PräM/Plnf τοὺς^{ArtA} οἰκοῦντας^A PräAkt ζῆν_{PräInfAkt} σχολάζοντας^A PräAkt ἐλευθερίως^{Adv} ἄμα^{Adv} καὶ_{Kon}
 to be able the dwelling to live being at leisure freely at once and

σωφρόνως.^{Adv} τοῦτον^A _{Pr} δὲ^{Pt} τὸν^{ArtA} ὅποι^A εἰ^{Kon} καλῶς^{Adv} ή^{Kon} μὴ^{Pt} καλῶς^{Adv} λέγομεν,_{PräAkt} ὕστερον^{Adv}
 temperately. this but the limit if well or not well we say, later
 ἐπισκεπτέον^{AdjN} ἀκριβέστερον,_{AdjNKmp} ὅταν^{Kon} ὅλως^{Adv} περὶ_{Prp} κτήσεως^G καὶ^{Kon} τῆς^{ArtG} περὶ_{Prp} τὴν^{ArtA}
 to be examined more exactly, whenever altogether about acquisition and of the about the
 οὐσίαν^A εὔπορίας^G συμβάνη_{PräAktKnj} ποιεῖσθαι_{PräM/Plnf} μνείαν,^A πῶς^{Adv} δεῖ_{PräAkt} καὶ^{Kon} τίνα^A
 property of wealth may happen to make mention, how it is necessary and what kind of
 τρόπον^A ἔχειν_{PrälnfAkt} πρὸς^{Prp} τὴν^{ArtA} χρῆσιν^A αὐτῆς.^G _{Pr} πολλαῖ^{AdjN} γὰρ^{Pt} περὶ_{Prp} τὴν^{ArtA} σκέψιν^A ταύτην^A
 manner to have toward the use of her many for about the inquiry this
 εἰσὶν_{PräAkt} ἀμφισβητήσεις^N διὰ_{Prp} τοὺς^{ArtA} ἔλκοντας^A _{PräAkt} ἐφ^{Prp} ἐκατέραν^{AdjA} τοῦ^{ArtG} βίου^G τὴν^{ArtA}
 are disputes because of the dragging upon each side of the life the
 ὑπερβολήν,^A τοὺς^{ArtA} μὲν^{Pt} ἐπὶ_{Prp} τὴν^{ArtA} γλισχρότητα^A τοὺς^{ArtA} δὲ^{Pt} ἐπὶ_{Prp} τὴν^{ArtA} τρυφήν.^A τὸ^{ArtN} δ'^{Pt}
 excess, the indeed toward the stinginess the but toward the luxury. the but
 εἶδος^N τῆς^{ArtG} χώρας^G οὐ^{Pt} χαλεπὸν^{AdjN} εἰπεῖν_{AorSinfAkt} (δεῖ_{PräAkt} δ'^{Pt} ενια^{AdjN} πείθεσθαι_{PräM/Plnf}
 form kind of the land not difficult to say (it is necessary but some things to be persuaded
 καὶ^{Kon} τοῖς^{ArtD} περὶ_{Prp} τὴν^{ArtA} στρατηγίαν^A ἐμπείροις),_{AdjD} ὅτι^{Kon} χρὴ_{PräAkt} μὲν^{Pt} τοῖς^{ArtD} πολεμίοις_{AdjD}
 and to the about the generalship experienced), that needful is indeed to the enemies
 εἶναι_{PrälnfAkt} δυσέμβολον^{AdjN} αὐτοῖς^D δ'^{Pt} εὐέξιδον.^{AdjN}
 to be hard to enter to them but easy to exit.

St. 1327a

ἔτι^{Adv} δ'^{Pt} ὥσπερ^{Kon} τὸ^{ArtN} πλῆθος^N τὸ^{ArtN} τῶν^{ArtG} ἀνθρώπων^G εὔσύνοπτον^{AdjN} ἔφαμεν_{ImpAkt} εἶναι_{PrälnfAkt}
 further but just as the multitude the of the humans easy to survey we said to be
 δεῖν,_{PrälnfAkt} οὕτω^{Adv} καὶ^{Kon} τὴν^{ArtA} χώραν.^A τὸ^{ArtN} δ'^{Pt} εὔσύνοπτον^{AdjN} τὸ^{ArtN} εὔβοήθητον^{AdjN}
 necessary, thus also the land the but easy to survey the easy to assist
 εἶναι_{PrälnfAkt} τὴν^{ArtA} χώραν^A ἐστίν._{PräAkt} τῆς^{ArtG} δὲ^{Pt} πόλεως^G τὴν^{ArtA} θέσιν^A εἰ^{Kon} χρὴ_{PräAkt}
 to be the land is. of the but city the site if needful is
 ποιεῖν_{PrälnfAkt} κατ^{Prp} εὐχήν,^A πρός^{Prp} τε^{Pt} τὴν^{ArtA} θάλατταν^A προσήκει_{PräAkt} κεῖσθαι_{PräM/Plnf}
 to make according to prayer wish, toward and the sea it is fitting to be situated
 καλῶς^{Adv} πρός^{Prp} τε^{Pt} τὴν^{ArtA} χώραν.^A εἰς^{AdjN} μὲν^{Pt} [οὖν]^{Pt} ὁ^{ArtN} λεχθεὶς^N _{AorPas} ὅρος^N (δεῖ_{PräAkt}
 well toward and the land. one indeed now the having been said definition (it is necessary
 γὰρ^{Pt} πρὸς^{Prp} τὰς^{ArtA} ἐκβοηθίας^A κοινὴν^{AdjA} εἶναι_{PrälnfAkt} τῶν^{ArtG} τόπων^G ἀπάντων)._{AdjG} ὁ^{ArtN} δὲ^{Pt}
 for toward the out helps common to be of the of places all. the but
 λοιπὸς^{AdjN} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG} γινομένων^G _{PräM/P} καρπῶν^G παραπομάς,^A ἔτι^{Adv} δὲ^{Pt} τῆς^{ArtG} περὶ_{Prp}
 remaining toward the of the coming to be produce forwardings, yet but of the about
 ξύλα^A ὕλης,^G κὰν^{Kon} εἰ^{Kon} τινα^A _{Pr} ἄλλην^{AdjA} ἐργασίαν^A ή^{ArtN} χώρα^N τυγχάνοι_{PräAktKnj} κεκτημένη^N _{PerM/P}
 woods of timber, and if if some other work the land may happen having acquired
 τοιαύτην^{AdjA} εὔπαρακόμιστον.^{AdjA} περὶ_{Prp} δὲ^{Pt} τῆς^{ArtG} πρὸς^{Prp} τὴν^{ArtA} θάλατταν^A κοινωνίας,^G πότερον^{Kon}
 such easy to bring in. about but of the toward the sea connection, whether
 ὡφέλιμος^{AdjN} ταῖς^{ArtD} εὔνομουμέναις^D _{PräM/P} πόλεσιν^D ή^{Kon} βλαβερά,^{AdjN} πολλὰ^{AdjN} τυγχάνουσιν_{PräAkt}
 beneficial to the being well governed cities or harmful, many they happen
 ἀμφισβητοῦντες.^N _{PräAkt} τό^{ArtN} τε^{Pt} γὰρ^{Pt} ἐπιξενοῦσθαι_{PräM/Plnf} τινας^A _{Pr} ἐν_{Prp} ἄλλοις^{AdjD}
 disputing. the and also for to receive foreigners some in other
 τεθραμμένους^A _{PerM/P} νόμοις^D ἀσύμφορον^{AdjN} εἶναι_{PrälnfAkt} φασι_{PräAkt} πρὸς^{Prp} τὴν^{ArtA} εὔνομίαν,^A καὶ^{Kon}
 having been reared laws inexpedient to be they say toward the good order, and
 τὴν^{ArtA} πολυσανθρωπίαν.^A γίνεσθαι_{PräM/Plnf} μὲν^{Pt} γὰρ^{Pt} ἐκ_{Prp} τοῦ^{ArtG} χρῆσθαι_{PräM/Plnf} τῇ^{ArtD} θαλάττῃ^D
 the populousness to come to be indeed for out of the to use the the sea
 διαπέμποντας^A _{PräAkt} καὶ^{Kon} δεχομένους^A _{PräM/P} ἐμπόρων^G πλῆθος,^N ὑπεναντίαν^{AdjA} δ'^{Pt} εἶναι_{PrälnfAkt}
 sending through and receiving of merchants multitude, opposed but to be

πρὸς^{Prp} τὸ^{ArtN} πολιτεύεσθαι^{PräM/Plnf} καλῶς.^{Adv} ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} εἰ^{Kon} ταῦτα^N_{Pr} μὴ^{Pt} συμβαίνει,^{PräAkt}
 to the to be administered well. that indeed now, if these things not it happens,
 βέλτιον^{AdjN/Kmp} καὶ^{Kon} πρὸς^{Prp} ἀσφάλειαν^A καὶ^{Kon} πρὸς^{Prp} εὔπορίαν^A τῶν^{ArtG} ἀναγκαίων^{AdjG}
 better and toward safety and toward plenty of the necessary things
 μετέχειν^{PräInfaAkt} τὴν^{ArtA} πόλιν^A καὶ^{Kon} τὴν^{ArtA} χώραν^A τῆς^{ArtG} θαλάττης,^G οὐκ^{Pt} ἄδηλον.^{AdjN} καὶ^{Kon} γὰρ^{Pt}
 to share in the city and the land of the sea, not unclear. and for
 πρὸς^{Prp} τὸ^{ArtA} ὅπον^{AdvKmp} φέρειν^{PräInfaAkt} τοὺς^{ArtA} πολέμους^A εὐβοηθήτους^{AdjA} εἶναι^{PräInfaAkt} δεῖ^{PräAkt}
 toward the more easily to bear the wars easily helped to be it is necessary
 κατ'^{Prp} ἀμφότερα^{AdjA} τοὺς^{ArtA} σωθησομένους,^A_{FuM/P} καὶ^{Kon} κατὰ^{Prp} γῆν^A καὶ^{Kon} κατὰ^{Prp}
 according to both the being about to be saved, and according to land and according to
 θάλατταν,^A καὶ^{Kon} πρὸς^{Prp} τὸ^{ArtA} βλάψαι^{AorInfaAkt} τοὺς^{ArtA} ἐπιτιθεμένους,^A_{PräM/P} εἰ^{Kon} μὴ^{Pt} κατ'^{Prp}
 sea, and toward the to harm the attacking, if not according to
 ἄμφω^{AdjDuA} δυνατόν,^{AdjN} ἀλλὰ^{Kon} κατὰ^{Prp} θάτερον^{AdjA} ὑπάρξει_{FuAkt} μᾶλλον^{AdvKmp}
 both possible, but according to the one of two it will be present rather
 ἀμφοτέρων^{AdjG} μετέχουσιν.^{PräAkt} ὅσα^N_{Pr} τῷ^{Pt} ἂν^{Pt} μὴ^{Pt} τυγχάνῃ_{PräAktKnj} παρ'^{Prp} αὐτοῖς^D_{Pr}
 of both they share. as many things as and also would not may happen beside their selves
 ὅντα,^A_{PräAkt} δέξασθαι^{AorMedInfa} ταῦτα,^A_{Pr} καὶ^{Kon} τὰ^{ArtA} πλεονάζοντα^A_{PräAkt} τῶν^{ArtG} γιγνομένων^G_{PräM/P}
 being, to receive these things, and the exceeding of the becoming
 ἔκπειμψασθαι^{AorMedInfa} τῶν^{ArtG} ἀναγκαίων^{AdjG} ἐστίν.^{PräAkt} αὐτῇ^D_{Pr} γὰρ^{Pt} ἐμπορικήν,^{AdjA} ἀλλὰ^{Kon} οὐ^{Pt}
 to send out of the necessary things is. to herself for commercial, but not
 τοῖς^{ArtD} ἄλλοις,^{AdjD} δεῖ^{PräAkt} εἶναι^{PräInfaAkt} τὴν^{ArtA} πόλιν.^A οἱ^{ArtN} δὲ^{Pt} παρέχοντες^N_{PräAkt} σφᾶς^A_{Pr}
 to the others, it is necessary to be the city. the but providing themselves
 αὐτοὺς^A_{Pr} πᾶσιν^{AdjD} ἀγορὰν^A προσόδου^G χάριν^A ταῦτα^A_{Pr} πράττουσιν.^{PräAkt} ἡν^A_{Pr} δὲ^{Pt} μὴ^{Pt}
 themselves to all market of revenue for the sake these things they do. which but not
 δεῖ^{PräAkt} πόλιν^A τοιαύτης^{AdjG} μετέχειν^{PräInfaAkt} πλεονεξίας,^G οὐδὲ^{Kon} ἐμπόριον^A δεῖ^{PräAkt}
 it is necessary city of such to share in greed, nor market place it is necessary
 κεκτήσθαι^{PerM/Plnf} τοιοῦτον.^{AdjA} ἐπεὶ^{Kon} δὲ^{Pt} καὶ^{Kon} νῦν^{Adv} δρῶμεν_{PräAkt} πολλαῖς^{AdjD} ὑπάρχοντα^A_{PräAkt}
 to have acquired such. since but also now we see to many being present
 καὶ^{Kon} χώραις^D καὶ^{Kon} πόλεσιν^D ἐπίνεια^A καὶ^{Kon} λιμένας^A εὐφυῶς^{Adv} κείμενα^A_{PräM/P} πρὸς^{Prp} τὴν^{ArtA} πόλιν,^A
 and lands and cities harbors and ports well situated lying toward the city,
 ὥστε^{Kon} μήτε^{Kon} τὸ^{ArtN} αὐτὸ^{AdjN} νέμειν^{PräInfaAkt} ἕστυ^A μήτε^{Kon} πόρρω^{Adv} λίαν,^{Adv} ἀλλὰ^{Kon}
 so that neither the same to inhabit town nor far excessively, but
 κρατεῖσθαι^{PräM/Plnf} τείχεσι^D καὶ^{Kon} τοιούτοις^{AdjD} ἄλλοις^{AdjD} ἐρύμασι,^D φανερὸν^{AdjN} ὡς^{Kon} εἰ^{Kon} μὲν^{Pt}
 to be fortified by walls and such other defenses, clear that if indeed
 ἀγαθόν^{AdjN} τι^N_{Pr} συμβαίνει^{PräAkt} γίνεσθαι^{PräM/Plnf} διὰ^{Prp} τῆς^{ArtG} κοινωνίας^G αὐτῶν,^G_{Pr} ὑπάρξει_{FuAkt}
 good something it happens to become through the association of them, there will be
 τῇ^{ArtD} πόλει^D τοῦτο^N_{Pr} τὸ^{ArtN} ἀγαθόν,^{AdjN} εἰ^{Kon} δὲ^{Pt} τι^N_{Pr} βλαβερόν,^{AdjN} φυλάξασθαι^{AorMedInfa}
 to the city this the good, if but something harmful, to guard oneself
 ὁρῶν^{AdjN} τοῖς^{ArtD} νόμοις^D φράζοντας^A_{PräAkt} καὶ^{Kon} διορίζοντας^A_{PräAkt} τίνας^A_{Pr} οὐ^{Pt} δεῖ^{PräAkt} καὶ^{Kon}
 easy by the laws declaring and defining whom not it is necessary and
 τίνας^A_{Pr} ἐπιμίσγεσθαι^{PräM/Plnf} δεῖ^{PräAkt} πρὸς^{Prp} ἀλλήλους.^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^{PräInfaAkt} μέχρι^{Prp} τινὸς^G_{Pr} πλήθους,^G οὐκ^{Pt} ἄδηλον^{AdjN}
 power, that indeed best to exist up to some number, not unclear
 οὐ^{Pt} γὰρ^{Pt}
 (not for)

μόνον^{AdjN} αύτοῖς^D_{Pr} ἀλλὰ^{Kon} καὶ^{Kon} τῶν^{ArtG} πλησίον^{AdjG} τισὶ^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} τὸν^{ArtA}
 sea). about but of number already and of size of the power of this toward the
 βίον^A ἀποσκεπτέον^{AdjN} τῆς^{ArtG} πόλεως.^G εἰ^{Kon} μὲν^{Pt} γὰρ^{Pt} ἡγεμονικὸν^{AdjN} καὶ^{Kon} πολιτικὸν^{AdjN} ζήσεται_{FuM/P}
 life to be considered of the city. if indeed for leading and political he will live
 βίον,^A ἀναγκαῖον^{AdjN} καὶ^{Kon} ταύτην^A_{Pr} τὴν^{ArtA} δύναμιν^A ὑπάρχειν^{PräInfakt} πρὸς^{Prp} τὰς^{ArtA} πράξεις^A
 life, necessary and this the power to exist toward the actions
 σύμμετρον.^{AdjN} τὴν^{ArtA} δὲ^{Pt} πολυανθρωπίαν^A τὴν^{ArtA} γιγνομένην^A_{PräM/P} περὶ^{Prp} τὸν^{ArtA} ναυτικὸν^{AdjA} ὅχλον^A
 proportionate. the but large population the becoming about the naval crowd
 οὐκ^{Pt} ἀναγκαῖον^{AdjN} ὑπάρχειν^{PräInfakt} ταῖς^{ArtD} πόλεσιν.^D οὐθὲν^A_{Pr} γὰρ^{Pt} αὐτοὺς^A_{Pr} μέρος^A εἶναι_{PräInfakt}
 not necessary to exist to the cities nothing for them part to be
 δεῖ^{PräAkt} τῆς^{ArtG} πόλεως.^G τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐπιβατικὸν^{AdjN} ἔλεύθερον^{AdjN} καὶ^{Kon} τῶν^{ArtG}
 it is necessary of the city. the indeed for boarding free and of the
 πεζεύόντων^G_{PräAkt} ἔστιν,^{PräAkt} δὲ^A_{Pr} κύριόν^{AdjA} ἔστι^{PräAkt} καὶ^{Kon} κρατεῖ^{PräAkt} τῆς^{ArtG} ναυτιλίας.^G
 being foot soldiers is, which controlling is and prevails of the seamanship·
 πλήθους^G δὲ^{Pt} ὑπάρχοντος^G_{PräAkt} περιοίκων^G καὶ^{Kon} τῶν^{ArtG} τὴν^{ArtA} χώραν^A γεωργούντων,^G_{PräAkt}
 of multitude but being present of perioeci and of the the land farming,
 ἀφθονίαν^A ἀναγκαῖον^{AdjN} εἶναι_{PräInfakt} καὶ^{Kon} ναυτῶν.^G ὁρῶμεν_{PräAkt} δὲ^{Pt} τοῦτο^A_{Pr} καὶ^{Kon} νῦν^{Adv}
 abundance necessary to be and of sailors. we see but this and now
 ὑπάρχον^A_{PräAkt} τισίν,^D_{Pr} οἷον^{Kon} τῆς^{ArtD} πόλει^D τῶν^{ArtG} Ἡρακλεωτῶν.^G πολλὰς^{AdjA} γὰρ^{Pt} ἐκπληροῦσι_{PräAkt}
 being present to some, such as to the city of the Heracleotes· many for they equip fully
 τριήρεις,^A κεκτημένοι^N_{PerM/P} τῷ^{ArtD} μεγέθει^D πόλιν^A ἐτέρων^{AdjG} ἐμμελεστέραν.^{AdjAKmp} περὶ^{Prp} μὲν^{Pt} οὐν^{Pt}
 triremes, having acquired by the size city of others more disciplined. about indeed now
 χώρας^G καὶ^{Kon} λιμένων^G τῶν^{ArtG} πόλεων^G καὶ^{Kon} θαλάττης^G καὶ^{Kon} περὶ^{Prp} τῆς^{ArtG} ναυτικῆς^{AdjG}
 of land and of harbors of the cities and of sea and about of the naval
 δυνάμεως^G ἔστω_{PräAktImv} διωρισμένα^N_{PerPas} τὸν^{ArtA} τρόπον^A τοῦτον.^A_{Pr} περὶ^{Prp} δὲ^{Pt} τοῦ^{ArtG} πολιτικοῦ^{AdjG}
 of power let it be having been defined the manner this· about but of the political
 πλήθους,^G τίνα^A_{Pr} μὲν^{Pt} ὅρον^A ὑπάρχειν^{PräInfakt} χρή,^{PräAkt} πρότερον^{Adv} εἴπομεν,^{AorSAkt} ποίους^A_{Pr} δέ^{Pt}
 of multitude, what indeed limit to exist it is needful, earlier we said, what sorts but
 τινας^A_{Pr} τὴν^{ArtA} φύσιν^A εἶναι_{PräInfakt} δεῖ_{PräAkt} νῦν^{Adv} λέγωμεν.^{PräAktKnj} σχεδὸν^{Adv} δὴ^{Pt}
 some the nature to be it is necessary, now let us say. almost indeed
 κατανοήσειν_{AorAktOp} ἄν^{Pt} τις^N_{Pr} τοῦτο^A_{Pr} γε,^{Pt} βλέψας^N_{AorAkt} ἔπι^{Prp} τε^{Pt} τὰς^{ArtA} πόλεις^A τὰς^{ArtA}
 would perceive ever someone this indeed, having looked upon and also the cities the
 εὔδοκιμούσας^A_{PräAkt} τῶν^{ArtG} Ἐλλήνων^G καὶ^{Kon} πρὸς^{Prp} πᾶσαν^{AdjA} τὴν^{ArtA} οἰκουμένην,^A ὡς^{Kon}
 flourishing of the Greeks and toward all the inhabited world, as
 διείληπται_{PerM/P} τοῖς^{ArtD} ἔθνεσιν.^D τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἐν^{Prp} τοῖς^{ArtD} ψυχροῖς^{AdjD} τόποις^D ἔθνη^N καὶ^{Kon}
 has been divided to the nations. the indeed for in the cold places nations and
 τὰ^{ArtN} περὶ^{Prp} τὴν^{ArtA} Εὐρώπην^A θυμοῦ^G μέν^{Pt} ἔστι_{PräAkt} πλήρη,^{AdjN} διανοίας^G δὲ^{Pt} ἐνδεέστερα^{AdjNKmp}
 the around the Europe of spirit indeed is full, of intelligence but more lacking
 καὶ^{Kon} τέχνης,^G διόπερ^{Kon} ἐλεύθερα^{AdjN} μὲν^{Pt} διατελεῖ_{PräAkt} μᾶλλον,^{AdvKmp} ἀπολίτευτα^{AdjN} δὲ^{Pt} καὶ^{Kon}
 and of art, therefore free indeed continues more, without polity but and
 τῶν^{ArtG} πλησίον^{AdjG} ἄρχειν^{PräInfakt} οὐ^{Pt} δυνάμενα^N_{PräM/P} τὰ^{ArtN} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} Ἀσίαν^A διανοητικὰ^{AdjN}
 of the neighbors to rule not being able· the but about the Asia intelligent
 μὲν^{Pt} καὶ^{Kon} τεχνικὰ^{AdjN} τὴν^{ArtA} ψυχήν,^A ἄθυμα^{AdjN} δέ,^{Pt} διόπερ^{Kon} ἄρχόμενα^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} Ἐλλήνων^G γένος,^N ὡσπερ^{Kon} μεσεύει^{PräAkt} κατὰ^{Prp}
 being enslaved continues· the but of the Greeks race, just as is middle according to
 τοὺς^{ArtA} τόπους,^A οὕτως^{Adv} ἀμφοῖν^{DuD} μετέχει.^{PräAkt} καὶ^{Kon} γὰρ^{Pt} ἔνθυμον^{AdjN} καὶ^{Kon} διανοητικόν^{AdjN}
 the places, thus of both two shares. and for spirited and intelligent
 ἔστιν.^{PräAkt} διόπερ^{Kon} ἐλεύθερόν^{AdjN} τε^{Pt} διατελεῖ^{PräAkt} καὶ^{Kon} βέλτιστα^{AdvSup} πολιτευόμενον^N PräM/P καὶ^{Kon}
 is· therefore free and continues also best being administered and
 δυνάμενον^N PräM/P ἄρχειν^{PräInfAkt} πάντων,^{AdjG} μᾶς^{AdjG} τυγχάνον^N PräAkt πολιτείας.^G τὴν^{ArtA} αὐτὴν^{Pr} δ'^{Pt}
 being able to rule of all, of one happening constitution. the it self but
 ἔχει^{PräAkt} διαφορὰν^A καὶ^{Kon} τὰ^{ArtN} τῶν^{ArtG} Ἐλλήνων^G ἔθνη^N πρὸς^{Prp} ἄλληλα.^A τὰ^{ArtN} μὲν^{Pt} γὰρ^{Pt}
 has difference and the of the Greeks nations toward each other· the indeed for
 ἔχει^{PräAkt} τὴν^{ArtA} φύσιν^A μονόκωλον,^{AdjA} τὰ^{ArtN} δὲ^{Pt} εὖ^{Adv} κέκραται^{PerM/P} πρὸς^{Prp} ἀμφοτέρας^{AdjA} τὰς^{ArtA}
 has the nature single limbed, the but well has been mixed toward both the
 δυνάμεις^A ταύτας.^A πρανερὸν^{AdjN} τοίνυν^{Pt} ὅτι^{Kon} δεῖ^{PräAkt} διανοητικούς^{AdjA} τε^{Pt} εἴναι^{PräInfAkt} καὶ^{Kon}
 powers these. clear then that it is necessary intelligent and to be also
 θυμοειδεῖς^{AdjA} τὴν^{ArtA} φύσιν^A τοὺς^{ArtA} μέλλοντας^A PräAkt εὔαγώγους^{AdjA} ἔσεσθαι^{FulInfM/P} τῷ^{ArtD} νομοθέτη^D
 spirited in kind the nature the being about to easy to lead to be the lawgiver
 πρὸς^{Prp} τὴν^{ArtA} ἀρετήν.^A ὅπερ^N γάρ^{Pt} φασί^{PräAkt} τινες^N πρὸς^{Prp} δεῖ^{PräInfAkt} ὑπάρχειν^{PräInfAkt} τοῖς^{ArtD}
 toward the virtue. which very for they say some to be needful to exist to the
 φύλαξι,^D τὸ^{ArtN} φιλητικοὺς^{AdjA} μὲν^{Pt} εἴναι^{PräInfAkt} τῶν^{ArtG} γνωρίμων^{AdjG} πρὸς^{Prp} δὲ^{Pt} τοὺς^{ArtA} ἀγνῶτας^{AdjA}
 guards, the friendly indeed to be of the acquaintances toward but the unknown
 ἀγρίους,^{AdjA} ὁ^{ArtN} θυμός^N ἔστιν^{PräAkt} ὁ^{ArtN} ποιῶν^N PräAkt τὸ^{ArtN} φιλητικόν.^N αὐτῇ^{Pr} γάρ^{Pt} ἔστιν^{PräAkt} ἦ^{ArtN}
 wild, the spirit is the making the friendliness· this for is the
 τῆς^{ArtG} ψυχῆς^G
 of the soul

St. 1328a

δύναμις^N ἦ^D Pr φιλοῦμεν.^{PräAkt} σημεῖον^N δέ^{Pt} πρὸς^{Prp} γὰρ^{Pt} τοὺς^{ArtA} συνήθεις^{AdjA} καὶ^{Kon} φίλους^A ὁ^{ArtN}
 power by which we love. sign but toward for the familiar and friends the
 θυμὸς^N αἴρεται^{PräM/P} μᾶλλον^{AdvKmp} ἦ^{Kon} πρὸς^{Prp} τοὺς^{ArtA} ἀγνῶτας,^{AdjA} ὀλιγωρεῖσθαι^{PräM/Plnf}
 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} τὸ^{ArtN} ἄρχον^N PräAkt δὲ^{Pt} καὶ^{Kon} τὸ^{ArtN} ἐλεύθερον^{AdjN} ἀπὸ^{Prp} τῆς^{ArtG} δυνάμεως^G ταύτης^G Pr
 and the ruling but and the free from the power of this
 ὑπάρχει^{PräAkt} πᾶσιν.^{AdjD} ἄρχικὸν^{AdjN} γὰρ^{Pt} καὶ^{Kon} ἀντητον^{AdjN} ὁ^{ArtN} θυμός.^N οὐ^{Pt} κολῶς^{Adv} δ'^{Pt} ἔχει^{PräAkt}
 exists to all· ruling for and unconquered the spirit. not well but has
 λέγειν^{PräInfAkt} χαλεποὺς^{AdjA} εἴναι^{PräInfAkt} πρὸς^{Prp} τοὺς^{ArtA} ἀγνῶτας.^{AdjA} πρὸς^{Prp} οὐθένα^A Pr γὰρ^{Pt}
 to say hard to be toward the unknown· toward no one for
 εἶναι^{PräInfAkt} χρὴ^{PräAkt} τοιοῦτον,^{AdjA} οὐδέ^{Kon} εἰσιν^{PräAkt} οἱ^{ArtN} μεγαλόψυχοι^{AdjN} τὴν^{ArtA} φύσιν^A ἄγριοι,^{AdjN}
 to be it is needful such, nor are the great souled the nature wild,
 πλὴν^{Prp} πρὸς^{Prp} τοὺς^{ArtA} ἀδικοῦντας.^A PräAkt τοῦτο^N Pr δὲ^{Pt} μᾶλλον^{AdvKmp} ἔτι^{Adv} πρὸς^{Prp} τοὺς^{ArtA}
 except toward the wrong doing. this but more still toward the

συνήθεις^{AdjA} πάσχουσιν,^{PräAkt} ὅπερ^N_{Pr} εἴρηται^{PerM/P} πρότερον,^{Adv} ἀν^{Pt} ἀδικεῖσθαι^{PräM/Plnf}
 familiar they suffer, which very has been said earlier, ever to be wronged
 νομίσωσιν.^{AorAktKnj} καὶ^{Kon} τοῦτο^N_{Pr} συμβαίνει^{PräAkt} κατὰ^{Prp} λόγον.^A παρ^{Prp} οἵ^D_{Pr} γὰρ^{Pt}
 they may think. and this happens according to reason. beside by to whom for
 ὁφείλεσθαι^{PräM/Plnf} τὴν^{ArtA} εὔεργεσίαν^A ὑπολαμβάνουσι,^{PräAkt} πρὸς^{Prp} τῷ^{ArtD} βλάβει^D καὶ^{Kon} ταύτης^G_{Pr}
 to be owed the benefit they suppose, besides the harm and of this
 ἀποστερεῖσθαι^{PräM/Plnf} νομίζουσιν.^{PräAkt} ὅθεν^{Adv} εἴρηται^{PerM/P}
 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} πέροι^{Adv} στέρξαντες,^N_{AorAkt} οἵδε^N_{Pr} καὶ^{Kon} πέροι^{Adv}
 who indeed beyond having loved, these here and beyond

μισοῦσιν.^{PräAkt}
 they hate.

Anon. fr. 78 (Nauck)

περὶ^{Prp} μὲν^{Pt} οὖν^{Pt} τῷ^{ArtG} πολιτευομένων,^G_{PräM/P} πόσους^A_{Pr} τε^{Pt} ὑπάρχειν^{PräInfAkt} δεῖ^{PräAkt} καὶ^{Kon}
 about indeed now of the being citizens, how many and to exist it is necessary also
 ποίους^A_{Pr} τινὰς^A_{Pr} τὴν^{ArtA} φύσιν,^A ἔτι^{Adv} δὲ^{Pt} τῇ^{ArtA} χώραν^A πόσην^A_{Pr} τε^{Pt} τινα^A_{Pr} καὶ^{Kon} ποίαν^A_{Pr}
 what sorts some the nature, still but the land how great and some and what kind
 τινά,^A_{Pr} διώρισται^{PerM/P} σχεδόν^{Adv} (οὐ^{Pt} γὰρ^{Pt} τῇ^{ArtA} αὐτὴν^{AdjA} ἀκρίβειαν^A δεῖ^{PräAkt} ζητεῖν^{PräInfAkt}
 some, has been defined almost (not for the same precision it is necessary to seek
 διὰ^{Prp} τε^{Pt} τῷ^{ArtG} λόγων^G καὶ^{Kon} τῷ^{ArtG} γιγνομένων^G_{PräM/P} διὰ^{Prp} τῆς^{ArtG} αἰσθήσεως)^G ἐπει^{Kon} δ'^{Pt}
 through and the words also the things coming to be through the perception). since but
 ὥσπερ^{Kon} τῷ^{ArtG} ἄλλων^{AdjG} τῷ^{ArtG} κατὰ^{Prp} φύσιν^A συνεστώτων^G_{PerAkt} οὐ^{Pt} ταῦτά^N_{Pr} ἔστι^{PräAkt}
 just as of the others of the according to nature having been composed not these is
 μόρια^N τῆς^{ArtG} ὅλης^{AdjG} συστάσεως^G ὡν^G_{Pr} ἀνευ^{Prp} τὸ^{ArtN} ὅλον^{AdjN} οὐκ^{Pt} ἀν^{Pt} εἴη,^{PräAktOp} δῆλον^{AdjN}
 parts of the whole constitution of which without the whole not ever would be, clear
 ὡς^{Kon} οὐδὲ^{Kon} πόλεως^G μέρη^N θετέον^{AdjN} ὅσα^N_{Pr} ταῖς^{ArtD} πόλεσιν^D ἀναγκαῖον^{AdjN} ὑπάρχειν,^{PräInfAkt}
 that nor even of city parts to be set as many as to the cities necessary to exist,
 οὐδὲ^{Kon} ἄλλης^{AdjG} κοινωνίας^G οὐδεμιᾶς^{AdjG} ἔξ^{Prp} ἦς^G_{Pr} ἔν^N_{Pr} τὸ^{ArtN} γένος^N (ἐν^N_{Pr} γάρ^{Pt}
 nor even of other community of none out of of which one something the race (one for
 τι^N_{Pr} καὶ^{Kon} κοινὸν^{AdjN} εἶναι^{PräInfAkt} δεῖ^{PräAkt} καὶ^{Kon} ταῦτὸ^{AdjN} τοῖς^{ArtD} κοινωνοῖς,^D ἀν^{Pt} τε^{Pt}
 something and common to be it is necessary and the same to the partners, ever and
 ἵσον^{AdjN} ἀν^{Pt} τε^{Pt} ἄνισον^{AdjN} μεταλαμβάνωσιν).^{PräAktKnj} οἷον^{Kon} εἴτε^{Kon} τροφὴ^N τοῦτό^N_{Pr} ἔστιν^{PräAkt} εἴτε^{Kon}
 equal ever and unequal they share in· such as whether food this is whether
 χώρας^G πλῆθος^N εἴτ^{Kon} ἄλλο^{AdjN} τι^N_{Pr} τῷ^{ArtG} τοιούτων^{AdjG} ἔστιν.^{PräAkt} ὅταν^{Kon} δ'^{Pt} ἢ^{PräAktKnj}
 of land 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} εν^{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} ἀλλά^{Kon} ἢ^{Kon} τῷ^{ArtD} μὲν^{Pt} ποιῆσαι^{AorInfAkt} τῷ^{ArtD} δε^{Pt} λαβεῖν^{AorInfAkt}
 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 γὰρ^{Pt} πρὸς^{Prp} οἰκοδόμον^A οὐθέν^N_{Pr} ἔστιν_{PräAkt} δὲ^N_{Pr}
 and to the craftsmen for a house for toward house builder nothing is which
 γίγνεται^{PräM/P} κοινόν,^{AdjN} ἀλλά^{Kon} ἔστι_{PräAkt} τῇ^{ArtG} οἰκίας^G χάριν^A ἢ^{ArtN} τῶν^{ArtG} οἰκοδόμων^G
 comes to be common, but is of the house for the sake of the of the house builders
 τέχνῃ.^N διὸ^{Kon} κτήσεως^G μὲν^{Pt} δεῖ^{PräAkt} ταῖς^{ArtD} πόλεσιν,^D οὐδὲν^N_{Pr} δ'^{Pt} ἔστιν_{PräAkt} ἢ^{ArtN}
 art. therefore of property indeed it is necessary to the cities, nothing but now is the
 κτήσις^N μέρος^N τῇ^{ArtG} πόλεως.^G πολλὰ^{AdjN} δ'^{Pt} ἔμψυχα^{AdjN} μέρη^N τῇ^{ArtG} κτήσεώς^G ἔστιν._{PräAkt} ἢ^{ArtN}
 possession part of the city many but now living parts of the possession is the
 δὲ^{Pt} πόλις^N κοινωνία^N τίς^N_{Pr} ἔστι_{PräAkt} τῶν^{ArtG} ὁμοίων, ^{AdjG} ἔνεκεν^{Prp} δὲ^{Pt} ζωῆς^G τῇ^{ArtG}
 but now city community some is of the equals, for the sake of but now of life the
 ἐνδεχομένης^G_{PräM/P} ἀρίστης.^{AdjGSup} ἐπει^{Kon} δ'^{Pt} ἔστιν_{PräAkt} εὐδαιμονία^N τὸ^{ArtN} ἄριστον,^{AdjNSup} αὕτη^N_{Pr}
 being possible best. since but now is happiness the best, this
 δὲ^{Pt} ἀρετῆς^G ἐνέργεια^N καὶ^{Kon} χρῆσίς^N τίς^N_{Pr} τέλειος,^{AdjN} συμβέβηκε^{PerAkt} δὲ^{Pt} οὕτως^{Adv} ὥστε^{Kon}
 but now of virtue activity and use some complete, it has happened but now thus so that
 τοὺς^{ArtA} μὲν^{Pt} ἐνδέχεσθαι_{PräM/Plnf} μετέχειν_{PräInfAkt} αὐτῆς^G_{Pr} τοὺς^{ArtA} δὲ^{Pt} μικρὸν^{AdjA} ἢ^{Kon} μηδέν,^A_{Pr}
 the indeed to be possible to share in of her it the but now a little or nothing,
 δῆλον^{AdjN} ὡς^{Kon} τοῦτο^N_{Pr} αἴτιον^N τοῦ^{ArtG} γίγνεσθαι_{PräM/Plnf} πόλεως^G εἶδη^A καὶ^{Kon} διαφορὰς^A καὶ^{Kon}
 clear that this cause of the to become of city forms and differences and
 πολιτείας^A πλείους^{AdjAKmp} ἄλλον^{AdjA} γὰρ^{Pt} τρόπον^A καὶ^{Kon} δι^{Pt}_{Prp}
 constitutions more 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 ἔτέρους^{AdjA} ποιοῦνται_{PräM/P}
 of others each this hunting the and lives other make for themselves
 καὶ^{Kon} τὰς^{ArtA} πολιτείας.^A ἐπισκεπτέον^{AdjN} δὲ^{Pt} καὶ^{Kon} πόσα^{AdjN} ταυτὶ^N_{Pr} ἔστιν_{PräAkt} ὃν^G_{Pr} ἀνεύ^{Prp}
 also the constitutions. to be examined but now and how many these here are of which without
 πόλις^N οὐ^{Pt} ἀν^{Pt} εἴη^{PräAktOp} καὶ^{Kon} γὰρ^{Pt} ἀ^A_{Pr} λέγομεν^{PräAkt} εἰναι^{PräInfAkt} μέρη^A πόλεως^G ἐν^{Prp}
 city not ever would be and for which we say to be parts of a city in
 τούτοις^D_{Pr} ἀν^{Pt} εἴη^{PräAktOp} διὸ^{Kon} ἀναγκαῖον^{AdjN} ὑπάρχειν._{PräInfAkt} ληπτέον^{AdjN} τοίνυν^{Pt} τῶν^{ArtG} ἔργων^G
 these ever would be, therefore necessary to exist. to be taken then of the works
 τὸν^{ArtA} ἀριθμόν.^A ἐκ^{Prp} τούτων^G_{Pr} γὰρ^{Pt} ἔσται^{FuAkt} δῆλον.^{AdjN} πρῶτον^{Adv} μὲν^{Pt} οὖν^{Pt} ὑπάρχειν_{PräInfAkt}
 the number. out of these for will be clear. first indeed now to exist
 δεῖ^{PräAkt} τροφήν,^A ἔπειτα^{Adv} τέχνας^A (πολλῶν^{AdjG} γὰρ^{Pt} ὄργανων^G δεῖται_{PräM/P} τὸ^{ArtN} ζῆν),_{PräInfAkt}
 it is necessary food, then arts (of many for instruments needs the to live),
 τρίτον^{Adv} δὲ^{Pt} ὅπλα^A (τοὺς^{ArtA} γὰρ^{Pt} κοινωνοῦντας^A_{PräAkt} ἀναγκαῖον^{AdjN} καὶ^{Kon} ἐν^{Prp} αὐτοῖς^D_{Pr}
 thirdly but now arms (the for sharing together necessary and in their selves
 ἔχειν_{PräInfAkt} ὅπλα^A πρὸς^{Prp} τε^{Pt} τὴν^{ArtA} ἀρχήν,^A τῶν^{ArtG} ἀπειθούντων^G_{PräAkt} χάριν,^A καὶ^{Kon} πρὸς^{Prp}
 to have arms toward and the rule, of the of the disobeying for the sake of, and against
 τοὺς^{ArtA} ἔξωθεν^{Adv} ἀδικεῖν_{PräInfAkt} ἐπιχειροῦντας,^A_{PräAkt} ἔτι^{Adv} χρημάτων^G τινὰ^{AdjA} εὔποριάν,^A ὅπως^{Kon}
 the 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} δέ^{Pt} καὶ^{Kon} πρῶτον^{Adv} τὴν^{ArtA} περὶ^{Prp} τὸ^{ArtA} θεῖον^{AdjA} ἐπιμέλειαν,^A ἥν^A_{Pr}
 warlike, fifth but and first the about the divine care, which
 καλοῦσιν_{PräAkt} ἵερατείαν,^A ἔκτον^{Adv} δέ^{Pt} τὸν^{ArtA} ἀριθμὸν^A καὶ^{Kon} πάντων^{AdjG} ἀναγκαιότατον^{AdjASup}
 they call priesthood, sixth but now the number and of all most necessary
 κρίσιν^A περὶ^{Prp} τῶν^{ArtG} συμφερόντων^G_{PräAkt} καὶ^{Kon} τῶν^{ArtG} δικαίων^{AdjG} τῶν^{ArtG} πρὸς^{Prp} ἀλλήλους.^A_{Pr}
 judgment about of the advantageous things and of the just things of the toward one another.
 τὰ^{ArtN} μὲν^{Pt} οὖν^{Pt} ἔργα^N ταῦτ^N_{Pr} ἔστιν_{PräAkt} ὃν^G_{Pr} δεῖται_{PräM/P} πᾶσα^{AdjN} πόλις^N ὡς^{Kon} εἰπεῖν_{AorInfAkt}
 the indeed now works these are of which needs every city as to speak
 (ἥ^{ArtN} γὰρ^{Pt} πόλις^N πλῆθος^N ἔστιν_{PräAkt} οὐ^{Pt} τὸ^{ArtN} τυχὸν^N_{AorSAkt} ἀλλὰ^{Kon} πρὸς^{Prp} ζωὴν^A αὐταρκεῖ,^{AdjN}
 (the for city multitude is not the chance occurring but toward life self sufficient,
 ὡς^{Kon} φαμεν,_{PräAkt} ἐὰν^{Kon} δέ^{Pt} τι^N_{Pr} τυγχάνη_{PräAktKnj} τούτων^G_{Pr} ἐκλεῖπον,^A_{PräAkt} ἀδύνατον^{AdjN}
 as we say, if ever but now something may happen of these lacking, impossible
 ἀπλῶς^{Adv} αὐτάρκη^{AdjA} τὴν^{ArtA} κοινωνίαν^A εἶναι_{PräInfAkt} ταύτην).^A_{Pr} ἀνάγκη^N τοίνυν^{Pt} κατὰ^{Prp} τὰς^{ArtA}
 simply self sufficient the community to be this) necessity then according to the
 ἔργασίας^A ταύτας^A_{Pr} συνεστάναι_{PerInfAkt} πόλιν.^A δεῖ_{PräAkt} ἄρα^{Pt} γεωργῶν^G τ'^{Pt} εἶναι_{PräInfAkt}
 labors these to have been constituted city it is necessary therefore of farmers and to be
 πλῆθος,^N οὐ^N_{Pr} παρασκευάσουσι_{FuAkt} τὴν^{ArtA} τροφήν,^A καὶ^{Kon} τεχνίτας,^A καὶ^{Kon} τὸ^{ArtN} μάχιμον,^{AdjN}
 multitude, who will prepare the food, and craftsmen, and the fighting element,
 καὶ^{Kon} τὸ^{ArtN} εὔπορον,^{AdjN} καὶ^{Kon} ἵερεῖς,^A καὶ^{Kon} κριτᾶς^A τῶν^{ArtG} ἀναγκαίων^{AdjG} καὶ^{Kon}
 and the well resourced, and priests, and judges of the necessary things and
 συμφερόντων.^G_{PräAkt} διωρισμένων^G_{PerM/P} δέ^{Pt} τούτων^G_{Pr} λοιπὸν^{Adv} σκέψασθαι_{AorMedInf} πότερον^{Kon}
 advantageous things. having been defined but now of these remaining to consider whether
 πᾶσι^{AdjD} κοινωνητέον^{AdjN} πάντων^{AdjG} τούτων^G_{Pr} (ἐνδέχεται_{PräM/P} γὰρ^{Pt} τοὺς^{ArtA} αὐτοὺς^A_{Pr} ἀπαντας^{AdjA}
 for all 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} ἥ^{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} ἥ^{Kon} τὰ^{ArtN} μὲν^{Pt} ἴδια^{AdjN} τὰ^{ArtN} δέ^{Pt} κοινὰ^{AdjN} τούτων^G_{Pr} ἔξ^{Prp} ἀνάγκης^G ἔστιν._{PräAkt}
 to be assigned, or the indeed private the but now common of these out of necessity is.
 οὐ^{Pt} ἐν^{Prp} πάσῃ^{AdjD} δέ^{Pt} ταύτῳ^{AdjN} πολιτείᾳ.^D καθάπερ^{Kon} γὰρ^{Pt} εἴπομεν,_{AorAkt} ἐνδέχεται_{PräM/P} καὶ^{Kon}
 not in every but now the same constitution. just as for we said, it is possible and
 πάντας^{AdjA} κοινωνεῖ_{PräInfAkt} πάντων^{AdjG} καὶ^{Kon} μη^{Pt} πάντας^{AdjA} πάντων^{AdjG} ἀλλὰ^{Kon} τινὰς^A_{Pr} τινῶν.^G_{Pr}
 all to share of all and not all of all but some of some.
 ταῦτα^N_{Pr} γὰρ^{Pt} καὶ^{Kon} ποιεῖ_{PräAkt} τὰς^{ArtA} πολιτείας^A ἐτέρας^{AdjA} ἐν^{Prp} μὲν^{Pt} γὰρ^{Pt} ταῖς^{ArtD} δημοκρατίαις^D
 these for also makes the constitutions different in indeed for in the democracies
 μετέχουσι_{PräAkt} πάντες^{AdjN} πάντων^{AdjG} ἐν^{Prp} δέ^{Pt} ταῖς^{ArtD} ὀλιγαρχίαις^D τούναντίον.^{AdjN} ἐπει^{Kon} δέ^{Pt}
 share in all of all, in but in the oligarchies the opposite. since but now
 τυγχάνομεν_{PräAkt} σκοποῦντες^N_{PräAkt} περὶ^{Prp} τῆς^{ArtG} ἀρίστης^{AdjGSup} πολιτείας,^G αὕτη^N_{Pr} δ'^{Pt} ἔστι_{PräAkt}
 we happen examining about of the best constitution, this but now is
 καθ'^{Prp} ἥ^A_{Pr} ἥ^{ArtN} πόλις^N ἀν^{Pt} εἴη_{PräAktOp} μάλιστ^{AdvSup} εὐδαίμων,^{AdjN} τὴν^{ArtA} δ'^{Pt} εὐδαιμονίαν^A
 according to which the city ever would be most happy, the but now happiness
 ὅτι^{Kon} χωρὶς^{Prp} ἀρετῆς^G ἀδύνατον^{AdjN} ὑπάρχειν_{PräInfAkt} εἴρηται_{PerM/P} πρότερον,^{Adv} φανερὸν^{AdjN} ἐκ^{Prp}
 that apart from virtue impossible to exist has been said earlier, clear from
 τούτων^G_{Pr} ὡς^{Kon} ἐν^{Prp} τῇ^{ArtD} κάλλιστα^{AdvSup} πολιτευομένη^D_{PräM/P} πόλει^D καὶ^{Kon} τῇ^{ArtD} κεκτημένη^D_{PerM/P}
 these that in the most finely being administered city and the having acquired
 δικαίους^{AdjA} ἄνδρας^A ἀπλῶς,^{Adv} ἀλλὰ^{Kon} μη^{Pt} πρὸς^{Prp} τὴν^{ArtA} ὑπόθεσιν,^A οὗτε^{Kon} βάναυσον^{AdjA} βίον^A
 just men simply, but not with respect to the hypothesis, neither vulgar life

οὔτ'^{Kon} ἀγοραῖον^{AdjA} δεῖ^{PräAkt} ζῆν^{PräInfAkt} τοὺς^{ArtA} πολίτας^A (ἀγεννής^{AdjN} γὰρ^{Pt} ὁ^{ArtN} τοιοῦτος^{AdjN}
 nor of market it is necessary to live the citizens (ignoble for the such
 βίος^N καὶ^{Kon} πρὸς^{Prp} ἀρετὴν^A ὑπεναντίος^{, AdjN} οὐδὲ^{Kon} δῆ^{Pt} γεωργοὺς^A εἶναι^{PräInfAkt} τοὺς^{ArtA}
 life and toward virtue opposed), nor even indeed farmers to be the
 μέλλοντας^A PrāAkt being about to

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ἔσεσθαι^{FuMedInf} (δεῖ^{PräAkt} γὰρ^{Pt} σχολῆς^G καὶ^{Kon} πρὸς^{Prp} τὴν^{ArtA} γένεσιν^A τῆς^{ArtG} ἀρετῆς^G
 to be going to be (it is necessary for leisure and for the coming to be of the virtue
 καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} πράξεις^A τὰς^{ArtA} πολιτικάς^{, AdjA} ἐπεὶ^{Kon} δὲ^{Pt} καὶ^{Kon} τὸ^{ArtN} πολεμικὸν^{AdjN} καὶ^{Kon}
 and for the actions the political). since but now and the warlike and
 τὸ^{ArtN} βουλευόμενον^N PräM/P περὶ^{Prp} τῶν^{ArtG} συμφερόντων^G PräAkt καὶ^{Kon} κρῖνον^N PräAkt περὶ^{Prp} τῶν^{ArtG}
 the deliberating about of the beneficial things and judging about of
 δικαίων^{AdjG} ἔνυπάρχει^{PräAkt} καὶ^{Kon} μέρη^N φαίνεται^{PräM/P} τῆς^{ArtG} πόλεως^G μάλιστα^{AdvSup} ὅντα,^A
 the just things is inherent and parts appears of the city most being,
 πότερον^{Kon} εἴτερα^{AdjA} καὶ^{Kon} ταῦτα^A θετέον^{AdjN} ἢ^{Kon} τοῖς^{ArtD} αὐτοῖς^{AdjD} ἀποδοτέον^{AdjN} ἄμφω,^{AdjDuN}
 whether other and these to be set or to the same to be assigned both;
 φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon} τοῦτο,^N διότι^{Kon} τρόπον^A μέν^{Pt} τινα^A τοῖς^{ArtD} αὐτοῖς^{AdjD} τρόπον^A δὲ^{Pt} τινα^A
 clear but also this, because manner indeed some to the same manner but some
 καὶ^{Kon} ἔτεροις.^{AdjD} ἢ^{Pr} μὲν^{Pt} γὰρ^{Pt} ἔτερας^{AdjG} ἀκμῆς^G ἐκάτερον^N τῶν^{ArtG} ἔργων,^G καὶ^{Kon}
 and to others. in which way indeed for different of peak each of the works, and
 τὸ^{ArtN} μὲν^{Pt} δεῖται^{PräM/P} φρονήσεως^G τὸ^{ArtN} δὲ^{Pt} δυνάμεως^G ἔτεροις.^{AdjD} ἢ^{Pr} δὲ^{Pt} τῶν^{ArtG}
 the indeed needs of prudence the but of power, to others. in which way but of
 ἀδυνάτων^{AdjG} ἐστὶ^{PräAkt} τοὺς^{ArtA} δυναμένους^A PräM/P βιάζεσθαι^{PräM/Plnf} καὶ^{Kon} κωλύειν,^{PräInfAkt} τούτους^A
 the unable ones is the being able to force and to hinder, these
 ὑπομένειν PräInfAkt ἀρχομένους^A PräM/P ἀεί,^{Adv} ταύτη^D Pr δὲ^{Pt} τοῖς^{ArtD} αὐτοῖς.^{AdjD} οἱ^{ArtN} γὰρ^{Pt} τῶν^{ArtG}
 to endure being ruled always, in this way but to the same. the for of
 ὅπλων^G κύριοι^{AdjN} καὶ^{Kon} τοῦ^{ArtG} μένειν PräInfAkt ἡ^{Kon} μὴ^{Pt} μένειν PräInfAkt κύριοι^{AdjN} τὴν^{ArtA} πολιτείαν.^A
 the arms masters and of to remain or not to remain masters the constitution.
 λείπεται^{PräM/P} τούνυν^{Pt} τοῖς^{ArtD} αὐτοῖς^{AdjD} μὲν^{Pt} ἀμφοτέροις^{AdjD} ἀποδιδόναι^{PräInfAkt} τὴν^{ArtA} πολιτείαν^A
 remains then to the same indeed to both to assign the constitution
 ταύτην,^A Pr μὴ^{Pt} ἄμα^{Adv} δέ,^{Pt} ἀλλὰ^{Kon} ὥσπερ^{Kon} πέφυκεν^{PerAkt} ἢ^{ArtN} μὲν^{Pt} δύναμις^N ἐν^{Prp} νεωτέροις,^{AdjDKmp}
 this, not at once but, but just as has by nature the indeed power in the younger men,
 ἢ^{ArtN} δὲ^{Pt} φρόνησις^N ἐν^{Prp} πρεσβυτέροις^{AdjDKmp} εἶναι,^{PräInfAkt} ξοικεν^{PerAkt} οὕτως^{Adv} ἀμφοῖν^{AdjDuD}
 the but prudence in the older men to be, it seems thus to both
 νενεμῆσθαι^{PerM/Plnf} συμφέρειν PräInfAkt καὶ^{Kon} δίκαιον^{AdjN} ἐστιν.^{PräAkt} ἔχει^{PräAkt} γὰρ^{Pt} αὕτη^N Pr ἢ^{ArtN}
 to have been assigned to benefit and just is. has for this the
 διαίρεσις^N τὸ^{ArtN} κατ'^{Prp} ἀξίαν.^A ἀλλὰ^{Kon} μὴ^{Pt} καὶ^{Kon} τὰς^{ArtA} κτήσεις^A δεῖ^{PräAkt} εἶναι^{PräInfAkt}
 division the according to worth. but indeed also the possessions it is necessary to be
 περὶ^{Prp} τούτους.^A Pr ἀναγκαῖον^{AdjN} γὰρ^{Pt} εὐπορίαν^A ὑπάρχειν PräInfAkt τοῖς^{ArtD} πολίταις,^D πολῖται^N δὲ^{Pt}
 about these. necessary for prosperity to exist to the citizens, citizens but
 οὗτοι.^N Pr τὸ^{ArtN} γὰρ^{Pt} βάναυσον^{AdjN} οὐ^{Pt} μετέχει^{PräAkt} τῆς^{ArtG} πόλεως,^G οὐδὲ^{Kon} ἄλλο^{AdjN} οὐθὲν^N Pr γένος^N
 these. the for vulgar not shares in of the city, nor other nothing kind
 ὅ^N Pr μὴ^{Pt} τῆς^{ArtG} ἀρετῆς^G δημιουργόν^{AdjN} ἐστιν.^{PräAkt} τοῦτο^N Pr δὲ^{Pt} δῆλον^{AdjN} ἐκ^{Prp} τῆς^{ArtG}
 which not of the virtue productive is. this but clear from of
 ὑποθέσεως.^G τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt} εὐδαιμονεῖν PräInfAkt ἀναγκαῖον^{AdjN} ὑπάρχειν PräInfAkt μετὰ^{Prp} τῆς^{ArtG}
 the hypothesis. the indeed for to be happy necessary to exist with the

ἀρετῆς^G εὐδαίμονα^{AdjA} δὲ^{Pt} πόλιν^A οὐκ^{Pt} εἰς^{Prp} μέρος^A τι^A_{Pr} βλέψαντας^A _{AorSAkt} δεῖ^{PräAkt}
 virtue, happy but city not into part some having looked it is necessary
 λέγειν_{PräInfAkt} αύτῆς^G _{Pr} ἀλλά^{Kon} εἰς^{Prp} πάντας^{AdjA} τοὺς^{ArtA} πολίτας^A φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon} ὅτι_{Kon}
 to say of her, but into all the citizens. clear but also that
 δεῖ^{PräAkt} τὰς^{ArtA} κτήσεις^A εἶναι_{PräInfAkt} τούτων,^G _{Pr} εἴπερ^{Kon} ἀναγκαῖον^{AdjN} εἶναι_{PräInfAkt} τοὺς^{ArtA}
 it is necessary the possessions to be of these, if indeed necessary to be the
 γεωργοὺς^A δούλους^A ἢ^{Kon} βαρβάρους^{AdjA} περιοίκους^A λοιπὸν^{AdjN} δὲ^{Pt} ἐκ^{Prp} τῶν^{ArtG}
 farmers slaves or barbarians perioeci. remaining but out of of
 καταριθμηθέντων^G _{AorSPas} τὸ^{ArtN} τῶν^{ArtG} ἵερεων^G γένος.^N φανερὰ^{AdjN} δὲ^{Pt} καὶ^{Kon} ἢ^{ArtN} τούτων^G _{Pr}
 the having been enumerated the of the priests class. clear but also the of these
 τάξις.^N οὔτε^{Kon} γὰρ^{Pt} γεωργὸν^A οὔτε^{Kon} βάναυσον^{AdjA} ἵερεα^A καταστατέον^{AdjN} (ὑπὸ^{Prp} γὰρ^{Pt} τῶν^{ArtG}
 order. neither for farmer nor vulgar priest to be appointed (under by for the
 πολιτῶν^G πρέπει_{PräAkt} τιμᾶσθαι_{PräM/PInf} τοὺς^{ArtA} θεούς).^A ἐπει^{Kon} δὲ^{Pt} διῆρηται_{PerM/P} τὸ^{ArtN}
 citizens it behooves to be honored the gods). since but has been divided the
 πολιτικὸν^{AdjN} εἰς^{Prp} δύο^{AdjA} μέρη,^A τοῦτ^N _{Pr} ἐστὶ_{PräAkt} τὸ^{ArtN} τε^{Pt} ὄπλιτικὸν^{AdjN} καὶ^{Kon} τὸ^{ArtN}
 political element into two parts, this is the and also hoplite element and the
 βουλευτικόν,^{AdjN} πρέπει_{PräAkt} δὲ^{Pt} τήν^{ArtA} τε^{Pt} θεραπείαν^A ἀποδιδόναι_{PräInfAkt} τοῖς^{ArtD} θεοῖς^D καὶ^{Kon}
 deliberative element, it behooves but the and also service to render to the gods and
 τὴν^{ArtA} ἀνάπταυσιν^A ἔχειν_{PräInfAkt} περὶ^{Prp} αὐτοὺς^A _{Pr} τοὺς^{ArtA} διὰ^{Prp} τὸν^{ArtA} χρόνον^A ἀπειρηκότας,^A _{PerAkt}
 the rest to have about themselves the through the time having ceased,
 τούτοις^D _{Pr} ἀν^{Pt} εἴη_{PräAktOp} τὰς^{ArtA} [περὶ^{Prp} αὐτοὺς]^A _{Pr} ἵερωσύνας^A ἀποδοτέον.^{AdjN} ὃν^G _{Pr} μὲν^{Pt} τοίνυν^{Pt}
 to these ever might be the [about them] priesthoods to be assigned. of which indeed then
 ἄνευ^{Prp} πόλις^N οὐ^{Pt} συνίσταται_{PräM/P} καὶ^{Kon} ὕσσο^N _{Pr} μέρη^N πόλεως,^G εἱρηται_{PerM/P} (γεωργοὺς^A μὲν^{Pt}
 without city not is constituted and as many as parts of city, has been said (farmers indeed
 γὰρ^{Pt} καὶ^{Kon} τεχνίτας^A καὶ^{Kon} πᾶν^{AdjN} τὸ^{ArtN} θητικὸν^{AdjN} ἀναγκαῖον^{AdjN} ὑπάρχειν_{PräInfAkt} ταῖς^{ArtD} πόλεσιν,^D
 for and craftsmen and every the menial necessary to exist to the cities,
 μέρη^N δὲ^{Pt} τῆς^{ArtG} πόλεως^G τὸ^{ArtN} τε^{Pt} ὄπλιτικὸν^{AdjN} καὶ^{Kon} βουλευτικόν,^{AdjN} καὶ^{Kon}
 parts but of the city the and also hoplite element and deliberative element), and
 κεχώρισται_{PerM/P} δὴ^{Pt} τούτων^G _{Pr} ἔκαστον,^N _{Pr} τὸ^{ArtN} μὲν^{Pt} ἀεὶ^{Adv} τὸ^{ArtN} δὲ^{Pt} κατὰ^{Prp} μέρος.^A
 has been separated indeed of these each, the indeed always the but according to part.
 ἔοικε_{PerAkt} δὲ^{Pt} οὐ^{Pt} νῦν^{Adv} οὐδὲ^{Kon} νεωστὶ^{Adv} τοῦτ^N _{Pr} εἶναι_{PräInfAkt} γνώριμον^{AdjN} τοῖς^{ArtD} περὶ^{Prp}
 it seems but not now nor newly this to be known to about
 πολιτείας^G φιλοσοφοῦσιν,^D _{PräAkt} ὅτι^{Kon} δεῖ^{PräAkt} διῃρῆσθαι_{PerM/PInf} χωρὶς^{Adv} κατὰ^{Prp} γένη^A
 constitution 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} νῦν,^{Adv}
 farming. in Egypt and for has the manner this still and now,
 τὰ^{ArtN} τε^{Pt} περὶ^{Prp} τὴν^{ArtA} Κρήτην,^A τὰ^{ArtN} μὲν^{Pt} οὖν^{Pt} περὶ^{Prp} Αἴγυπτον^A Σεσώστριος,^N ὃς^{Kon}
 the and also about the Crete, the indeed then about Egypt Sesostris, as
 φασιν,_{PräAkt} οὕτω^{Adv} νομοθετήσαντος,^G _{AorSAkt} Μίνω^D δὲ^{Pt} τὰ^{ArtN} περὶ^{Prp} Κρήτην.^A ἀρχαῖα^{AdjN} δὲ^{Pt}
 they say, thus having legislated, to Minos but the about Crete. ancient but
 ἔοικεν_{PerAkt} εἶναι_{PräInfAkt} καὶ^{Kon} τῶν^{ArtG} συσσιτίων^G ἡ^{ArtN} τάξις,^N τὰ^{ArtN} μὲν^{Pt} περὶ^{Prp} Κρήτην^A
 it seems to be also of the together meals the order, the indeed about Crete
 γενόμενα^N _{AorSMed} περὶ^{Prp} τὴν^{ArtA} Μίνω^G βασιλείαν,^A τὰ^{ArtN} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} Ἰταλίαν^A πολλῷ^{AdjD}
 having become about the of Minos kingship, the but about the Italy by much

παλαιότερα^{AdjNKmp} τούτων.^G_{Pr} φασὶ^{PräAkt} γὰρ^{Pt} οἱ^{ArtN} λόγιοι^{AdjN} τῶν^{ArtG} ἐκεῖ^{Adv} κατοικούντων^G_{PräAkt}
 older than these. they say for the learned men of there dwelling

Ἰταλόν^A τινα^A_{Pr} γενέσθαι^{AorSMedInf} βασιλέα^A τῆς^{ArtG} Οἰνωτρίας,^G ἀφ^{'Prp} οὐ^G_{Pr} τό^{ArtN} τε^{Pt} ὄνομα^N
 to become some Italian king of Oinotria, from whom the and also name

μεταβαλόντας^A_{AorSAkt} Ἰταλοὺς^A ἀντ^{'Prp} Οἰνωτρῶν^G κληθῆναι^{AorPasInf} καὶ^{Kon} τὴν^{ArtA} ἀκτὴν^A ταύτην^A_{Pr}
 having changed Italians instead of Oinotrians to be called and the shore this

τῆς^{ArtG} Εὐρώπης^G Ἰταλίαν^A τοῦνομα^N λαβεῖν,^{AorInflAkt} ὅσῃ^N_{Pr} τετύχηκεν^{PerAkt} ἐντὸς^{Adv} οὖσα^N_{PräAkt}
 of Europe Italy the name to take, as much as has happened inside being

τοῦ^{ArtG} κόλπου^G τοῦ^{ArtG} Σκυλλητικοῦ^{AdjG} καὶ^{Kon} τοῦ^{ArtG} Λαμητικοῦ^{AdjG} ἀπέχει^{PräAkt} δὲ^{Pt} ταῦτα^N_{Pr} ἀπ^{'Prp}
 of the gulf of Scyllitic and of Lametic. is apart but these from

ἀλλήλων^G_{Pr} ὁδὸν^A ἡμισείας^{AdjG} ἡμέρας.^G τοῦτον^A_{Pr} δὴ^{Pt} λέγουσι^{PräAkt} τὸν^{ArtA} Ἰταλὸν^A νομάδας^A τοὺς^{ArtA}
 one another distance of half day. this indeed they say the Italian nomads the

Οἰνωτροὺς^A ὄντας^A_{PräAkt} ποιῆσαι^{AorAktInf} γεωργούς,^A καὶ^{Kon} νόμους^A ἄλλους^{AdjA} τε^{Pt} αὐτοῖς^D_{Pr}
 Oinotrians being to make farmers, and laws other and also to them

θέσθαι^{AorMedInf} καὶ^{Kon} τὰ^{ArtN} συσσίτια^A καταστῆσαι^{AorSAktInf} πρῶτον^{AdvSup} διο^{Kon} καὶ^{Kon} νῦν^{Adv}
 to set and the common meals to establish first therefore and also now

ἔτι^{Adv} τῶν^{ArtG} ἀπ^{'Prp} ἐκείνου^G_{Pr} τινὲς^N_{Pr} χρῶνται^{PräM/P} τοῖς^{ArtD} συσσιτίοις^D καὶ^{Kon} τῶν^{ArtG} νόμων^G
 still of the from that man some use the together meals and of the laws

ἔνιοις.^{AdjD} ὥκουν^{ImpAkt} δὲ^{Pt} τὸ^{ArtN} μὲν^{Pt} πρὸς^{Prp} τὴν^{ArtA} Τυρρηνίαν^A Ὄπικοι^N καὶ^{Kon} πρότερον^{Adv}
 some. they were dwelling but the indeed toward the Tyrrhenia Opici and formerly

καὶ^{Kon} νῦν^{Adv} καλούμενοι^N_{PräM/P} τὴν^{ArtA} ἐπωνυμίαν^A Αὔσονες,^N τὸ^{ArtN} δὲ^{Pt} πρὸς^{Prp} τὴν^{ArtA} Ἰαπυγίαν^A καὶ^{Kon}
 and now being called the surname Ausones, the but toward the Iapygia and

τὸν^{ArtA} Ἰόνιον^{AdjA} Χῶνες,^N τὴν^{ArtA} καλουμένην^A_{PräM/P} Σύρτιν.^A ἥσαν^{ImpAkt} δὲ^{Pt} καὶ^{Kon} οἱ^{ArtN} Χῶνες^N
 the Ionian Chones, the being called Syrtis. they were but also the Chones

Οἰνωτροὶ^N τὸ^{ArtN} γένος.^N ἡ^{ArtN} μὲν^{Pt} οὖν^{Pt} τῶν^{ArtG} συσσιτίων^G τάξις^N ἐντεῦθεν^{Adv} γέγονε^{PerAkt}
 Oinotrians the class. the indeed now of the together meals order from here has come to be

πρῶτον,^{AdvSup} ὁ^{ArtN} δὲ^{Pt} χωρισμὸς^N ὁ^{ArtN} κατὰ^{Prp} γένος^A τοῦ^{ArtG} πολιτικοῦ^{AdjG} πλήθους^G ἔξ^{Prp}
 first, the but separation the according to class of political the multitude out of

Αἴγυπτου.^G πολὺ^{Adv} γὰρ^{Pt} ὑπερτείνει^{PräAkt} τοῖς^{ArtD} χρόνοις^D τὴν^{ArtA} Μίνω^G βασιλείαν^A ἡ^{ArtN}
 Egypt much for surpasses in the times the of minos kingship the

Σεσώστριος.^{AdjN} σχεδὸν^{Adv} μὲν^{Pt} οὖν^{Pt} καὶ^{Kon} τὰ^{ArtA} ἄλλα^{AdjA} δεῖ^{PräAkt} νομίζειν^{PräInfAkt}
 Sesostrian. almost indeed now and the other it is necessary to think

εὑρῆσθαι^{AorSPasInf} πολλάκις^{Adv} ἐν^{Prp} τῷ^{ArtD} πολλῶ^{AdjD} χρόνῳ,^D μᾶλλον^{AdvKmp} δ^{Kon} ἀπειράκις.^{Adv} τὰ^{ArtN}
 to be found often in the much time, rather and countless times. the

μὲν^{Pt} γὰρ^{Pt} ἀναγκαῖα^{AdjN} τὴν^{ArtA} χρείαν^A διδάσκειν^{PräInfAkt} εἰκὸς^N_{PerAkt} αὐτήν,^A_{Pr} τὰ^{ArtN} δ^{Kon} εἰς^{Prp}
 indeed for necessary things the need to teach likely it, the and into

εὔσχημοσύνην^A καὶ^{Kon} περιουσίαν^A ὑπαρχόντων^G_{PräAkt} ἥδη^{Adv} τούτων^G_{Pr} εὔλογον^{AdjN} λαμβάνειν^{PräInfAkt}
 decorum and surplus of things existing already these reasonable to take

τὴν^{ArtA} αὔξησιν.^A ὥστε^{Kon} καὶ^{Kon} τὰ^{ArtN} περὶ^{Prp} τὰς^{ArtA} πολιτείας^A οἶεσθαι^{PräM/Plnf} δεῖ^{PräAkt} τὸν^{ArtA}
 the growth so that also the about the constitutions to think it is necessary the

αὐτὸν^A_{Pr} ἔχειν^{PräInfAkt} τρόπον.^A ὅτι^{Kon} δὲ^{Pt} πάντα^{AdjN} ἀρχαῖα^{AdjN} σημεῖον^N τὰ^{ArtN} περὶ^{Prp} Αἴγυπτόν^A
 same to have manner. that but all ancient, sign the about Egypt

ἔστιν.^{PräAkt} οὗτοι^N_{Pr} γὰρ^{Pt} ἀρχαιότατοι^{AdjNSup} μὲν^{Pt} δοκοῦσιν^{PräAkt} εἶναι,^{PräInfAkt} νόμων^G δὲ^{Pt}
 is. these for most ancient indeed seem to be, of laws but

τετυχήκασιν^{PerAkt} Καὶ^{Adv} καὶ^{Kon} τάξεως^G πολιτικῆς.^{AdjG} διὸ^{Kon} δεῖ^{PräAkt} τοῖς^{ArtD} μὲν^{Pt}
 they have obtained always and of order political. therefore it is necessary to the on the one hand

εὑρημένοις^D_{PerM/P} Ικανῶς^{Adv} χρῆσθαι,^{PräM/Plnf} τὰ^{ArtN} δὲ^{Pt} παραλειψμένα^N_{PerM/P} πειρᾶσθαι^{PräM/Plnf}
 having been found sufficiently to use, the but having been left aside to try

ζητεῖν. PräInfAkt ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} δεῖ^{PräAkt} τὴν^{ArtA} χώραν^A εἶναι^{PräInfAkt} τῶν^{ArtG} ὅπλα^A
 to seek. that indeed now it is necessary the land to be of arms
 κεκτημένων^G PerM/P καὶ^{Kon} τῶν^{ArtG} τῆς^{ArtG} πολιτείας^G μετεχόντων,^G PräAkt εἴρηται^{PerM/P} πρότερον,^{Adv}
 having acquired and of the constitution partaking, has been said earlier,
 καὶ^{Kon} διότι^{Kon} τοὺς^{ArtA} γεωργοῦντας^A PräAkt αὐτῶν^G ξέρους^{AdjA} εἶναι^{PräInfAkt} δεῖ^{PräAkt} καὶ^{Kon}
 and because the ones farming of them others to be it is necessary, and
 πόσην^{AdjA} τινὰ^A χρή^{PräAkt} καὶ^{Kon} ποίαν^{AdjA} εἶναι^{PräInfAkt} τὴν^{ArtA} χώραν^A περὶ^{Prp} δὲ^{Pt} τῆς^{ArtG}
 how great some it is needful and what kind to be the land about but of
 διανομῆς^G καὶ^{Kon} τῶν^{ArtG} γεωργούντων,^G PräAkt τίνας^A καὶ^{Kon} ποίους^{AdjA} εἶναι^{PräInfAkt} χρή^{PräAkt}
 the distribution and of the ones farming, which ones and what sorts to be it is needful,
 λεκτέον^{AdjN} πρῶτον,^{Adv} ἐπειδὴ^{Kon} οὔτε^{Kon} κοινήν^{AdjA} φαμεν^{PräAkt} εἶναι^{PräInfAkt} δεῖ^{PräInfAkt} τὴν^{ArtA}
 to be said first, since neither common we say to be to be necessary the

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κτῆσιν^A ὥσπερ^{Kon} τινὲς^N εἰρήκασιν,^{PerAkt} ἀλλὰ^{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} οὔτ^{Kon} ἀπορεῖν^{PräInfAkt} οὐθένα^A τῶν^{ArtG} πολιτῶν^G τροφῆς.^G περὶ^{Prp} συσσιτίων^G τε^{Pt}
 common, nor to be in want no one of the citizens of food. about of together meals and
 συνδοκεῖ^{PräAkt} πᾶσι^{AdjD} χρήσιμον^{AdjN} εἶναι^{PräInfAkt} ταῖς^{ArtD} εὖ^{Adv} κατεσκευασμέναις^D PerM/P πόλεσιν^D
 it is agreed to all useful to be to the well having been prepared cities
 ὑπάρχειν. PräInfAkt δι^{'Prp} δι^N δ^{Kon} αἰτίαν^A συνδοκεῖ^{PräAkt} καὶ^{Kon} ἡμῖν,^D τούτοις^{Prp} ὕστερον^{Adv} ἔροῦμεν.^{FuAkt}
 to be present through which and cause it is agreed also to us, later we will say.
 δεῖ^{PräAkt} δὲ^{Pt} τούτων^G κοινωνεῖν^{PräInfAkt} πάντας^{AdjA} τοὺς^{ArtA} πολίτας,^A οὐ^{Pt} ὁρδιον^{AdjN} δὲ^{Pt} τοὺς^{ArtA}
 it is necessary but of these to share all the citizens, not easy but the
 ἀπόρους^{AdjA} ἀπὸ^{Prp} τῶν^{ArtG} ιδίων^{AdjG} τε^{Pt} εἰσφέρειν^{PräInfAkt} τὸ^{ArtA} συντεταγμένον^A PerM/P καὶ^{Kon}
 needy from of ones own and to contribute the having been assessed and
 διοικεῖν^{PräInfAkt} τὴν^{ArtA} ἄλλην^{AdjA} οἰκίαν.^A ἔτι^{Adv} δὲ^{Pt} τὰ^{ArtN} πρὸς^{Prp} τοὺς^{ArtA} θεοὺς^A δαπανήματα^N
 to manage the other household. still but the toward the gods expenses
 κοινὰ^{AdjN} πάσης^{AdjG} τῆς^{ArtG} πόλεώς^G ἔστιν.^{PräAkt} ἀναγκαῖον^{AdjN} τοίνυν^{Pt} εἰς^{Prp} δύο^{AdjA} μέρη^A
 common of all of the city is. necessary then into two parts
 διῃρῆσθαι^{PerM/Plnf} τὴν^{ArtA} χώραν,^A καὶ^{Kon} τὴν^{ArtA} μὲν^{Pt} εἶναι^{PräInfAkt} κοινὴ^{AdjA} τὴν^{ArtA} δὲ^{Pt} τῶν^{ArtG}
 to be divided the land, and the indeed to be common the but of
 ιδιωτῶν,^G καὶ^{Kon} τούτων^G ἔκατέραν^{AdjA} διῃρῆσθαι^{PerM/Plnf} δίχα^{Adv} πάλιν,^{Adv} τῆς^{ArtG}
 the private men, and of these each of the two to be divided separately again, of
 μὲν^{Pt} κοινῆς^{AdjG} τὸ^{ArtN} μὲν^{Pt} εἰτερον^{AdjN} μέρος^N εἰς^{Prp} τὰς^{ArtA} πρὸς^{Prp} τοὺς^{ArtA} θεοὺς^A
 the common on the one hand the indeed other part into the toward the gods
 λειτουργίας^A τὸ^{ArtN} δὲ^{Pt} εἰτερον^{AdjN} εἰς^{Prp} τὴν^{ArtA} τῶν^{ArtG} συσσιτίων^G δαπάνην,^A τῆς^{ArtG} δὲ^{Pt} τῶν^{ArtG}
 services the but other into the of the common meals expense, of the but of the
 ιδιωτῶν^G τὸ^{ArtN} εἰτερον^{AdjN} μέρος^N τὸ^{ArtN} πρὸς^{Prp} τὰς^{ArtA} ἐσχατιάς,^A τὸ^{ArtN} δὲ^{Pt} εἰτερον^{AdjN} πρὸς^{Prp}
 the private men the other part the toward the borders, the but other toward
 πόλιν,^A ἵνα^{Kon} δύο^{AdjG} κλήρων^G ἐκάστω^D πνεμηθέντων^G AorPas ἀμφοτέρων^{AdjG} τῶν^{ArtG} τόπων^G
 city, in order that two of lots to each having been allotted of both the places
 πάντες^{AdjN} μετέχωσιν.^{PräAktKnj} τὸ^{ArtN} τε^{Pt} γὰρ^{Pt} ἵσον^{AdjN} οὔτως^{Adv} ἔχει^{PräAkt} καὶ^{Kon} τὸ^{ArtN} δίκαιον^N καὶ^{Kon}
 all may share. the and for equal thus holds and the just and
 τὸ^{ArtN} πρὸς^{Prp} τοὺς^{ArtA} ἀστυγείτονας^{AdjA} πολέμους^A ὄμονοητικώτερον.^{AdjNKmp} ὅπου^{Adv} γὰρ^{Pt} μὴ^{Pt} τοῦτον^A
 the toward the town neighbor wars more concordant. where for not this
 ἔχει^{PräAkt} τὸ^{ArtA} τρόπον,^A οἱ^{ArtN} μὲν^{Pt} ὀλιγωροῦσι^{PräAkt} τῆς^{ArtG} πρὸς^{Prp} τοὺς^{ArtA} ὄμόρους^{AdjA} ἔχθρας,^A
 has the manner, the indeed slight of toward the bordering enmities,

οἱ^{ArtN} δὲ^{Pt} λίαν^{Adv} φροντίζουσι^{PräAkt} καὶ^{Kon} παρὰ^{Prp} τὸ^{ArtN} καλόν.^{AdjN} διὸ^{Kon} παρ'^{Prp} ἐνίοις^D νόμος^N
 the but exceedingly care and beyond the noble. therefore among some law
 ἔστι^{PräAkt} τοὺς^{ArtA} γειτνιῶντας^A τοῖς^{ArtD} ὁμόροις^{AdjD} μη^{Pt} συμμετέχειν^{PräInfAkt} βουλῆς^G τῶν^{ArtG}
 is the adjoining to the neighbors not to share of counsel of
 πρὸς^{Prp} αὐτοὺς^A πολέμων,^G ὡς^{Kon} διὰ^{Prp} τὸ^{ArtA} ἕδιον^{AdjA} οὐκ^{Pt} ἀν^{Pt} δυναμένους^A πρᾶμ/π
 toward 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} τρόπον^A
 to deliberate well. the indeed now land necessity to be divided the manner
 τοῦτον^{Pr} διὰ^{Prp} τὰς^{ArtA} προειρημένας^A περμ/π αἰτίας^A τοὺς^{ArtA} δὲ^{Pt} γεωργήσοντας^A φυ^{Akt} μάλιστα^{AdvSup}
 this through the having been said before causes the but being about to farm most
 μέν,^{Pt} εἰ^{Kon} δεῖ^{PräAkt} κατ'^{Prp} εὔχήν,^A δούλους^A εἶναι^{PräInfAkt} μήτε^{Kon} ὁμοφύλων^{AdjG}
 indeed, if it is necessary according to prayer wish, slaves to be, neither of same race
 πάντων^{AdjG} μήτε^{Kon} θυμοειδῶν^{AdjG} (οὕτω^{Adv} γὰρ^{Pt} ἀν^{Pt} πρός^{Prp} τε^{Pt} τὴν^{ArtA} ἐργασίαν^A εἴεν^{PräAktOp}
 of all nor spirited (thus for ever toward and the work would be
 χρήσιμοι^{AdjN} καὶ^{Kon} πρὸς^{Prp} τὸ^{ArtA} μηδὲν^A πνεωτερίζειν^{PräInfAkt} ἀσφαλεῖς),^{AdjN} δεύτερον^{Adv} δὲ^{Pt}
 useful and toward the nothing to revolutionize secure), in the second place but
 βαρβάρους^{AdjA} περιοίκους^A παραπλησίους^{AdjA} τοῖς^{ArtD} εἰρημένοις^D περμ/π τὴν^{ArtA} φύσιν,^A τούτων^G πρ δὲ^{Pt}
 barbarian dwellers around similar to the having been said the nature, of these but
 τοὺς^{ArtA} μὲν^{Pt} ἐν^{Prp} τοῖς^{ArtD} ιδίους^{AdjD} εἶναι^{PräInfAkt} ιδίους^{AdjA} τῶν^{ArtG} κεκτημένων^G περμ/π τὰς^{ArtA}
 the indeed in the own to be private of having acquired the
 οὐσίας,^A τοὺς^{ArtA} δ'^{Kon} ἐπὶ^{Prp} τῇ^{ArtD} κοινῆ^{AdjD} γῆ^D κοινούς.^{AdjA} τίνα^A πρ δὲ^{Pt} δεῖ^{PräAkt} τρόπον^A
 properties, the and upon the common land common. what but it is necessary manner
 χρῆσθαι^{PräM/Plnf} δούλοις,^D καὶ^{Kon} διότι^{Kon} βέλτιον^{AdjNKmp} πᾶσι^{AdjD} τοῖς^{ArtD} δούλοις^D ἄθλον^N
 to use with slaves, and because better to all to the slaves prize
 προκεῖσθαι^{PräM/Plnf} τὴν^{ArtA} ἐλευθερίαν,^A ὕστερον^{Adv} ἔροῦμεν.^{FuAkt} τὴν^{ArtA} δὲ^{Pt} πόλιν^A ὅτι^{Kon} μὲν^{Pt}
 to lie before the freedom, later we will say. the but city that indeed
 δεῖ^{PräAkt} κοινὴ^{AdjA} εἶναι^{PräInfAkt} τῇ^{ArtG} ἡπείρου^G τε^{Pt} καὶ^{Kon} τῇ^{ArtG} θαλάττης^G καὶ^{Kon} τῆς^{ArtG}
 it is necessary common to be of the mainland and also of the sea and of
 χώρας^G ἀπάσης^{AdjG} ὁμοίως^{Adv} ἐκ^{Prp} τῶν^{ArtG} ἐνδεχομένων,^G περμ/π εἴρηται^{PerM/P} πρότερον^{Adv} αὐτῆς^G
 the land all likewise out of the possible things, has been said earlier of her
 δὲ^{Pt} προσάντη^{Adv} τὴν^{ArtA} θέσιν^A εὔχεσθαι^{PräM/Plnf} δεῖ^{PräAkt} κατατυγχάνειν^{PräInfAkt} πρὸς^{Prp} τέτταρα^{AdjA}
 but facing the position to pray it is necessary to happen upon toward four
 βλέποντας,^A πρῶτον^{Adv} μὲν^{Pt} ὡς^{Kon} ἀναγκαῖον^{AdjN} πρὸς^{Prp} ὑγίειαν^A (αἷ^N πτε^{Pt} γὰρ^{Pt} πρὸς^{Prp} ἔω^A
 looking, first indeed as necessary toward health (which and for toward dawn
 τὴν^{ArtA} ἔγκλισιν^A ἔχουσαι^N πρὸς^{Prp} τὰ^{ArtA} πνεύματα^A τὰ^{ArtA} πνέοντα^A πρὸς^{Prp} ἀπὸ^{Prp} τῇ^{ArtG}
 the 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} αὗται^N
 rising healthier, second and the toward north· of good weather for these
 μᾶλλον).^{AdvKmp} τῶν^{ArtG} δὲ^{Pt} λοιπῶν^{AdjG}
 rather) of the rest but

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πρὸς^{Prp} τὸ^{ArtA} τὰς^{ArtA} πολιτικὰς^{AdjA} πράξεις^A καὶ^{Kon} πολεμικὰς^{AdjA} καλῶς^{Adv} ἔχει^{PräAkt} πρὸς^{Prp} μὲν^{Pt}
 toward the the political actions and warlike well holds. toward indeed
 οὖν^{Pt} τὰς^{ArtA} πολεμικὰς^{AdjA} αὐτοῖς^D πρ μὲν^{Pt} εύξειδον^{AdjA} εἶναι^{PräInfAkt} χρῆ^{PräAkt} τοῖς^{ArtD} δ'^{Pt}
 now the warlike to them indeed easy to go out to be needful is, to the but
 ἐναντίοις^{AdjD} δυσπρόσοδον^{AdjA} καὶ^{Kon} δυσπερληπτον,^{AdjA} ὑδάτων^G τε^{Pt} καὶ^{Kon} ναμάτων^G μάλιστα^{AdvSup}
 to the adversaries hard to approach and hard to encompass, of waters both and of springs most of all

μὲν^{Pt} ὑπάρχειν_{PräInfAkt} πλῆθος^N οἰκεῖον, AdjN εἰ^{Kon} δὲ^{Pt} μή, Pt τοῦτό^N Pr γε^{Pt} εὕρηται_{PerM/P} διὰ^{Prp} τοῦ^{ArtG}
 indeed to be present multitude proper, if but not, this at least has been found through the

κατασκευάζειν_{PräInfAkt} ὑποδοχάς^A ὄμβριοις^{AdjD} ὕδασιν^D ἀφθόνους^{AdjA} καὶ^{Kon} μεγάλας, AdjA ὡστε^{Kon}
 to construct cisterns for rain waters abundant and large, so that

μηδέποτε^{Adv} ὑπολείπειν_{PräInfAkt} εἰργομένους^A PrāM/P τῆς^{ArtG} χώρας^G διὰ^{Prp} πόλεμον.^A ἐπει^{Kon} δὲ^{Pt}
 never to be left being shut out of the land through war since but

δεῖ_{PräAkt} περὶ^{Prp} ὑγιείας^G φροντίζειν_{PräInfAkt} τῶν^{ArtG} ἐνοικούντων,^G PräAkt τοῦτο^N Pr δὲ^{Pt} ἔστι_{PräAkt}
 it is necessary about health to care of the inhabiting ones, this but is

ἐν^{Prp} τῷ^{ArtD} κεῖσθαι_{PräM/Plnf} τὸν^{ArtA} τόπον^A ἐν^{Prp} τε^{Pt} τοιούτῳ^{AdjD} καὶ^{Kon} πρὸς^{Prp} τοιούτῳ^{AdjA}
 in the to be situated the place in and also such a and toward such a

καλῶς,^{Adv} δεύτερον^{Adv} δὲ^{Pt} ὕδασιν^D ὑγεινοῖς^{AdjD} χρῆσθαι_{PräM/Plnf} καὶ^{Kon} τούτου^G Pr τὴν^{ArtA} ἐπιμέλειαν^A
 well, secondly but waters healthful to use, and of this the care

ἔχειν_{PräInfAkt} μὴ^{Pt} παρέργως.^{Adv} οἷς^D Pr γὰρ^{Pt} πλείστοις^{AdjDSup} χρώμεθα_{PräM/P} πρὸς^{Prp} τὸ^{ArtA} σῶμα^A
 to have not incidentally. by which for most we use toward the body

καὶ^{Kon} πλειστάκις,^{Adv} ταῦτα^N Pr πλειστον^{AdjNSup} συμβάλλεται_{PräM/P} πρὸς^{Prp} τὴν^{ArtA} ὑγίειαν.^A ή^{ArtN} δὲ^{Pt}
 and very often, these most contributes toward the health. the but

τῶν^{ArtG} ὕδάτων^G καὶ^{Kon} τοῦ^{ArtG} πνεύματος^G δύναμις^N τοιαύτην^{AdjA} ἔχει_{PräAkt} τὴν^{ArtA} φύσιν.^A διόπερ^{Kon}
 of the of waters and of the spirit power such holds the nature. therefore

ἐν^{Prp} ταῖς^{ArtD} εὖ^{Adv} φρονούσαις^D PrāAkt δεῖ_{PräAkt} διωρίσθαι_{AorPasInf} πόλεσιν,^D ἐὰν^{Kon} μὴ^{Pt} πάνθ^A
 in the well thinking it is necessary to be defined to cities, if not all things

ὅμοια^{AdjN} μηδ'^{Kon} ἀφθονία^N τοιούτων^{AdjG} ἢ_{PräAktKnj} ναμάτων,^G χωρὶς^{Adv} τά^{ArtN} τε^{Pt} εἰς^{Prp} τροφὴν^A
 alike nor abundance of such may be of springs, apart the and also into nourishment

ὕδατα^A καὶ^{Kon} τὰ^{ArtN} πρὸς^{Prp} τὴν^{ArtA} ἄλλην^{AdjA} χρείαν.^A περὶ^{Prp} δὲ^{Pt} τόπων^G ἐρυμῶν^{AdjG} οὐ^{Pt} πάσαις^{AdjD}
 waters and the toward the other need. about but of places strong not to all

ὅμοιῶς^{Adv} ἔχει_{PräAkt} τὸ^{ArtN} συμφέρον^N ταῖς^{ArtD} πολιτείαις.^D οἶον^{Kon} ἀκρόπολις^N ὀλιγαρχικὸν^{AdjN} καὶ^{Kon}
 equally holds the advantage to the constitutions. for instance acropolis oligarchic and

μοναρχικόν,^{AdjN} δημοκρατικὸν^{AdjN} δὲ^{Pt} ὁμαλότης,^N ἀριστοκρατικὸν^{AdjN} δὲ^{Pt} οὐδέτερον,^{AdjN} ἀλλὰ^{Kon}
 monarchic, democratic but evenness, aristocratic but neither, but

μᾶλλον^{AdvKmp} ἵσχυροι^{AdjN} τόποι^N πλείους.^{AdjN} ή^{ArtN} δὲ^{Pt} τῷ^{ArtG} ίδίων^{AdjG} οἰκήσεων^G διάθεσις^N
 rather strong places more numerous. the but of the own of dwellings arrangement

ήδίων^{AdjNKmp} μὲν^{Pt} νομίζεται_{PräM/P} καὶ^{Kon} χρησιμωτέρα^{AdjNKmp} πρὸς^{Prp} τὰς^{ArtA} ἄλλας^{AdjA} πράξεις,^A ἀν^{Kon}
 sweeter indeed is thought and more useful toward the other actions, if

εύτομος^{AdjN} ἢ_{PräAktKnj} καὶ^{Kon} κατὰ^{Prp} τὸν^{ArtA} νεώτερον^{AdjA} καὶ^{Kon} τὸν^{ArtA} Ἱπποδάμειον^{AdjA} τρόπον,^A
 easily cut may be and according to the newer and the Hippodamian manner,

πρὸς^{Prp} δὲ^{Pt} τὰς^{ArtA} πολεμικὰς^{AdjA} ἀσφαλείας^A τούναντίον^{AdjN} ὡς^{Kon} εἴχον_{ImpAkt} κατὰ^{Prp} τὸν^{ArtA}
 toward but the warlike safeties the opposite as they had according to the

ἀρχαῖον^{AdjA} χρόνον.^A δυσείσοδος^{AdjN} γὰρ^{Pt} ἐκείνη^N Pr τοῖς^{ArtD} ξενικοῖς^{AdjD} καὶ^{Kon} δυσεξερεύνητος^{AdjN}
 ancient time hard to enter for that one to the outsiders and hard to search

τοῖς^{ArtD} ἐπιτιθεμένοις.^D PrāM/P διὸ^{Kon} δεῖ_{PräAkt} τούτων^G Pr ἀμφοτέρων^{AdjG} μετέχειν_{PräInfAkt}
 to the attacking. therefore it is necessary of these both to share

(ἐνδέχεται_{PräM/P} γάρ,^{Pt} ἄν^{Pt} τις^N Pr οὔτως^{Adv} κατασκευάζῃ_{PräAktKnj} καθάπερ^{Kon} ἐν^{Prp} τοῖς^{ArtD} γεωργοῖς^D
 (it is possible for, ever someone thus may construct just as in the farmers

ἄς^A Pr καλοῦσί_{PräAkt} τινες^N Pr τῷ^{ArtG} ἀμπέλων^G συστάδας),^A καὶ^{Kon} τὴν^{ArtA} μὲν^{Pt} ὅλην^{AdjA} μὴ^{Pt}
 which they call some of the vines clusters), and the indeed whole not

ποιεῖν_{PräInfAkt} πόλιν^A εύτομον,^{AdjA} κατὰ^{Prp} μέρη^A δὲ^{Pt} καὶ^{Kon} τόπους.^A οὔτω^{Adv} γὰρ^{Pt} καὶ^{Kon} πρὸς^{Prp}
 to make city easily cut, according to parts but and places thus for and toward

ἀσφάλειαν^A καὶ^{Kon} πρὸς^{Prp} κόσμον^A ἔξει_{FuAkt} καλῶς.^{Adv} περὶ^{Prp} δὲ^{Pt} τειχῶν,^G οἱ^{ArtN} μὴ^{Pt} φάσκοντες^N PräAkt
 safety and toward order it will have well. about but of walls, those not asserting

δεῖν PräInfAkt
 to be necessary ἔχειν PräInfAkt
 to have τὰς ArtA
 the τῆς ArtG
 of the ἀρετῆς G
 virtue ἀντιποιουμένας A
 laying claim PräM/P
 cities λίαν Adv
 very ἀρχαίως Adv
 anciently
 ὑπολαμβάνουσιν, PräAkt
 they suppose, καὶ Kon
 and ταῦθ' A
 these Pr
 ὡρῶντες N
 seeing PräAkt
 ἐλεγχομένας A
 being refuted PräM/P
 by deed ἔργῳ D
 the τὰς ArtA
 thus ἐκείνως Adv
 καλλωπισαμένας. A
 having adorned. PerM/P
 ἔστι PräAkt
 it is δὲ Pt
 but πρὸς Prp
 toward μὲν Pt
 indeed τοὺς ArtA
 the ὁμοίους AdjA
 like καὶ Kon
 and μὴ Pt
 not πολὺ AdjN
 much τῷ ArtD
 to the
 πλήθει D
 διαφέροντας A
 differing PräAkt
 multitude οὐ Pt
 not καλὸν AdjN
 noble τὸ ArtN
 the πειρᾶσθαι PräM/PInf
 to try σώζεσθαι PräM/PInf
 to save oneself διὰ Prp
 through τῆς ArtG
 the
 τῶν ArtG
 τειχῶν G
 ἐρυμνότητος. G
 strength· ἐπειὶ Kon
 since δὲ Pt
 but καὶ Kon
 and συμβαίνειν PräInfAkt
 to happen ἐνδέχεται PräM/P
 it is possible πλείω AdjAKmp
 more τὴν ArtA
 the
 ὑπεροχὴν A
 γύγνεσθαι PräM/PInf
 superiority to come to be
 τῶν ArtG
 ἐπιόντων G
 of the coming on PräAkt
 τῆς ArtG
 ἀνθρωπίνης AdjG
 human τῆς ArtG
 of the ἐν Prp
 in τοῖς ArtD
 the
 ὀλίγοις AdjD
 ἀρετῆς, G
 εἰ Kon
 few of virtue, if
 δεῖ PräAkt
 it is necessary σώζεσθαι PräM/PInf
 to be saved καὶ Kon
 and μὴ Pt
 not πάσχειν PräInfAkt
 to suffer κακῶς Adv
 badly μηδὲ Kon
 nor
 ὑβρίζεσθαι, PräM/PInf
 τὴν ArtA
 to be insulted, the ἀσφαλεστάτην AdjASup
 safest ἐρυμνότητα A
 strength τῶν ArtG
 τειχῶν G
 of the οἱητέον AdjN
 walls to be supposed εἶναι PräInfAkt
 to be
 πολεμικωτάτην, AdjASup
 most warlike,

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ἄλλως Adv
 τε Pt
 καὶ Kon
 νῦν Adv
 εὑρημένων G
 PerM/P
 τῶν ArtG
 περὶ Prp
 τὰ ArtA
 βέλη A
 καὶ Kon
 τὰς ArtA
 μηχανὰς A
 otherwise and also now
 of things found the concerning the darts and the machines
 εἰς Prp
 ἀκρίβειαν A
 πρὸς Prp
 τὰς ArtA
 πολιορκίας. A
 ὅμοιον AdjN
 γὰρ Pt
 τὸ ArtN
 τείχη A
 μὴ Pt
 περιβάλλειν PräInfAkt
 into precision toward the sieges. like for the walls not to surround
 ταῖς ArtD
 πόλεσιν D
 ἀξιοῦν PräInfAkt
 καὶ Kon
 τὸ ArtN
 τὴν ArtA
 χώραν A
 εὐέμβολον AdjA
 ζητεῖν PräInfAkt
 καὶ Kon
 to the cities to deem worthy and the the land easily enterable to seek and
 περιαιρεῖν PräInfAkt
 τοὺς ArtA
 ὀρεινοὺς AdjA
 τόπους, A
 ὅμοιως Adv
 δὲ Pt
 καὶ Kon
 ταῖς ArtD
 οἰκήσεσι D
 ταῖς ArtD
 to remove the mountainous places, similarly but and to the dwellings the
 ιδίαις AdjD
 μὴ Pt
 περιβάλλειν PräInfAkt
 τοίχους A
 ὡς Kon
 ἀνάνδρων AdjG
 ἐσομένων G
 FuM/P
 τῶν ArtG
 private not to surround walls as of unmanly being about to be of the
 κατοικούντων. G
 PräAkt
 ἀλλὰ Kon
 μὴn Pt
 οὐδὲ Kon
 τοῦτο N
 Pr
 γε Pt
 δεῖ PräAkt
 λανθάνειν, PräInfAkt
 ὅτι Kon
 inhabiting. but indeed not even this at least it is necessary to escape notice, that
 τοῖς ArtD
 μὲν Pt
 περιβεβλημένοις D
 PerM/P
 τείχη A
 περὶ Prp
 τὴν ArtA
 πόλιν A
 ξεστιν PräAkt
 ἀμφοτέρως Adv
 to the indeed having been surrounded walls around the city it is permitted both ways
 χρῆσθαι PräM/PInf
 ταῖς ArtD
 πόλεσιν, D
 καὶ Kon
 ὡς Kon
 ἔχούσαις D
 PräAkt
 τείχη A
 καὶ Kon
 ὡς Kon
 μὴ Pt
 ἔχούσαις, D
 PräAkt
 to use to the cities, and as having walls and as not having,
 τοῖς ArtD
 δὲ Pt
 μὴ Pt
 κεκτημένοις D
 PerM/P
 οὐκ Pt
 ξεστιν PräAkt
 εἰ Kon
 δὴ Pt
 τοῦτον A
 Pr
 ξει PräAkt
 τὸν ArtA
 τρόπον, A
 to the but not having not it is permitted. if indeed this holds the manner,
 οὐχ Pt
 ὅτι Kon
 τείχη A
 μόνον Adv
 περιβλητέον, AdjN
 ἀλλὰ Kon
 καὶ Kon
 τούτων G
 Pr
 ἐπιμελητέον, AdjN
 ὅπως Kon
 not that walls only must be put around, but and of these it must be cared for, so that
 καὶ Kon
 πρὸς Prp
 κόσμον A
 ἔχη PräAktKn
 and toward order may have to the city befittingly and toward the warlike
 χρείας, A
 τάς ArtA
 τε Pt
 ἀλλας AdjA
 καὶ Kon
 τάς ArtA
 νῦν Adv
 ἐπεξευρημένας. A
 PerM/P
 ὕσπερ Kon
 γὰρ Pt
 τοῖς ArtD
 needs, the and also other and the now having been invented. just as for to the
 ἐπιτιθεμένοις D
 PräM/P
 ἐπιμελές AdjN
 ἔστι PräAkt
 careful is δι' Prp
 ὥν G
 Pr
 τρόπων G
 πλεονεκτήσουσιν, FuAkt
 through which ways they will have advantage, thus the
 μὲν Pt
 εὑρηται PerM/P
 τὰ ArtN
 δὲ Pt
 δεῖ PräAkt
 indeed has been found the but it is necessary ζητεῖν PräInfAkt
 to seek καὶ Kon
 φιλοσοφεῖν PräInfAkt
 to consider καὶ Kon
 τοὺς ArtA
 and the

φυλαττομένους.^A Präm/P ἀρχὴν^A γὰρ^{Pt} οὐδὲ^{Kon} ἐπιχειροῦσιν PräAkt ἐπιτίθεσθαι PräM/Plnf τοῖς^{ArtD} εὖ^{Adv}
 being guarded. a beginning for not even they attempt to attack to the well

παρεσκευασμένοις.^D PerM/P ἔπειτα^{Kon} δεῖ^{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 κατανεμήσθαι, PerM/Plnf τὰ^{ArtN} δεῖ^{Pt} τείχη^N διειλῆφθαι PräM/Plnf φυλακτηρίοις^D καὶ^{Kon}
 common meals to be distributed, the but walls to have been divided guard posts and

πύργοις^D κατὰ^{Prp} τόπους^A ἐπικαίρους, AdjA δῆλον^{AdjN} 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 καὶ^{Kon}
 to prepare some of the of common meals in these the guard posts. and

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

θείοις^{AdjD} ἀποδεδομένας^A PerM/P οἰκήσεις^N καὶ^{Kon} τὰ^{ArtA} κυριώτατα^{AdjASup} τῶν^{ArtG} ἀρχείων^G
 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} ὅσα^N Pr
 together meals fits place suitable and to have also the same, whatever

μὴ^{Pt} τῶν^{ArtG} ιερῶν^{AdjG} ὁ^{ArtN} νόμος^N ἀφορίζει PräAkt χωρὶς^{Adv} ἢ^{Kon} τι^N Pr μαντεῖον^N ἄλλο^{AdjN}
 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} ἔχει PräAkt
 Pytho oracular. might be but ever such the place who which appearance and has

πρὸς^{Prp} τὴν^{ArtA} τῆς^{ArtG} θέσεως^G ἀρετὴν^A ίκανῶς^{Adv} καὶ^{Kon} πρὸς^{Prp} τὰ^{ArtA} γειτνιῶντα^A PräAkt μέρη^A τῆς^{ArtG}
 toward the of the position excellence sufficiently and toward the neighboring parts of the

πόλεως^G ἐρυμνοτέρως.^{AdvKmp} πρέπει PräAkt δ'^{Pt} ὑπὸ^{Prp} μὲν^{Pt} τοῦτον^A Pr τὸν^{ArtA} τόπον^A τοιαύτης^{AdjG}
 city more fortified. it is fitting but under indeed this the place of such

ἀγορᾶς^G εἶναι PräInfAkt κατασκευὴν^A οἷαν^A Pr καὶ^{Kon} περὶ^{Prp} Θετταλίαν^A νομίζουσιν PräAkt ἢν^A Pr ἐλευθέρων^{AdjA}
 of market to be construction such as and about Thessaly they think which free

καλοῦσιν, PräAkt αὕτη^N Pr δ'^{Pt} ἐστὶν PräAkt ἢν^A Pr δεῖ^{PräAkt} καθαρὰν^{AdjA} εἶναι PräInfAkt τῶν^{ArtG} ὡνίων^G
 they call, this but is which it is necessary clean to be of the wares

πάντων, AdjG καὶ^{Kon} μήτε^{Kon} βάναυσον^{AdjA} μήτε^{Kon} γεωργὸν^A μήτ'^{Kon} δὲ^{Prp} καλούσιν^{AdjA} μηδένα^A Pr τοιοῦτον^{AdjA}
 of all, and neither vulgar nor farmer nor other no one such

παραβάλλειν PräInfAkt μὴ^{Pt} καλούμενον^A PräM/P ὑπὸ^{Prp} τῶν^{ArtG} ἀρχόντων.^G εἴη PräAktOp δ'^{Pt} ἀν^{Pt} εὔχαρις^{AdjN}
 to bring near not being called by the rulers. might be but ever pleasant

ὁ^{ArtN} τόπος,^N εἰ^{Kon} καὶ^{Kon} τὰ^{ArtN} γυμνάσια^N τῶν^{ArtG} πρεσβυτέρων^{AdjG} ἔχοι PräAktKnj τὴν^{ArtA} τάξιν^A
 the place, if and the gymnasia of the elders may have the order

ἐνταῦθα^{Adv} πρέπει PräAkt γὰρ^{Pt} διηρῆσθαι PerM/Plnf κατὰ^{Prp} τὰς^{ArtA} ἡλικίας^A καὶ^{Kon} τοῦτον^A Pr τὸν^{ArtA}
 here it is fitting for to have been divided according to the ages and this the

κόσμον,^A καὶ^{Kon} παρὰ^{Prp} μὲν^{Pt} τοῖς^{ArtD} νεωτέροις^{AdjDKmp} ἄρχοντάς^A τινας^A Pr διατρίβειν, PräInfAkt τοὺς^{ArtA}
 order, and with indeed the younger men rulers some to spend time, the

δὲ^{Pt} πρεσβυτέρους^{AdjA} παρὰ^{Prp} τοῖς^{ArtD} ἄρχουσιν.^D PräM/P ἢ^{ArtN} γὰρ^{Pt} ἐν^{Prp} ὀφθαλμοῖς^D τῶν^{ArtG} ἀρχόντων^G
 but elders with the ruling ones. the for in eyes of the rulers

παρουσία^N μάλιστα^{AdvSup} ἐμποιεῖ PräAkt τὴν^{ArtA} ἀληθινὴν^{AdjA} αἰδὼ^A καὶ^{Kon} τὸν^{ArtA} τῶν^{ArtG} ἐλευθέρων^{AdjG}
 presence most produces the true reverence and the of the free

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φόβον.^A τὴν^{ArtA} δεῖ^{Pt} τῶν^{ArtG} ὡνίων^G ἀγορὰν^A ἐτέραν^{AdjA} τε^{Pt} δεῖ^{PräAkt} ταύτης^G Pr εἶναι PräInfAkt καὶ^{Kon}
 fear. the but of the wares market other and it is necessary of this to be also

χωρίς,^{Adv} ἔχουσαν^A PräAkt τόπον^A εύσυνάγωγον^{AdjA} τοῖς^{ArtD} τε^{Pt} ἀπὸ^{Prp} τῆς^{ArtG} θαλάττης^G
 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} προεστὸς^N PerAkt
 being sent and to the from the land to all. since but the the presiding

διαιρεῖται^{PräM/P} τῆς^{ArtG} πόλεως^G εἰς^{Prp} Ἱερεῖς^A καὶ^{Kon} εἰς^{Prp} ἄρχοντας,^A πρέπει^{PräAkt} καὶ^{Kon} τῶν^{ArtG}
 is divided of the city into priests and into rulers, it is fitting also of the

Ἱερέων^G συσσίτια^A περὶ^{Prp} τὴν^{ArtA} τῶν^{ArtG} Ἱερῶν^{AdjG} οἰκοδομημάτων^G ἔχειν^{PräInfAkt} τὴν^{ArtA} τάξιν.^A
 priests together meals around the of the sacred buildings to have the order.

τῶν^{ArtG} δὲ^{Pt} ἄρχειών^G ὅσα^N _{Pr} περὶ^{Prp} τὰ^{ArtA} συμβόλαια^A ποιεῖται^{PräM/P} τὴν^{ArtA} ἐπιμέλειαν,^A περὶ^{Prp} τε^{Pt}
 of the but archives as many as about the contracts undertakes the care, about and

γραφὰς^A δικῶν^G καὶ^{Kon} τὰς^{ArtA} κλήσεις^A καὶ^{Kon} τὴν^{ArtA} ἄλλην^{AdjA} τὴν^{ArtA} τοιαύτην^{AdjA} διοίκησιν,^A
 records of lawsuits and the summonses and the other the such administration,

ἔτι^{Adv} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} ἀγορανομίαν^A καὶ^{Kon} τὴν^{ArtA} καλουμένην^A _{PräM/P} ἀστυνομίαν,^A πρὸς^{Prp}
 yet but about the market supervision and the being called city regulation, at

ἀγορᾶ^D μὲν^{Pt} δεῖ^{PräAkt} καὶ^{Kon} συνόδῳ^D τινὶ^D _{Pr} κοινῇ^{AdjD} κατεσκευάσθαι,_{PerM/Plnf} τοιοῦτος^{AdjN} δὲ^{Pt}
 market indeed it is necessary and assembly some common to have been prepared, such but

ὁ^{ArtN} περὶ^{Prp} τὴν^{ArtA} ἀναγκαίαν^{AdjA} ἀγοράν^A ἔστι^{PräAkt} τόπος.^N ἐνσχολάζειν^{PräInfAkt} μὲν^{Pt} γὰρ^{Pt} τὴν^{ArtA}
 the about the necessary market is place to have leisure indeed for the

ἄνω^{Adv} τίθεμεν,^{PräAkt} ταύτην^A _{Pr} δὲ^{Pt} πρὸς^{Prp} τὰς^{ArtA} ἀναγκαίας^{AdjA} πράξεις.^A μεμιμῆσθαι_{PerM/Plnf} δὲ^{Pt}
 upper we set, this but toward the necessary actions. to have imitated but

χρὴ^{PräAkt} τὴν^{ArtA} εἰρημένην^A _{PerM/P} τάξιν^A καὶ^{Kon} τὰ^{ArtA} περὶ^{Prp} τὴν^{ArtA} χώραν^A καὶ^{Kon} γὰρ^{Pt} ἔκει^{Adv}
 needful is the having been said order and the about the land and for there

τοῖς^{ArtD} ἄρχουσιν^D _{PräM/P} οὓς^A _{Pr} καλοῦσιν_{PräAkt} οἱ^{ArtN} μὲν^{Pt} ὑλωροὺς^A οἱ^{ArtN} δὲ^{Pt} ἀγρονόμους^A καὶ^{Kon}
 to the ruling ones whom they call the indeed wood wardens the but field overseers and

φυλακτήρια^A καὶ^{Kon} συσσίτια^A πρὸς^{Prp} φυλακήν^A ἀναγκαῖον^{AdjN} ὑπάρχειν,^{PräInfAkt} ἔτι^{Adv} δὲ^{Pt}
 guard posts and together meals for guard necessary to exist, yet but

Ἱερά^{AdjA} κατὰ^{Prp} τὴν^{ArtA} χώραν^A εἶναι^{PräInfAkt} νενεμημένα,^A _{PerM/P} τὰ^{ArtN} μὲν^{Pt} θεοῖς^D τὰ^{ArtN} δὲ^{Pt}
 sacred places throughout the land to be having been assigned, the indeed to gods the but

ἥρωαςιν.^D ἀλλὰ^{Kon} τὸ^{ArtN} διατρίβειν^{PräInfAkt} νῦν^{Adv} ἀκριβολογουμένους^A _{PräM/P} καὶ^{Kon} λέγοντας^A _{PräAkt}
 to heroes. but the to spend time now speaking precisely and saying

περὶ^{Prp} τῶν^{ArtG} τοιούτων^{AdjG} ἀργὸν^{AdjN} ἔστιν.^{PräAkt} οὐ^{Pt} γὰρ^{Pt} χαλεπόν^{AdjN} ἔστι^{PräAkt} τὰ^{ArtA} τοιαῦτα^{AdjA}
 about the 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 ἔργον^N
 to perceive, but to do rather the indeed for to speak of prayer work

ἔστι,^{PräAkt} τὸ^{ArtN} δὲ^{Pt} συμβῆναι^{AorInfAkt} τύχης.^G διὸ^{Kon} περὶ^{Prp} μὲν^{Pt} τῶν^{ArtG} τοιούτων^{AdjG} τὸ^{ArtN}
 is, the but to happen of fortune. therefore concerning indeed of the such the

γε^{Pt} ἔπι^{Prp} πλεῖον^{AdjNKmp} ἀφείσθω^{AorM/Plmv} τὰ^{ArtN} νῦν.^{Adv} περὶ^{Prp} δὲ^{Pt} τῆς^{ArtG} πολιτείας^G αὐτῆς,^G _{Pr}
 at least upon more let it be left the now. about but of the constitution of her,

ἔκ^{Prp} τίνων^G _{Pr} καὶ^{Kon} ποίων^{AdjG} δεῖ^{PräAkt} συνεστάναι^{PerInfAkt} τὴν^{ArtA} μέλλουσαν^A _{PräAkt}
 out of which things and what sorts it is necessary to have been constituted the being about to

ἔσεσθαι^{FuM/Plnf} πόλιν^A μακαρίαν^{AdjA} καὶ^{Kon} πολιτεύσεσθαι^{FuM/Plnf} καλῶς,^{Adv} λεκτέον.^{AdjN} ἐπεὶ^{Kon} δὲ^{Pt}
 to be going to be city blessed and to be about to administer well, to be said. since but

δύ^{AdjN} ἔστιν^{PräAkt} ἐν^{Prp} οἷς^D _{Pr} γίγνεται^{PräM/P} τὸ^{ArtN} εὖ^{Adv} πᾶσι,^{AdjD} τούτοιν^{Dug} _{Pr} δὲ^{Pt} ἔστιν^{PräAkt}
 two is in which ones is becoming the well to all, of these two but is

ἐν^N _{Pr} μὲν^{Pt} ἐν^{Prp} τῷ^{ArtD} τὸν^{ArtA} σκοπὸν^A κεῖσθαι^{PräM/Plnf} καὶ^{Kon} τὸ^{ArtN} τέλος^N τῶν^{ArtG} πράξεων^G
 one indeed in the the aim to be set and the end of the actions

ὁρθῶς,^{Adv} ἐν^N _{Pr} δὲ^{Pt} τὰς^{ArtA} πρὸς^{Prp} τὸ^{ArtA} τέλος^A φερούσας^A _{PräAkt} πράξεις^A εὔρισκειν^{PräInfAkt}
 rightly, one but the toward the end bringing actions to find

(ἐνδέχεται^{PräM/P} γὰρ^{Pt} ταῦτα^N _{Pr} καὶ^{Kon} διαφωνεῖν^{PräInfAkt} ἀλλήλοις^D _{Pr} καὶ^{Kon} συμφωνεῖν.^{PräInfAkt}
 (it is possible for these and to disagree with one another and to agree.

ἐνίοτε^{Adv} γὰρ^{Pt} ὁ^{ArtN} μὲν^{Pt} σκοπὸς^N ἔκκειται^{PräM/P} καλῶς,^{Adv} ἐν^{Prp} δὲ^{Pt} τῷ^{ArtD} πράττειν^{PräInfAkt} τοῦ^{ArtG}
 at times for the indeed aim is set out well, in but the to act of the

τυχεῖν^{AorInfAkt} αὐτοῦ^G ^{Pr} διαμαρτάνουσιν,^{PräAkt} ὅτε^{Adv} δὲ^{Pt} τῷ^{ArtG} μὲν^{Pt} πρὸς^{Prp} τὸ^{ArtA} τέλος^A
 to succeed of it they miss, at times but of the indeed toward the end

πάντων^{AdjG} ἐπιτυγχάνουσιν,^{PräAkt} ἀλλὰ^{Kon} τὸ^{ArtN} τέλος^N ἔθεντο^{AorMed} φαῦλον,^{AdjN} ὅτε^{Adv} δὲ^{Pt}
 of all they succeed, but the end they set bad, at times but

ἐκατέρου^{AdjG} διαμαρτάνουσιν,^{PräAkt} οἷον^{Kon} περὶ^{Prp} ιατρικήν.^A οὔτε^{Kon} γὰρ^{Pt} ποιόν^{AdjA} τι^A
 of each of two they miss, for example about medicine neither for what kind something

δεῖ^{PräAkt} τὸ^{ArtN} ὑγιαῖνον^N ^{PräAkt} εἰναι^{PräInfAkt} σῶμα^N κρίνουσιν^{PräAkt} ἐνίοτε^{Adv} καλῶς,^{Adv} οὔτε^{Kon}
 it is necessary the being healthy to be body they judge at times well, nor

πρὸς^{Prp} τὸν^{ArtA} ὑποκείμενον^A ^{PräM/P} αὐτοῖς^D ^{Pr} ὅρον^A τυγχάνουσι^{PräAkt} τῷ^{ArtG} ποιητικῶν.^{AdjG} δεῖ^{PräAkt}
 toward the underlying one to them limit they happen upon of the productive it is necessary

δέ^{Pt} ἐν^{Prp} ταῖς^{ArtD} τέχναις^D καὶ^{Kon} ἐπιστήμαις^D ταῦτα^N ἀμφότερα^{AdjN} κρατεῖσθαι,^{PräM/Plnf} τὸ^{ArtN} τέλος^N
 but in the arts and sciences these both to be mastered, the end

καὶ^{Kon} τὰς^{ArtA} εἰς^{Prp} τὸ^{ArtA} τέλος^A πράξεις),^A ὅτι^{Kon} μὲν^{Pt} οὖν^{Pt} τοῦ^{ArtG} τε^{Pt} εὖ^{Adv} ζῆν^{PräInfAkt} καὶ^{Kon}
 and the into the end actions), that indeed now of the and well to live and

τῆς^{ArtG} εὐδαιμονίας^G ἐφίενται^{PräM/P} πάντες,^{AdjN} φανερόν,^{AdjN} ἀλλὰ^{Kon} τούτων^G τοῖς^{ArtD} μὲν^{Pt} ἔξουσία^N
 of the happiness they strive after all, clear, but of these to the indeed power

τυγχάνει^{PräAkt} τοῖς^{ArtD} δέ^{Pt} οὐ^{Pt} διά^{Prp} τινα^A ^{Pr} τύχην^A ἢ^{Kon} φύσιν^A (δεῖται^{PräM/P} γὰρ^{Pt} καὶ^{Kon} χορηγίας^G
 befalls to the but not, through some fortune or nature (needs for also provision

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τινὸς^G τὸ^{ArtN} ζῆν^{PräInfAkt} καλῶς,^{Adv} τούτου^G ^{Pr} δὲ^{Pt} ἐλάττονος^{AdjGKmp} μὲν^{Pt} τοῖς^{ArtD} ἄμεινον^{AdjDKmp}
 of some the to live well, of this but of less indeed to the better

διακειμένοις,^D ^{PräM/P} πλείονος^{AdjGKmp} δὲ^{Pt} τοῖς^{ArtD} χεῖρον),^{AdjDKmp} οἱ^{ArtN} δέ^{Pt} εὐθὺς^{Adv} οὐκ^{Pt} ὥρθως^{Adv}
 being disposed, of more but to the worse), the but straightway not rightly

ζητοῦσι^{PräAkt} τὴν^{ArtA} εὐδαιμονίαν,^A ἔξουσίας^G ὑπαρχούσης.^G ^{PräAkt} ἐπει^{Kon} δέ^{Pt} τὸ^{ArtN} προκείμενόν^N ^{PräM/P}
 they seek the happiness, of power existing. since but the set before

ἔστι^{PräAkt} τὴν^{ArtA} ἀρίστην^{AdjASup} πολιτείαν^A ἵδεῖν,^{AorSinfAkt} αὕτη^N ^{Pr} δέ^{Pt} ἔστι^{PräAkt} καθ^{Prp} ἢν^A ^{Pr}
 is the best constitution to see, this but is according to which

ἄριστ^{AdvSup} ἀν^{Pt} πολιτεύοιτο^{PräM/POp} πόλις,^N ἄριστα^{AdvSup} δέ^{Pt} ἀν^{Pt} πολιτεύοιτο^{PräM/POp} καθ^{Prp}
 best would be governed city, best but would be governed according to

ἦν^A ^{Pr} εὐδαιμονεῖν^{PräInfAkt} μάλιστα^{AdvSup} ἐνδέχεται^{PräM/P} τὴν^{ArtA} πόλιν,^A δῆλον^{AdjN} ὅτι^{Kon} τὴν^{ArtA}
 which to be happy most of all is possible the city, clear that the

εὐδαιμονίαν^A δεῖ,^{PräAkt} τί^N ^{Pr} ἔστι^{PräAkt} μὴ^{Pt} λανθάνειν.^{PräInfAkt} φαμὲν^{PräAkt} δέ^{Pt} (καὶ^{Kon}
 happiness it is necessary, what it is, not to escape notice. we say but (and

διωρίσμεθα^{PerM/P} ἐν^{Prp} τοῖς^{ArtD} Ἡθικοῖς,^{AdjD} εἰ^{Kon} τί^N ^{Pr} τῷ^{ArtG} λόγων^G ἔκείνων^G ^{Pr} ὥφελος)^N ἐνέργειαν^A
 we have defined in the Ethics, if anything of the arguments those benefit) activity

εἶναι^{PräInfAkt} καὶ^{Kon} χρῆσιν^A ἀρετῆς^G τελείαν,^{AdjA} καὶ^{Kon} ταύτην^A ^{Pr} οὐκ^{Pt} ἔξ^{Prp} ὑποθέσεως^G ἀλλά^{Kon}
 to be and use of virtue complete, and this not from assumption but

ἀπλῶς.^{Adv} λέγω^{PräAkt} δέ^{Pt} ἔξ^{Prp} ὑποθέσεως^G τάναγκαῖα,^{AdjN} τὸ^{ArtN} δέ^{Pt} ἀπλῶς^{Adv} τὸ^{ArtN} καλῶς.^{Adv}
 simply. I say but from assumption the necessary, the but simply the nobly.

οἶον^{Kon} τὰ^{ArtN} περὶ^{Prp} τὰς^{ArtA} δικαίας^{AdjA} πράξεις,^A αἱ^{ArtN} δίκαιαι^{AdjN} τιμωρίαι^N καὶ^{Kon} κολάσεις^N
 for instance the about the just actions, the just punishments and penalties

ἀπ^{Prp} ἀρετῆς^G μὲν^{Pt} εἰσιν,^{PräAkt} ἀναγκαῖαι^{AdjN} δέ,^{Pt} καὶ^{Kon} τὸ^{ArtN} καλῶς^{Adv} ἀναγκαίως^{Adv} ἔχουσιν^{PräAkt}
 from virtue indeed are, necessary but, and the nobly necessarily hold

(ἀιρετώτερον^{AdjNKmp} μὲν^{Pt} γὰρ^{Pt} μηδενὸς^G ^{Pr} δεῖσθαι^{PräM/Plnf} τῷ^{ArtG} τοιούτων^{AdjG} μήτε^{Kon} τὸν^{ArtA} ἄνδρα^A
 (more choiceworthy indeed for of nothing to need of the such neither the man

μήτε^{Kon} τὴν^{ArtA} πόλιν),^A αἱ^{ArtN} δ'^{Pt} ἐπὶ^{Prp} τὰς^{ArtA} τιμὰς^A καὶ^{Kon} τὰς^{ArtA} εύπορίας^A ἀπλῶς^{Adv} εἰσι^{PräAkt}
nor the city), the but toward the honors and the resources simply are
κάλλισται^{AdjNSup} πράξεις.^N τὸ^{ArtN} μὲν^{Pt} γὰρ^{Pt} ἔτερον^{AdjN} κακοῦ^G τινὸς^{Pr} ἀναίρεσίς^N ἔστιν,^{PräAkt} αἱ^{ArtN}
fairest actions. the indeed for other of evil of some removal is, the
τοιαῦται^{AdjN} δὲ^{Pt} πράξεις^N τούναντίον.^{AdjN} κατασκευαῖ^N γὰρ^{Pt} ἀγαθῶν^{AdjG} εἰσι^{PräAkt} καὶ^{Kon} γεννήσεις.^N
such but actions the opposite constructions for of goods are and births.
χρήσαιτο^{AorMedOp} δ'^{Pt} ἀν^{Pt} ὁ^{ArtN} σπουδαῖος^{AdjN} ἀνὴρ^N καὶ^{Kon} πενίᾳ^D καὶ^{Kon} νόσῳ^D καὶ^{Kon}
would use but ever the excellent man and with poverty and with disease and
ταῖς^{ArtD} ἄλλαις^{AdjD} τύχαις^D ταῖς^{ArtD} φαύλαις^{AdjD} καλῶς^{Adv} ἄλλα^{Kon} τὸ^{ArtN} μακάριον^{AdjN} ἐν^{Prp} τοῖς^{ArtD}
the other fortunes the base nobly but the blessedness in the
ἐναντίοις^{AdjD} ἔστιν^{PräAkt} (καὶ^{Kon} γὰρ^{Pt} τοῦτο^N διώρισται^{PerM/P} κατὰ^{Prp} τοὺς^{ArtA} ἡθικοὺς^{AdjA}
opposites is (and for this has been distinguished according to the ethical
λόγους,^A ὅτι^{Kon} τοιοῦτος^{AdjN} ἔστιν^{PräAkt} ὁ^{ArtN} σπουδαῖος^{AdjN} ὥ^D διὰ^{Prp} τὴν^{ArtA} ἀρετὴν^A ἀγαθά^{AdjN}
discourses, that such a is the excellent, to whom through the virtue good things
ἔστι^{PräAkt} τὰ^{ArtN} ἀπλῶς^{Adv} ἀγαθά,^{AdjN} δῆλον^{AdjN} δ'^{Pt} ὅτι^{Kon} καὶ^{Kon} τὰς^{ArtA} χρήσεις^A ἀναγκαῖον^{AdjN}
is the simply good things, clear but that also the uses necessary
σπουδαῖας^{AdjA} καὶ^{Kon} καλὰς^{AdjA} εἶναι^{PräInfAkt} ταύτας^A ἀπλῶς).^{Adv} διὸ^{Kon} καὶ^{Kon} νομίζουσιν^{PräAkt}
excellent and noble to be these simply). therefore also think
ἀνθρωποι^N τῆς^{ArtG} εὐδαιμονίας^G αἴτια^N τὰ^{ArtN} ἐκτὸς^{Adv} εἶναι^{PräInfAkt} τῶν^{ArtG} ἀγαθῶν,^{AdjG} ὕσπερ^{Kon} εἰ^{Kon}
humans of the happiness causes the external to be of the goods, just as if
τοῦ^{ArtG} κιθαρίζειν^{PräInfAkt} λαμπρὸν^{AdjN} καὶ^{Kon} καλῶς^{Adv} αἴτιῷντο^{PräM/POp} τὴν^{ArtA} λύραν^A μᾶλλον^{AdvKmp}
of the to play the lyre brilliant and well would ascribe the lyre rather
τῆς^{ArtG} τέχνης.^G ἀναγκαῖον^{AdjN} τοίνυν^{Pt} ἐκ^{Prp} τῶν^{ArtG} εἰρημένων^G τὰ^{ArtN} μὲν^{Pt} ὑπάρχειν,^{PräInfAkt}
than the art. necessary then from of the said things the indeed to be present,
τὰ^{ArtN} δὲ^{Pt} παρασκευάσαι^{AorInfAkt} τὸν^{ArtA} νομοθέτην.^A διὸ^{Kon} κατατυχεῖν^{AorSinfAkt} εὐχόμεθα^{PräM/P} τῇ^{ArtD}
the but to prepare the lawgiver. therefore to succeed we pray to the
τῆς^{ArtG} πόλεως^G συστάσει^D ὥν^G ἡ^{ArtN} τύχη^N κυρία^{AdjN} (κυρίαν^{AdjA} γὰρ^{Pt} ὑπάρχειν^{PräInfAkt}
of the city constitution of which the fortune sovereign (sovereign for to be present
τίθεμεν).^{PräAkt} τὸ^{ArtN} δὲ^{Pt} σπουδαῖαν^{AdjA} εἶναι^{PräInfAkt} τὴν^{ArtA} πόλιν^A οὐκέτι^{Adv} τύχης^G ἔργον^N ἀλλ'^{Kon}
we set). the but excellent to be the city no longer of fortune work but
ἐπιστήμης^G καὶ^{Kon} προαιρέσεως.^G ἀλλὰ^{Kon} μὴν^{Pt} σπουδαῖα^{AdjN} γε^{Pt} πόλις^N ἔστι^{PräAkt} τῷ^{ArtD} τοὺς^{ArtA}
of knowledge and of choice. but indeed excellent at least city is in that the
πολίτας^A τοὺς^{ArtA} μετέχοντας^A τῆς^{ArtG} πολιτείας^G εἶναι^{PräInfAkt} σπουδαῖους^{AdjA} ἡμῖν^D δὲ^{Pt}
citizens who participating in the constitution to be excellent to us but
πάντες^{AdjN} οἱ^{ArtN} πολῖται^N μετέχουσι^{PräAkt} τῆς^{ArtG} πολιτείας.^G τοῦτο^N ἄρα^{Pt} σκεπτέον,^{AdjN} πῶς^{Adv} ἀνὴρ^N
all the citizens participate in the constitution. this then to be examined, how a man
γίνεται^{PräM/P} σπουδαῖος.^{AdjN} καὶ^{Kon} γὰρ^{Pt} εἰ^{Kon} πάντας^{AdjA} ἐνδέχεται^{PräM/P} σπουδαῖους^{AdjA} εἶναι,^{PräInfAkt}
becomes excellent. and for if all it is possible excellent to be,
μὴ^{Pt} καθ'^{Prp} ἔκαστον^{AdjA} δὲ^{Pt} τῶν^{ArtG} πολιτῶν,^G οὕτως^{Adv} αἱρετώτερον.^{AdjNKmp} ἀκολουθεῖ^{PräAkt} γὰρ^{Pt}
not according to each but of the citizens, thus more choiceworthy. it follows for
τῷ^{ArtD} καθ'^{Prp} ἔκαστον^{AdjD} καὶ^{Kon} τὸ^{ArtN} πάντας.^{AdjA} ἀλλὰ^{Kon} μὴν^{Pt} ἀγαθοῖ^{AdjN} γε^{Pt} καὶ^{Kon}
to the according to each and the all. but indeed good at least and
σπουδαῖοι^{AdjN} γίγνονται^{PräM/P} διὰ^{Prp} τριῶν.^{AdjG} τὰ^{ArtN} τρία^{AdjN} δὲ^{Pt} ταῦτά^N ἔστι^{PräAkt} φύσις^N ἔθος^N
excellent become through three. the three but these are nature habit
λόγος.^N καὶ^{Kon} γὰρ^{Pt} φῦναι^{AorSinfAkt} δεῖ^{PräAkt} πρῶτον,^{Adv} οἷον^{Kon} ἀνθρωπον^A ἀλλὰ^{Kon} μὴ^{Pt} τῶν^{ArtG}
reason. and for to be born it is necessary first, for instance a human but not of the
ἄλλων^{AdjG} τι^N ζῷων.^G εἴτα^{Adv} καὶ^{Kon} ποιόν^{AdjA} τινα^A τὸ^{ArtN} σῶμα^N καὶ^{Kon} τὴν^{ArtA} ψυχήν.^A
other some animals. then and of what kind some the body and the soul.

ἔνια^{AdjN} δὲ^{Pt} οὐθὲν^N_{Pr} ὅφελος^N
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^{Pt} τὸ^{ArtN} χεῖρον^{AdjNKmp}
by means of the nature swinging both ways, through the habits toward the worse
καὶ^{Kon} τὸ^{ArtN} βέλτιον.^{AdjNKmp} τὰ^{ArtN} μὲν^{Pt} οὖν^{Pt} ἄλλα^{AdjN} τῶν^{ArtG} ζώων^G μάλιστα^{AdvSup} μὲν^{Pt} τῇ^D
and the better. the indeed then other of the animals mostly indeed by the
φύσει^D ζῆ^{PräAkt} μικρὰ^{AdjN} δ'^{Pt} ἔνια^{AdjN} καὶ^{Kon} τοῖς^{ArtD} ἔθεσιν,^D ἄνθρωπος^N δὲ^{Pt} καὶ^{Kon} λόγω^D
nature lives, a little but some things also to the customs, human but also by reason·
μόνος^{AdjN} γὰρ^{Pt} ἔχει^{PräAkt} λόγον.^A ὥστε^{Kon} δεῖ^{PräAkt} ταῦτα^N_{Pr} συμφωνεῖν_{PräInfAkt} ἀλλήλοις.^D_{Pr}
alone for has reason· so that it is necessary these to agree with one another.
πολλὰ^{AdjN} γὰρ^{Pt} παρὰ^{Prp} τοὺς^{ArtA} ἔθισμοὺς^A καὶ^{Kon} τὴν^{ArtA} φύσιν^A πράττουσι_{PräAkt} διὰ^{Prp} τὸν^{ArtA}
many things for against the habituations and the nature they do because of the
λόγον,^A ἐὰν^{Kon} πεισθῶσιν_{AorPasKnj} ἄλλως^{Adv} ἔχειν_{PräInfAkt} βέλτιον.^{AdjNKmp} τὴν^{ArtA} μὲν^{Pt} τοίνυν^{Pt} φύσιν^A
reason, if ever be persuaded otherwise to be the case better. the indeed then nature
οἵους^{AdjA} εἶναι_{PräInfAkt} δεῖ^{PräAkt} τοὺς^{ArtA} μέλλοντας^A_{PräAkt} εύχειρώτους^{AdjA} ἔσεσθαι_{FuM/Plnf}
of what sort to be it is necessary those being about to easy to manage to be going to be
τῷ^{ArtD} νομοθέτῃ,^D διωρίσμεθα_{PerM/P} πρότερον.^{Adv} τὸ^{ArtN} δὲ^{Pt} λοιπὸν^{AdjN} ἔργον^N ἥδη^{Adv} παιδείας.^G τὸ^{ArtN}
to the lawgiver, we have defined earlier· the but remaining work already of education. the
μὲν^{Pt} γὰρ^{Pt} ἔθιζόμενοι^N_{PräM/P} μανθάνουσι_{PräAkt} τὰ^{ArtN} δ'^{Pt} ἀκούοντες.^N_{PräAkt} ἐπεὶ^{Kon} δὲ^{Pt} πᾶσα^{AdjN}
indeed for being habituated learn the but hearing. since but every
πολιτικὴ^{AdjN} κοινωνία^N συνέστηκεν_{PerAkt} ἔξ^{Pp} ἀρχόντων^G_{PräAkt} καὶ^{Kon} ἀρχομένων,^G_{PräM/P} τοῦτο^N_{Pr} δὴ^{Pt}
political community has been constituted from ruling and being ruled, this indeed
σκεπτέον,^{AdjN} εἰ^{Kon} ἐτέρους^{AdjA} εἶναι_{PräInfAkt} δεῖ^{PräAkt} τοὺς^{ArtA} ἄρχοντας^A_{PräAkt} καὶ^{Kon} τοὺς^{ArtA}
to be examined, whether different to be it is necessary the rulers and the
ἀρχομένους^A_{PräM/P} ἢ^{Kon} τοὺς^{ArtA} αὐτοὺς^A_{Pr} διὰ^{Prp} βίου.^G δῆλον^{AdjN} γὰρ^{Pt} ὡς^{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} θεοὺς^A
would be so much differing one party of the others as much as the gods
καὶ^{Kon} τοὺς^{ArtA} ἥρωας^A ἥγούμεθα_{PräM/P} τῶν^{ArtG} ἀνθρώπων^G διαφέρειν_{PräInfAkt} εὔθὺς^{Adv} πρῶτον^{Adv}
and the heroes we deem of the humans to differ, straightway first
κατὰ^{Prp} τὸ^{ArtN} σῶμα^A πολλὴν^{AdjA} ἔχοντες^N_{PräAkt} ὑπερβολήν,^A εἰτα^{Adv} κατὰ^{Prp} τὴν^{ArtA} ψυχήν,^A
in respect to the body much having excess, then in respect to the soul,
ὥστε^{Kon} ἀναμφισβήτητον^{AdjN} εἶναι_{PräInfAkt} καὶ^{Kon} φανερὰν^{AdjA} τὴν^{ArtA} ὑπεροχὴν^A τοῖς^{ArtD}
so that indisputable to be and manifest the preeminence to the
ἀρχομένοις^D_{PräM/P} τὴν^{ArtA} τῶν^{ArtG} ἀρχόντων^G_{PräAkt} δῆλον^{AdjN} ὅτι^{Kon} βέλτιον^{AdjNKmp} ἀεὶ^{Adv} τοὺς^{ArtA}
being ruled the of the rulers, clear that better always the
αὐτοὺς^{AdjA} τοὺς^{ArtA} μὲν^{Pt} ἄρχειν_{PräInfAkt} τοὺς^{ArtA} δ'^{Pt} ἄρχεσθαι_{PräM/Plnf} καθάπαξ.^{Adv} ἐπεὶ^{Kon} δὲ^{Pt} τοῦτο^A_{Pr}
same the indeed to rule the but to be ruled once for all· since but this
οὐ^{Pt} ῥάδιον^{AdjN} λαβεῖν_{AorSinfAkt} οὐδὲ^{Kon} ἔστιν_{PräAkt} ὕσπερ^{Kon} ἐν^{Prp} Ἰνδοῖς^D φησι_{PräAkt} Σκύλαξ^N εἶναι_{PräInfAkt}
not easy to take nor is just as in Indians says Skylax to be
τοὺς^{ArtA} βασιλέας^A τοσοῦτον^{AdjA} διαφέροντας^A_{PräAkt} τῶν^{ArtG} ἀρχομένων,^G_{PräM/P} φανερὸν^{AdjN} ὅτι^{Kon} διὰ^{Prp}
the kings so much differing of the being ruled, clear that through

πολλὰς^{AdjA} αἰτίας^A ἀναγκαῖον^{AdjN} πάντας^{AdjA} ὁμοίως^{Adv} κοινωνεῖν^{PräInfAkt} τοῦ^{ArtG} κατὰ^{Prp} μέρος^A
 many causes necessary all alike to share of the according to part
 ἄρχειν^{PräInfAkt} καὶ^{Kon} ἄρχεσθαι.^{PräM/Plnf} τὸ^{ArtN} τε^{Pt} γὰρ^{Pt} οὐ^{AdjN} ταύτον^{AdjN} τοῖς^{ArtD} ὁμοίοις,^{AdjD}
 to rule and to be ruled. the and also for equal the same to the equals,
 καὶ^{Kon} χαλεπὸν^{AdjN} μένειν^{PräInfAkt} τὴν^{ArtA} πολιτείαν^A τὴν^{ArtA} συνεστηκῦν^A παρὰ^{Prp} τὸ^{ArtA}
 and difficult to remain the constitution the having been constituted contrary to the
 δίκαιον.^{AdjA} μετὰ^{Prp} γὰρ^{Pt} τῶν^{ArtG} ἀρχομένων^G ὑπάρχουσι^{PräAkt} νεωτερίζειν^{PräInfAkt} βουλόμενοι^N
 just. with for of the being ruled are present to revolutionize wishing
 πάντες^{AdjN} οἱ^{ArtN} κατὰ^{Prp} τὴν^{ArtA} χώραν,^A τοσούτους^{AdjA} τε^{Pt} εἴναι^{PräInfAkt} τοὺς^{ArtA} ἐν^{Prp} τῷ^{ArtD}
 all the throughout the country, so many and also to be the in the
 πολιτεύματι^D τὸ^{ArtN} πλῆθος^N ὥστε^{Kon} εἴναι^{PräInfAkt} κρείττους^{AdjAKmp} πάντων^{AdjG} τούτων^G ἐν^{Pr} τῷ^{Pr}
 polity the multitude so that to be better than all of these one something
 τῶν^{ArtG} ἀδυνάτων^{AdjG} ἔστιν.^{PräAkt} ἀλλὰ^{Kon} μὴν^{Pt} ὅτι^{Kon} γε^{Pt} δεῖ^{PräAkt} τοὺς^{ArtA} ἄρχοντας^A
 of the impossible things is. but indeed that at least it is necessary the ruling
 διαφέρειν^{PräInfAkt} τῶν^{ArtG} ἀρχομένων,^G ἀναμφισβήτητον.^{AdjN} πῶς^{Adv} οὖν^{Pt} ταῦτα^A ἔσται^{FuAkt} καὶ^{Kon}
 to differ from the being ruled, undisputed. how then these will be and
 πῶς^{Adv} μεθέξουσι,^{FuAkt} δεῖ^{PräAkt} σκέψασθαι^{AorMedInf} τὸν^{ArtA} νομοθέτην.^A εἴρηται^{PerM/P} δὲ^{Pt}
 how they will share, it is necessary to examine the lawgiver. has been said but
 πρότερον^{Adv} περὶ^{Prp} αὐτοῦ.^G ἡ^{ArtN} γὰρ^{Pt} φύσις^N δέδωκε^{PerAkt} τὴν^{ArtA} διαίρεσιν^A ποιήσασ^N
 earlier about him. the for nature has given the division having made αὐτὸ^A
 τὸ^{ArtN} γένει^D ταύτο^{AdjN} τὸ^{ArtN} μὲν^{Pt} νεώτερον^{AdjNKmp} τὸ^{ArtN} δεῖ^{Pt} πρεσβύτερον,^{AdjNKmp} ὃν^G τοῖς^{ArtD}
 the 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 according to
 ἡλικίαν^A ἀρχόμενος,^N οὐδὲ^{Kon} νομίζει^{PräAkt} εἴναι^{PräInfAkt} κρείττων,^{AdjNKmp} ἄλλως^{Adv} τε^{Pt} καὶ^{Kon}
 age being ruled, nor thinks to be better, otherwise and also and
 μέλλων^N ἀντιλαμβάνειν^{PräInfAkt} τοῦτον^A τὸν^{ArtA} ἔρανον^A ὅταν^{Kon} τύχη^{AorAktKnj} τῆς^{ArtG}
 being about to to take in turn this the contribution whenever may happen of the
 ἰκνουμένης^G ἡλικίας.^G ἔστι^{PräAkt} μὲν^{Pt} ἄρα^{Pt} ως^{Kon} τοὺς^{ArtA} αὐτοὺς^{AdjA} ἄρχειν^{PräInfAkt} καὶ^{Kon}
 arriving of age. there is indeed then as the same to rule and
 ἄρχεσθαι^{PräM/Plnf} φατέον,^{AdjN} ἔστι^{PräAkt} δεῖ^{Pt} ως^{Kon} ἔτέρους.^{AdjA} ὥστε^{Kon} καὶ^{Kon} τὴν^{ArtA}
 to be ruled to be said, there is but as others. so that and the

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παιδείαν^A ἔστιν^{PräAkt} ως^{Kon} τὴν^{ArtA} αὐτὴν^{AdjA} ἀναγκαῖον,^{AdjN} ἔστιδ^{Pt} ως^{Kon} ἔτέραν^{AdjA} εἴναι^{PräInfAkt}
 education there is as the same necessary, there is but as other to be.
 τὸν^{ArtA} τε^{Pt} γὰρ^{Pt} μέλλοντα^A καλῶς^{Adv} ἄρχειν^{PräInfAkt} ἄρχθηναι^{AorPasInf} φασι^{PräAkt}
 the and also for being about to well to rule to be ruled they say
 δεῖ^{PräInfAkt} πρῶτον.^{Adv} (ἔστι^{PräAkt} δεῖ^{Pt} ἄρχή,^N καθάπερ^{Kon} ἐν^{Prp} τοῖς^{ArtD} πρώτοις^{AdjD} εἴρηται^{PerM/P}
 to be necessary first. (there is but office, just as in the first has been said
 λόγοις,^D μὲν^{Pt} τοῦ^{ArtG} ἄρχοντος^G χάριν^A δεῖ^{Pt} τοῦ^{ArtG} ἄρχομένου.^G τούτων^G of these
 discourses, the indeed of the ruling one for the sake the but of the being ruled.
 δεῖ^{Pt} τὴν^{ArtA} μὲν^{Pt} δεσποτικὴν^{AdjA} εἴναι^{PräInfAkt} φαμεν,^{PräAkt} τὴν^{ArtA} δεῖ^{Pt} τῶν^{ArtG} ἐλευθέρων.^{AdjG}
 but the indeed despotic to be we say, the but of the free.
 διαφέρει^{PräAkt} δ'^{Pt} ενια^{AdjN} τῶν^{ArtG} ἐπιταττομένων^G οὐ^{Pt} τοῖς^{ArtD} ἔργοις^D ἀλλὰ^{Kon} τῷ^{ArtD} τίνος^G
 differs but some of the being ordered not by the works but by the of what
 ἔνεκα.^{Prp} διὸ^{Kon} πολλὰ^{AdjN} τῶν^{ArtG} εἴναι^{PräInfAkt} δοκούντων^G διακονικῶν^{AdjG} ἔργων^G καὶ^{Kon}
 for the sake. therefore many of the to be seeming ministerial of works and

τῶν^{ArtG} νέων^{AdjG} τοῖς^{ArtD} ἐλευθέροις^{AdjD} καλὸν^{AdjN} διακονεῖν^{PräInfAkt} πρὸς^{Prp} γὰρ^{Pt} τὸ^{ArtA} καλὸν^{AdjA}
 of the young to the free noble to serve· toward for the noble
 καὶ^{Kon} τὸ^{ArtN} μὴ^{Pt} καλὸν^{AdjN} οὐχ^{Pt} οὔτω^{Adv} διαφέρουσιν^{PräAkt} αἱ^{ArtN} πράξεις^N καθ^{Prp} αὐτὰς^A ὡς^{Kon}
 and the not noble not thus they differ the actions according to themselves as
 ἐν^{Prp} τῷ^{ArtD} τέλει^D καὶ^{Kon} τῷ^{ArtD} τίνος^G Πρ^{Pr} ἔνεκεν^{.Prp}) ἐπεὶ^{Kon} δὲ^{Pt} πολίτου^G καὶ^{Kon} ἄρχοντος^G Π्रäAkt
 in the end and the of what for the sake. since but of citizen and of ruler
 τὴν^{ArtA} αὐτὴν^{AdjA} ἀρετὴν^A εἴναι^{PräInfAkt} φαμεν^{PräAkt} καὶ^{Kon} τοῦ^{ArtG} ἀρίστου^{AdjGSup} ἀνδρός,^G τὸν^{ArtA} δ'^{Pt}
 the same virtue to be we say and of the best man, the but
 αὐτὸν^A ἀρχόμενόν^A Π्रäM/P same being ruled τε^{Pt} δεῖ^{PräInfAkt} γίγνεσθαι^{PräM/Plnf} πρότερον^{Adv} καὶ^{Kon} ἄρχοντα^A Π्रäAkt
 and also to be necessary to become earlier and ruler
 ὕστερον,^{Adv} τοῦτ'^N Πρ ἀν^{Pt} εἴη^{PräAktOp} τῷ^{ArtD} νομοθέτη^D πραγματευτέον,^{AdjN} ὅπως^{Kon} ἄνδρες^N ἀγαθοί^{AdjN}
 later, this ever would be to the lawgiver to be worked at, how men good
 γίγνωνται,^{PräM/PKnj} καὶ^{Kon} διὰ^{Prp} τίνων^G Πρ ἐπιτηδευμάτων,^G καὶ^{Kon} τί^N Πρ τὸ^{ArtN} τέλος^N τῆς^{ArtG}
 may become, and through which of practices, and what the end of the
 ἀρίστης^{AdjGSup} ζωῆς.^G διήρηται^{PerM/P} δὲ^{Pt} δύο^{AdjN} μέρη^N τῆς^{ArtG} ψυχῆς,^G ὃν^G Πρ τὸ^{ArtN} μὲν^{Pt} ἔχει^{PräAkt}
 best life. has been divided but two parts of the soul, of which the indeed has
 λόγον^A καθ^{Prp} αὐτό,^A Πρ τὸ^{ArtN} δ'^{Pt} οὐκ^{Pt} ἔχει^{PräAkt} μὲν^{Pt} καθ^{Prp} αὐτὸ^A λόγω^D δ'^{Pt}
 reason according to itself, the but not has indeed according to it self to reason but
 ὑπακούειν^{PräInfAkt} δυνάμενον^A Π्रäM/P ὃν^G Πρ φαμεν^{PräAkt} τὰς^{ArtA} ἀρετὰς^A εἴναι^{PräInfAkt} καθ^{Prp} ἀς^A Πρ
 to obey being able· of which we say the virtues to be according to which
 ἀνὴρ^N ἀγαθὸς^{AdjN} λέγεται^{PräM/P} πως.^{Adv} τούτων^G Πρ δὲ^{Pt} ἐν^{Prp} ποτέρῳ^D Πρ μᾶλλον^{AdvKmp} τὸ^{ArtN}
 man good is said in some way. of these but in which of two rather the
 τέλος,^N τοῖς^{ArtD} μὲν^{Pt} οὔτω^{Adv} διαιροῦσιν^{PräAkt} ὡς^{Kon} ἡμεῖς^N Πρ φαμεν^{PräAkt} οὐκ^{Pt} ἄδηλον^{AdjN} πῶς^{Adv}
 end, to the indeed thus dividing as we we say not unclear how
 λεκτέον.^{AdjN} αἰεὶ^{Adv} γὰρ^{Pt} τὸ^{ArtN} χεῖρον^{AdjNKmp} τοῦ^{ArtG} βελτίονός^{AdjGKmp} ἔστιν^{PräAkt} ἔνεκεν^{.Prp} καὶ^{Kon}
 to be said. always for the worse of the better is for the sake, and
 τοῦτο^N Πρ φανερὸν^{AdjN} ὁμοίως^{Adv} ἐν^{Prp} τε^{Pt} τοῖς^{ArtD} κατὰ^{Prp} τέχνην^A καὶ^{Kon} τοῖς^{ArtD} κατὰ^{Prp}
 this clear alike in and also the according to art and the according to
 φύσιν.^A βέλτιον^{AdjNKmp} δὲ^{Pt} τὸ^{ArtN} λόγον^A ἔχον.^N ΠräAkt διήρηται^{PerM/P} τε^{Pt} διχῆ,^{Adv} καθ^{Prp}
 nature· better but the reason having. has been divided and also in two, according to
 ὅνπερ^A Πρ εἰώθαμεν^{PerAkt} τρόπον^A διαιρεῖν.^{PräInfAkt} ὁ^{ArtN} μὲν^{Pt} γὰρ^{Pt} πρακτικός^{AdjN} ἔστι^{PräAkt} λόγος^N
 which indeed we are accustomed manner to divide· the indeed for practical is reason
 ὁ^{ArtN} δὲ^{Pt} θεωρητικός.^{AdjN} ὡσαύτως^{Adv} οὖν^{Pt} ἀνάγκη^N διηρῆσθαι^{PerM/Plnf} καὶ^{Kon} τοῦτο^N Πρ τὸ^{ArtN} μέρος^N
 the but theoretical. likewise then necessity to have been divided and this the part
 δηλονότι.^{Adv} καὶ^{Kon} τὰς^{ArtA} πράξεις^A δ'^{Pt} ἀνάλογον^{AdjN} ἔροῦμεν^{FuAkt} ἔχειν,^{PräInfAkt} καὶ^{Kon} δεῖ^{PräAkt}
 clearly. and the actions but proportionate we will say to have, and it is necessary
 τὰς^{ArtA} τοῦ^{ArtG} φύσει^D βελτίονος^{AdjGKmp} αἱρετωτέρας^{AdjAKmp} εἴναι^{PräInfAkt} τοῖς^{ArtD} δυναμένοις^D ΠräM/P
 the of the by nature better more choiceworthy to be to the being able
 τυγχάνειν^{PräInfAkt} ἢ^{Kon} πασῶν^{AdjG} ἢ^{Kon} τοῖν^{ArtDuG} δυοῖν.^{AdjDuG} αἰεὶ^{Adv} γὰρ^{Pt} ἐκάστω^D Πr τοῦθ'^N Πr
 to happen upon or of all or of the two two· always for to each this
 αἱρετώτατον^{AdjNSup} οὐ^G Πr τυχεῖν^{AorSlnfAkt} ἔστιν^{PräAkt} ἀκροτάτου^{AdjGSup} διήρηται^{PerM/P} δὲ^{Pt} καὶ^{Kon}
 most choiceworthy of which to succeed is highest. has been divided but and
 πᾶς^{AdjN} ὁ^{ArtN} βίος^N εἰς^{Prp} ἀσχολίαν^A καὶ^{Kon} σχολὴν^A καὶ^{Kon} εἰς^{Prp} πόλεμον^A καὶ^{Kon} εἰρήνην,^A καὶ^{Kon} τῶν^{ArtG}
 whole the life into busyness and leisure and into war and peace, and of the
 πρακτῶν^{AdjG} τὰ^{ArtN} μὲν^{Pt} εἰς^{Prp} τὰ^{ArtN} ἀναγκαῖα^{AdjN} καὶ^{Kon} χρήσιμα^{AdjN} τὰ^{ArtN} δὲ^{Pt} εἰς^{Prp} τὰ^{ArtN}
 practical the indeed into the necessary and useful the but into the
 καλά.^{AdjN} περὶ^{Prp} ὃν^G Πr ἀνάγκη^N τὴν^{ArtA} αὐτὴν^{AdjA} αἱρεσιν^A εἴναι^{PräInfAkt} καὶ^{Kon} τοῖς^{ArtD} τῆς^{ArtG} ψυχῆς^G
 noble. about of which necessity the same choice to be and to the of the soul

μέρεσι^D καὶ^{Kon} ταῖς^{ArtD} πράξεσιν^D αὐτῶν,^G Pr πόλεμον^A μὲν^{Pt} εἰρήνης^G χάριν,^A ἀσχολίαν^A δὲ^{Pt} σχολῆς,^G
 parts and the actions of them, war indeed of peace for the sake, busyness but of leisure,
 τὸ^{ArtN} δὲ^{Pt} ἀναγκαῖα^{AdjN} καὶ^{Kon} χρήσιμα^{AdjN} τῶν^{ArtG} καλῶν^{AdjG} ἔνεκεν.^{Prp} πρὸς^{Prp} πάντα^{AdjA} μὲν^{Pt}
 the but necessary and useful of the noble for the sake. toward all indeed
 τοίνυν^{Pt} τῷ^{ArtD} πολιτικῷ^{AdjD} βλέποντι^D PrAkt νομοθετητέον,^{AdjN} καὶ^{Kon} κατὰ^{Prp} τὰ^{ArtA} μέρη^A τῆς^{ArtG}
 then to the political looking to be legislated, and according to the parts of the
 ψυχῆς^G καὶ^{Kon} κατὰ^{Prp} τὰς^{ArtA} πράξεις^A αὐτῶν,^G Pr μᾶλλον^{AdvKmp} δὲ^{Pt} πρὸς^{Prp} τὰ^{ArtA} βελτίω^{AdjAKmp}
 soul and according to the actions of them, more but toward the better things
 καὶ^{Kon} τὰ^{ArtA} τέλη.^A τὸν^{ArtA} αὐτὸν^{AdjA} δὲ^{Pt} τρόπον^A καὶ^{Kon} περὶ^{Prp} τοὺς^{ArtA} βίους^A καὶ^{Kon} τὰς^{ArtA} τῶν^{ArtG}
 and the ends. the same but manner and about the lives and the of
 πραγμάτων^G αἱρέσεις.^A δεῖ^{PräAkt} μὲν^{Pt} γὰρ^{Pt} ἀσχολεῖν^{PräInfAkt} δύνασθαι^{PräM/Plnf} καὶ^{Kon}
 the affairs choices. it is necessary indeed for to be busy to be able and
 πολεμεῖν,^{PräInfAkt} to make war,

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μᾶλλον^{AdvKmp} δὲ^{Pt} εἰρήνην^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} ὥστε^{Kon}
 the useful things but to do, the but noble things it is necessary more. so that
 πρὸς^{Prp} τούτους^A Pr τοὺς^{ArtA} σκοποὺς^A καὶ^{Kon} παῖδας^A ἔτι^{Adv} ὄντας^A PrAkt παιδευτέον^{AdjN} καὶ^{Kon} τὰς^{ArtA}
 toward these the aims and children still being must be educated and the
 ἄλλας^{AdjA} ἡλικίας,^A ὅσαι^N Pr δέονται^{PräM/P} παιδείας.^G οἱ^{ArtN} δὲ^{Pt} νῦν^{Adv} ἄριστα^{AdvSup}
 other ages, as many as are in need of education. the but now best
 δοκοῦντες^N PräAkt πολιτεύεσθαι^{PräM/Plnf} τῷ^{ArtG} Ἑλλήνων,^G καὶ^{Kon} τῷ^{ArtG} νομοθετῶν^G οἱ^{ArtN} ταύτας^A Pr
 seeming to be administering of the Greeks, and of the lawgivers the ones these
 καταστήσαντες^N AorAkt τὰς^{ArtA} πολιτείας,^A οὔτε^{Kon} πρὸς^{Prp} τὸ^{ArtA} βέλτιστον^{AdjASup} τέλος^A φαίνονται^{PräM/P}
 having established the constitutions, neither toward the best end appear
 συντάξαντες^N AorAkt τὰ^{ArtA} περὶ^{Prp} τὰς^{ArtA} πολιτείας^A οὔτε^{Kon} πρὸς^{Prp} πάσας^{AdjA} τὰς^{ArtA} ἀρετὰς^A τοὺς^{ArtA}
 having arranged the about the constitutions nor toward all the virtues the
 νόμους^A καὶ^{Kon} τὴν^{ArtA} παιδείαν,^A ἄλλὰ^{Kon} φορτικῶς^{Adv} ἀπέκλιναν^{AorAkt} πρὸς^{Prp} τὰς^{ArtA} χρησίμους^{AdjA}
 laws and the education, but coarsely they inclined toward the useful
 εἴναι^{PräInfAkt} δοκούσας^A PräAkt καὶ^{Kon} πλεονεκτικωτέρας.^{AdjAKmp} παραπλησίως^{Adv} δὲ^{Pt} τούτοις^D Pr
 to be seeming more grasping similarly. but to these and
 καὶ^{Kon} τῷ^{ArtG} ὕστερόν^{Adv} τινες^N Pr γραψάντων^G AorAkt ἀπεφήναντο^{AorMed} τὴν^{ArtA} αὐτὴν^{AdjA} δόξαν.^A
 of the later some having written they declared the same opinion.
 ἐπαινοῦντες^N PräAkt γὰρ^{Pt} τὴν^{ArtA} Λακεδαιμονίων^G πολιτείαν^A ἄγανται^{PräM/P} τοῦ^{ArtG} νομοθέτου^G
 praising for the of the Lacedaemonians constitution they admire of the lawgiver
 τὸν^{ArtA} σκοπόν,^A ὅτι^{Kon} πάντα^{AdjA} πρὸς^{Prp} τὸ^{ArtA} κρατεῖν^{PräInfAkt} καὶ^{Kon} πρὸς^{Prp} πόλεμον^A
 the aim, that all things toward the to prevail and toward war
 ἐνομοθέτησεν^{AorAkt} ἀ^A Pr καὶ^{Kon} κατὰ^{Prp} τὸν^{ArtA} λόγον^A ἐστὶν^{PräAkt} εὐέλεγκτα^{AdjN} καὶ^{Kon}
 he legislated. which things also according to the account is easy to refute and
 τοῖς^{ArtD} ἔργοις^D ἔξελήλεγκται^{PerM/P} νῦν^{Adv} ὕσπερ^{Kon} γὰρ^{Pt} οἱ^{ArtN} πλείστοι^{AdjNSup} τῷ^{ArtG} ἀνθρώπων^G
 by the deeds has been refuted now. just as for the most of men
 ζηλοῦσι^{PräAkt} τὸ^{ArtA} πολλῶν^{AdjG} δεσπόζειν,^{PräInfAkt} ὅτι^{Kon} πολλὴ^{AdjN} χορηγία^N γίγνεται^{PräM/P} τῷ^{ArtG}
 they admire the of many to be master, because much provision comes to be of the
 εὐτυχημάτων,^G οὕτω^{Adv} καὶ^{Kon} Θεβρων^N ἀγάμενος^N Präm/P φαίνεται^{PräM/P} τὸν^{ArtA} τῷ^{ArtG} Λακώνων^G
 good fortunes, thus also Thibron admiring appears the of the the Laconians

νομοθέτην, ^A καὶ ^{Kon} τῶν ^{ArtG} ἄλλων ^{AdjG} ἔκαστος ^{AdjN} τῶν ^{ArtG} γραφόντων ^G PräAkt περὶ ^{Prp} τῆς ^{ArtG} πολιτείας ^G
 lawgiver, and of the others each of the writing about the constitution
 αὐτῶν, ^G οὗτοι ^{Kon} διὰ ^{Prp} τὸ ^{ArtA} γεγυμνάσθαι ^{PerM/Plnf} πρὸς ^{Prp} τοὺς ^{ArtA} κινδύνους ^A πολλῶν ^{AdjG}
 of them, that because of the having been trained toward the dangers of many
 ἦρχον, ^{ImpAkt} καίτοι ^{Kon} δῆλον ^{AdjN} ὡς ^{Kon} ἐπειδὴ ^{Kon} νῦν ^{Adv} γε ^{Pt} οὐκέτι ^{Adv} ὑπάρχει ^{PräAkt} τοῖς ^{ArtD} Λάκωσι ^D
 they ruled· and yet clear that since now at least no longer exists to the Laconians
 τὸ ^{ArtN} ἄρχειν, ^{PräInfAkt} οὐκ ^{Pt} εὐδαίμονες, ^{AdjN} οὐδὲ ^{Kon} ὁ ^{ArtN} νομοθέτης ^N ἀγαθός. ^{AdjN} ἔστι ^{PräAkt} δὲ ^{Pt} τοῦτο ^N ^{Pr}
 the 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} ἐμποδίζοντος ^G ^{PräAkt}
 ridiculous, if remaining in the laws of him, and of no one hindering
 πρὸς ^{Prp} τὸ ^{ArtA} χρῆσθαι ^{PräM/Plnf} τοῖς ^{ArtD} νόμοις, ^D ἀποβεβλήκασι ^{PerAkt} τὸ ^{ArtA} ζῆν ^{PräInfAkt} καλῶς. ^{Adv} οὐκ ^{Pt}
 toward the to use the laws, they have cast away the to live well. not
 ὅρθως ^{Adv} δὲ ^{Pt} ὑπολαμβάνουσιν ^{PräAkt} οὐδὲ ^{Kon} περὶ ^{Prp} τῆς ^{ArtG} ἄρχης ^G ἥν ^A ^{Pr} δεῖ ^{PräAkt} τιμῶντα ^A ^{PräAkt}
 rightly but they suppose nor about the rule which it is necessary honoring
 φαίνεσθαι ^{PräM/Plnf} τὸν ^{ArtA} νομοθέτην. ^A τοῦ ^{ArtG} γὰρ ^{Pt} δεσποτικῶς ^{Adv} ἄρχειν ^{PräInfAkt} ή ^{ArtN} τῶν ^{ArtG}
 to appear the lawgiver of the for despotically to rule the of the
 ἔλευθέρων ^{AdjG} ἄρχης ^N καλλίων ^{AdjNKmp} καὶ ^{Kon} μᾶλλον ^{AdvKmp} μετ', ^{Prp} ἀρετῆς. ^G ἔτι ^{Adv} δὲ ^{Pt} οὐ ^{Pt} διὰ ^{Prp}
 free rule nobler and more with virtue. further but not because of
 τοῦτο ^N ^{Pr} δεῖ ^{PräAkt} τὴν ^{ArtA} πόλιν ^A εὐδαίμονα ^{AdjA} νομίζειν ^{PräInfAkt} καὶ ^{Kon} τὸν ^{ArtA} νομοθέτην ^A
 this it is necessary the city happy to consider and the lawgiver
 ἔπαινεῖν, ^{PräInfAkt} οὗτοι ^{Kon} κρατεῖν ^{PräInfAkt} ἥσκησεν ^{AorAkt} ἐπὶ ^{Prp} τὸ ^{ArtA} τῶν ^{ArtG} πέλας ^{AdjG} ἄρχειν. ^{PräInfAkt}
 to praise, that to prevail he practised toward the of the neighbors to rule.
 ταῦτα ^N ^{Pr} γὰρ ^{Pt} μεγάλην ^{AdjA} ἔχει ^{PräAkt} βλάβην. ^A δῆλον ^{AdjN} γὰρ ^{Pt} οὗτοι ^{Kon} καὶ ^{Kon} τῶν ^{ArtG} πολιτῶν ^G τῷ ^{ArtD}
 these for great has harm. clear for that also of the citizens to the
 δυναμένῳ ^D ^{PräM/P} τοῦτο ^A ^{Pr} πειρατέον ^{AdjN} διώκειν, ^{PräInfAkt} ὅπως ^{Kon} δύνηται ^{PräM/PKnj} τῆς ^{ArtG} οἰκείας ^{AdjG}
 being able this must attempt to pursue, so that he may be able of the own
 πόλεως ^G ἄρχειν. ^{PräInfAkt} ὅπερ ^A ^{Pr} ἔγκαλοῦσιν ^{PräAkt} οἱ ^{ArtN} Λάκωνες ^N Παυσανίᾳ ^D τῷ ^{ArtD} βασιλεῖ, ^D καίπερ ^{Kon}
 city to rule· which very they accuse the Laconians Pausanias the king, although
 ἔχοντι ^D ^{PräAkt} τηλικαύτην ^{AdjA} τιμήν. ^A οὔτε ^{Kon} δὴ ^{Pt} πολιτικὸς ^{AdjN} τῶν ^{ArtG} τοιούτων ^{AdjG} λόγων ^G καὶ ^{Kon}
 having so great honor. neither indeed political of the such discourses and
 νόμων ^G οὐθεὶς ^N ^{Pr} οὔτε ^{Kon} ὡφέλιμος ^{AdjN} οὔτε ^{Kon} ἀληθῆς ^{AdjN} ἔστιν. ^{PräAkt} ταῦτα ^{ArtAdjN} γὰρ ^{Pt} ἄριστα ^{AdvSup}
 laws no one nor useful nor true is. the same things for best
 καὶ ^{Kon} ιδίᾳ ^{Adv} καὶ ^{Kon} κοινῇ, ^{Adv} τὸν ^{ArtA} τε ^{Pt} νομοθέτην ^A ἐμποιεῖν ^{PräInfAkt} δεῖ ^{PräAkt} ταῦτα ^A ^{Pr} ταῖς ^{ArtD}
 both privately and publicly, the and lawgiver to implant it is necessary these things to the
 ψυχαῖς ^D τῶν ^{ArtG} ἀνθρώπων ^G τῆν ^{ArtA} τε ^{Pt} τῶν ^{ArtG} πολεμικῶν ^{AdjG} ἄσκησιν ^A οὐ ^{Pt} τούτου ^G ^{Pr} χάριν ^A
 souls of the men· the and of the warlike training not of this for the sake
 δεῖ ^{PräAkt} μελετᾶν, ^{PräInfAkt} ίνα ^{Kon} καταδουλώσωνται ^{AorM/PKnj} τοὺς ^{ArtA} ἀναξίους, ^{AdjA} ἀλλὰ ^{Kon}
 it is necessary to practice, in order that they may enslave the unworthy, but
 ίνα ^{Kon} πρῶτον ^{AdvSup} μὲν ^{Pt} αὐτοὶ ^N ^{Pr} μὴ ^{Pt} δουλεύσωσιν ^{AorAktKnj} ἔτεροις, ^{AdjD} ξπειτα ^{Adv} ὅπως ^{Kon}
 in order that first indeed themselves not they may be slaves to others, then so that
 ζητῶσι ^{PräAktKnj} τὴν ^{ArtA} ἡγεμονίαν ^A τῆς ^{ArtG}
 they seek the leadership of the

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ὡφελείας ^G ἔνεκα ^{Prp} τῶν ^{ArtG} ἄρχομένων, ^G ^{PräM/P} ἀλλὰ ^{Kon} μὴ ^{Pt} πάντων ^{AdjG} δεσποτείας. ^G τρίτον ^{Adv} δὲ ^{Pt}
 benefit for the sake of the being ruled, but not of all despotism· third but
 τὸ ^{ArtN} δεσπόζειν ^{PräInfAkt} τῶν ^{ArtG} ἀξίων ^{AdjG} δουλεύειν. ^{PräInfAkt} οὗτοι ^{Kon} δὲ ^{Pt} δεῖ ^{PräAkt} τὸν ^{ArtA} νομοθέτην ^A
 the to be master of the worthy to be slaves. that but it is necessary the lawgiver

μᾶλλον^{AdvKmp} σπουδάζειν^{PräInfAkt} ὅπως^{Kon} καὶ^{Kon} τὴν^{ArtA} περὶ^{Prp} τὰ^{ArtA} πολεμικὰ^{AdjA} καὶ^{Kon} τὴν^{ArtA}
 more to be eager so that and the about the warlike things and the
 ἄλλην^{AdjA} νομοθεσίαν^A τοῦ^{ArtG} σχολάζειν^{PräInfAkt} ἔνεκεν^{Prp} τάξη^{AorAktKnj} καὶ^{Kon} τῆς^{ArtG} εἰρήνης,^G
 other legislation of the to have leisure for the sake he may arrange and of the peace,
 μαρτυρεῖ^{PräAkt} τὰ^{ArtN} γιγνόμενα^N_{PräM/P} τοῖς^{ArtD} λόγοις.^D αἱ^{ArtN} γὰρ^{Pt} πλεύσται^{AdjNSup} τῶν^{ArtG}
 bears witness the things happening to the arguments. the for most of the
 τοιούτων^{AdjG} πόλεων^G πολεμοῦσαι^N_{PräAkt} μὲν^{Pt} σώζονται_{PräM/P} κατακτησάμεναι^N_{AorMed} δὲ^{Pt} τὴν^{ArtA} ἀρχὴν^A
 such cities warring indeed are saved, having gained but the rule
 ἀπόλλυνται_{PräM/P} τὴν^{ArtA} γὰρ^{Pt} βαφὴν^A ἀνιᾶσιν_{PräAkt} ὥσπερ^{Kon} ὁ^{ArtN} σίδηρος,^N εἰρήνην^A ἄγοντες.^N_{PräAkt}
 perish. the for temper they relax, just as the iron, peace leading.
 αἴτιος^{AdjN} δέ^{Pt} ὁ^{ArtN} νομοθέτης^N οὐ^{Pt} παιδεύσας^N_{AorAkt} δύνασθαι_{PräM/PInf} σχολάζειν. PräInfAkt
 responsible but the lawgiver not having educated to be able to have leisure. since but
 τὸ^{ArtN} αὐτὸ^{AdjN} τέλος^N εἶναι_{PräInfAkt} φαίνεται_{PräM/P} καὶ^{Kon} κοινῇ^{Adv} καὶ^{Kon} ιδίᾳ^{Adv} τοῖς^{ArtD} ἀνθρώποις,^D
 the same end to be appears both publicly and privately to the humans,
 καὶ^{Kon} τὸν^{ArtA} αὐτὸν^{AdjA} ὅπον^A ἀναγκαῖον^{AdjA} εἶναι_{PräInfAkt} τῷ^{ArtD} τε^{Pt} ἀρίστω^{AdjDSup} ἀνδρὶ^D καὶ^{Kon}
 and the same criterion necessary to be to the and best man and
 τῇ^{ArtD} ἀρίστῃ^{AdjDSup} πολιτείᾳ,^D φανερὸν^{AdjN} ὅτι^{Kon} δεῖ_{PräAkt} τὰς^{ArtA} εἰς^{Prp} τὴν^{ArtA} σχολὴν^A ἀρετὰς^A
 to the 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 δέ^{Pt}
 to exist end for, just as has been said many times, peace indeed of war leisure but
 ἀσχολίας.^G χρήσιμοι^{AdjN} δέ^{Pt} τῶν^{ArtG} ἀρετῶν^G εἰσι_{PräAkt} πρὸς^{Prp} τὴν^{ArtA} σχολὴν^A καὶ^{Kon} διαγωγὴν^A
 of busyness. useful but of the virtues are toward the leisure and conduct of life
 ὃν^G_{Pr} τε^{Pt} ἐν^{Prp} τῇ^{ArtD} σχολῇ^D τὸ^{ArtN} ἔργον^N καὶ^{Kon} ὃν^G_{Pr} ἐν^{Prp} τῇ^{ArtD} ἀσχολίᾳ.^D δεῖ_{PräAkt} γὰρ^{Pt}
 of which and in the leisure the work and of which in the busyness. it is necessary for
 πολλὰ^{AdjN} τῶν^{ArtG} ἀναγκαίων^{AdjG} ὑπάρχειν_{PräInfAkt} ὅπως^{Kon} ἔξῃ_{PräAktKnj} σχολάζειν. PräInfAkt
 many things of the necessary to be present so that it may be permitted to have leisure.
 διὸ^{Kon} σώφρονα^{AdjA} τὴν^{ArtA} πόλιν^A εἶναι_{PräInfAkt} προσήκει_{PräAkt} καὶ^{Kon} ἀνδρείαν^A καὶ^{Kon} καρτερικήν.^{AdjA}
 therefore temperate the city to be it behooves and courage and steadfast:
 κατὰ^{Prp} γὰρ^{Pt} τὴν^{ArtA} παροιμίαν,^A οὐ^{Pt} σχολὴ^N δούλοις,^D οἱ^{ArtN} δέ^{Pt} μὴ^{Pt} δυνάμενοι^N_{PräM/P}
 according to for the proverb, no leisure for slaves, the but not being able
 κινδυνεύειν_{PräInfAkt} ἀνδρείως^{Adv} δοῦλοι^N τῶν^{ArtG} ἐπιόντων^G_{PräAkt} εἰσίν._{PräAkt} ἀνδρείας^G μὲν^{Pt} οὖν^{Pt} καὶ^{Kon}
 to risk bravely slaves of the coming on are. of courage indeed then and
 καρτερίας^G δεῖ_{PräAkt} πρὸς^{Prp} τὴν^{ArtA} ἀσχολίαν,^A φιλοσοφίας^G δέ^{Pt} πρὸς^{Prp} τὴν^{ArtA} σχολὴν,^A
 of endurance it is necessary toward the busyness, of philosophy but toward the leisure,
 σωφροσύνης^G δέ^{Pt} καὶ^{Kon} δικαιοσύνης^G ἐν^{Prp} ἀμφοτέροις^{AdjD} τοῖς^{ArtD} χρόνοις,^D καὶ^{Kon} μᾶλλον^{AdvKmp}
 of temperance but and of justice in both the times, and more
 εἰρήνην^A ἄγουσι_{PräAkt} καὶ^{Kon} σχολάζουσιν_{PräAkt} δέ^{ArtN} μὲν^{Pt} γὰρ^{Pt} πόλεμος^N ἀναγκάζει_{PräAkt} δικαιούς^{AdjA}
 peace they lead and they are at leisure. the indeed for war forces just
 εἶναι_{PräInfAkt} καὶ^{Kon} σωφρονεῖν_{PräInfAkt} ἡ^{ArtN} δέ^{Pt} τῆς^{ArtG} εὔτυχίας^G ἀπόλαυσις^N καὶ^{Kon} τὸ^{ArtN}
 to be and to be temperate, the but of the of good fortune enjoyment and the
 σχολάζειν_{PräInfAkt} μετ^{Prp} εἰρήνης^G ὑβριστὰς^{AdjA} ποιεῖ_{PräAkt} μᾶλλον.^{AdvKmp} πολλῆς^{AdjG} οὖν^{Pt} δεῖ_{PräAkt}
 to be at leisure with peace insolent makes more. much then it is necessary
 δικαιοσύνης^G καὶ^{Kon} πολλῆς^{AdjG} σωφροσύνης^G τοὺς^{ArtA} ἄριστα^{AdvSup} δοκοῦντας^A_{PräAkt} πράττειν_{PräInfAkt}
 of justice and much of temperance those best seeming to act
 καὶ^{Kon} πάντων^{AdjG} τῶν^{ArtG} μακαριζομένων^G_{PräM/P} ἀπολαύοντας,^A_{PräAkt} οἷον^{Kon} εἰ^{Kon} τινές^N_{Pr}
 and of all the being called happy enjoying, for example if some
 εἰσιν_{PräAkt} ὥσπερ^{Kon} οἱ^{ArtN} ποιηταί^N φασιν_{PräAkt} ἐν^{Prp} μακάρων^{AdjG} νήσοις.^D μάλιστα^{AdvSup} γὰρ^{Pt}
 are, just as the poets say, in of the blessed islands. most of all for

οὗτοι^N δεήσονται^{FuM/P} φιλοσοφίας^G καὶ^{Kon} σωφροσύνης^G καὶ^{Kon} δικαιοσύνης^G ὅσω^D μᾶλλον^{AdvKmp}
 these will need of philosophy and of temperance and of justice, by how much more
 σχολάζουσιν^{PräAkt} ἐν^{Prp} ἀφθονίᾳ^D τῶν^{ArtG} τοιούτων^{AdjG} ἀγαθῶν^{AdjG} διότι^{Kon} μὲν^{Pt} οὖν^{Pt} τὴν^{ArtA}
 they are at leisure in abundance of the such goods. because indeed then the
 μέλλουσαν^A ^{PräAkt} εὐδαιμονήσειν^{FuInfAkt} καὶ^{Kon} σπουδαίαν^{AdjA} ἔσεσθαι^{FuM/PInf} πόλιν^A τούτων^G
 being about to to be happy and excellent to be city of these
 δεῖ^{PräAkt} τῶν^{ArtG} ἀρετῶν^G μετέχειν,^{PräInfAkt} φανερόν.^{AdjN} αἰσχροῦ^{AdjG} γὰρ^{Pt} ὄντος^G ^{PräAkt} μὴ^{Pt}
 it is necessary of the virtues to share in, clear. of shameful for being not
 δύνασθαι^{PräM/PInf} χρῆσθαι^{PräM/PInf} τοῖς^{ArtD} ἀγαθοῖς,^{AdjD} ἔτι^{Adv} μᾶλλον^{AdvKmp} τὸ^{ArtN} μὴ^{Pt} δύνασθαι^{PräM/PInf}
 to be able to use the good things, still more the not to be able
 ἐν^{Prp} τῷ^{ArtD} σχολάζειν^{PräInfAkt} χρῆσθαι,^{PräM/PInf} ἀλλὰ^{Kon} ἀσχολοῦντας^A ^{PräAkt} μὲν^{Pt} καὶ^{Kon}
 in the to be at leisure to use, but being busy indeed and
 πολεμοῦντας^A ^{PräAkt} φαίνεσθαι^{PräM/PInf} ἀγαθούς,^{AdjA} εἰρήνην^A δὲ^{Pt} ἄγοντας^A ^{PräAkt} καὶ^{Kon} σχολάζοντας^A ^{PräAkt}
 warring to appear good, peace but leading and being at leisure
 ἀνδραποδώδεις.^{AdjA} διὸ^{Kon} δεῖ^{PräAkt} μὴ^{Pt} καθάπερ^{Kon} ἡ^{ArtN} Λακεδαιμονίων^G πόλις^N τὴν^{ArtA} ἀρετὴν^A
 slave like. therefore it is necessary not just as the of Lacedaemonians city the virtue
 ἀσκεῖν.^{PräInfAkt} ἐκεῖνοι^N μὲν^{Pt} γὰρ^{Pt} οὐ^{Pt} ταύτῃ^D ^{Pr} διαφέρουσι^{PräAkt} τῶν^{ArtG} ἄλλων,^{AdjG}
 to practice. those indeed for not in this way they differ of the others,

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τῷ^{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} τῷ^{ArtD} γίνεσθαι^{PräM/PInf} ταῦτα^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} ταῦτα^A ^{Pr} καὶ^{Kon} τὴν^{ArtA} ἀπόλαυσιν^A τὴν^{ArtA} τούτων^G ^{Pr} ἡ^{ArtN} τὴν^{ArtA} τῶν^{ArtG}
 greater and good things these and the enjoyment the of these or the of the
 ὀρετῶν^G καὶ^{Kon} ὅτι^{Kon} δι^{Prp} αὐτήν^A ^{Pr} φανερὸν^{AdjN} ἐκ^{Prp} τούτων^G ^{Pr} πῶς^{Adv} δὲ^{Pt} καὶ^{Kon} διὰ^{Prp}
 virtues [[and that]]. [[because of herself]] clear from these· how but also through
 τίνων^G ^{Pr} ἔσται,^{FuM/P} τοῦτο^N ^{Pr} δὴ^{Pt} θεωρητέον.^{AdjN} τυγχάνομεν^{PräAkt} δὴ^{Pt} διηρημένοι^N ^{PerM/P}
 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
 μέν^{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
 θεωρῆσαι^{AorInfAkt} πότερον^{Kon} παιδευτέοι^{AdjN} τῷ^{ArtD} λόγῳ^D πρότερον^{Adv} ἡ^{Kon} τοῖς^{ArtD} ἔθεσιν.^D ταῦτα^N ^{Pr}
 to consider whether to be educated by the reason earlier or to the customs. these things
 γὰρ^{Pt} δεῖ^{PräAkt} πρὸς^{Prp} ἄλληλα^A ^{Pr} συμφωνεῖν^{PräInfAkt} συμφωνίαν^A τὴν^{ArtA} ἀρίστην.^{AdjASup}
 for it is necessary toward one another to agree agreement the best·
 ἔνδεχεται^{PräM/P} γὰρ^{Pt} διημαρτηκέναι^{PerAktInf} τὸν^{ArtA} λόγον^A τῆς^{ArtG} βελτίστης^{AdjGSup} ὑποθέσεως,^G καὶ^{Kon}
 it is possible for to have erred the reason of the best hypothesis, and
 διὰ^{Prp} τῶν^{ArtG} ἔθων^G ὁμοίως^{Adv} ἥχθαι,^{PerM/PInf} φανερὸν^{AdjN} δὴ^{Pt} τοῦτο^N ^{Pr} γε^{Pt} πρῶτον^{Adv} μέν^{Pt}
 through the customs likewise to have been led. clear indeed this at least first indeed,
 καθάπερ^{Kon} ἐν^{Prp} τοῖς^{ArtD} ἄλλοις,^{AdjD} ὡς^{Kon} ἡ^{ArtN} γένεσις^N ἀπ^{Prp} ἀρχῆς^G ἔστι^{PräAkt} καὶ^{Kon} τὸ^{ArtN}
 just as in the others, that the coming to be from beginning is and the
 τέλος^N ἀπό^{Prp} τινος^G ^{Pr} ἀρχῆς^G ἄλλου^{AdjG} τέλους,^G ὁ^{ArtN} δὲ^{Pt} λόγος^N ἡμῖν^D ^{Pr} καὶ^{Kon} ὁ^{ArtN} νοῦς^N τῆς^{ArtG}
 end from something beginning of another end, the but reason to us and the mind of the
 φύσεως^G τέλος,^N ὕστε^{Kon} πρὸς^{Prp} τούτους^A ^{Pr} τὴν^{ArtA} γένεσιν^A καὶ^{Kon} τὴν^{ArtA} τῶν^{ArtG} ἔθῶν^G
 nature end, so that toward these the coming to be and the of the habits

δεῖ PräAkt παρασκευάζειν PräInfAkt μελέτην^A ἐπειτα^{Adv} ώσπερ^{Kon} ψυχὴ^N καὶ^{Kon} σῶμα^N δύ^{'AdjN} ἔστιν, PräAkt
 it is necessary to prepare training· then just as soul and body two is,
 οὐτω^{Adv} καὶ^{Kon} τῆς^{ArtG} ψυχῆς^G ὅρῶμεν^{PräAkt} δύο^{AdjN} μέρη, ^A τὸ^{ArtN} τε^{Pt} ἀλογον^{AdjN} καὶ^{Kon} τὸ^{ArtN} λόγον^A
 thus also of the soul we see two parts, the and irrational and the reason
 ἔχον, ^N PräAkt καὶ^{Kon} τὰς^{ArtA} ἔξεις^A τὰς^{ArtA} τούτων^G Pr δύο^{AdjA} τὸν^{ArtA} ἀριθμόν, ^A ὡν^G Pr τὸ^{ArtN} μέν^{Pt}
 having, and the states the of these two the number, of which the indeed
 ἔστιν PräAkt ὕρεξις^N τὸ^{ArtN} δὲ^{Pt} νοῦς, ^N ώσπερ^{Kon} δὲ^{Pt} τὸ^{ArtN} σῶμα^N πρότερον^{Adv} τῇ^{ArtD} γενέσει^D τῆς^{ArtG}
 is appetite the but mind, just as but the body earlier to the birth of the
 ψυχῆς, ^G οὐτω^{Adv} καὶ^{Kon} τὸ^{ArtN} ἀλογον^{AdjN} τοῦ^{ArtG} λόγον^A ἔχοντος. ^G PräAkt φανερὸν^{AdjN} δὲ^{Pt} καὶ^{Kon}
 soul, thus also the irrational of the reason having. clear but also
 τοῦτο^N Pr θυμὸς^N γὰρ^{Pt} καὶ^{Kon} βούλησις, ^N ἔτι^{Adv} δὲ^{Pt} ἐπιθυμία, ^N καὶ^{Kon} γενομένοις^D AorSM/P εὐθὺς^{Adv}
 this spirit for and wish, still but desire, and to the born immediately
 ὑπάρχει PräAkt τοῖς^{ArtD} παιδίοις, ^D ὁ^{ArtN} δὲ^{Pt} λογισμὸς^N καὶ^{Kon} ὁ^{ArtN} νοῦς^N προϊοῦσιν^D PräAkt
 exists to the children, the but reasoning and the mind as they advance
 ἔγγίγνεσθαι PräM/Plnf πέφυκεν. PerAkt διὸ^{Kon} πρῶτον^{Adv} μὲν^{Pt} τοῦ^{ArtG} σῶματος^G τὴν^{ArtA} ἐπιμέλειαν^A
 to arise is by nature. therefore first indeed of the body the care
 ἀναγκαῖον^{AdjN} εἶναι PräInfAkt προτέραν^{AdjA} ἥ^{Kon} τὴν^{ArtA} τῆς^{ArtG} ψυχῆς, ^G ἐπειτα^{Adv} τὴν^{ArtA} τῆς^{ArtG} ὄρέξεως, ^G
 necessary to be prior than the of the soul, then the of the appetite,
 ἔνεκα^{Prp} μέντοι^{Pt} τοῦ^{ArtG} νοῦ^G τὴν^{ArtA} τῆς^{ArtG} ὄρέξεως, ^G τὴν^{ArtA} δὲ^{Pt} τοῦ^{ArtG} σῶματος^G τῆς^{ArtG}
 for the sake of however the mind the of the appetite, the but of the body of the
 ψυχῆς. ^G εἴπερ^{Kon} οὖν^{Pt} ἀπ^{'Prp} ἀρχῆς^G τὸν^{ArtA} νομοθέτην^A ὄρᾶν^{PräInfAkt} δεῖ PräAkt ὅπις^{Kon}
 soul. if indeed then from beginning the lawgiver to see it is necessary how
 βέλτιστα^{AdjNSup} τὰ^{ArtN} σῶματα^N γένηται^{AorSM/PKnj} τῶν^{ArtG} τρεφομένων, ^G PräM/P πρῶτον^{Adv} μὲν^{Pt}
 best the bodies may become of the being nourished, first indeed
 ἔπιμελητέον^{AdjN} περι^{Prp} τὴν^{ArtA} σύζευξιν, ^A πότε^{Adv} καὶ^{Kon} ποίους^A Pr τινὰς^A Pr ὄντας^A PräAkt χρὴ^{PräAkt}
 to be cared for about the joining, when and what sort some being must
 ποιεῖσθαι PräM/Plnf πρὸς^{Prp} ἀλλήλους^A Pr τὴν^{ArtA} γαμικὴν^{AdjA} ὀμιλίαν, ^A δεῖ PräAkt δέ^{Pt}
 to make for oneself toward one another the marital association. it is necessary but
 ἀποβλέποντα^A PräAkt νομοθετεῖν PräInfAkt ταύτην^A Pr τὴν^{ArtA} κοινωνίαν^A πρὸς^{Prp} αὐτούς^A Pr τε^{Pt} καὶ^{Kon} τὸν^{ArtA}
 looking toward to legislate this the community toward them and also the
 τοῦ^{ArtG} ζῆν PräInfAkt χρόνον, ^A ἵνα^{Kon} συγκαταβαίνωσι PräAktKnj ταῖς^{ArtD} ἡλικίαις^D ἐπὶ^{Prp} τὸν^{ArtA}
 of the to live time, in order that they may go down together to the ages to the
 αὐτὸν^{AdjA} καὶ^{Kon} μὴ^{Pt} διαφωνῶσιν PräAktKnj αἱ^{ArtN} δυνάμεις^N τοῦ^{ArtG} μὲν^{Pt} ἔτι^{Adv} δυναμένου^G PräM/P
 same season and not they may disagree the powers of the indeed still being able
 γεννᾶν PräInfAkt τῆς^{ArtG} δὲ^{Pt} μὴ^{Pt} δυναμένης, ^G PräM/P ἥ^{Kon} ταύτης^G Pr μὲν^{Pt} τοῦ^{ArtG} δέ^{Pt} ἀνδρὸς^G μη^{Pt}
 to beget of the but not being able, or of this indeed of the but man not
 (ταῦτα^A Pr γὰρ^{Pt} ποιεῖ PräAkt καὶ^{Kon} στάσεις^A Pr πρὸς^{Prp} ἀλλήλους^A Pr καὶ^{Kon} διαφοράς). ^A ἐπειτα^{Adv} καὶ^{Kon}
 (these for makes and factions toward one another and differences). then and
 πρὸς^{Prp} τὴν^{ArtA} τῶν^{ArtG} τέκνων^G διαδοχήν, ^A δεῖ PräAkt γὰρ^{Pt} οὔτε^{Kon} λίαν^{Adv} ὑπολείπεσθαι PräM/Plnf
 toward the of the children succession, it is necessary for neither too much to be left behind
 ταῖς^{ArtD} ἡλικίαις^D τὰ^{ArtA} τέκνα^A τῶν^{ArtG} πατέρων^G (ἀνόνητος^{AdjN} γὰρ^{Pt} τοῖς^{ArtD} μὲν^{Pt} πρεσβυτέροις^{AdjD}
 to the ages the children of the fathers (unprofitable for to the indeed elder
 ἥ^{ArtN} χάρις^N παρὰ^{Prp} τῶν^{ArtG} τέκνων, ^G ἥ^{ArtN} δὲ^{Pt} παρὰ^{Prp} τῶν^{ArtG} the gratitude from the children, the but from the

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πατέρων^G βοήθεια^N τοῖς^{ArtD} τέκνοις, ^D οὔτε^{Kon} λίαν^{Adv} πάρεγγυς^{Adv} εἶναι PräInfAkt (πολλὴν^{AdjA} γὰρ^{Pt}
 of fathers help to the children), neither excessively near at hand to be (much for

έχει_{PräAkt} δυσχέρειαν.^A ἦ_N _{Pr} τε^{Pt} γὰρ^{Pt} αἰδώς^N ἥττον^{AdvKmp} ὑπάρχει_{PräAkt} τοῖς_{ArtD} τοιούτοις_{AdjD} ὥσπερ_{Kon}
 has difficulty· which and for modesty less exists to the such just as
 ἡλικιώταις^D καὶ_{Kon} περὶ^{Prp} τὴν^{ArtA} οἰκονομίαν^A ἔγκληματικὸν^{AdjN} τὸ^{ArtN} πάρεγγυς).^{AdjN} ξτὶ_{Adv}
 to peers and around the household management accusatory the nearness). further
 δ',^{Pt} ὅθεν^{Adv} ἀρχόμενοι^N _{PräM/P} δεῦρο^{Adv} μετέβημεν,_{AorSAkt} ὅπως_{Kon} τὰ^{ArtA} σώματα^A τῶν^{ArtG}
 but now, whence beginning hither we went, so that the bodies of the
 γεννωμένων^G _{PräM/P} ὑπάρχη_{PräAktKnj} πρὸς^{Prp} τὴν^{ArtA} τοῦ^{ArtG} νομοθέτου^G βούλησιν.^A σχεδὸν^{Adv} δὴ^{Pt}
 being born may be toward the of the lawgiver will. almost indeed
 πάντα^{AdjN} ταῦτα^N _{Pr} συμβαίνει_{PräAkt} κατὰ^{Prp} μίαν^{AdjA} ἐπιμέλειαν.^A ἐπεὶ_{Kon} γὰρ^{Pt} ὥρισται_{PerM/P} τέλος^N
 all these happens according to one care. since for has been defined end
 τῆς^{ArtG} γεννήσεως^G ὡς_{Kon} ἐπὶ^{Prp} τὸ^{ArtA} πλεῖστον^{AdjASup} εἰπεῖν_{AorInfAkt} ἀνδράσι^D μὲν^{Pt} ὁ^{ArtN} τῶν^{ArtG}
 of the begetting as upon the most to say to men indeed the of the
 ἔβδομήκοντα^{AdjG} ἔτῶν^G ἀριθμὸς^N ἔσχατος,^{AdjN} πεντήκοντα^{Adj} δὲ^{Pt} γυναιξί,^D δεῖ_{PräAkt} τὴν^{ArtA} ἀρχὴν^A
 seventy years number last, fifty but to women, it is necessary the beginning
 τῆς^{ArtG} συζεύξεως^G κατὰ^{Prp} τὴν^{ArtA} ἡλικίαν^A εἰς^{Prp} τοὺς^{ArtA} χρόνους^A καταβαίνειν_{PräInfAkt} τούτους.^A
 of the union according to the age into the times to go down these.
 ἔστι_{PräAkt} δ'^{Pt} ὁ^{ArtN} τῶν^{ArtG} νέων^{AdjG} συνδυασμὸς^N φαῦλος^{AdjN} πρὸς^{Prp} τὴν^{ArtA} τεκνοποιίαν.^A ἐν^{Prp} γὰρ^{Pt}
 there is but the of the young coupling base toward the procreation in for
 πᾶσι^{AdjD} ζῷοις^D ἀτελῆ^{AdjN} τὰ^{ArtN} τῶν^{ArtG} νέων^{AdjG} ἔκγονα,^N καὶ_{Kon} θηλυτόκα^{AdjN} μᾶλλον^{AdvKmp} καὶ_{Kon}
 to all animals incomplete the of the young offspring, and female bearing rather and
 μικρὰ^{AdjN} τὴν^{ArtA} μορφήν,^A ὥστ'_{Kon} ἀναγκαῖον^{AdjN} ταύτῳ^{AdjN} τοῦτο^N _{Pr} συμβαίνειν_{PräInfAkt} καὶ_{Kon} ἐπὶ^{Prp}
 small the form, so that necessary the same this to happen and upon
 τῶν^{ArtG} ἀνθρώπων.^G τεκμήριον^N δε.^{Pt} ἐν^{Prp} ὕσταις^D _{Pr} γὰρ^{Pt} τῶν^{ArtG} πόλεων^G ἐπιχωριάζεται_{PräM/P} τὸ^{ArtN}
 of the humans. sign but in as many as for of the cities it is customary the
 νέους^{AdjA} συζευγνύναι_{PräInfAkt} καὶ_{Kon} νέας,^{AdjA} ἀτελεῖς^{AdjN} καὶ_{Kon} μικροὶ^{AdjN} τὰ^{ArtN} σώματα^N
 young men to yoke and young women, incomplete and small the bodies
 εἰσιν_{PräAkt} ξτὶ_{Adv} δὲ^{Pt} ἐν^{Prp} τοῖς_{ArtD} τόκους^D αἱ^{ArtN} νέαι^{AdjN} πονοῦσι_{PräAkt} τε^{Pt} μᾶλλον^{AdvKmp} καὶ_{Kon}
 are. further but in the births the young women labor and rather and
 διαφθέρονται_{PräM/P} πλείους^{AdjAKmp} διο_{Kon} καὶ_{Kon} τὸν^{ArtA} χρησμὸν^A γενέσθαι_{AorMedInf} τινές^N _{Pr} φασι_{PräAkt}
 are destroyed more therefore also the oracle to come to be some say
 διὰ_{Prp} τοιαύτην^{AdjA} αἰτίαν^A τοῖς_{ArtD} Τροιζηνίοις,^D ὡς_{Kon} πολλῶν^{AdjG} διαφθειρομένων^G _{PräM/P} διὰ_{Prp} τὸ^{ArtN}
 through such cause to the Trozenians, as of many of being destroyed through the
 γαμίσκεσθαι_{PräM/Plnf} τὰς^{ArtA} νεωτέρας,^{AdjAKmp} ἀλλ.,_{Kon} οὐ^{Pt} πρὸς^{Prp} τὴν^{ArtA} τῶν^{ArtG} καρπῶν^G κομιδῆν.^A
 to be married the younger, but not toward the of the fruits bringing in.
 ξτὶ_{Adv} δὲ^{Pt} καὶ_{Kon} πρὸς^{Prp} σωφροσύνην^A συμφέρει_{PräAkt} τὰς^{ArtA} ἐκδόσεις^A ποιεῖσθαι_{PräM/Plnf} to make
 πρεσβυτέραις^{AdjDKmp} ἀκολαστότεραι^{AdjNKmp} γὰρ^{Pt} εἴναι_{PräInfAkt} δοκοῦσι_{PräAkt} νέαι^{AdjN}
 to elder ones· more licentious for to be they seem young women
 χρησάμεναι^N _{AorMed} having used ταῖς^{ArtD} συνουσίαις.^D καὶ_{Kon} τὰ^{ArtN} τῶν^{ArtG} ἀρρένων^{AdjG} δὲ^{Pt} σώματα^N
 the intercourses. and the of the males but bodies
 βλάπτεσθαι_{PräM/Plnf} to be harmed δοκεῖ_{PräM/P} πρὸς^{Prp} τὴν^{ArtA} αὔξησιν,^A ἐὰν_{Kon} ξτὶ_{Adv} τοῦ^{ArtG} σπέρματος^G
 seems toward the growth, if still of the seed
 αὔξανομένου^G _{PräM/P} being increasing ποιῶνται_{PräM/P} τὴν^{ArtA} συνουσίαν.^A καὶ_{Kon} γὰρ^{Pt} τούτου^G _{Pr} τις^N _{Pr} ὥρισμένος^N _{PerM/P}
 they make the intercourse· and for of this some determined
 χρόνος,^N ὃν^A _{Pr} οὐχ^{Pt} ὑπερβαίνει_{PräAkt} πληθύον^N _{PräAkt} ξτὶ_{Adv} ἢ_{Kon} μικρόν].^{AdjA} διὸ_{Kon} τὰς^{ArtA} μὲν^{Pt}
 time, which not surpasses increasing still, [ἢ or little] therefore the indeed
 ἄρμόττει_{PräAkt} περὶ^{Prp} τὴν^{ArtA} τῶν^{ArtG} ὀκτωκαίδεκα^{Adj} ἔτῶν^G ἡλικίαν^A συζευγνύναι,_{PräInfAkt} τοὺς^{ArtA} δ'^{Pt}
 it fits around the of the eighteen of years age to yoke, the but

ἐπτὰ^{Adj} καὶ^{Kon} τριάκοντα^{Adj} ἢ^{Kon} μικρόν^{AdjN} πρότερον· ἐν^{AdvKmpPrp} τοσούτῳ^{AdjD} γὰρ^{Pt} ἀκμάζουσί^{PräAkt}
 seven and thirty or small earlier in so much for they are in prime
 τε^{Pt} τοῖς^{ArtD} σώμασιν^D ἢ^{ArtN} σύζευξις^N ἔσται,_{FuAkt} καὶ^{Kon} πρὸς^{Prp} τὴν^{ArtA} παῦλαν^A τῆς^{ArtG} τεκνοποιίας^G
 and to the bodies the union will be, and toward the cessation of the procreation
 συγκαταβήσεται_{FuM/P} τοῖς^{ArtD} χρόνοις^D εύκαιρως^{Adv} ἔτι^{Adv} δὲ^{Pt} ἢ^{ArtN} διαδοχὴ^N τῶν^{ArtG} τέκνων^G τοῖς^{ArtD}
 will go down together to the times timely further but the succession of the children to the
 μὲν^{Pt} ἀρχομένοις^D ΠräM/P ἔσται_{FuAkt} τῆς^{ArtG} ἀκμῆς,^G ἐὰν^{Kon} γίγνηται_{PräM/PKnj} κατὰ^{Prp} λόγον^A εὐθὺς^{Adv}
 indeed being begun will be of the prime, if is born according to account immediately
 ἢ^{ArtN} γένεσις,^N τοῖς^{ArtD} δὲ^{Pt} ἥδη^{Adv} καταλελυμένης^G ΠerM/P τῆς^{ArtG} ἡλικίας^G πρὸς^{Prp} τὸν^{ArtA} τῶν^{ArtG}
 the generation, to the but already of having been relaxed of the age toward the of the
 ἔβδομή κοντα^{AdjG} ἔτῶν^G ἀριθμόν.^A περὶ^{Prp} μὲν^{Pt} οὖν^{Pt} τοῦ^{ArtG} πότε^{Adv} δεῖ^{Pt} ΠräAkt ποιεῖσθαι_{PräM/Plnf}
 seventy years number. about indeed now of the when it is necessary to make
 τὴν^{ArtA} σύζευξιν^A εἰρηται,_{PerM/P} τοῖς^{ArtD} δὲ^{Pt} περὶ^{Prp} τὴν^{ArtA} ὥραν^A χρόνοις^D δεῖ^{Pt} ΠräAkt
 the union has been said, to the but around the season times it is necessary
 χρῆσθαι_{PräM/Plnf} οἵ^D οἱ^{ArtN} πολλοὶ^{AdjN} χρῶνται,_{PräM/P} καλῶς^{Adv} καὶ^{Kon} νῦν^{Adv} ὁρίσαντες^N ΑorAkt
 to use by which the many use, well and now having defined
 χειμῶνος^G τὴν^{ArtA} συναυλίαν^A ποιεῖσθαι_{PräM/Plnf} ταύτην.^A πρ δεῖ^{Pt} καὶ^{Kon} αὐτοὺς^A ήδη^{Adv}
 of winter the cohabitation to make this. it is necessary but also themselves already
 θεωρεῖν_{PräInfAkt} πρὸς^{Prp} τὴν^{ArtA} τεκνοποιίαν^A τὰ^{ArtN} τε^{Pt} παρὰ^{Prp} τῶν^{ArtG} ιατρῶν^G λεγόμενα^N ΠräM/P καὶ^{Kon}
 to consider toward the procreation the and beside of the physicians being said also
 τὰ^{ArtN} παρὰ^{Prp} τῶν^{ArtG} φυσικῶν.^{AdjG} οἵ^N περ^{Pt} γὰρ^{Pt} ιατροὶ^N τοὺς^{ArtA} καιροὺς^A τῶν^{ArtG} σωμάτων^G
 the beside of the natural philosophers who and for physicians the seasons of the bodies
 ίκανῶς^{Adv} λέγουσι,_{PräAkt} speak,
 sufficiently

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καὶ^{Kon} περὶ^{Prp} τῶν^{ArtG} πνευμάτων^G οἱ^{ArtN} φυσικοί,^{AdjN} τὰ^{ArtN} βόρεια^{AdjN} τῶν^{ArtG} νοτίων^{AdjG}
 and about of the winds the naturalists, the northern of the southern
 ἐπαινοῦντες^N ΠräAkt μᾶλλον.^{AdvKmp} ποίων^{AdjG} δέ^{Pt} τινων^G ΠräAkt τῶν^{ArtG} σωμάτων^G ὑπαρχόντων^G ΠräAkt
 praising rather. of what kinds then of some of the bodies existing
 μάλιστ^{AdvSup} ἀν^{Pt} ὅφελος^N εἴη_{PräAktOp} τοῖς^{ArtD} γεννωμένοις,^D ΠräM/P ἐπιστήσασι^D ΑorAkt 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 τύπω^D δέ^{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} ἢ^{ArtN} τῶν^{ArtG} ἀθλητῶν^G χρήσιμος^{AdjN} ξεῖς^N πρὸς^{Prp}
 to say also now. neither for the of the athletes useful condition toward
 πολιτικήν^{AdjA} εὔεξίαν^A οὐδὲ^{Kon} πρὸς^{Prp} ὑγείαν^A καὶ^{Kon} τεκνοποιίαν,^A οὔτε^{Kon} ἢ^{ArtN} θεραπευτική^{AdjN} καὶ^{Kon}
 civic fitness nor toward health and procreation, nor the curative and
 κακοπονητική^{AdjN} λίαν,^{Adv} ἀλλ^{Kon} ἢ^{ArtN} μέση^{AdjN} τούτων.^G πεπονημένη^A ΠerM/P μὲν^{Pt} οὖν^{Pt}
 ill toiling excessively, but the middle of these worked indeed now
 ἔχειν_{PräInfAkt} δεῖ^{Pt} τὴν^{ArtA} ξεῖν,^A πεπονημένη^A ΠerM/P δέ^{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 Πrä Akt μόνον, AdjA ὕσπερ^{Kon} ἢ^{ArtN} τῶν^{ArtG} ἀθλητῶν^G ξεῖς,^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} δέ^{Pt} δεῖ^{Pt} ταῦτα^N ΠräAkt ὑπάρχειν_{PräInfAkt} ἀνδράσι^D καὶ^{Kon}
 liberal actions. likewise but it is necessary these to exist to men and
 γυναιξίν.^D χρὴ_{PräAkt} δέ^{Pt} καὶ^{Kon} τὰς^{ArtA} ἔγκυον^{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 μηδ' ^{Kon} ἀραι^{AdjD} τροφή^D χρωμένας.^A PräM/P τοῦτο^N ^{Pr} δε^{Pt} ράδιον^{AdjN} τῷ^{ArtD} νομοθέτῃ^D
 being sluggish nor thin diet using. this but easy to the lawgiver
 ποιῆσαι^{AorInfAkt} προστάξαντι^D AorAkt καθ'^{Prp} ἡμέραν^A τινὰ^{Pr} ποιεῖσθαι^{PräM/Plnf} πορείαν^A πρὸς^{Prp} θεῶν^G
 to do having ordered according to day some to make walk toward of gods
 ἀποθεραπείαν^A τῶν^{ArtG} εἰληχότων^G PerAkt τὴν^{ArtA} περὶ^{Prp} τῆς^{ArtG} γενέσεως^G τιμῆν.^A τὴν^{ArtA} μέντοι^{Pt}
 service of the having obtained the about of the birth honor. the however
 διάνοιαν^A τούναντίον^{Adv} τῶν^{ArtG} σωμάτων^G ράθυμοτέρως^{AdvKmp} ἀρμόττει^{PräAkt} διάγειν·^{PräInfAkt}
 mind contrariwise of the bodies more sluggishly it fits to spend·
 ἀπολαύοντα^N PräAkt γὰρ^{Pt} φαίνεται^{PräM/P} τὰ^{ArtN} γεννώμενα^N PräM/P τῆς^{ArtG} ἔχούσης^G PräAkt ὕσπερ^{Kon} τὰ^{ArtN}
 enjoying for seems the being born of the having just as the
 φυόμενα^N PräM/P τῆς^{ArtG} γῆς.^G περὶ^{Prp} δὲ^{Pt} ἀποθέσεως^G καὶ^{Kon} τροφῆς^G τῶν^{ArtG} γιγνομένων^G PräM/P
 growing of the earth. about but exposure and nourishment of the being born
 ἔστω^{PräAktImv} νόμος^N μηδὲν^N ^{Pr} πεπηρωμένον^N PerM/P τρέφειν,^{PräInfAkt} διὰ^{Prp} δὲ^{Pt} πλῆθος^N τέκνων^G ἥ^{ArtN}
 let there be law nothing maimed to rear, through but multitude of children the
 τάξις^N τῶν^{ArtG} ἔθῶν^G κωλύῃ^{PräAktKnj} μηθὲν^N ^{Pr} ἀποτίθεσθαι^{PräM/Plnf} τῶν^{ArtG} γιγνομένων.^G PräM/P
 order of the customs may prevent nothing to expose of the of the being born·
 ὄρισθηναι^{AorPasInf} δὲ^{Pt} δεῖ^{PräAkt} τῆς^{ArtG} τεκνοποιίας^G τὸ^{ArtN} πλῆθος,^A ἐὰν^{Kon} δέ^{Pt} τισι^D ^{Pr}
 to be defined but it is necessary of the procreation the number, if but to some
 γίγνηται^{PräM/PKnj} παρὰ^{Prp} ταῦτα^A ^{Pr} συνδυασθέντων,^G AorPas πρὶν^{Kon} αἴσθησιν^A ἔγγενέσθαι^{AorMedInf}
 it happens contrary to these of the having been coupled, before perception to arise
 καὶ^{Kon} ζωὴν^A ἔμποιεῖσθαι^{PräM/Plnf} δεῖ^{PräAkt} τὴν^{ArtA} ἅμβλωσιν.^A τὸ^{ArtN} γὰρ^{Pt} ὅσιον^{AdjN} καὶ^{Kon} τὸ^{ArtN}
 and life to effect it is necessary the abortion· the for holy and the
 μὴ^{Pt} διωρισμένον^A PerPas τῇ^{ArtD} αἰσθήσει^D καὶ^{Kon} τῷ^{ArtD} ζῆν^{PräInfAkt} ἔσται.^{FuAkt} ἐπει^{Kon} δ'^{Pt} ἥ^{ArtN} μὲν^{Pt}
 not defined by the perception and by the to live will be. since but now the indeed
 ἀρχὴ^N τῆς^{ArtG} ἡλικίας^G ἀνδρὶ^D καὶ^{Kon} γυναικὶ^D διώρισται,^{PerM/P} πότε^{Adv} ἀρχεσθαι^{PräM/Plnf}
 beginning of the age for a man and for a woman has been defined, when to begin
 χρὴ^{PräAkt} τῆς^{ArtG} συζεύξεως,^G καὶ^{Kon} πόσον^{AdjA} χρόνον^A λειτουργεῖν^{PräInfAkt} ἀρμόττει^{PräAkt} πρὸς^{Prp}
 it is needful of the union, and how much time to perform service it fits toward
 τεκνοποιίαν^A ὥρισθω.^{AorPasImv} τὰ^{ArtN} γὰρ^{Pt} τῶν^{ArtG} πρεσβυτέρων^{AdjG} ἔκγονα,^N καθάπερ^{Kon} τὰ^{ArtN}
 procreation let it be determined. the things for of the elder offspring, just as the things
 τῶν^{ArtG} νεωτέρων,^{AdjGKmp} ἀτελῆ^{AdjN} γίγνεται^{PräM/P} καὶ^{Kon} τοῖς^{ArtD} σώμασι^D καὶ^{Kon} ταῖς^{ArtD} διανοίαις,^D
 of the 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 αὔτη^N ^{Pr} δ'^{Pt} ἔστιν^{PräAkt} ἐν^{Prp} τοῖς^{ArtD} πλείστοις^{AdjDSup} ἥπερ^A ^{Pr} τῶν^{ArtG} ποιητῶν^G τινες^N ^{Pr}
 prime. this but is in the the most which indeed of the poets some
 εἰρήκασιν^{PerAkt} οἱ^{ArtN} μετροῦντες^N PräAkt ταῖς^{ArtD} ἐβδομάσι^D τὴν^{ArtA} ἡλικίαν,^A περὶ^{Prp} τὸν^{ArtA} χρόνον^A
 have said the ones measuring by the sevens the age, about the time
 τὸν^{ArtA} τῶν^{ArtG} πεντήκοντα^{Adj} ἑτῶν.^G ὕστε^{Kon} τέτταροιν^{AdjD} ἥ^{Kon} πέντε^{Adj} ἔτεσιν^D ὑπερβάλλοντα^A PräAkt
 the of the fifty years. so that by four or five years exceeding
 τὴν^{ArtA} ἡλικίαν^A ταύτην^{Pr} ἀφεῖσθαι^{AorSMedInf} δεῖ^{PräAkt} τῆς^{ArtG} εἰς^{Prp} τὸ^{ArtA} φανερὸν^{AdjA} γεννήσεως.^G
 the age this to refrain it is necessary from the into the open begetting·
 τὸ^{ArtN} δὲ^{Pt} λοιπὸν^{AdjN} ὑγείας^G χάριν^A ἥ^{Kon} τινος^G ^{Pr} ἄλλης^{AdjG} τοιαύτης^{AdjG} αἰτίας^G
 the but remaining of health for the sake or of some other such cause
 φαίνεσθαι^{PräM/Plnf} δεῖ^{PräAkt} ποιουμένους^A PräM/P τὴν^{ArtA} ὁμιλίαν.^A περὶ^{Prp} δὲ^{Pt} τῆς^{ArtG} πρὸς^{Prp}
 to appear it is necessary making the intercourse. about but of the toward
 ἄλλην^{AdjA} ἥ^{Kon} πρὸς^{Prp} ἄλλον,^{AdjA} εἰστω^{PräAktImv} μὲν^{Pt} ἀπλῶς^{Adv} μὴ^{Pt} καλὸν^{AdjN} ἀπτόμενον^A PräM/P
 another female or toward another male, let it be indeed simply not noble touching

φαίνεσθαι_{PräM/Plnf} μηδαμῆ_{Adv} μηδαμῶς_{Adv} ὅταν_{Kon} οὐ_{PräAktKnj} καὶ_{Kon} προσαγορευθῆ_{AorPasKnj} πόσις^N περὶ_{Prp}
 to appear nowhere in no way, whenever may be and be addressed husband· about
 δέ^{Pt} τὸν_{ArtA} χρόνον^A τὸν_{ArtA} τῆς_{ArtG} τεκνοποιίας^G
 but the time the of the procreation

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έάν_{Kon} τις^N Πρ φαίνηται_{PräM/PKnj} τοιοῦτόν_{AdjA} τι^A Πρ δρῶν,^N Π्रäAkt
 if someone appear such something doing, with disfranchisement
 ζημιούσθω_{PräM/Plmv} πρεπούσῃ^D Π्रäAkt πρὸς^{Prp} τὴν_{ArtA} ἀμαρτίαν.^A γενομένων^G ΑorMed
 let him be penalized fitting toward the offense. of the having come to be but of the
 τέκνων^G οἵσθαι_{PräM/Plnf} δεῖ_{PräAkt} μεγάλην^{AdjA} εἶναι_{PräInfAkt} διαφορὰν^A πρὸς^{Prp} τὴν_{ArtA} τῶν_{ArtG}
 children to think it is necessary great to be difference toward the of the
 σωμάτων^G δύναμιν^A τὴν_{ArtA} τροφήν,^A ὅποια^{AdjN} τις^N Πρ ἂν^{Pt} οὐ_{PräAktKnj} φαίνεται_{PräM/P} δέ^{Pt} διὰ_{Prp}
 bodies power the nourishment, of what kind someone ever may be. appears but through
 τε^{Pt} τῶν_{ArtG} ἄλλων^{AdjG} ζώων^G ἐπισκοποῦσι,^D Π्रäAkt καὶ_{Kon} διὰ_{Prp} τῶν_{ArtG} ἔθνῶν^G οἷς^D Πr ἐπιμελές^{AdjN}
 and also of the other animals to the examining, and through of the nations to whom a concern
 έστιν_{PräAkt} ἄγειν_{PräInfAkt} εἰς^{Prp} τὴν_{ArtA} πολεμικὴν^{AdjA} ἔξιν, A ἡ_{ArtN} τοῦ_{ArtG} γάλακτος^G πλήθουσα^N Π्रäAkt
 is to lead into the warlike habit, the of the milk abounding
 τροφὴ^N μάλιστ^{AdvSup} οἰκείᾳ^{AdjN} τοῖς_{ArtD} σώμασιν,^D ἦ_{ArtN} ἀοινοτέρα^{AdjNKmp} δέ^{Pt} διὰ_{Prp} τὰ_{ArtA}
 nourishment most suitable to the bodies, the less wine mixed but because of the
 νοσήματα.^A οὐ_{Prp} δέ^{Pt} καὶ_{Kon} κινήσεις^A ὄσας^{AdjA} ἐνδέχεται_{PräM/P} ποιεῖσθαι_{PräM/Plnf} τηλικούτων^{AdjG}
 sicknesses. further but also movements as many as it is possible to make of such age
 συμφέρει._{PräAkt} πρὸς^{Prp} δέ^{Pt} τὸ_{ArtA} μὴ^{Pt} διαστρέφεσθαι_{PräM/Plnf} τὰ_{ArtA} μέλη^A διὰ_{Prp} ἀπαλότητα^A
 is beneficial. toward but the not to be twisted the limbs because of softness
 χρῶνται_{PräM/P} καὶ_{Kon} νῦν^{Adv} ἔνια^{AdjN} τῶν_{ArtG} ἔθνῶν^G ὄργάνοις^D τισὶ_{Pr} μηχανικοῖς,^{AdjD} ἀ^N τὸ_{ArtA} σῶμα^A
 use and now some of the nations instruments some mechanical, which the body
 ποιεῖ_{PräAkt} τῶν_{ArtG} τοιούτων^{AdjG} ἀστραβές.^{AdjN} συμφέρει_{PräAkt} δέ^{Pt} εὔθὺς^{Adv} καὶ_{Kon} πρὸς^{Prp} τὰ_{ArtA}
 makes of the such steady. is beneficial but now immediately and toward the
 ψύχη^A συνεθίζειν_{PräInfAkt} ἐκ^{Prp} μικρῶν^{AdjG} παίδων.^G τοῦτο^N Πr γὰρ^{Pt} καὶ_{Kon} πρὸς^{Prp} ὑγείαν^A καὶ_{Kon} πρὸς^{Prp}
 cold to accustom out of of small children· this for also toward health and toward
 πολεμικὰς^{AdjA} πράξεις^A εὔχρηστότατον.^{AdjNSup} διὸ_{Kon} παρὰ^{Prp} πολλοῖς^{AdjD} ἐστι_{PräAkt} τῶν_{ArtG} βαρβάρων^G
 warlike actions most useful. therefore among many is of the barbarians
 ἔθος^N τοῖς_{ArtD} μὲν^{Pt} εἰς^{Prp} ποταμὸν^A ἀποβάπτειν_{PräInfAkt} τὰ_{ArtA} γιγνόμενα^A ΠräM/P ψυχρόν,^{AdjA} τοῖς_{ArtD} δέ^{Pt}
 custom to the indeed into river to dip the being born cold, to the but
 σκέπασμα^A μικρὸν^{AdjA} ἀμπίσχειν,_{PräInfAkt} οἷον_{Kon} Κελτοῖς.^D πάντα^{AdjA} γὰρ^{Pt} ὄσα^N Πr δυνατὸν^{AdjN}
 covering small to wrap around, such as to the Celts. all things for as many as possible
 ἔθίζειν_{PräInfAkt} εὔθὺς^{Adv} ἀρχομένων^G ΠräM/P βέλτιον^{AdjNKmp} ἔθίζειν_{PräInfAkt} μέν,^{Pt} ἐκ^{Prp} προσαγωγῆς^G
 to accustom immediately of the beginning better to accustom indeed, from gradual approach
 δέ^{Pt} ἔθίζειν_{PräInfAkt} εύφυὴς^{AdjN} δέ^{Pt} ἡ_{ArtN} τῶν_{ArtG} παίδων^G ἔξις^N διὰ_{Prp} θερμότητα^A πρὸς^{Prp}
 but now to accustom well disposed but now the of the children state through warmth toward
 τὴν_{ArtA} τῶν_{ArtG} ψυχρῶν^{AdjG} ἀσκησιν^A περὶ_{Prp} μὲν^{Pt} οὖν^{Pt} τὴν_{ArtA} πρώτην^{AdjA} συμφέρει_{PräAkt}
 the of the cold things exercise. about indeed then the first it is beneficial
 ποιεῖσθαι_{PräM/Plnf} τὴν_{ArtA} ἐπιμέλειαν^A τοιαύτην^{AdjA} τε^{Pt} καὶ_{Kon} τὴν_{ArtA} ταύτη^D Πr παραπλησίαν^{AdjA}
 to make the care such and also and the to this similar·
 τὴν_{ArtA} δέ^{Pt} ἔχομένην^A ΠräM/P ταύτης^G Πr ἡλικίαν^A μέχρι^{Prp} πέντε^{Adj} ἔτῶν,^G ἥν^A Πr οὔτε^{Kon} πω^{Pt} πρὸς^{Prp}
 the but now following of this age up to five years, which neither yet toward
 μάθησιν^A καλῶς^{Adv} ἔχει_{PräAkt} προσάγειν_{PräInfAkt} οὐδεμίαν^{AdjA} οὔτε^{Kon} πρὸς^{Prp} ἀναγκαίους^{AdjA} πόνους,^A
 learning well it is fitting to bring near none nor toward necessary toils,

ὅπως^{Kon} μὴ^{Pt} τὴν^{ArtA} αὔξησιν^A ἐμποδίζωσιν,^{PräAktKnj} δεῖ^{PräAkt} τοσαύτης^{AdjG} τυγχάνειν^{PräInfAkt}
 so that not the growth they may hinder, it is necessary so great to obtain

κινήσεως^G ὡστε^{Kon} διαφεύγειν^{PräInfAkt} τὴν^{ArtA} ἀργίαν^A τῶν^{ArtG} σωμάτων.^G ήν^A Χρὴ^{PräAkt}
 movement so that to escape the idleness of the bodies which it is needful

παρασκευάζειν^{PräInfAkt} καὶ^{Kon} δι'^{Prp} ἄλλων^{AdjG} πράξεων^G καὶ^{Kon} διὰ^{Prp} τῆς^{ArtG} παιδιᾶς.^G δεῖ^{PräAkt}
 to prepare and through other actions and through the play. it is necessary

δὲ^{Pt} καὶ^{Kon} τὰς^{ArtA} παιδιᾶς^A εἶναι^{PräInfAkt} μήτε^{Kon} ἀνελευθέρους^{AdjA} μήτε^{Kon} ἐπιπόνους^{AdjA} μήτε^{Kon}
 but now also the games to be neither servile nor toilsome nor

ἀνειμένας.^{AdjA} καὶ^{Kon} περὶ^{Prp} λόγων^G δὲ^{Pt} καὶ^{Kon} μύθων,^G ποίους^{AdjA} τινὰς^A ήτος^{Pr} ἀκούειν^{PräInfAkt}
 loose. and about sayings but now and myths, what sort some to hear

δεῖ^{PräAkt} τοὺς^{ArtA} τηλικούτους,^{AdjA} ἐπιμελὲς^{AdjN} ξεῖναι^{PräAktIvm} τοῖς^{ArtD} ἄρχουσιν^D οὓς^A
 it is necessary the of such age, careful let it be to the rulers whom

καλοῦσι^{PräAkt} παιδονόμους.^A πάντα^{AdjA} γὰρ^{Pt} δεῖ^{PräAkt} τὰ^{ArtA} τοιαῦτα^{AdjA} προοδοποιεῖν^{PräInfAkt}
 they call child overseers. all things for it is necessary the such to prepare the way

πρὸς^{Prp} τὰς^{ArtA} ὕστερον^{Adv} διατριβάς.^A διὸ^{Kon} τὰς^{ArtA} παιδιᾶς^A εἶναι^{PräInfAkt} δεῖ^{PräAkt} τὰς^{ArtA}
 toward the later pursuits therefore the games to be it is necessary the

πολλὰς^{AdjA} μιμήσεις^A τῶν^{ArtG} ὕστερον^{Adv} σπουδαζομένων.^G τὰς^{ArtA} δὲ^{Pt} διατάσσεις^A τῶν^{ArtG} παίδων^G
 many imitations of the later being pursued in earnest. the but stretches of the children

καὶ^{Kon} κλαυθμοὺς^A οὐκ^{Pt} ὁρθῶς^{Adv} ἀπαγορεύουσιν^{PräAkt} οἱ^{ArtN} κωλύοντες^N τοῖς^{ArtD} νόμοις.^D
 and weeping not rightly forbid the hindering in the laws.

συμφέρουσι^{PräAkt} γὰρ^{Pt} πρὸς^{Prp} αὔξησιν^A γίγνεται^{PräM/P} γὰρ^{Pt} τρόπον^A τινὰ^A γυμνασία^N τοῖς^{ArtD}
 they benefit for toward growth becomes for in a way some trainings to the

σώμασιν.^D ή^{ArtN} γὰρ^{Pt} τοῦ^{ArtG} πνεύματος^G κάθεξις^N ποιεῖ^{PräAkt} τὴν^{ArtA} ισχὺν^A τοῖς^{ArtD} πονοῦσιν.^D
 bodies the for of the breath retention makes the strength to the laboring,

δὲ^N συμβαίνει^{PräAkt} καὶ^{Kon} τοῖς^{ArtD} παιδίοις^D διατεινομένοις.^D έπισκεπτέον^{AdjN} δὲ^{Pt} τοῖς^{ArtD}
 which happens also to the little children being stretched. to be examined but for the

παιδονόμοις^D τὴν^{ArtA} τούτων^G διαγωγήν,^A τὴν^{ArtA} τ'^{Pt} ἄλλην^{AdjA} καὶ^{Kon} ὅπως^{Kon} ὅτι^{Kon}
 child overseers the of these way of life, the and also other and how that

ἥκιστα^{AdvSup} μετὰ^{Prp} δούλων^G ξεῖναι.^{FuAkt} ταύτην^A γὰρ^{Pt} τὴν^{ArtA} ἡλικίαν,^A
 least with slaves will be. this for the age,

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καὶ^{Kon} μέχρι^{Prp} τῶν^{ArtG} ἐπτὰ^{Adj} ἔτῶν,^G ἀναγκαῖον^{AdjN} οἴκοι^{Adv} τὴν^{ArtA} τροφὴν^A ξεῖν.^{PräInfAkt} εὔλογον^{AdjN}
 and up to of the seven years, necessary at home the nourishment to have. reasonable

οὖν^{Pt} ἀπολαύειν^{PräInfAkt} ἀπὸ^{Prp} τῶν^{ArtG} ἀκουσμάτων^G καὶ^{Kon} τῶν^{ArtG} ὄραμάτων^G ἀνελευθερίαν^A καὶ^{Kon}
 then to enjoy from the things heard and the things seen lack of freedom and

τηλικούτους.^{AdjA} ὅντας.^A ὅλως^{Adv} μὲν^{Pt} οὖν^{Pt} αἰσχρολογίαν^A ἐκ^{Prp} τῆς^{ArtG} πόλεως,^G ὕσπερ^{Kon}
 such aged being. altogether indeed then shameful speech out of the city, just as

ἄλλο^{AdjA} τι,^A δεῖ^{PräAkt} τὸν^{ArtA} νομοθέτην^A ἔξορίζειν^{PräInfAkt} (ἐκ^{Prp} τοῦ^{ArtG} γὰρ^{Pt} εὔχερῶς^{Adv}
 other something, it is necessary the lawgiver to banish (out of the for easily

λέγειν^{PräInfAkt} διοιοῦν^A τῶν^{ArtG} αἰσχρῶν^{AdjG} γίνεται^{PräM/P} καὶ^{Kon} τὸ^{ArtN} ποιεῖν^{PräInfAkt}
 to say anything whatever of the shameful things it becomes and the to do

σύνεγγυν).^{AdjN} μάλιστα^{AdvSup} μὲν^{Pt} οὖν^{Pt} ἐκ^{Prp} τῶν^{ArtG} νέων,^{AdjG} ὅπως^{Kon} μήτε^{Kon} λέγωσι^{PräAktKnj}
 near at hand) most of all indeed then out of the young, in order that neither they may say

μήτε^{Kon} ἀκούωσι^{PräAktKnj} μηδὲν^A τοιοῦτον.^{AdjA} ἐὰν^{Kon} δέ^{Kon} τις^N φαίνηται^{PräM/PKnj} τι^A
 nor they may hear nothing such if ever but someone may appear something

λέγων^N πράττων^N τῶν^{ArtG} ἀπηγορευμένων,^G τὸν^{ArtA} μὲν^{Pt} ἐλεύθερον^{AdjA} μὲν^{Pt}
 saying or doing of the forbidden things, the indeed free indeed

μήπω^{Adv} δὲ^{Pt} κατακλίσεως^G ἡξιωμένον^A_{PerM/P} ἐν^{Prp} τοῖς^{ArtD} συσσιτίοις^D ἀτιμίαις^D
 not yet but of reclining having been thought worthy in the common meals with dishonors

κολάζειν_{PräInfAkt} καὶ^{Kon} πληγαῖς,^D τὸν^{ArtA} δὲ^{Pt} πρεσβύτερον^{AdjA} τῆς^{ArtG} ἡλικίας^G ταύτης^G_{Pr} ἀτιμίαις^D
 to punish and with blows, the but older of the age this with dishonors

ἀνελευθέροις^{AdjD} ἀνδραποδώδιας^G χάριν.^A ἐπει^{Kon} δὲ^{Pt} τὸ^{ArtN} λέγειν_{PräInfAkt} τι^N_{Pr} τῶν^{ArtG}
 unfree of slavery for the sake. since but the to speak anything of the

τοιούτων^{AdjG} ἔξορίζομεν,_{PräAkt} φανερὸν^{AdjN} ὅτι^{Kon} καὶ^{Kon} τὸ^{ArtN} θεωρεῖν_{PräInfAkt} ἢ^{Kon} γραφὰς^A ἢ^{Kon}
 such we banish, clear that even the to look at or writings or

λόγους^A ἀσχήμονας.^{AdjA} ἐπιμελὲς^{AdjN} μὲν^{Pt} οὖν^{Pt} ἔστω_{PräAktImv} τοῖς^{ArtD} ἄρχουσι^D μηθέν,^N_{Pr} μήτε^{Kon}
 speeches shameful. careful indeed now let it be to the rulers nothing, neither

ἄγαλμα^A μήτε^{Kon} γραφήν,^A εἶναι_{PräInfAkt} τοιούτων^{AdjG} πράξεων^G μίμησιν,^A εἰ^{Kon} μὴ^{Pt} παρά^{Prp} τισ^D_{Pr} θεοῖς^D
 statue nor painting, to be of such deeds imitation, if not beside at some gods

τοιούτοις^{AdjD} οἷς^D_{Pr} καὶ^{Kon} τὸν^{ArtA} τωθασμὸν^A ἀποδίδωσιν_{PräAkt} ὁ^{ArtN} νόμος.^N πρὸς^{Prp} δὲ^{Pt} τούτους^A_{Pr}
 such to whom also the mockery accords the law toward but these

ἀφίησιν_{PräAkt} ὁ^{ArtN} νόμος^N τοὺς^{ArtA} τὴν^{ArtA} ἡλικίαν^A ἔχοντας^A_{PräAkt} ἔτι^{Adv} τὴν^{ArtA} ίκνουμένην^A_{PräM/P}
 allows the law those the age having still the coming

καὶ^{Kon} ὑπὲρ^{Prp} αὐτῶν^G_{Pr} καὶ^{Kon} τέκνων^G καὶ^{Kon} γυναικῶν^G τιμαλφεῖν_{PräInfAkt} τοὺς^{ArtA} θεούς.^A
 and on behalf of themselves and of children and of women to honor richly the gods.

τοὺς^{ArtA} δὲ^{Pt} νεωτέρους^{AdjA} οὔτε^{Kon} ιάμβων^G οὔτε^{Kon} κωμῳδίας^G θεατὰς^A ἔστεον,^{AdjN} πρὶν^{Kon}
 the but younger neither of iambics nor of comedies spectators it must be allowed, before

ἢ^{Kon} τὴν^{ArtA} ἡλικίαν^A λάβωσιν_{AorAktKnj} ἐν^{Prp} ἢ^D_{Pr} καὶ^{Kon} κατακλίσεως^G ὑπάρξει_{FuAkt} κοινωνεῖν_{PräInfAkt}
 or the age they may get in which even of reclining there will be to share

ἥδη^{Adv} καὶ^{Kon} μέθης,^G καὶ^{Kon} τῆς^{ArtG} ἀπὸ^{Prp} τῶν^{ArtG} τοιούτων^{AdjG} γιγνομένης^G_{PräM/P} βλάβης^G
 already and of drunkenness, and of the from the such being produced harm

ἀπαθεῖς^{AdjA} ἢ^{ArtN} παιδεία^N ποιήσει_{FuAkt} πάντως.^{Adv} νῦν^{Adv} μὲν^{Pt} οὖν^{Pt} ἐν^{Prp} παραδρομῇ^D τοῦτον^A_{Pr}
 unaffected the education will make altogether. now indeed now in passing by this

πεποιήμεθα_{PerM/P} τὸν^{ArtA} λόγον.^A ὕστερον^{Adv} δέ^{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} καὶ^{Kon}
 more, whether not it is necessary first or it is necessary having inquired, and

πῶς^{Adv} δεῖ_{PräAkt} κατὰ^{Prp} δὲ^{Pt} τὸν^{ArtA} παρόντα^{AdjA} καὶ^{Pr} τὸν^{ArtA} καὶ^{Pr} ἔμνήσθημεν_{AorM/P} ὡς^{Kon} ἀναγκαῖον.^{AdjA}
 how it is necessary according to but the present occasion we mentioned as necessary.

τίσως^{Adv} γὰρ^{Pt} οὐ^{Pt} κακῶς^{Adv} ἔλεγε_{ImpAkt} τὸ^{ArtN} τοιοῦτον^{AdjN} Θεόδωρος^N ὁ^{ArtN} τῆς^{ArtG} τραγῳδίας^G
 perhaps for not badly he was saying the such Theodorus the of the tragedy

ὑποκριτής.^N οὐθενὶ^D_{Pr} γὰρ^{Pt} πώποτε^{Adv} παρῆκεν_{ImpAkt} ἔαυτοῦ^G_{Pr} προεισάγειν,_{PräInfAkt} οὐδὲ^{Kon} τῶν^{ArtG}
 actor to no one for ever he was allowing of himself to bring on before, nor of the

εύτελῶν^{AdjG} ὑποκριτῶν,^G ὡς^{Kon} οἰκειουμένων^G_{PräM/P} τῶν^{ArtG} θεατῶν^G ταῖς^{ArtD} πρώταις^{AdjD} ἀκοαῖς^D
 cheap actors, as becoming intimate of the spectators with the first hearings.

συμβαίνει_{PräAkt} δὲ^{Pt} ταύτο^{AdjN} τοῦτο^N_{Pr} καὶ^{Kon} πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG} ἀνθρώπων^G ὄμιλίας^A καὶ^{Kon}
 it happens but the same this also toward the of the men associations and

πρὸς^{Prp} τὰς^{ArtA} τῶν^{ArtG} πραγμάτων.^G πάντα^{AdjA} γὰρ^{Pt} στέργομεν_{PräAkt} τὰ^{ArtA} πρῶτα^{AdjA} μᾶλλον._{AdvKmp}
 toward the of the affairs all for we are fond of the first things rather.

διὸ^{Kon} δεῖ_{PräAkt} τοῖς^{ArtD} νέοις^{AdjD} πάντα^{AdjA} ποιεῖν_{PräInfAkt} ξένα^{AdjA} τὰ^{ArtA} φαῦλα,^{AdjA}
 therefore it is necessary to the young all to make foreign the base things,

μάλιστα^{AdvSup} δέ^{Pt} αὐτῶν^G_{Pr} ὅσα^N_{Pr} ἔχει_{PräAkt} ἢ^{Kon} μοχθηρίαν^A ἢ^{Kon} δυσμένειαν.^A διελθόντων^G_{AorSAkt}
 most of all of them as many as it has or depravity or ill will. having gone through

δὲ^{Pt} τῶν^{ArtG} πέντε^{Adj} ἔτῶν^G τὰ^{ArtA} δύο^{AdjA} μέχρι^{Prp} τῶν^{ArtG} ἔπτα^{Adj} δεῖ_{PräAkt} θεωροὺς^A ἥδη^{Adv}
 but of the five years the two up to of the seven it is necessary observers already

γίγνεσθαι_{PräM/Plnf} τῶν^{ArtG} μαθήσεων^G ἀς^A_{Pr} δεήσει_{FuAkt} μανθάνειν_{PräInfAkt} αύτούς.^A_{Pr} δύο^{AdjN} δ^{Pt}
 to become of the learnings which it will be needful to learn them. two but
 εἰσὶν_{PräAkt} ἡλικίαι^N πρὸς^{Prp} ἀς^A_{Pr} ἀναγκαῖον^{AdjN} διηρῆσθαι_{PerM/Plnf} τὴν^{ArtA} παιδείαν,^A πρὸς^{Prp} τὴν^{ArtA}
 are ages toward which necessary to have been divided the education, toward the
 ἀπό^{Prp} τῶν^{ArtG} ἐπτὰ^{Adj} μέχρι^{Prp} ἥβης^G καὶ^{Kon} πάλιν^{Adv} μετὰ^{Prp} πρὸς^{Prp} τὴν^{ArtA} ἀφ'^{Prp} ἥβης^G
 from the seven up to of puberty and again after toward the from of puberty
 μέχρι^{Prp} τῶν^{ArtG} ἑνὸς^{AdjG} καὶ^{Kon} εἴκοσιν^{Adj} ἐτῶν.^G οἱ^{ArtN} γὰρ^{Pt} ταῖς^{ArtD} ἔβδομάσι^D διαιροῦντες^N_{PräAkt}
 up to of the one and twenty of years. the for by the sevens dividing
 τὰς^{ArtA} ἡλικίας^A ὡς^{Kon} ἐπὶ^{Prp} τὸ^{ArtA} πολὺ^{AdjA} λέγουσιν_{PräAkt} οὐ^{Pt}
 the ages as for the most part they say not

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